

The Free Presbyterian Magazine

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

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

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Communions

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

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

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

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

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

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

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

August: First Sabbath: Dingwall; **Second:** New Canaan, Somakantana; **Third:** Laide; **Fourth:** Farr, Stornoway, 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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Number 1

Reality in Religion

Thomas Halyburton was born in 1674. His father George had been a minister in Perthshire until he was ejected from his charge in 1662, along with hundreds of others who refused to submit to the new ecclesiastical regime under Charles II. Thomas Halyburton followed his father's principles and became minister of Ceres, in Fife, in 1700. Ten years later he was appointed a professor of divinity in St Andrews. Throughout his ministry he faced a struggle with ill health and died in 1712. He was buried in St Andrews beside another worthy minister and divinity professor, Samuel Rutherford. In the words of Rev Hugh Cartwright, Halyburton "has been regarded as one of the most distinguished Scottish theologians. Hugh Martin described Halyburton and [William] Cunningham as 'the two greatest theologians that Scotland has ever produced'. John Duncan regarded Halyburton as 'a minor John Owen', in the same category as Herman Witsius, and classed his *Memoirs* with Augustine's *Confessions* and Bunyan's *Grace Abounding*."¹

High praise indeed for Halyburton as a theologian! Yet a man's godliness is not necessarily on the same level as his theological ability. In this case, however, there is no question about the standard of Halyburton's godliness. Let us listen to him on his deathbed, as he welcomed a visitor: "Come and see your friend in the best case that you ever saw him in – longing for a deliverance and hastening to the coming of the day of God; waiting for the salvation of God, on a bed of roses, though nature and skin may not say so – a bed perfumed. And, man, I sent for you; I longed to see you that I might give you encouragement in an ill world to preach the gospel, and stand by Christ, that has been so good to me. This is the best pulpit that ever I was in. I am now laid on this bed for this end, that I may commend my Lord.

"All these soft clothes are like sacking about me, and yet I have perfect ease of spirit. My breast is drawing together as sorely as if it were with cords, and still the Lord keeps composure. What is in this? I would have scarcely believed, though I had been told it, that I would have kept in the right exercise of my judgement under this racking pain. Whatever come of

¹Introduction to Thomas Halyburton, *Works*, vol 1, James Begg Society, 2000, p v.

it, I am sure I am a demonstration that there is a reality in religion; and I rejoice in this, that God has honoured a sinful worm to be a demonstration of His grace. . . . Worthy is the Lamb to receive glory.”²

There was clearly a reality in Halyburton’s religion. Still relatively a young man, not yet 40, suffering in his chest and from a skin complaint and experiencing extreme pain, he confronts death and eternity with a God-given confidence. He can commend God, who has redeemed his soul and has prepared him for eternity; so he can look forward to spending eternity in the presence of the God who saved him.

This issue of *The Free Presbyterian Magazine* is due to appear about the time when the year 2018 passes into 2019. This is a time when we would all do well to consider our own position in view of death. No one can deny that death will come to everyone, sooner or later; yet no one is justified in presuming that he or she will be spared for many years, or even days, before having to leave this world. And if a time comes when we recognise a serious failure of health, for instance, that leaves us with little prospect of continuing much longer in this life, could we, like Haliburton, feel a legitimate degree of confidence that death will bring us into a better world?

Many, when experiencing serious illness, have observed that it is not a good time to seek the Lord. This surely means that we ought to feel a real sense of urgency when we read or hear the call: “Seek ye the Lord while He may be found, call ye upon Him while He is near” (Is 55:6). This verse reminds us that a time is coming when, if we do not make use of our present opportunity to seek the Lord, we will not be able to find Him; it will be too late. For those who have passed away from this world unprepared, it will then be too late to seek the Lord; so their final destination must be hell, with its endless punishment.

One would imagine that most, if not all, readers of this *Magazine* accept the teachings of the Bible about eternity, but one cannot believe that they all take seriously the implications of these teachings. Do *you* take seriously the words of Jesus about “wailing and gnashing of teeth” (Mt 13:42)? They point us (1) to a tremendous, unending sadness, a complete absence of happiness, exacerbated by a total lack of hope for the future; and (2) to a persistent rebellion of spirit.

All this emphasises the *danger* of refusing to follow the directions God gives in Isaiah 55:6. Yet it is a thoroughly selfish attitude that lies behind many people’s refusal to serve God now, while promising themselves that they will seek Him before the end comes, expecting to enter the blessedness of heaven thereafter. Now we know that one of the thieves suffering on a

²Quoted in John Macleod, *Some Favourite Books*, Banner of Truth, 1988, pp 17-18.

cross beside Jesus found mercy when he sought the Lord almost at the last moment of his life. But we also know that the other thief continued in rebellion and hardness of heart to the very end. There is great sin involved in a continuing refusal to give up one's sins and forsake worldliness and carelessness. Correspondingly there is great sin in the lack of desire to serve God, however limited the way that is open to us, for all the rest of the time we are spared in this world.

When we are within reach of at least some of the means of grace, we should ensure that we make good use of them. Even if we are not able to attend public worship, where the Scriptures are expounded and applied, we may read the Bible and come to the throne of grace to "call upon" the Lord for mercy, for in all these means of grace, the Lord is not far from us.

At the end of a sermon entitled, "Abundant Pardon", on Isaiah 55:7, C H Spurgeon addressed his hearers earnestly: "What if that mercy should be slighted? What if there should be such abundant mercy, and it should be rejected? What if we do despite to the mercy of God, and to the blood of His dear Son? Those that are unwilling to be forgiven doubly deserve to be left to their own deserts. If God speaks you fair and you will not have Him, you must not wonder if by-and-by He changes His note.

"The lamp holds out to burn, and while it burns you may have mercy. It will soon burn out, remember. The longest life is short, and after that there will be no further mercy, no terms of grace. The mercy seat will be gone, and the judgement throne will fill its place. O if God only gave us five minutes to find mercy in, surely if we were not fools, we should avail ourselves of it; but while He has lingered with some of you for 50 years, and still lingers, do not provoke Him; but 'today, if ye will hear His voice, harden not your hearts,' but turn unto Him."³

A new year reminds us that time is passing, and apparently with increasing swiftness. Our time to seek the Lord, and to call on Him for mercy is becoming steadily shorter and we do not know how long is left. It should be obvious that, in spite of his pain and discomfort, Thomas Halyburton's position was eminently desirable: he was safe, on the verge of a blessed eternity. He had not left seeking salvation until the last possible moment; early in life he had recognised that "there is a reality in religion", in true Christianity, for those who come to God through Jesus Christ. May we also recognise this and seek the Lord while He may be found, and call upon Him while He is near! Let us remember that "*now* is the accepted time . . . *now* is the day of salvation" (2 Cor 6:2). Tomorrow may be too late.

³C H Spurgeon, *The Metropolitan Tabernacle Pulpit*, vol 20, London, 1875, p 552. The sermon was preached in 1874.

Help of the Needy, Hope of the Poor (1)¹

A Sermon by *John Kennedy*

Psalm 9:18. *For the needy shall not always be forgotten; the expectation of the poor shall not perish for ever.*

These words are in a strange connection with the preceding verse. They seem to give the reason why “the wicked shall be turned into hell, and all the nations that forget God”. “Turned into hell” the wicked shall all be, whoever they may be and wherever they may be, whatever form they may assume before men, however deftly they may disguise themselves, be they in the church or in the world, in the palace or in the cottage, in the pulpit or in the pew, if they do not have the fear of God in their hearts. These are swayed by a principle of enmity to God though, by ignoring Him, they preserve an utter unconsciousness of this state of feeling. These form part of the army engaged in conflict with the Almighty, and whither can they turn away from “the thick bosses of His buckler” when He arises to execute judgement, but towards the only opening that has been allowed to remain for them – the gate of an eternal hell.

Thus too it shall fare with “all the nations that forget God” – all those nations that do not acknowledge Him as their supreme Governor, that do not care to have His worship observed, His laws respected and His Church maintained, and whose whole influence is exerted without any regard to His glory. From this sweeping sentence no wicked person, no God-forgetting nation, can escape unless divine grace grants deliverance, in a way which secures the claims of divine justice.

But how is this related to the text? Is it because grace is secured to “the needy” that vengeance is sure to them? The connection of judgement and the needy in the work of salvation is often exhibited to us in Scripture – so often that we need not wonder to find it here. If the destruction of the wicked is required, in order that “the poor” may be succoured, can we any longer wonder that it should take place after we have looked at the death of “the Lord of glory”? He who bruised His well-beloved Son will not hesitate to crush the wicked for the sake of the needy, whom He loves with an everlasting love. Can we wonder that He who “spared not His own Son, but gave Him up” to death for His people, should say, “I gave Egypt for Thy ransom, Ethiopia and Seba for Thee”.

