

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

Contents

The Rent Veil.....	33
Believing and not Believing	
A Sermon by John Kennedy.....	37
The Sacrament of Baptism	
3. The Child’s Eternal Existence	
W K Tweedie.....	43
Richard Baxter	
2. Years of Persecution	45
Riches (2)	50
Book Reviews:	
<i>The Church’s Ruling Elders</i> by George G Hutton.....	54
<i>The Loveliness of Christ</i> by Samuel Rutherford.....	54
<i>Sketches from Church History workbook</i> by Rebecca Frawley.....	55
Protestant View	56
Notes and Comments	58
Church Information	63
Acknowledgement of Donations	64

February 2008

Vol 113 • No 2

The Free Presbyterian Church of Scotland

Moderator of Synod: Rev D A Ross, F P Manse, Laide, IV22 2NB. Tel: 01445 731340.

Clerk of Synod: Rev J MacLeod MA, 6 Church Avenue, Sidcup, Kent, DA14 6BU. Tel: 0208 309 1623, e-mail: JMacL265@aol.com.

Assistant Clerk: Rev J R Tallach MB ChB, F P Manse, Raasay, Kyle, Ross-shire, IV40 8PB. Tel: 01478 660216.

General Treasurer: Mr W Campbell, 133 Woodlands Road, Glasgow, G3 6LE. Tel: 0141 332 9283, fax 0141 332 4271, e-mail: wc.fpchurch@btconnect.com.

Law Agents: Brodies WS, 15 Atholl Crescent, Edinburgh, EH3 8AH. Tel: 0131 228 3777.

Clerks to Presbyteries:

Northern: Rev G G Hutton BA, 11 Auldcastle Road, Inverness, IV2 3PZ. Tel: 01463 712872.

Southern: Rev H M Cartwright, MA, 8 Colinton Road, Edinburgh, EH10 5DS. Tel: 0131 447 1920.

Western: Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS. Tel: 01445 712247.

Outer Isles: Rev K D Macleod BSc, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA. Tel: 01859 520271.

Skye: Rev J R Tallach MB ChB, F P Manse, Raasay, Kyle, Ross-shire, IV40 8PB. Tel: 01478 660216.

Australia and New Zealand: Rev J A T van Dorp, 14 Thomson Street, Gisborne, New Zealand. Tel: 06 868 5809.

Zimbabwe: Rev SKhumalo, Stand No 56004, Mazwi Road, Lobengula, PO Magwegwe, Bulawayo. Tel: 00263 9407131.

Zimbabwe Mission Office: 9 Robertson Street, Parkview, Bulawayo. Tel: 002639 62636, fax: 002639 61902, e-mail: fpchurch@mweb.co.zw.

Residential Care Homes:

Ballifeary House, 14 Ness Walk, Inverness, IV3 5SQ. Tel: 01463 234679.

Leverburgh Residential Care Home, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA. Tel: 01859 520296.

Website of the Free Presbyterian Church of Scotland: www.fpchurch.org.uk.

The Free Presbyterian Magazine

Subscriptions and changes of address to be sent to the General Treasurer, Mr W Campbell, 133 Woodlands Road, Glasgow, G3 6LE; tel: 0141 332 9283. The subscription year ends in December and subscriptions should be sent in January for the following 12 months. Prices are on back cover. One month's notice is required for change of address. Queries about delivery of the magazines should be sent to the General Treasurer, not to the printer.

Editor: Rev K D Macleod BSc, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA. Tel: 01859 520271; e-mail: leverburgh@lineone.net. Unsigned articles are by the Editor.

Editorial Board: The Editor, Rev H M Cartwright, Rev N M Ross, Rev D W B Somerset.

Deadline for sending material to the Editor: The beginning of the month previous to publication.

The Gaelic Supplement (quarterly): Editor: Rev J MacLeod MA, 6 Church Avenue, Sidcup, Kent, DA14 6BU. Available free on request.

Youth Magazine: *The Young People's Magazine*. Editor: Rev K D Macleod BSc.

Communions

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

February: Second Sabbath: Dingwall; **Third:** Stornoway; **Fourth:** North Uist, Zenka.

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

April: Second Sabbath: Leverburgh, Staffin; **Third:** Chesley, Laide; **Fourth:** Glasgow; Mbuma.

May: First Sabbath: Aberdeen, Grafton, London; **Second:** Achmore, New Canaan, Donsa, Kinlochberrie; **Third:** Edinburgh; **Fourth:** Chiedza.

June: First Sabbath: Auckland, Farr, Perth; **Second:** Nkayi, Shieldaig; **Third:** Lochcarron, Uig; **Fourth:** Gairloch, **Fifth:** Bulawayo, Inverness.

July: First Sabbath: Beauly, Raasay; **Second:** Bonar, Staffin, Wellington; **Third:** Applecross; **Fourth:** Struan; Cameron.

August: First Sabbath: Dingwall; **Second:** New Canaan, Somakentana, Leverburgh; **Third:** Laide; **Fourth:** Stornoway, Vatten; **Fifth:** Stratherrick, Zenka.

September: First Sabbath: Breascleite, Chesley, Larne, Sydney, Ullapool; **Second:** Halkirk, Mnaka, Portree; **Third:** Tarbert; **Fourth:** Barnoldswick, Ingwenya, North Uist.

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

November: First Sabbath: Raasay; **Second:** Glasgow; **Third:** Santa Fe (Texas); **Fourth:** Aberdeen; **Fifth:** Chiedza.