But how does the work of destruction tell on the work of salvation in this case? That can be seen when we connect the work of judgement on the cross

¹This sermon was preached at Dingwall and is taken, with editing, from his published volume of *Sermons*. Kennedy was born 200 years ago and died in 1884.

with the succour which came from heaven to the poor. But how can the destruction of wicked persons and of ungodly nations be regarded as a proof of God's grace to "the needy?" In so far as "spiritual wickedness in high places" is concerned, it is evident that there can be no salvation of the "poor" without its utter destruction. But wicked people and ungodly nations are referred to here, and the question is: How can the destruction of these be a proof of God's care of His people?

Surely the needy were not crying for this work of judgement? Certainly not. But there are two ways in which the judgement prepares for, and proves, the mercy. (1.) In the measure in which these enemies were oppressors of God's people, the destruction of them is at once a proof of His awful wrath against sin and of His loving zeal for the welfare of His people. Because the needy must be remembered, these must be destroyed. (2.) The poor and needy, by their self-denied zeal, have merged themselves in the Lord's cause, so that whatever is done in advancement of that cause is done to them. They have given themselves to prayer for the coming of His kingdom, and all He does in opening up, by works of judgement, doors of access for the gospel to all parts of the earth is an answer to their cry. "By terrible things in righteousness" He gives an answer to their prayers, and they accept this answer with gladness, even though, as they think of the "terrible things" done "in righteousness", they must join trembling with their mirth.

There seems to be a great difference between the connection of the two verses before us and the connection we find between the "nations" and the "poor" in Psalm 72. In verses 11 and 12 of that Psalm we read, "All kings shall fall down before Him; all nations shall serve Him. For He shall deliver the needy when he crieth; the poor also, and him that hath no helper." There it is the conversion, not the destruction, of the nations that is connected with the succour of the poor. How these are connected is not so difficult to discover. For (1) the conversion of the nations is in answer to the cry of the needy throughout many generations; (2) it takes place because the Lord has blessed the service which He has helped the poor to render; and (3) it is when kings and nations come to know Messiah as the deliverer of "the needy" that they will be disposed to fall down before Him and to serve Him.

Till that blessed time comes, sweeping destruction shall overtake nation after nation. Thus only by a work of judgement, in vindication of His claims, shall God answer the cry of the oppressed. If you are a true friend of Messiah, you must meanwhile be content if God deals with the nations that refuse to serve Him to show His zeal in behalf of His Anointed One and make manifest the glory of His righteousness, while you enjoy the hope that all kings will in due time bow before your Beloved, and that all nations will serve Him.

But, confining our attention to the text, let us consider (1) the description which it gives of the Lord's people and (2) the gracious promise of the Lord regarding them.

1. The description: the needy, the poor. Such is the Lord's way of describing His people. They, according to His account of them, are "needy" and "poor". As to their condition they are "needy" and as to their disposition they are "poor". They are "needy" in their consciousness of what they are, and they are "poor in spirit". He has so arranged their lot on earth that they cannot but be "needy" and He has so renewed their spirit that they cannot but be "poor".

Do not imagine that the Lord here makes an exposure of His people. He does not so intend the description which He gives of them. It is just that this is the view of them in which He specially delights. "To this man will I look," He says, "even to him that is poor and of a contrite spirit, and trembleth at My word." "I dwell . . . with him . . . that is of a contrite and humble spirit." Why should He not thus describe them when the best thing even He can do for them is to keep them conscious of their poverty, and willingly and hopefully dependent on His grace? And what more befits His love than to delight in their willing reception of His grace? And what is more becoming to Him "who inhabiteth eternity", and "whose name is holy", than that He should delight in and dwell with the only people on the earth who accord to Him His place as "the fountain of living waters", and who are willingly subjecting themselves to the operation of the Holy Ghost, in order to the destruction of all sin?

Let us not think that this aspect of true godliness is something that ought to have passed away with the gloom of Old Testament times. Surely Christ's description of those who are truly blessed must apply to spiritual religion in every age and clime. That description, in Matthew 5, begins by calling them "poor" and mourners, and closes by calling them "persecuted". While in each one of all the intervening marks by which they are indicated, there is something on account of which they cannot fail to be both "needy" and sorrowful. That is the infallible account of true religion – the true description of the true Christian – and it quite accords with what this Old Testament verse tells us of the people whom the Lord delights to succour.

To the eye of the world this seems a very ungainly aspect of religion. They are prone to say, If these are the people who are truly religious, we prefer to be outside of their circle. This has set some to think that, in the interests of true religion, this aspect of it should be kept out of sight. Exhibit, they say, only the joyousness of Christianity, so that the world may be attracted and not repelled.

But would that not be a one-sided, and therefore false, representation of it? And are you to gain, by a lie, accessions from the world? Are you to hide that aspect of true religion in which God especially delights? Are you to succeed by being unlike the “Man of Sorrows” and by following a different course from Him, who never hid from inquirers the painful trials which awaited all who followed Him? If you imagine that there is anything about true religion which requires to be hidden, what a poor estimate you have formed of it! And you are utterly mistaken if you think that any attraction will ever effectively win souls to Christ but His own beauty and love as, lifted up on the cross, He is presented in gospel light before the perishing.

Men of a naturally joyous temperament, with a whole heart, may find it easy to present a somewhat effective attraction to the world. But they draw people to themselves and not to Christ. Those too who have attained to an easy hope that all is well with them may readily keep a soulless smile on their faces; they may have much to say of gladness and nothing of sorrow, in their experience of what they call Christian life. These may be as zealous and as successful as the Pharisees were in making proselytes, by inducing others to be like themselves. But what is either the world or the Church the better of their labours?

There are some who think that the presence of sorrow in the consciousness of a Christian is always the result of backsliding. There are few greater mistakes than this. It was not the fruit of backsliding which gave Job his bitter experience of anguish, and Paul was never further from being in a backsliding state than when he cried, “O wretched man that I am! Who shall deliver me from the body of this death?” It is true that a Christian can have no spiritual gladness while unpardoned sin lies on his conscience, and sin unmortified is cherished in the heart; but it is just as true that the Lord is sovereign in dispensing the comforts by which the broken heart is made glad.

It is also a mistake to imagine that an assurance of an interest in Christ banishes all sorrow from the heart, and that if there is sorrow it must be the result of unbelief. It is quite true that, without the hope of glory, no Christian can be glad – at any rate, he can have no spiritual joy, though he may have the ease that is found in sleep. But it is quite as true that the man who rejoices “in hope of the glory of God” has enough in himself to make him sorrowful even when rejoicing. It is then that his pain is deepest, because of the corruption he still finds within himself, because of how little he has ever rendered to the Lord for all His benefits, and because of the condition of the Church and of the world around him. This is in contrast to what is before the eye of his hope in the company of those who have reached home in heaven before him.

So bent are some on the banishment of all sorrow from their religion, and

at the same time so haunted by the thought that perfect sinlessness must precede perfect joy, that they have conceived the idea of attaining to such a victory over sin, even in this life, as shall allow them to “rejoice” without “trembling”. It is quite easy for these dreamers to attain an unconsciousness of sin. They have merely to form a standard of experience and service for themselves, apart from the Word of God, and thus attain to an imagined perfection and reach a dreamer’s place of perfect happiness.

But true Christian gladness springs out of conflict and requires brokenness of heart. The “new song” is one sung in the midst of the battle, in anticipation of the final triumph; it does not require all sorrow to be banished from the heart in order that songs may arise from it. There is a joy which is according to the measure of the sorrow which attends it, the joy that flows from looking on the slain Lamb. The measure of the sorrow flowing from looking on Him “whom they have pierced” is just that of the gladness which that look produces. The sorrow and the joy are not in conflict but in harmony. They are mutually helpful, rather than opposed.

Let our great care be to “pass the time of our sojourning here in fear” of God, and to “walk in love”. Let the gravity of godly fear combine fervent love in the Christian’s bearing towards the world around him. It is thus that he will show himself to be Christlike. His joy is safe in the Lord’s hands. Let him not selfishly concern himself with it.

Nor is the aspect of religion presented in our text at all inconsistent with the counsels addressed to Christians to “rejoice in the Lord”. It is because they have so much in themselves to make them sad that they are called so often to “rejoice in the Lord”. In Him there is no cause for sorrow; in Him they may always be glad. There is an infinite and unfailing fountain of blessedness in Him, and it is in the measure in which all, apart from Him, is disappointing and distressing – and they so find it – that Christians will be found coming to it. “Sorrowful, but always rejoicing,” is what can be attained to here. Sorrow without joy, and joy without sorrow, are not the alternative feelings on earth – the former belongs to hell, the latter to heaven.