December: First Sabbath: Singapore; **Third:** Bulawayo, Tauranga.

The Free Presbyterian Magazine

Vol 113

February 2008

No 2

The Rent Veil

Both in the tabernacle and, later, in the temple there were two rooms: first the holy place and, beyond it, the most holy place. These two rooms were separated by a curtain; indeed in God's instructions to Moses, the idea of *dividing* between one room and the other is prominent: "The veil shall divide unto you between the holy place and the most holy". No Israelite was to come inside the most holy place except the high priest, and even he was only to come once in a year. The veil had been placed there with the clear intention of keeping people out. Beyond the veil, in the most holy place, was the ark of the covenant and over it the mercy seat, on which were the cherubim, forming, as it were, a throne for God. This was the place where the Shekinah cloud was – a sign of the presence of the holy and glorious God. And what sinful human being could enter into the presence of God?

From this we ought to learn that no sinful human being, unless he is made perfectly holy, can enter into God's presence in heaven. David sang: "The Lord's throne is in heaven: His eyes behold, His eyelids try, the children of men" (Ps 11:4). And who can seriously face up to God's powerful and all-knowing examination of their hearts and lives apart from a perfect righteousness. It should be clear to us that "there shall in no wise enter into [heaven] anything that defileth" (Rev 21:27). The veil was outside the room where, as every Israelite would know, the presence of God was in a special way. It was teaching sinners to ask, "If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" (Ps 130:3). Only someone perfectly holy can approach God.

Aaron, and his successors as high priest, could indeed enter the most holy place once a year in their official capacity, but "not without blood" (Heb 9:7). As Paul further explains, the Holy Ghost was teaching, "that the way into the holiest of all was not yet made manifest". Matthew Poole comments: "Christ was revealed to the Hebrews [in the Old Testament], and all these ceremonial ordinances did hold Him out, and only by Him the saints under the covenant administration got to heaven; *yet the manifestation of it was obscure in comparison of what it is since*". Sinners could then be saved, but

the way to God was still relatively obscure, for Christ had not yet come. But until the Saviour died, the difficulties standing in the way of a guilty sinner approaching a holy God were made vividly clear by the veil hanging at the entrance to the most holy place.

The one time in the year when the high priest could enter the holy of holies was the Day of Atonement. But even he must not come without the blood of sacrifices – of animals which had *died* – which were pointing forward to Christ's death as a sacrifice in the place of sinners. Besides, the high priest was to “take a censer full of burning coals . . . from off the altar . . . and he shall put the incense upon the fire . . . that the cloud of the incense may cover the mercy seat . . . that he die not” (Lev 16:12-13).

Even when sprinkling the blood of the sacrifices within the most holy place, the high priest must not be able to see much – because of the majesty of God who, in a limited way, revealed Himself there. And that cloud of incense ascending up towards heaven, which restricted what the high priest could see, was also a type of prayer. To produce it, hot coals were taken from the altar, where the sacrifice burned. So prayer must be based on the sacrificial work of Christ; this is what makes it possible for unworthy, guilty sinners to come into the presence of God in prayer. We are assured that, “though the Lord be high, yet hath He respect unto the lowly” (Ps 138:6) – those who know that they can put no confidence in their own works as a basis for approaching God, and who therefore come to Him on the basis of the redemptive work of Christ, the ever-living High Priest.

In Old Testament times, the way whereby sinners could come into the presence of God was obscure. But that way has now been revealed much more clearly. When Jesus died, “the veil of the temple was rent in twain from the top to the bottom” (Mark 15:38). The curtain, which had for so long separated between sinners and God, keeping them out of His presence, was no longer in place. Instead the way into heaven, into the presence of God, was made manifest, for Christ had come to undertake the work of man's redemption. And the rent veil was a sign that the work which the Father had given Him to do was now complete.

Christ did not enter “into the holy places made with hands [that is, the temple], which are the figures of the true; but into heaven itself” (Heb 9:24). He went into what is indeed the most holy place of all, bearing what corresponded to the sacrificial blood that the high priest brought into the most holy place on earth; Christ went in with the merits of His redemptive work, for He had died. It was not “by the blood of goats and calves” that He entered heaven, “but by His own blood He entered in *once* . . . having obtained eternal redemption” (Heb 9:12). The work of redeeming His people has

indeed been completed – it does not need to be repeated – and Christ as their Mediator is now applying the benefits of His redemptive work to sinners throughout the world.

How great are the privileges of His people! They “have a great high priest, that is passed into the heavens, Jesus the Son of God” (Heb 4:14), and they are to come boldly, by faith, to where their Saviour is. There is no veil to keep them out of His presence; they are not to act as if there is. The way to the Father’s presence has been opened; Christ is that way, and sinners are to consider themselves welcome to come, through Christ, before the Father in prayer. Indeed it is their duty to do so; otherwise they are despising the privileges set so clearly before those who live in New Testament times, as illustrated in the fact that the veil has been torn in two.

Let God’s children be conscious that their High Priest is acting in heaven on their behalf, making “continual intercession for them” (Heb 7:25). Let them then come to the throne of grace with all their various concerns, spiritual and temporal. They can be sure that in this life all things must work together for their good, as those who love God. They should recognise, however, that God knows far better what is best for them than they do. And among the all things that will work together for their good are the trials they must face. Yet, remembering that the veil has been torn in two, they are free to come to the throne of grace to express all their desires – while recognising that, for their good, God may refuse what they have asked for. Is there then some sense in which they may consider their prayers wasted when no answer comes or, at any rate, when the answer given is not the one they were looking for? By no means; having committed their ways to God, they have every reason to believe that He is leading them in the way which He has appointed for them – and that this way is good for them.

If they are free to commit the temporal affairs of life to God, all the more should they feel free to commit all their spiritual concerns to Him – in the knowledge that there is salvation to the uttermost for them. No sin is beyond the reach of Christ’s forgiveness or beyond the power of the Holy Spirit to subdue. They may complain of hardness of heart, an unresponsiveness to the Word of God, but the Holy Spirit’s work in them is a work in progress, which will yet be brought to completion. They may be conscious of the power of temptation, and of the malicious effectiveness of Satan in bringing temptation, but their King will never allow them to be overwhelmed by even their most powerful adversary; their divine Saviour is omnipotent and the devil is already a conquered enemy. They may be disturbed by their ignorance, but Christ is their Prophet and He is able to teach them appropriately by His Word and Spirit; indeed He will so instruct them that they will learn everything

they need to know and He will at last bring them where the perfect light of heavenly truth will shine into their minds.

Such thoughts should stimulate them to come before God, through Christ, in prayer. Let them remember the rent veil, with all the encouragement it should bring, and let them believe that Christ's work *for them* in this world was absolutely perfect. So let them bear in mind Paul's counsel: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil 4:6,7). This evidently was Paul's own experience, and no doubt the Puritan, William Gouge, had something of that peace when he said, "When I look upon myself, I see nothing but emptiness; but when I look upon Christ, I see nothing but fulness and sufficiency".

All the promises of God are sure. They come to the people of God for the sake of Christ, because of what He has done in working out their salvation. And as they think of these promises, let them remember again the rent veil and remind themselves how sure and stable and everlasting all of these promises are. Christ assures each of His people: "I will never leave thee, nor forsake thee" (Heb 13:5). That promise is as sure as the covenant of grace itself, of which each promise may be considered a particular clause. In fulfilment of His undertakings in the covenant of grace, Christ died for them; He rose from the grave for them; He sat down on the right hand of the Majesty on high to act as their Mediator. Accordingly He will always be with them in this life, and throughout eternity.

But has the rent veil anything to say to those who are outside the kingdom of God? Yes indeed, it has. They are to consider, as absolutely relevant to themselves, its message that the work of Christ for sinners is perfectly complete. No individual has any right to think that he is beyond the reach of salvation; he has no right to say that his sin is too great or too often repeated or too unusual for it to be forgiven. Christ speaks to *all* who are "weary and heavy laden" – whatever the reason for, or the form of, that weariness and heavy load. He says to sinners of every kind: "Come unto Me . . . and I will give you rest" (Matt 11:28). The invitation is sincere, the blessings He has purchased – summarised in the idea of *rest* – are sure to all who come to Him, however weakly, however ignorantly. Let all who read these words come and cast themselves in all their need – in particular, in all their guilt – on the One who died for sinners. Let them come because He fully satisfied divine justice, in token of which the veil was torn in two. How dare anyone stay away from the Saviour when His work is so absolutely perfect? We are warned: "How shall we escape, if we neglect so great salvation?" (Heb 2:3).

Believing and not Believing¹

A Sermon by John Kennedy

Mark 16:16. *He that believeth and is baptised shall be saved; but he that believeth not shall be damned.*

Christ's last work on earth was to make arrangements for the evangelisation of the world. How like Christ this was and how unlike every other! This was Jesus' way of parting with the earth which was the scene of His humiliation, sufferings and death. And to His crucifiers the gospel was to be first preached. On them too the Spirit was to be first poured out. O verily He is a Prince and Saviour at the right hand of God, when this is the first use He makes of His power.

But how feeble seems the arrangement for evangelising the world. One in human nature stands in the midst of 11 illiterate and poor men, giving them a commission to go into all the world to preach. And this is all that appears to sense. And all the more weak and foolish does it seem when we think of what they are sent to preach: "the gospel", "Christ crucified". This to the Jews was a stumbling block and to the Greeks foolishness. And yet this was to be preached, and by the preaching of it they were to make disciples of all nations.

And their preaching was not to be in vain. Some would believe and be saved, while even in the case of those who did not believe, it would be proved that the preaching of the Word was not without some effect. If its effect on them was not saving, they would find their condemnation sealed and aggravated by the abuse of it. The secret of success is in the promise of His presence who sent them. "The Lord" was "working with them" (v 20), and therefore the Word preached took effect and some believed and were saved.

This passage, of which our text is a part, presents to us the gospel as emanating from the authority, throne and heart of Christ; as resulting in the salvation of some and sealing the condemnation of others; and as accompanied by the presence and applied by the power of the Holy Ghost as the Spirit of Christ. These three things we ought always to associate with the gospel as preached: It is Christ the risen Lord who speaks in the gospel; hearers cannot remain unaffected by it; and it is by the divine work of the Spirit alone that it can be made effectual unto salvation.

¹Preached in Dingwall on 10 January 1864; taken, with slight editing, from *Dr John Kennedy of Dingwall – Sermon Notes 1859-65*, recently published by the James Begg Society (hardback, 418 pp, £18.00, available from the Free Presbyterian Bookroom). The sermon is printed here with the kind permission of the Society. John Kennedy was minister of the Dingwall congregation of the Free Church of Scotland from 1844 until his death in 1884.