“*The needy.*” In a ruinous hut, through which the winds blow and into which the rains pour, in a distant wasteland, infested with wild beasts, and haunted by thieves and murderers, lies a poor man covered all over with sores and reduced to utter helplessness. He cannot move off his bed, and even were food and medicine placed beside him, he does not have the strength to raise either to his mouth. He has only one friend on earth who can do anything for him and is dependent on him for all he needs. Would you not call this man needy? And who could suffice to act the part of a friend to someone in such circumstances? He is dependent on the only one who is

disposed to help him for protection, food and medicine, and to attend on him. If so, where can someone be found to undertake to keep him alive and to restore him to health. His case seems utterly desperate. Death in various forms seems to encompass him, and it would seem as if there is “no help of man at all” for him.

But just as needy is each one of God’s children while on the earth. Each of them is in a frail body in the “waste, howling wilderness” of this world, to whose polluted atmosphere it presents so many openings. Within the soul, within such a body, is the body of death. Because of this he finds himself covered all over with wounds and bruises and putrifying sores. His lot in life has its crosses, and against him have been awakened the hostility of the world, and of the powers of darkness. Both by “deceit and violence” these do what they can against him. From their power he cannot deliver himself and, even if he could, who is to heal him and feed him? He can of himself make no use of the grace brought near him in the gospel and he must utterly perish if someone who can meet all his needs, and is disposed to do so, does not care for him. Is not that person fitly called “needy”? And is not this the condition of every true Christian while on the earth?

None of all the children of God, while on the earth, can outgrow this sense of want and desolation or leave it behind. Instead of this, the longer they are here the more they are conscious of their utter dependence on the one Friend of “the needy”. “The old man” is not becoming less offensive, nor is the world becoming less troublesome, nor the powers of darkness more tolerant. The more the work of God makes progress, the more irritated these become, and only in times of backsliding and slumber can the believers’ consciousness cease to assure him of this. But the more he makes progress in a life of holiness, the more sensitive does he become to all the movements of backsliding and slumber. And in the measure he realises his poverty, he becomes “needy” in his consciousness.

Thus increasingly, to the end, a sense of destitution remains. And the sense of desolation keeps pace with this feeling except in the measure in which the presence of Christ is enjoyed. The nearer he approaches to his journey’s end, the greater is his longing to be home. And the more his heart is with his treasure in heaven, the more lonely does it feel amidst his surroundings in his life on earth.

Why shrink from realising this as the condition of the child of God on earth? What does all this indicate but his entire dependence on the Lord? Would you have him less dependent? Would you give him something in himself to make him feel less poor and needy? Would you furnish him, in his own consciousness, with what would lift him above all sense of destitution?

If so, you would deal very unwisely with his case. He is in better hands than yours. The Lord will allow him only what keeps him quite dependent on Himself. It is to “the needy” He can reveal Himself as the “God of all grace”; it is “in weakness” He can make His “strength” “perfect”.

The “needy” are also called “*the poor*”. This is not a mere repetition of the same idea. They are poor as to their disposition. Not ignobly poor, but willingly dependent. Not poor as the beggar who goes to every door, and takes all the scraps and coins that may be given him. This poor one is no beggar, and yet he is as destitute, in his own consciousness, as any beggar who craves alms of all who meet him. They are poor, and they cry for mercy, but it is to their own Father they direct their petition. It is because they are children of God that they see they are poor. Born of God, as they are, they have “a new heart” and “a right spirit” within them. Their royal rank accounts for their being poor. By nature they were proud, and determined to be independent of grace and of God. But they are “renewed in the spirit of their minds” and are now willing to be debtors to “the God of all grace”.

We can conceive of someone conscious of utter destitution, and yet proud in the midst of his needs. We have known such a combination, and it produced extreme wretchedness. But those described in our text have more than a sense of poverty. They are willing to take their place among the sinful poor, at the footstool of “the throne of grace”. They have not merely “a poor mouth”, as many beggars have who, with all their wails, have often more in their purse than those to whom they apply for alms. There are not a few such people in the Church. They pick up words which they have heard from the contrite, and over whole hearts they utter them with a “deceitful tongue”.

One of them came to a minister once, and began to declare herself to be a very great sinner, indeed the very chief sinner in the parish. “I never had any other opinion of you”, the minister said. “But I am not so bad as you think”, she at once said, showing that she had yet to learn to make her mouth speak as her heart felt. The truly poor feel more than they can express even unto God, and their great affliction is that their feeling is not still deeper, and that there is still in them a proud heart that will not allow them come with their empty vessels to the store of grace in Christ. They are so poor that they are debtors to the Father as the great Provider, to the Son as the great Procurer, and to the Holy Ghost as the great Dispenser of saving grace. They who incur such a debt are “poor” indeed. But by being thus “poor in spirit” they attain to a kingdom – indeed “all things” are theirs. By becoming debtors to free grace they inherit all things.

Ulrich Zwingli the Swiss Reformer¹

3. Expounding the Scriptures in Zurich

F R Daubney

Zurich. In October 1518, Zwingli was informed that the position of people's priest at the Great Minster (Gross Munster), one of the three parishes in Zurich, was vacant. Although the position was poorly paid, it would give Zwingli great influence. His enemies, to prevent his getting the post, accused him of worldliness and even of wrongdoing with a female in Einsiedeln. He disproved the accusations, though he admitted previous improprieties. Nevertheless he was offered the appointment and his place at Einsiedeln was given to his friend Leo Jud.

Zwingli was formally inducted as priest at the Gross Munster on Saturday, 1 January 1519. To the Cathedral canons, his first priority was to bring money into the church and they instructed him to make every effort to collect revenue and exhort the faithful to pay all their tithes and dues: "You will be diligent in increasing the income from the sick from masses, and other ordinances. As for the administration of the sacraments, preaching and caring for the flock, you may employ a substitute, particularly in preaching. You should administer the sacraments to none but persons of note, and then only when requested".

Zwingli, however, was having none of it. "It is to God's glory, to the praise of His only Son, to the real salvation of souls and to their edification in the true faith that I shall devote my ministry," he informed them. The next day he began a continuous exposition of the Gospel of Matthew, not according to the Fathers, but according to the Scriptures themselves. This created something of a sensation and caused some adverse criticism. One canon asked the cathedral Provost to prevent Zwingli from disturbing the faith of the people but the new priest remained resolute. Having preached his way through the Gospel of Matthew, he continued, in his first four years, through Acts, 1 and 2 Timothy, Galatians, 1 and 2 Peter and Hebrews. "Thus I planted. Matthew, Luke, Paul and Peter watered, but God in a wonderful manner gave the harvest." He also preached from the Psalms every Friday in the market place for the benefit of the country people.

Soon after Zwingli came to Zurich, the indulgence seller, Samson, came to the city to complain to the Diet that Henry Bullinger (father of Zwingli's successor) had refused to let him sell his wares in the church at Bremgarten, near Zurich. Zwingli preached against him and got the support of the local council. Samson appeared before the Diet requesting that his credentials be

¹The previous section of this Theological Conference paper followed the development of Zwingli's religious thinking in two country parishes in Switzerland.

confirmed in writing by the Pope. As a result of Zwingli's influence, the Diet sent a counter-deputation to Rome to complain of Samson's activities. The Pope responded by saying that he would prefer that the Diet would permit Samson to continue his work, but they could send him back to Italy if they chose. They did choose the latter option and he was not heard of again. This shows again the different approach Rome took to Zwingli and the Reformation in Switzerland compared with Luther and Germany.

Zwingli was no doubt thankful that he and Zurich had escaped so lightly as he was aware of the Pope's machinations against Luther. In 1519 he wrote of the Pope: "It pains me that the man-pleaser, or if you prefer, the cuckoo, is entertaining designs against the rising theology. May Christ so order it that I may be able to disclose the shamefulfulness of this wanton clothed in purple."

In the same year, 1519, the plague swept through Switzerland. Zwingli was away from the city when it broke out in Zurich. He hurried back and attended to his people faithfully. Two thousand five hundred townspeople died and in September he fell victim to it himself and was near to death. However, he began to recover and, by the end of December, was well again. It is believed that his nearness to death had a profound spiritual effect on him.

By 1520 Zwingli's preaching had been so blessed to the people and Council of Zurich that a decree was issued to all parish priests, curates and exhorters throughout the Canton, "that they should freely and everywhere preach the holy Gospels and the apostolic Epistles, and all speak the same language as the Spirit of God should direct them, and only teach what they could prove by the Word of God. As for the doctrines and commandments that were of man's institution, they should let them alone". This was indeed a victory for the gospel.