We are at present to consider what is here predicated of the results:

1. Some believe, and some believe not.
2. The believing are saved, and the unbelieving damned.

1. Some believe, and some believe not.

There are some who believe. Faith is the exercise of soul to which all are called to whom the gospel is preached. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). This exercise must be adapted to the gospel, must be such as consists with the freeness of divine grace, and must also be such as suits the sinful creature.

(1.) The exercise of faith is adapted to the gospel because:

[1.] The gospel is the gospel of God. It is spoken by Christ from heaven as He is there on His mediatorial throne. It is the truth of God under the authority of God. It is addressed to each individual to whom the gospel is sent. God is speaking in the gospel to you and to me. The gospel is to be believed by an individual as the testimony of God to him regarding Christ and salvation. Faith is therefore a believing God as speaking to me – a receiving of what is said as true because it is the testimony of God, and receiving it as true in its bearing on my own case as a sinner because it is addressed by God to me.

[2.] In the gospel the provision of God's love for the salvation of sinners is revealed and offered. All that provision is summed up in Christ as Redeemer in His threefold offices of Prophet, Priest and King. Faith, in order to be adapted to the gospel in this aspect of it, must imply a willingness to be indebted to the grace of God for salvation, and a reception of the provision on terms of free grace. The provision as revealed in the gospel and as offered there is accepted willingly and cordially by the believer. It is only by reception it can become mine.

[3.] In the gospel Christ Jesus the Lord is presented unto sinners as an object of confidence, and God Himself in Him. "Believe on the Lord Jesus Christ" (Acts 16:31). This is the terminating exercise of faith in reference to Christ. I am to believe the testimony, I am to accept of the provision, in order to trust in Him whom God has sent to seek and to save that which is lost. Belief, reception and trust are thus necessarily implied in the faith of the gospel. Thus appears the adaptation of faith to the gospel.

(2.) Its consistency with the freeness of divine grace in salvation may also become apparent if we consider it as just the reception of a salvation provided by God, without money and without price. Faith gives nothing. It takes all. Salvation through faith must be salvation by grace. And all the more is this true when we consider that faith itself is the gift of God. What is it but grace receiving grace? An implanted grace receiving provided grace; grace giving

and grace receiving. The gospel is just grace bringing salvation. Faith is just grace receiving the salvation which is brought nigh.

There are prevalent views of faith which are utterly inconsistent with the truth that “salvation is of the Lord”. The notion many have of the gospel is that it is a proclamation of an amnesty to all who believe, that at once the believer is fully saved, and that this faith is the condition on which the benefit of the amnesty is offered. Faith, in their opinion, is something to be done in order to secure this benefit. All the benefit is exemption from God’s wrath, and this is secured by an act of faith. What is this but converting the gospel into a *legal dispensation*? Christ the object is ignored. The provision of God in Christ with a view to His being a just God and a Saviour is kept out of sight. And sinners are urged to believe without reference to the agency of the Holy Ghost, just in order that they may win salvation by an act of their own.

3. And how suitable is faith to the condition of the sinful creature! An act of homage to the truth of God, to the God of truth, is required by the authority of God. This is rendered by believing the testimony of God. And where it is rendered, it is the exercise of grace. Even if this homage were paid, what has the creature to boast of? Is it the part of a creature to boast of not blaspheming his Maker? But when he is brought to this by grace, surely all boasting is excluded. How suitable to a sinful creature is faith as the first act of homage to God – receiving as true the gospel which brings Christ as a free gift to the door of his heart, because the gospel is His.

How suitable to him as an act of reception! He has nothing, but Christ is and has all he needs. Without money and without price, he receives a complete salvation as offered to him by God.

How suitable to him as an act of trust in Christ! He leans on Him as God’s anointed, and on God in Him. Leaning is the attitude which becomes him – resting on Christ alone, trusting in the Lord and in His everlasting strength.

But there are some who believe not. And what view are we to take of their conduct? Are we to think of them merely as destitute of faith? Is this negative aspect of unbelief all that we are to think of? Is there no positive exercise of soul to be found in these in relation to the gospel? Verily there is. And whatever it be, it must be wherever there is no true faith. What does this unbelief imply? It implies:

(1.) A rejection of *God’s testimony* as unworthy of credit. It must be rejected if it is not received. This is the alternative. The gospel cannot be preached without either result on the part of those who hear. You either believe or do not believe. If you do not believe it is because you regard what is spoken as unworthy of credit.

For example, you hear a fellow creature speaking. He is not addressing

you though you are within hearing. You suspect that he is speaking what is not true. You feel no interest in what he is saying. Therefore you do not care to attend to what you hear. You say nothing in contradiction of what you hear. But in your heart you are uninterested and indifferent. You have said in your heart, "That man is a liar". From that judgement in your heart flowed all the listlessness of your mind in hearing him. By that secret listlessness alone you betray your unbelief and, as this is a secret in your own mind, others do not know it. The man who spoke, as he could not know what was in your mind, could not know that in your heart you called him a liar.

But suppose you were lying helpless on your bed at dead of night, and one came to your bedside in all haste and urgency, told you that the house in which you lay was on fire and that he had come to carry you out of the flames and that he stretched out his arms to take you up and carry you away. You heard him and remained unmoved. You said nothing and you did nothing, but just on that very account you proved that you did not believe. And by saying nothing you said to him, "Thou art a liar".

Thus does the unbeliever act towards God. God comes to him by the gospel and addresses him regarding his instant need of salvation, and urges him to accept of Christ. He does not pay attention. He hears as if he heard not, and thus he "hath made Him a liar" (1 John 5:10). You may think that the unbelief in the gospel results from not knowing that it is God who speaks, and that ignorance of this is an excuse for unbelief. We know this idea is in hell. The rich man asked for a messenger from the dead to go to his brethren, but Abraham in heaven said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31). Not believing that God speaks is just not believing *what* God speaks. For He tells you that He speaks. And it is not inability to realise that God is the speaker, but your enmity to God, which keeps you an unbeliever as to what is spoken. It is your suspicion of its divinity that causes your dislike to the gospel.

(2.) Unbelief is the rejection of the *provision of God's love* for the salvation of sinners. Not to receive is to reject. There may be no consciousness of active rejection. There may be just an easy, indolent state of mind and feeling. But this is just rejecting with contempt. This is just to say, "Not only will I not receive, but it is to me so contemptible that I care not to think about it". And what does this rejection imply?

[1.] In it there is the most offensive *pride*. I "have need of nothing" (Rev 3:17), is the language of the undone sinner. He speaks thus and yet he is "wretched and miserable, and poor, and blind, and naked". "If I have need I will not be indebted unto Thee." And He with whom he has to do has made provision in His love – such a provision, at such a cost. He saw all this to be

necessary; He knew that less would not suffice. And yet, when the offer is made, it is refused. O think of such a sinner turning proudly away from God's gift of His only begotten Son!

[2.] There is unrelenting *hardness and enmity*. Hardness is the result of enmity. Think of the boon presented. Think of the display given of His glory by God in the face of Jesus Christ. Think of the commendation given of His love. Think of the calls, counsels, entreaties and commands given by God to urge the sinner to accept Christ, and think of the sinner remaining unaffected, refusing after all this. Even all this will not win; all this will not move him. After all this, he shows no sign of relenting. O think of his standing out against all the wonders of God's glory, all the riches of His grace, all the words of His mouth.

(3.) Unbelief is *distrust of Christ* and of God in Him. He the Son, as God's anointed, is presented as a gift to the sinner. He is commended by God: "This is My beloved Son, in whom I am well pleased; hear ye Him" (Matt 17:5). But He is refused. He is regarded as unworthy of confidence. His person is refused. His love is suspected. His fulness is regarded as insufficient. His death is regarded as no proof of His willingness to save. And God is distrusted. He has proved that He has no pleasure in the death of a sinner. He appeals to the cross of His Son. He gives His oath. He displays the riches of His grace. He shows the glory of His name. But there is no tribute of homage or of trust from the unbeliever as he forsakes "the fountain of living waters", and betakes himself to broken cisterns (Jer 2:13).

2. The believing are saved, and the unbelieving damned.

"*He that believeth and is baptised shall be saved*". It is evident that baptism is to be taken into account here not as a *rite* but as a *confession*. Without the rite the thief was saved; but confession with the mouth is required as proof of believing with the heart.

(1.) "*Shall be saved*" from sin. Sin is to be viewed as a crime, and as a disease. He that believeth shall be saved from it both as a crime and as a disease.

[1.] He obtains an interest in salvation through faith in Jesus Christ. There is salvation in Christ. Receiving Christ, salvation is received. The righteousness of Christ is imputed to him, and he is pardoned and accepted. He is thus saved from sin as a crime. But, on the ground of Christ's blood, he obtains an interest in the provision of the well-ordered covenant. All that God hath provided for the salvation of His people belongs to the believer in Christ. And all the provision made for the application of the redemption purchased by Christ is available now to him.

[2.] He is the subject of a saving work. He is not yet saved, but he shall be. His soul shall be sanctified by the Spirit through the truth. He shall be

kept from Satan's deceit and violence and delivered from a present evil world. At death his soul shall be fully saved, but not his whole person. But at the last day, he shall be raised incorruptible and, in his whole person, he shall thereafter be for ever with the Lord. This is abundantly sure, because (a) God has said it and sworn it; (b) all God's provision is his in Christ (c) it is to God's glory to see to it that this provision is found sufficient.

(2.) "*He that believeth not shall be damned*". How shall we enter on the consideration of these awful words? Who can tell the import of this awful word *damned*? It is to be under the infliction of the curse of the broken law of God. That sentence condemns the sinner:

[1.] To final and eternal excision from the favour of God and therefore from all rest and hope for ever.

[2.] To subjection to the pangs of an accusing conscience – that worm that dieth not.

[3.] To an outpouring of God's wrath. How awful the fire of that wrath! How awful an experience of it in soul and body!

[4.] To everlasting companionship with the devil and his angels.

This is the inevitable result of unbelief:

(a) Because it is through faith in Christ alone that one can pass out of the estate of sin and misery. This is a state of condemnation. All who are in it are under sentence of death. Not to believe is just to remain in that state. Therefore "*he that believeth not shall be damned*".

(b) Because the unbeliever refuses the great provision of God's love. This is the only provision. This is a great and costly provision. Without it salvation is impossible. The ignorance men have of the gospel helps them to expect impunity.

(c) Because this of all sins is the greatest. He who goes with the weight of this on him to hell must sink deeper than all besides in the lake of fire.