In 1521 the King of France sought once more to enlist the Swiss against the Pope. The leading men of each canton were bribed in the usual way and all of them joined the French, apart from Zurich; Zwingli's preaching had successfully convinced the citizens that they should not involve themselves in foreign politics. Cardinal Schinner, however, reminded Zurich that they had bound themselves in 1515 (before Zwingli came to the city) to support the Pope and defend the Church. The Council agreed that this was the case and accordingly went to war on the side of the papacy. The French, with their Swiss mercenaries, were completely overcome. The fact that Zurich fought against their fellow countrymen from other cantons created much bad feeling, and Zwingli was blamed. Following this, the Canton of Zurich took an oath that they would never again accept gifts or draw pensions from any foreign prince, the Pope included.

Zwingli had friends in the gospel, in Basle, Berne and, of course, Leo Jud

in Einsiedeln. However, he also had many enemies, in particular the monks who were now obliged to preach only the Word of God (which most of them had never read), and the mercenaries who had lost their pensions and bribes. Their view was that “since the plague did not carry off Zwingli, we must see what we can do to crush him”. Zwingli’s friend, Oswald Myconius, a teacher of the classics in Zurich, wrote, “There was not an hour that did not give birth to some deep-laid plot among the laity and priests against the life of the apostle of truth and righteousness”. Zwingli himself wrote to Myconius: “I pray to Christ for grace to meet whatever may befall me with manly courage, and that He may either uphold me or break me in pieces, as may seem good to Him”. By the grace of God, all endeavours to murder him, or bring a halt to his reforms, failed.

Zwingli had persuaded the Zurich Council to allow priests to marry and in 1522 he married a widow in his congregation, Anna Reinhard. Zwingli’s tendency was to use a softly-softly approach so, although the marriage was no secret among his friends or enemies, it was not formally celebrated in the Munster until two years later. Anna had three children by her first husband and she and Zwingli had a further four children. Marriage was now becoming a common practice among the clergy; in 1523 Leo Jud, who had left Einsiedeln to become the people’s priest at St Peter’s church in Zurich, also married.

Although Zwingli felt 1516 was the beginning of the Reformation in Switzerland, the event popularly thought to have sparked the Reformation in Zurich was the “Affair of the Sausages” in 1522. Zwingli, given his desire to preach and teach from scriptural principles alone, naturally spoke publicly on fasting, particularly on the strict rules imposed by the Church against eating meat during Lent. As a result, at the beginning of Lent in 1522, a group in the house of a printer, Christoph Froschauer, gathered to eat sausages, consciously transgressing the fasting rule in order to proclaim their Christian liberty. Zwingli was present and, though he did not eat any of the sausages, he was clearly supportive of those who did. The event caused a public outcry and Froschauer was arrested. Shortly afterwards Zwingli preached and published a sermon entitled, “Regarding the Choice and Freedom of Foods”, in which he argued that fasting should be entirely voluntary, not mandatory. The Council of Zurich sought advice on the matter from the other people’s priests in the city. They (including Leo Jud, of course) agreed with Zwingli that fasting during Lent was tradition and not supported by Scripture. Froschauer was released.

In 1523 the Great Council of Zurich arranged a debate which became known as the “First Disputation”, between those who preached the gospel and those who considered their doctrines to be heresy. The Council’s hope

was “that God would illuminate the matter, that we may walk in the light as children of the light”. All priests and pastors from the city and surrounding area were invited to come and prove the truth from Holy Scripture – 600 participated. In preparation for the Disputation, Zwingli produced 67 Articles to sum up his teaching.

The Bishop of Constance sent a delegation led by his Vicar General, Johannes Fabri. Fabri, however, said that he was forbidden to discuss theology in front of laymen and that universities, rather than the Council, should be the judges in disputes regarding doctrine. He claimed that he and his cohort had come simply to find out about the religious differences in the Canton. Zwingli in return made the point that God was the only infallible and impartial judge but, as he had been described as a heretic, he was going to defend his doctrine. Various topics were ultimately discussed – the intercession of saints, clerical celibacy, and the authority of the Church but, though urged by Zwingli and others, Fabri refused to give Scripture proofs in support of Rome’s doctrines. At length the debate was over, and the Council decided that Zwingli be allowed to continue his preaching and that all other preachers should teach only in accordance with Scripture. It was a resounding victory for the Reformed cause; the Abbot of Kappel, a Zwingli supporter, asked, “Where were those who wanted to burn us and had piled the wood at the stake? Why did they not show themselves?”

Needs of the Times¹

5. Private Religion

J C Ryle

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

5. The times require of us more regular and steady perseverance in the old ways of getting good for our souls. I think no intelligent Englishman can fail to see that there has been of late years an immense increase of what I must call, for want of a better phrase, public religion in the land. Services of all sorts are strangely multiplied. They are, in fact, established institutions of the day, and the crowds who attend them supply plain proof that they are popular. In short, we find ourselves face to face with the undeniable fact that in the last quarter of the nineteenth century there is an immense amount of public religion.²

¹A final section, as edited, from a chapter in Ryle’s book *Holiness* (1879). The previous part, last month, emphasised the need for practical religion in daily life.

²Much of this public religion, such as the evangelistic campaigns of Moody and Sankey,

But we must never forget that, unless public religion is accompanied by private religion, it is of no real, solid value, and may even produce most mischievous effects. Incessant running after sensational preachers, incessant attendance at hot, crowded meetings, protracted to late hours, constant craving after fresh excitement and pulpit novelties – all this kind of thing is calculated to produce a very unhealthy style of Christianity; and in many cases, I am afraid, the end is utter ruin of soul.

Unhappily, those who make public religion everything, are often led away by mere temporary emotions, after some grand display of ecclesiastical oratory, into professing far more than they really feel. After this, they can only be kept up to the mark which they imagine they have reached, by a constant succession of religious excitements. By and by, as with opium-eaters and dram-drinkers, there comes a time when their dose loses its power, and a feeling of exhaustion and discontent begins to creep over their minds. Too often, I fear, the conclusion of the whole matter is a relapse into utter deadness and unbelief, and a complete return to the world. All this results from having nothing but a public religion. O that people would remember that it was not the wind, or the fire, or the earthquake which showed Elijah the presence of God, but “the still small voice” (1 Ki 19:12).

Now I desire to lift up a warning voice on this subject. I want to promote an increase of religion in private – private between each man and his God. The root of a plant or tree makes no show above ground. If you dig down to it and examine it, it is a poor, dirty, coarse-looking thing, and not nearly so beautiful to the eye as the fruit, or leaf, or flower. But that despised root is the true source of all the life, health, vigour and fertility which your eyes see; without it the plant or tree would soon die. Now private religion is the root of all vital Christianity. Without it we may make a brave show in the meeting or on the platform, sing loud, shed many tears, and have a name to live and the praise of man. But without it we have no wedding garment and are “dead before God”. I tell my readers plainly that the times require us all to pay more attention to our private religion.

(1.) Let us *pray* more heartily in private, and throw our whole souls more into our prayers. There are dead prayers and there are live prayers – prayers that cost us nothing and prayers which often cost us strong crying and tears. What are yours? When great professors backslide in public, and the Church is surprised and shocked, the truth is that they had long ago backslidden on their knees. They had neglected the throne of grace.

(2.) Let us *read our Bibles* more in private, and with more diligence. Ignorance of Scripture is the root of all error and makes a man helpless in the hand was not as faithful to Scripture as it ought to have been.

of the devil. There is less private Bible reading, I suspect, than there was 50 years ago. I never can believe that so many English men and women would have been “tossed to and fro with every wind of doctrine”, some falling into scepticism, some rushing into the wildest and narrowest fanaticism, and some going over to Rome, if there had not grown up a habit of lazy, superficial, careless, perfunctory reading of God’s Word. “Ye do err, not knowing the Scriptures” (Mt 22:29). The Bible in the pulpit must never supersede the Bible at home.

(3.) Let us cultivate the habit of keeping up more *private meditation and communion with Christ*. Let us resolutely make time for getting alone occasionally, for talking with our own souls like David, for pouring out our hearts to the great High Priest, Advocate and Confessor at the right hand of God. We need more auricular confession, but not to man. The confessional we want is not a box in the vestry, but the throne of grace. I see some professing Christians always running about after spiritual food, always in public, always out of breath and in a hurry, and never allowing themselves leisure to sit down quietly to take stock of their spiritual condition.