Application: The question arises: How are these different results to be accounted for? What makes the difference? Why do some believe and others not? We may try to solve this question apart from the sovereignty of God, and we shall fail. Those who believed heard the same gospel, were plied by the same instrumentality, had the same natural disposition, and were exposed to the same evil influences as others. And yet they believed. And *why did they believe*? How was this result secured? The answer is found in the gracious and almighty agency of God the Holy Ghost. He quickened them. He turned them from darkness unto light and from the power of Satan unto God. And *why these and not others*? The only answer to this we find in the words of Christ: "Even so Father; for so it seemed good in Thy sight" (Matt 11:26). The Spirit is sovereign in His working, but His work is sure according

to the working of the Covenant. “All that the Father giveth Me shall come to Me” (John 6:37).

How solemn an enquiry ought these words to excite! Salvation or damnation are the alternatives. Faith or unbelief. Who can estimate the blessedness of the saved? Think of eternal hell escaped, of all sin destroyed, of heaven reached in triumph, of God for ever glorified and enjoyed there. Think, on the other hand, of everlasting damnation. An endless eternity of despair, of remorse, of felt wrath, of scorching fire, of fiendish tormenting, of blaspheming of God. Endless, endless, endless misery! O what an alternative! How mad to be indifferent about it! How wicked as well as foolish to make light of it!

Faith in Christ is the essential matter. Do you have it? Instead of speculating about it, ask to be convinced of sin because you do not believe. This is what you first need. What am I as a sinner in the sight of God? – let this be your first question. An answer to this would shut you up to the gospel salvation – to Christ as the only name given under heaven whereby a sinner can be saved.

Your next question should be, “Who is Christ, that I may believe on Him?”

Hast thou faith? Show it by thy works. Faith without works is dead. Does thy faith work by love? Does thy faith purify the heart? Does thy faith overcome the world? These are the testing questions.

The Sacrament of Baptism¹

3. The Child’s Eternal Existence

W K Tweedie

Some holy men have been so much surprised at the neglect with which the human soul is treated that they could account for it only by alleging that men do not believe that the soul is immortal. Looking at the sayings of God’s Word on the one hand, and man’s doings on the other, only one explanation could be suggested. It was that a large proportion of mankind, even while they profess the religion of Christ, do not practically believe that life and immortality have been brought to light in the gospel.

To make this matter plain, language close to the following has been used: A child is born into the world, but who thinks or says, Here is the commencement of an existence which will never end; here is a nature that will suffer

¹The last of three slightly-edited extracts from Tweedie’s *The Sacrament of Baptism*. This piece has more to do with bringing up children than with their baptism. The chapter from which this is taken goes on to emphasise the influence of mothers in training their children.

no decay through endless ages; here is a being which will outlive the sun, witness the death of time, and retain its consciousness, its moral connection with the supreme Spirit, through untold and unimaginable duration? The birth of such a being rarely leads to the contemplation of the eternity of its existence, the immensity of its suffering or joy. It is thought of only, or chiefly, as a child of time, and we are apt to devote our exclusive attention to its interests for this life, which nature makes our earliest care. The death of such a being, moreover, in the vast majority of cases, is spoken of only as the loss of human life, the departure of one of the human animals from amidst a teeming population. But the immortal spirit, where is it? How rarely are its worth, its capabilities, and its eternal destiny made the topics of prayerful and heartfelt reflection? In short, the idea of immortality is often buried out of sight amid the griefs or the fascinations which earthly things bring about.

But whether men think of it or not, the child that was born but an hour ago is an immortal being. The spirit which God has breathed into it, is undying as the Godhead – at least nothing could destroy the immortal creature but the fiat of Jehovah. In His Word, however, He most plainly tells that the immortal principle, the soul, shall never die. Unending misery or unending joy will be the doom of every child of the family of man.

This being the case, as unchangeably settled by the God of heaven and of earth, you will at once perceive how important it is for every Christian to entertain right views on this subject – not merely those transient feelings about immortality which satisfy so many, and which would suffice if sentiment was the whole of religion. We need deep, permanent convictions of this unquestionable truth: that every child of Adam will exist, and exist for ever, either in agony or joy. Right convictions on this subject, truly influencing the soul, would drive a nominal religion away from us just as sunrise dissipates darkness.

Now we need not hesitate to say that no man has right views of the soul's immortality until God's Spirit has taught him to believe God's Word. It is the religion of Jesus Christ alone that enables man to realise eternity – as that religion alone can prepare him for it. And till religion does this, while men may not overtly deny the immortality of the soul, they habitually act as if they did not believe it. They put the body in the soul's place and treat the body like an immortal. It is the constant tendency of man to reverse the order of God's appointments – to prefer man's approbation to God's, the interests of time to those of eternity, the righteousness of self to that of the Saviour – and never is this tendency more apparent than in the treatment of the soul. Now, while it is much to be desired that all men should hold Christian views on this subject, it is doubly important that parents should be clear concerning

the destiny of souls hereafter. Every child committed to a parent's keeping will live and move and exist for ever, either in anguish or in joy. And till this is so felt as to influence the very heart and soul, no parent can ever be supposed to do his duty to his child.

Richard Baxter¹

2. Years of Persecution

The year 1660 came and with it the restoration of the Stuart kings. Charles II was called to the throne by the English Parliament on May 1. The Duke of Lauderdale, soon to be notorious as the head of a persecuting government in Scotland, let Baxter know that he wished to meet him. Baxter travelled to London and was involved in various negotiations with a view to a religious settlement. Preaching at St Margaret's, Westminster, he told the congregation that he and Archbishop Usher, of Armagh, had agreed on Church government in less than half an hour; as a result "many moderate Episcopal divines" came to him to find out the basis for that agreement.

On June 25 Baxter became a chaplain to the King, as did a number of the other "chief Presbyterians" – but this term does not necessarily indicate their view on Church government. Baxter is sometimes referred to as a *Presbyterian*; however, he himself explains the usage of the word in this context: "Any man that was for a spiritual, serious way of worship (though he were for moderate Episcopacy and liturgy) and that lived according to his profession was called commonly a Presbyterian, as formerly he was called a Puritan, unless he joined himself to Independents, Anabaptists . . ." ² During an audience with the new chaplains, Charles gave them, according to Baxter, "as gracious an answer as we could expect", professing that he was determined to reach agreement in church affairs "by abating somewhat on both sides and meeting in the midway" ³ To meet in the midway was a common reaction on Baxter's part to two opposing views; it tends, however, to please neither of the other parties. Indeed Baxter was to comment sadly: "Thus have I found the old saying true that reconcilers use to be hated on both sides" ⁴ Nor can

¹The first article, last month, described Baxter's early years.

²*Autobiography*, Everyman edition, edited by J M Lloyd Thomas, 1931, p 154.

³Quoted in Geoffrey F Nuttall, *Richard Baxter*, Thomas Nelson and Sons, 1965, p 86.

⁴*Autobiography*, p 173. However, John Flavel took a more consistently-scriptural stance when he told the bishops: "You find [the Nonconformists] inflexible enough to your ceremonies; all your menaces and punishments cannot cudgel them into conformity with them, because they find . . . a spice and tang of Popish superstition in them, and doubtless

one assume that a meeting in the midway necessarily does justice to truth.

The King appointed a group of ministers, including Baxter, to draw up a set of proposals which might lead to an agreement on church government. In particular they were to indicate how far they were prepared to go in the direction of Episcopacy. Their discussions lasted for two or three weeks and they agreed on a slightly modified form of Episcopacy, not far removed from Archbishop Usher's ideas. They brought their proposals to the King and expected, according to what they had previously been told, to engage in a debate with supporters of a full-blown Episcopacy. In fact, there was no debate; indeed no one appeared with whom they could debate. But the King encouraged them to believe that agreement would follow. However, at a further meeting it was at once clear that there could be no agreement. For Baxter, the sticking point was that the local minister would have no place in the spiritual rule of his congregation.

Around this time he was offered the bishopric of Hereford but he refused, not because he felt the office of bishop was, in and of itself, unscriptural, but because he was afraid, with good reason, that certain concessions being offered by the Government would not have the force of law. Another factor was that his duties as Bishop would not leave him time for writing.

In the Savoy Conference of 1661, 12 bishops met with 12 Puritans, including Baxter, to discuss the way forward for the Church of England. But the Conference was a failure; there was no meeting of minds. In any case, it was overtaken by events – in particular, the passing of the Bill for Uniformity through the Houses of Parliament. Baxter, as we have just seen, was not opposed to rule by bishops. Nor was he opposed, in principle, to the use of the Prayer Book; indeed he had presented a Reformed liturgy to the Savoy Conference. But he was opposed to any system which was intended to exclude suitable men from the ministry, and the Bill demanded conformity to the Prayer Book as it then stood.

In the second half of 1661 Baxter returned to Kidderminster, hoping to be able to preach to his former flock. After he had taken three services, the former vicar, now restored to his place, refused him permission to preach

they will as freely lay down their lives in defence of the fundamental and weightier points of religion, as their places, liberties and earthly comforts for the lesser circumstantial truths thereof” (quoted in *The Banner of Truth*, issue 30, p 16). Immediately following this quotation is the comment: “Because Richard Baxter was so voluble at the period of the Restoration he has frequently been quoted as though he were a spokesman for historic Puritanism, but Baxter's readiness to weaken the scriptural principle [‘that nothing must be received into the worship, government and teaching of the Church which is without scriptural warrant’] was a novel feature within Puritanism and introduced a compromise which . . . led to the demise of English Presbyterianism”.

any longer, on any terms. Baxter called on the local Bishop, now George Morley, who had been the most active of the bishops at the Savoy conference – and Baxter had been the most vocal of the Puritan party in opposition to the bishops. Baxter’s request for a licence to preach was refused, and he never returned to the parish which had such a place in his heart and where he once thought he would have ended his days.

Baxter had been preaching regularly in the capital with the authority of the Bishop of London, but very shortly after the Bill of Uniformity became an Act, on 19 May 1662, he ceased preaching in public. He gave as one of his reasons: “I would let all ministers in England understand in time whether I intended to conform or not, for had I stayed to the last day, some would have conformed the sooner, upon a supposition that I intended it”.⁵ The Act came into effect on August 24, the ninetieth anniversary of the St Bartholomew’s Day massacre in France. Some 2000 ministers in England left their churches as they could not in conscience conform to the demands of the Act.