I am never surprised if such Christians have a dwarfish, stunted religion and do not grow and if, like Pharaoh’s lean kine, they look no better for their public religious feasting, but rather worse. Spiritual prosperity depends immensely on our private religion, and private religion cannot flourish unless we determine that by God’s help we will make time, whatever trouble it may cost us, for thought, for prayer, for the Bible and for private communion with Christ. Alas, that saying of our Master is sadly overlooked: “Enter into thy closet and . . . shut the door” (Mt 6:6).

Our Evangelical forefathers had far fewer means and opportunities than we have. Full religious meetings and crowds, except occasionally at a Church or in a field when such men as Whitefield or Rowlands preached, these were things of which they knew nothing. Their proceedings were neither fashionable nor popular, and often brought on them more persecution and abuse than praise. But the few weapons they used, they used well. With less noise and applause from man they made, I believe, a far deeper mark for God on their generation than we do, with all our conferences and meetings and multiplied religious appliances. Their converts, I suspect, like the old-fashioned cloths and linens, wore better, lasted longer and faded less, and were more stable, rooted and grounded than many of the new-born babes of this day. And what was the reason of all this? Simply, I believe, because they gave more attention to private religion than we generally do. They walked closely with God and honoured Him in private, and so He honoured them in public. Let us follow them as they followed Christ. Let us go and do likewise.

Let me now conclude this paper with a few words of practical application.

(1.) Would you understand what the times require of you for your own soul? Listen and I will tell you. You live in *times of special spiritual danger*. Never perhaps were there more traps and pitfalls in the way to heaven; never certainly were those traps so skilfully baited and those pitfalls so ingeniously made. Mind what you are about. Look well to your goings. Ponder the paths of your feet. Take heed lest you come to eternal grief and ruin your own soul. Beware of practical infidelity under the specious name of free thought. Beware of a helpless state of indecision about doctrinal truth under the plausible idea of not being party spirited, and under the baneful influence of so-called liberality and charity. Beware of frittering away life in wishing and hoping for the day of decision, until the door is shut and you are given over to a dead conscience and die without hope.

Awake to a sense of your danger. Arise and be diligent to make your calling and election sure, whatever else you leave uncertain. Christ the almighty Saviour, Christ the sinner's Friend, is calling you to come to Himself. Arise and cast away excuses; this very day Christ calls you. Wait for nobody. The times, I repeat, are desperately dangerous. If only few are in the narrow way of life, resolve that, by God's help, you at any rate will be among the few.

(2.) Would you understand what the times require of all Christians for the souls of others? Listen, and I will tell you. You live in *times of great liberty and abounding opportunities for doing good*. Never were there so many open doors of usefulness, so many fields white to the harvest. Mind that you use those open doors, and try to reap those fields. Try to do a little good before you die. Strive to be useful. Determine that, by God's help, you will leave the world a better world on the day of your burial than it was on the day you were born. Remember the souls of relatives, friends and companions; remember that God often works by weak instruments, and try with holy ingenuity to point them to Christ. The time is short; the sand is running out of the glass of this world. Then redeem the time, and endeavour not to go to heaven alone.

No doubt you cannot command success. It is not certain that your efforts to do good will always do good to others, but it is quite certain that they will always do good to yourself. Exercise is one grand secret of health, both for body and soul. "He that watereth shall be watered also himself" (Prov 11:25). It is a deep and golden saying of the Lord Jesus, but seldom understood in its full meaning: "It is more blessed to give than to receive" (Acts 20:35)

The gospel requires men to believe things above reason merely on the authority of divine revelation.

John Owen

Broken Vows¹

James Buchanan

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

But while we are careful not to make “the heart of the righteous sad, whom [the Lord hath] not made sad” (Ezk 13:22), we must not strengthen “the hands of the wicked, that he should not return from his wicked way, by promising him life”. It is necessary therefore to say, with the utmost faithfulness, that there is too much reason to suspect the insincerity and hypocrisy of those who vow unto the Lord in the time of trouble and afterwards neglect or refuse to fulfil their vows.

And it is all the more necessary to press this consideration because such people may have been conscious, in the day of trouble, of such sharp convictions of conscience, such solemn views of death and eternity, such an agonising disturbance of spirit, and such real earnestness in regard to *some* at least of the subjects of their prayers, as to be in imminent danger of confounding these feelings with that genuine sincerity and that thorough change of heart which the gospel requires. “Were we not sincere,” such persons may say, “when we felt so deeply and prayed so earnestly, when our fears were so strong, and our resolutions so holy? We know best how we then felt, and no one will ever convince us that *then*, at least, we were not sincere.”

But will they not bear to be affectionately reminded that they are liable to be mistaken, and that a mistake on this point must be dangerous and may be fatal. When they speak thus confidently of the impossibility of their being deceived, do they remember the solemn testimony of God: “The heart is deceitful above all things, and desperately wicked”? Instances of a kind precisely similar to theirs are recorded in the Holy Scriptures, instances both of individuals and of communities, who in the hour of danger were as much alarmed and as much in earnest as themselves; yet their partial and temporary

¹An edited extract from *Improvement of Affliction*, a sequel to *Comfort in Affliction*, which has been reprinted by Free Presbyterian Publications.

convictions did not amount to a saving change. Witness the case which I have already quoted from the Psalm 78; witness again the case of Judah: "Judah hath not turned unto Me with her whole heart, but feignedly, saith the Lord" (Jer 3:10). And again, the case of Israel: "They have not cried unto Me with their heart, when they howled upon their beds" (Hos 7:14).

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

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

Christ's Intercession: Some Lessons¹

William Symington

How the people of God ought to beware of *dishonouring Christ's intercession!* What an abuse of this function takes place when encouragement is taken from it to indulge in sin! But it is also dishonoured by being neglected or overlooked. This we fear is no uncommon occurrence. There is a dispos-

¹This article is an edited extract from Symington's *The Atonement and Intercession of Jesus Christ* and follows on from the extract in October.

ition in many to regard what Christ *has done* and neglect what He *is doing*. Not that we would have men to think less of the former, but more of the latter. Surely the preceding pages have been read to little purpose, if they have not left the impression on the mind that the present work of Christ in heaven is also important. Much is said about it by the inspired writers in the Scriptures. The purpose for which the Saviour lives in mediatorial glory cannot be of small importance: "He ever liveth to make intercession"; "If, when we were enemies, we were reconciled to God by the death of His Son, *much more*, being reconciled, we shall be saved by His life".

Let us then think highly, and think much, of the intercession as well as the death of Christ. Let us see too that we do not restrain prayer before God. This would be to do what we can to nullify the Saviour's character as an advocate, as in this case He could have no service to offer, no cause to undertake, nothing to perfume with the fragrance of His merits. Such as would honour Christ's intercession must "pray without ceasing". Nor let anyone indulge unreasonable despondency. The intercession of Christ ought to prove an antidote to every such feeling. Hear how the Apostle reasons on the subject: "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them".

To those who have right views of this truth, there can be no room for despair. Yet there are professing Christians who give themselves up to a morbid melancholy, brooding over their sins and shortcomings, which could be warranted only on the supposition that there is no advocate with the Father, no intercessor within the veil, no daysman to plead their cause and secure their salvation. A view of the fact and the properties of the Saviour's intercession should charm away all gloomy forebodings; and we would exhort those Christians who feel as if cast out from God's sight to look again to that holy temple where the Minister of the upper sanctuary pleads, and to be no more sad.

Let all *seek an interest in*, and *daily profit from*, this view of the Saviour's character and work. Those who are duly conscious of their situation will be disposed, like the Israelites when they were bitten with the fiery serpents, to look around for some one to pray for them. To whom can they go with safety but to Christ? He alone can pray for the people. Let them believe in His name, trust in His merits, and obey His commands; then they may expect to share in the benefits of His intercession. Daily they need Him, and daily they may have recourse to Him, in this character. O that men would consider the misery of having no interest in this part of the Saviour's work! To be without the prayers of our friends is deemed a calamity. To be denied the intercession of such men as Noah, Daniel and Job is justly represented in Scripture as

serious. "Pray not thou for this people, neither lift up cry nor prayer for them," is one of the heaviest judgements that can befall a backsliding nation. How dreadful beyond all conception then must it be to have no interest in the prayers of Christ!

But this is not all, for if His prayers are not for us, they are *against us*. He prays for the destruction of His enemies. That blood which speaks so powerfully for the salvation of those who believe, cries loudly for vengeance on those who despise and abuse it. Let the unbelieving and ungodly ponder this and tremble. And who can tell the happiness which an interest in the intercession of Christ is fitted to yield! It is a doctrine as full of comfort to saints as of terror to sinners. It is calculated to fill the heart with joy to know that, whatever their sinful weaknesses and infirmities may be, they shall not bring them into condemnation; that, whatever their temptations, their faith shall not be permitted to fail; that, whatever their backsliding, they shall not finally fall away; that, however weak, cold and confused their devotions, they shall be rendered a sweet-smelling savour to God.

In sin and duty, in health and sickness, in prosperity and adversity, in life and death, the doctrine of Christ's intercession gives joy and comfort to the believer. Let it then be the concern, of all who read these pages, earnestly to seek such an interest in what the Saviour has done and is still doing that they may be able to take as their own the triumphant appeal of the Apostle: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, *who also maketh intercession for us*. Who shall separate us from the love of Christ?"

Thus we have brought to a conclusion our inquiries into these deeply important subjects. Yet we must remind readers of the necessity of applying to themselves the glorious truths which have occupied their attention, before turning their thoughts to anything else. Let them not regard these truths as matters of curious speculation, or content themselves with a mere doctrinal belief. If these truths are to be rightly appreciated and properly improved, they must become the subjects of a saving faith. No doctrines stand more closely connected with the eternal salvation of the soul.

Let no one then rise from reading these pages without seriously and conscientiously asking himself these questions: Have I an interest in the atonement and intercession of Jesus Christ? Have I faith in the sacrifice of the great High Priest? Has my soul been sprinkled with His precious blood? Does He plead with the Father on my behalf? Is my name engraven on His heart? Have I any good reason to conclude that He is even now praying that my sins may be forgiven, that my faith may not fail in the hour of temptation, and that I

may be kept from the evil which is in the world? Were I called to die at this moment, could I indulge the comforting assurance that the Advocate within the veil, whom the Father hears always, would present on my behalf the request: Father, I will that he whom Thou hast given Me be with Me where I am, and that, in answer to this prayer, my disembodied spirit should be ushered, in perfect holiness, into the immediate, unclouded presence of my covenant God, and into all the glories of the heavenly kingdom?

These are solemn questions. Let no one neglect to put them to himself, or – if no favourable answer can be honestly given to them – let no one hesitate to press them till at least such convictions have been awakened that nothing can allay but a believing appropriation of the blood and advocacy of the great High Priest of our profession. May the Spirit of all grace, whose prerogative it is to take the things of Christ and show them unto men, be pleased to grant that the perusal of these pages may thus prove the means of salvation to many. And to the only wise God and Saviour, be all the glory. Amen.

The Urgent Need for Spiritual Blessing¹

Rev Donald MacLean

We have once more reached the end of a year and have been spared to enter a new one. During the past year we have enjoyed much of the Lord's kindness in His providence, of which we have been entirely unworthy, for it is written, "If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" (Ps 130:3). Were He to deal with us as our sins deserve, we should be swept out of the land of the living and appointed our portion in that place in which mercy shall never be found, "where their worm dieth not and the fire is not quenched". The temporal mercies we enjoy, together with being spared in this world, constitute a loud cry to our souls to consider how we are using the time the Lord is giving us, as He makes it evident that He does not delight in our death but is still waiting to be gracious.

In the midst of the general rejoicing indulged in at this time of the year, we should not lose sight of the fact that there are blessings which transcend the temporal favours of the Lord as highly as the heavens are above the earth. If we are unworthy of the mercies of providence, we are indeed unworthy of the mercies which are spiritual and eternal and which, when time shall be no more, shall remain with those who possess them.

If we were taught that such mercies are bestowed on the ground of human

¹The pastoral letter that Mr MacLean wrote to his Portree congregation at the beginning of 1954, printed here with some editing.

merit, we might all despair of ever receiving them, for we are sinners and unable to do anything to gain the favour of the God against whom we have so grievously sinned. Our sins involve not only banishment from the favour and fellowship of God, but also the corruption of our whole nature, making us unable to please God, for all our intentions, thoughts and actions are permeated by sin. This caused others to say, "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Is 64:6). Sad to say, very few who cross the threshold of this new year have learned this great lesson.

Among the spiritual blessings we must come to enjoy on this side of the grave and eternity, if we are to be safe at last, is that outlined in the Psalm I have quoted from already: "There is forgiveness with Thee that Thou mayest be feared" (Ps 130:4). This forgiveness is beautifully described by the Holy Spirit through the Apostle Paul in his Epistle to the Ephesians: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (1:7). Here we see that forgiveness is to be found in a certain person, and the Word of God makes it plain that He is the Lord Jesus Christ, whose name was called Jesus, for He was to save His people from their sins. This Person is the eternal Son of the everlasting Father, God of very God, who in the fullness of time became man and paid the ransom price to redeem all who were given to Him in the everlasting covenant.

We are told in God's Word what this price was. "The wages of sin is death". God's law and justice required to be satisfied before forgiveness could be bestowed on any. The Lord Jesus, out of love to His Father's glory and love to His people, undertook to meet all these claims. He poured out His soul unto death and, in the precious blood shed at Calvary, there is a full and free forgiveness for the guilty, and cleansing for the vile and unclean. He who died now lives and reigns to bestow that forgiveness upon all who come to Him for it in truth. As we enter a new year, let us pause and answer the question, "What think ye of Christ?"

Let us not forget that this forgiveness is "according to the riches of His grace". When God forgives sin through the blood of Christ, He does not do so grudgingly but with delight, so that He says, "I, even I, am He that blot out thy transgressions for Mine own sake, and will not remember thy sins" (Is 43:25). It is not according to works of righteousness which we may do that we are to have this forgiveness, but according to the riches of His grace. Thus this forgiveness is free and, when it is bestowed, those who are forgiven enter into the love of God. Who would refuse a gift so precious, which involved the payment of such a price, and which leads to such a happy experience? Yet does conscience not tell us that most of us are without it?

And we shall remain without it unless the Lord, in the riches of His grace, will send the Holy Spirit to awaken us to realise our great need of that endless blessing.

The Holy Spirit convinces of sin and brings the soul to feel its need of forgiveness, and that same Spirit glorifies Christ as the One through whom and in whom forgiveness is to be found. The soul in the exercise of a God-given faith receives Christ in the Word of God and becomes an heir of the promise of forgiveness, for “there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit” (Rom 8:1). This holy walk is a fruit of the fear mentioned in Psalm 130 as characteristic of those who are forgiven.

In extending my best wishes to you all once more, at home and away from home, let me most earnestly exhort you to seek this forgiveness, so that you may “be saved in the Lord with an everlasting salvation”, whatever else the future may hold.

Triumphing When in Trouble¹

James Meikle

While I am mortal, I must taste of the waters of Mara [bitterness], drink of the cup of adversity and swim the tempestuous ocean. It is the perfection of angels that they can never know the sadness of mental disquiet, or the pangs of anguish; and it is the happiness of departed saints to obtain joy for mourning, a crown for crosses, and to forget their misery, if not wholly, yet to remember it as waters, once swelled to a dreadful flood, but that are now for ever to flow away. It is then the misery of the sons of men, only while here, to be, as it were, a mark set up for the arrows of tribulation and to be engaged in constant war and in perpetual quarrels. But it is the privilege of the Christian soldier to wear the shield of faith, with which he shall be able to quench the fiery darts of Satan and to ward off the slingstones of tribulation which pelt him from every quarter. How greatly I may then triumph under all my afflictions if I consider that:

1. They *come from God*, whatever may be the instrument: “Thou hast chastised me, and I was chastised”; “Thou in faithfulness hast afflicted me”.
2. They *come through love*: “Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth”.

¹Meikle (1730-99) was a ship’s surgeon in the Royal Navy and wrote various meditations when he was at sea. This is an edited extract from one entitled, “Affliction the lot of saints below”, published in his *Solitude Sweetened*. He later became an elder in a Secession Church.

3. They are *for my good*: “Fathers of our flesh . . . chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness”.

4. They are *for the exercise of grace*, even of that noble grace of faith: “What time I am afraid I will trust in thee”; here faith is improved by affliction. “My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience”. “Not only so, but [strange to tell] we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost.”

5. They are *noble antidotes against sin* and preservatives from it: “Before I was afflicted I went astray: but now have I kept Thy word”.

6. They *assimilate the saints to their glorious Head*, their sympathising and feeling High Priest, who was “a man of sorrows, and acquainted with grief”. In the work of redemption, “the Captain of their salvation [was made] perfect through sufferings”.

7. They *produce a general distaste for all created things* and prove them to be subject to vanity; hence, says one much inured to affliction, “I have seen an end of all perfection”.

8. They *teach humanity and sympathy* to fellow creatures in the same circumstances. Because Israel had been strangers, they would know the heart of a stranger and were to deal kindly with them. And, in this, men are to imitate Him who “suffered being tempted”, that He might know how “to succour them that are tempted” and “be a merciful and faithful High Priest” to His people.

9. They *make one very humble* and break the haughty mind and bring down the lofty thought: “I shall go softly all my years in the bitterness of my soul”; “My soul is even as a weaned child”. And God has this in view by them: to hide pride from man.

10. They *make the man rightly exercised* in them to know himself and think on his former ways; to resort often to the throne of grace, go often to God and increase, as it were, the acquaintance between God and his soul: “In the day of my trouble I sought the Lord”.

11. They *give clear and certain proof of the providence of God*, who in six troubles, and in seven, delivers out of them. They preach His power, who makes His people pass through fire and water, not to utter ruin, which we might well expect, but to a wealthy place, to heaven and to glory.

12. They *prepare for glory* and make us fit to join the company of those that came out of great tribulation, and have washed their garments and made them white in the blood of the Lamb; therefore are they before the throne of God, and enjoy Him in all His divine fullness, world without end.

Book Reviews

Witnesses in the Far North, edited by Norman Campbell and Robert Dickie, published by Reformation Press, paperback, 172 pages, £8.55, obtainable from the Free Presbyterian Bookroom.

This book is a compilation of obituaries, which previously appeared in issues of *The Free Presbyterian Magazine*, of godly and faithful men and woman in Caithness and Strathly. However worthy the subject, the quality of an obituary, like that of a biography, is generally only as good as its author. The value of this commendable book consists in the combination of the godly and eminent men and woman whose lives are recorded and the equally eminent authors such as Revs Neil Cameron, J S Sinclair and D Beaton, who knew them well and loved them dearly.

In reading the 32 obituaries, a striking feature common to them all is that these Spirit-taught men and woman were possessed of a keen spirit of discernment. They were of that mournful, yet blessed, number who sigh and cry for the abominations done in the land and, sadly, in the Church of Christ also. In the formation of the Free Presbyterian Church in 1893 they found a firm and faithful witness on the side of truth, and gladly joined her ranks. They were the fruit of ministries such as that of John Kennedy, Archibald and Finlay Cook and Christopher Munro, and it is apparent that our Church enjoyed the great blessing of having the cream of the godly in her ranks in these early days.

Our love to them, although we knew them not, is kindled in reading about their spiritual trials and struggles, and their experiences of the power of the Word of God to give liberty and refreshment to the troubled soul. We gather that they were “lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions” in the spiritual warfare in which they were so earnestly and sincerely engaged. We recommend heartily this book, to our people particularly.

(Rev) I D MacDonald

Samuel Rutherford, by Neil M Ross, published by the Scottish Reformation Society in their Scots Worthies series, paperback, 46 pages, £4.50 from the Free Presbyterian Bookroom.

Rutherford will need little introduction for many readers. He was one of the most noted Scottish ministers of the seventeenth century and left behind him 365 incomparable spiritual letters, many of them written from Aberdeen, where he had been exiled in 1636. This was because some of his views and writings – especially his *Defence of Divine Grace*, in opposition to Arminian-

ism – did not meet the approval of, in particular, the Bishop of Galloway. From 1626 Rutherford had been minister of the small parish of Anwoth, on the Solway coast. John Livingston, himself a noted minister of that age, described his work: “While he was at Anwoth, he was the instrument of much good among a poor, ignorant people, many of whom he brought to a knowledge and practice of religion”.

Shortly after his return from Aberdeen, Rutherford was appointed professor of divinity in St Andrews. His time there was interrupted by four years in London, where he gave notable service to the Westminster Assembly as a commissioner from the Scottish Church. After Charles II became King in 1660, Rutherford was called to answer a charge of high treason. He responded to the summons in these memorable words: “Tell them I have got a summons already before a superior judge and judicatory, and I behove to answer my first summons; and ere your day arrive, I will be where few kings and great folks come”. He was already ill and, on 29 March 1661, in the words of John Howie, author of *The Scots Worthies*, “the renowned eagle took its flight into the mountains of spices”.

Rutherford was highly regarded by his faithful contemporaries; one of them, James Urquhart, “the aged minister of Kinloss in Morayshire, who lived on till after the Revolution,” is quoted as saying “as he looked back over his long life . . . ‘I have known many great and good ministers in this Church, but for such a piece of clay as Mr Rutherford was, I never knew one in Scotland like him to whom so many great gifts were given’”.

For those who know little about Rutherford, this well-written book would be an excellent place to start; and for those who have previously read about him, this book would prove a profitable reminder of what God made him.

Notes and Comments

Dangerous Medical Proposals

The spectre of euthanasia is rearing its head once again under recent draft guidelines, for England and Wales, published by the British Medical Association (BMA). Peter Saunders, who is Chief Executive of the Christian Medical Fellowship, has expressed serious concerns about the plans. He says the question is put by the BMA, “Is it justifiable to withdraw food and fluids from patients with dementia, stroke and brain injury who are not imminently dying?” The BMA’s answer is, “Yes”, provided a doctor believes it is in the patient’s “best interests”.

Dr Saunders explains, “The draft guidance builds on case and statute law

and on previous practice guidelines and has huge implications for the care of some of the most vulnerable people in England and Wales. This whole process has transpired by a small series of steps – each following logically from the one before and endorsed in case law, statute law, regulations and guidelines going back to the Law Lord’s decision on Hillsborough victim Tony Bland, who was the first to die in this way.” That case established a legal precedent that Clinically Assisted Nutrition and Hydration (CANH) – the patient being fed food and fluids by tube – is considered to be a “medical treatment” not “basic care”. Dr Saunders contends that once we accept that definition, and agree that “providing this basic sustenance to someone with a medical condition they would not find ‘acceptable’ is not in their ‘best interests’, then we are inviting professionals to devise a simple scheme whereby the starvation of large numbers of non-dying but expensive and ‘burdensome’ patients can be achieved simply and efficiently, and largely undetected, without involving the courts”.

The BMA proposals focus on three categories of patients where CANH is the “primary life-sustaining treatment being provided” and who “lack the capacity to make the decision for themselves”. Firstly, those with degenerative conditions such as dementia. Secondly, those who have suffered a sudden, or rapidly progressing brain injury and have numerous comorbidities – diseases – or frailty (for example, stroke). Thirdly, people who were previously healthy but are now in a vegetative state or minimally conscious state (MCS) owing to a brain injury. Crucially, the discussion is not about patients who are expected to die within hours or days but about those who could go on living for some time – even decades – if they were being fed. It is euthanasia via the back door as, to quote Dr Saunders, “the guidance decrees that dementia, stroke and brain-injured patients who lack mental capacity, but are not imminently dying, can be starved and dehydrated to death in their supposed best interests”.

Who makes the decision to stop feeding? Dr Saunders goes on to explain that, “if there is an advance directive for refusal of treatment then the patient does (or at least has). If there is an appointed health and welfare attorney then they do, and if it’s not the case that ‘all parties agree’ then it falls to the Court of Protection.” However, Dr Saunders says that in the vast majority of cases it is “usually a consultant or general practitioner”.

No second opinion is legally required, it seems, “unless there is ‘reasonable doubt about the diagnosis or prognosis, or where the healthcare team has limited experience of the condition in question’ and, even if the patient is suffering from a persistent vegetative state (PVS) or MCS, ‘it is not necessary to wait until [investigations] have been completed’ if there is not ‘sufficient

evidence' that they will affect the outcome of the best-interests assessment". He adds, "In other words, the diagnosis and prognosis are irrelevant if the decision is made that death is in the patient's 'best interests'. This is especially disturbing, given that PVS and MCS are extremely difficult to diagnose, many patients have some degree of awareness and some later wake up."

In spite of persistent efforts by pro-euthanasia groups, Britain has so far, mercifully, refused to legalise euthanasia or assisted suicide. However, in the new guidelines, the BMA is suggesting that to kill these patients by starvation and dehydration is perfectly acceptable. Peter Saunders warns that "a decision is made by a GP or hospital consultant, on the basis of information about the patient gathered from relatives or carers". He adds. "A simple tick-box form is completed, the tube is removed and the patient in question is dehydrated, starved and sedated to death. The true cause of death is not recorded in the death certificate." Apparently doctors are directed to certify the original brain injury or medical condition as the cause of death – not that the patient died of starvation and dehydration due to the removal of a feeding tube. He fears that what began as a trickle will become a flood.

There was an outcry when it was discovered how previous guidelines, in the palliative care plan known as the Liverpool Pathway, had been abused. Now it appears that subsequent planned pathways are just as dangerous. Professor Pullicino, who helped to expose the abuses of the Liverpool Pathway, comments on the BMA guidelines: "It facilitates the extension of end-of-life pathways to people with neurological diseases who are not dying, which is a very negative thing because there are a lot of disabled neurological patients [and] it perpetuates the myth of 'best interests', which has been shown to be erroneous and reflective of members' views and not of the real best interests of the patients".

How solemn it is to die and how very solemn to be responsible for hastening another soul into the great eternity. As *The Shorter Catechism* (Ans 68) tells us, on the basis of Scripture, "The Sixth Commandment requireth all lawful endeavours to preserve our own life, and the life of others". *KHM*

Dangerous Proposals for Schools

The Scottish Government recently accepted in full the recommendations of a report which calls for the mandatory introduction of "inclusive education" for all Scottish primary schools, so that sodomite "rights" are universally promoted across the curriculum and across subjects. State schools "will be required to teach pupils about the history of LGBTI equalities and movements, as well as tackling homophobia and transphobia and exploring LGBTI identity". John Swinney, the Deputy First Minister, was proud to announce

that “we will be the first country in the world to have LGBTI-inclusive education embedded within the curriculum”. No opt-outs will be permitted, so, once the recommendations are implemented, every Scottish schoolchild will be exposed to this most insidiously evil propaganda. Indeed, it may only be a matter of time until even Christian schools will be required to comply.

In the refusal here to allow an opt-out, we see once more that the homosexual lobby continually belies its mantra of toleration by showing itself to be most deeply intolerant of all opposition to its wicked agenda. The driving motivation here plainly is not so much to provide “inclusive” education at all, but rather the complete exclusion of Christian morality from our schools and national life. Indeed, there seems to be no end to the demands of the sodomite lobby in our generation. They are like the insatiable daughters of the horse-leech, crying “Give, give” (Prov 30:15). Undoubtedly, the ultimate end in view is the overthrow of the family as the foundation of society and the obliteration of the God-given distinction between male and female as far as possible. But the hidden power behind this dreadful movement, of course, is none other than Satan himself.

The implications of this particular development for pupils, parents, teachers and others who are involved in the field of education are extremely serious and such prospects should drive us to a throne of grace. It may not be long before it becomes extremely difficult to obtain, for example, a teaching post or even a professional qualification without giving one’s agreement to teach such material. The Lord is permitting the enemy to come in like a flood and this is one further and very serious indication of His displeasure with our nation. “O our God, wilt Thou not judge them? For we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon Thee” (2 Chr 20:12). *AWM*

Justice in Islamic Countries

The recent case of Matthew Hedges in the United Arab Emirates (UAE) highlights concerns over justice in Islamic countries. Mr Hedges, aged 31, a PhD student from Durham University, was arrested in May at the airport when leaving the UAE; was charged with spying; was kept in solitary confinement for six months; and, in a trial in November reportedly lasting five minutes, was sentenced to life imprisonment, on the basis of a supposed confession. His lawyer was not present in the court, and Mr Hedges is unable to speak Arabic. A few days later, after a diplomatic outcry, he received a government pardon (although the spying conviction still stands) and was released.

A somewhat similar case is that of Nazanin Zaghari-Ratcliffe, a British-

Iranian dual citizen who was working for a news agency in Iran. She was detained in April 2016, and in September 2016 was sentenced to five years imprisonment after a trial at which she was allowed very limited contact with her lawyer. The charges against her remain undisclosed, but allegedly she was “plotting to topple the Iranian regime”. She is still in prison, where she has endured great hardship, including eight months’ solitary confinement. Her lawyer does not dare to speak to anyone outside Iran for fear of his own safety.

A third case is that of Andrew Brunson, an American pastor who was imprisoned in Turkey in October 2016; held in a small cell for over a year; and charged with various subversive activities including espionage. At his trial in May 2018 his defence witnesses were not heard at all while the prosecution witnesses testified secretly by video with face and voice distortion so that he could not know who they were. He was finally released after a third trial in October – and much diplomatic pressure from the US, including sanctions – when several of the prosecution witnesses retracted their testimony.

A fourth case is that of Asia Bibi, a Roman Catholic who was living in the Punjab in Pakistan, who was accused of blasphemy in June 2009 after an argument with co-workers while harvesting berries. She was arrested, imprisoned, tried, and in November 2010 sentenced to death by hanging. After many delays, the verdict was upheld by Lahore High Court in October 2014; but after many further delays it was overturned in October 2018 by the Supreme Court of Pakistan on the ground of insufficient evidence. In the meantime, two Pakistani politicians, one the Governor of Punjab, have been assassinated for expressing support for Asia Bibi and for opposing the blasphemy laws of Pakistan. The decision of the Supreme Court was greeted with such an outcry from Muslim extremists that the Government has decided to review the verdict and to detain Asia Bibi in Pakistan in the meantime. One can only admire the courage of the Supreme Court judges, whose own lives are now in danger.

We do not know the details of any of these cases, but they raise grave concerns over the legal and judicial systems of the countries involved. Doubtless every country has its problems in this direction, but these four countries are all strongly Islamic, and some general features emerge from the cases which would seem to be Islamic in nature. One is the prevailing lack of trust in the society of these countries, which gives a charge of espionage a plausibility that it does not have in the West. The murderer of the Governor of Punjab mentioned above was his own bodyguard, and such a gross betrayal of trust is far from unique. A second is the lack of fairness, which appears in the way in which the trials are conducted and in the whole process against

the defendants. A third is the cruel way in which the prisoners are treated. A fourth, which appears in the Brunson and Asia Bibi cases, is the hatred of anything remotely Christian.

With the rising Muslim population in Britain, and the readiness of the Government to advance Muslims to positions of power, we fear that our own legal and judicial system may increasingly reflect these tendencies. Only the Spirit of Christ can enable men to “judge righteous judgement” (Jn 7:24). “By Me kings reign, and princes decree justice” (Prov 8:15). DWBS

Church Information

Meetings of Presbytery (DV)

Asia Pacific: At Auckland, on Friday, January 25, at 9.30 am.

Southern: At Glasgow, on Tuesday, February 26, at 2 pm.

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

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

Western: At Lochcarron, on Tuesday, March 12, at 11 am.

Outer Isles: At Stornoway, on Thursday, March 21, at 4 pm.

Two New Books

Two new paperbacks of particular interest for Free Presbyterians are now available from the Free Presbyterian Bookroom. They are: *Searched and Known: An Exposition of Psalm 139:1* by Rev Donald MacLean, 65 pages, £5.40; and *He Led Me: Autobiography, Diaries and Meditations of Alex MacLennan*, 238 pages, paperback, £10.50.

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

Jewish & Foreign Missions Fund: The Barn Chapel, Bury St Edmunds, £300.

Outreach Fund: R Taylor, £5.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Edinburgh: AMC, £30; Friend, Cymru, £140.

Glasgow: *Bus Fund:* Anon, £10, £10, £10. *Eastern Europe Fund:* Anon, £70, £70, £70, £30, £70, £10.

Greenock: *TBS:* Anon, £100.

Inverness: Scottish Reformation Society, for use of church hall, £175. *Bus Fund:* Anon, £10. *Home Mission Fund:* Mr A Reynolds, £54. *Jewish & Foreign Missions Fund:* Mr A Reynolds, £54.

Laide: Anon, £50. *Eastern Europe Fund:* Anon, £50, £10, £40, £40; Friend, Aultbea, £40; Isleview Residents, for Bibles, £3, £6, £1. *Magazines Fund:* Friend, Aultbea, £30, £40. *Sustentation Fund:* Friend, Aultbea, £30, £30; Friend, Howard Doris Home, £20.

Portree: Anon, In memory of a dear Aunt, £1000.

South Harris: *Induction Expenses:* Friend, North Tolsta, £15; Mr & Mrs M, Glasgow, £100; Friend of the Cause, £20; Anon, £15.

Staffin: Friend, Glasgow, £400; Anon, £40.

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. Rev K M Watkins BA, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, IV1 1NA; Sabbath 11 am, 6.30 pm; 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.
- Raasay:** 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) Mivaig:** 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). Contact Mr R Middleton, 2 Emerald Drive, Sandbach, CW11 4ND; tel: 01270 761673.
- Broadstairs:** Sabbath 11 am, 5 pm at Portland Centre, Hopeville Ave, St Peter's; 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 R Macleod; tel: 0141 954 3759.

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; Wednesday 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 Levvtskyi; tel: 00 38 048 785 19 24; e-mail: dlevvtskyi@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.by@gmail.com.

Ingwanya: Church and Secondary School. Rev A B MacLean. Postal Address: Ingwenya Mission, Private Bag T5445, Bulawayo.

Mbuma: Church and Hospital. Rev N Sibanda. Postal Address: Mbuma 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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