The following month Baxter married Margaret Charlton, a much younger, well-to-do woman who had benefited from his ministry. His marriage occasioned much comment as he had previously held that it is much more suitable for a minister to remain single. Among the conditions for their marriage, he laid down that Margaret “would expect none of my time which my ministerial work should require”. And in the persecuting times which followed, he recorded to her credit: “The danger of imprisonment and paying £40 [as a fine] for every sermon” never led her “to hinder or discourage me from any one sermon”.⁶

At first Baxter lived in London and refrained from preaching. Yet he sometimes accepted an invitation to attend a meeting for prayer. On one occasion, he and some other ministers intended to gather to pray with a dying woman. Baxter, however, was not able to attend, but two justices appeared and took the names of some who were present. In 1663 the Conventicle Act was passed, which prohibited meetings for religious purposes where the Prayer Book was not used, if more than four persons, besides a single family, were present. At this point, Baxter went to live in Acton, six miles from London. He recorded his motives: “I betook myself to live in the country that I might set myself to writing, and do what service I could for posterity, and live as much as possibly I could out of the world”.⁷ The productions of that time included his massive *Christian Directory*, which contains over a million words; in four parts, he addressed the Christian’s

⁵*Autobiography*, p 175.

⁶Quoted in Nuttall, p 93.

⁷Quoted in Nuttall, p 97.

private duties, his family duties, his church duties and his duties to his rulers and neighbours.

Baxter speaks in fulsome terms of his neighbour for the last year of his stay in Acton. It was Sir Matthew Hale, a prominent judge of the time, highly regarded for his godliness. During the Great Plague of 1665 Baxter moved to the house of a friend in Buckinghamshire. He described the scene when he returned home at the beginning of March the following year: "I . . . found the churchyard like a ploughed field with graves, and many of my neighbours dead".⁸

While in Acton, Baxter attended the ministry of the local curate, whom he described as "a weak, dull young man that spent most of his time in alehouses and read a few dry sentences to the people but once a day [on Sabbaths]. But yet, because he preached true doctrine and I had no better to hear, I constantly heard him when he preached."⁹ Yet because of the curate's reputation as a swearer, Baxter refused to attend the sacrament in his church, though he was prepared to receive the Lord's Supper in other parish churches. But after the service in the parish church was over, people crowded into Baxter's house to hear him preach.

Bruno Ryves, rector of Acton, was also Dean of Windsor and Dean of Wolverhampton, among other more lucrative positions. In 1669 Ryves took action against Baxter under the Five Mile Act of 1665, which prohibited ejected ministers from coming within five miles of an incorporated town. This led to Baxter's arrest, but he was set free within a week or two because of errors in the arrest warrant; the fact that Hale spoke highly of Baxter to his fellow judges no doubt made them more willing to release the prisoner. Yet Baxter wrote, "My imprisonment was at present no great suffering to me, for I had an honest jailer, who showed me all the kindness he could. I had a large room and the liberty of walking in a fair garden; and my wife was never so cheerful a companion to me as in prison . . . and she had brought so many necessaries that we kept house as contentedly and comfortably as at home, though in a narrower room, and I had the sight of more of my friends in a day than I had at home in half a year."¹⁰

After his release, the Baxters obviously had to leave Acton. They moved to the village of Totteridge, in Hertfordshire, and Baxter himself recorded: "When violence separated me from my too-much-beloved library, and drew me into a poor and smoky house, I never had more help of God, nor did more difficult work than there".¹¹ There was a move to a better house in the

⁸*Autobiography*, p 198.

⁹*Autobiography*, p 204.

¹⁰*Autobiography*, p 207-8.

¹¹Quoted in Nuttall, p 101.

same village the following year and then in 1672 a return to London – the Five Mile Act had expired, and the King’s Declaration of Indulgence to nonconformists was in place.

But Baxter hesitated to take out a licence to preach. First, he distrusted the King’s motivation; he noted that Nonconformists knew that “the toleration was not chiefly for their sakes, but for the Papists”.¹² Further, the Declaration banished his hopes of a comprehension of all Protestants within the Church of England; he did not wish the Dissenters to coalesce outwith the established Church. He was also faced with a practical difficulty: in applying for a licence he would have to state his denominational allegiance. But after a seven-month delay he was licensed as “a nonconforming minister” after having stated: “My religion is merely Christian, but as rejecting the Papal monarchy and its attendant evils, I am a Protestant”.¹³

The succeeding years formed for Baxter a period of uneven persecution as he preached whenever he could, often in meeting houses provided for him by his wife. She died in 1681. In October of the following year, Baxter was served with six warrants demanding a total of £190 as a penalty for preaching five sermons; even his bed was taken in lieu of payment. And in February 1685 he was arrested and imprisoned in Southwark, although there had been no further accusation against him of preaching – indeed he had been confined to bed during much of the intervening period.

A few months later he was brought before the notorious Judge Jeffreys on a charge that related to his paraphrase of the New Testament. He was accused of attacking the bishops and rulers of the country, under a pretence of interpreting certain Scripture passages. The trial was a farce, with the judge repeatedly abusing the prisoner from the bench in such terms as: “This is an old rogue and hath poisoned the world with his Kidderminster doctrine”. At one stage, when Baxter was about to speak, Jeffreys ranted at him: “Richard, Richard, dost thou think we’ll hear thee poison the court? Richard, thou art . . . an old knave; thou hast written books enough to fill a cart, every one as full of sedition, I might say treason, as an egg is full of meat!” A friend had provided several counsel to speak for Baxter, but they were scarcely allowed to open their mouths. It was a packed jury; they did not even retire to consider their verdict, which, of course, was Guilty.

Such was English justice under James II. But John Tillotson¹⁴, a future Archbishop of Canterbury, considered “nothing more honourable” than

¹²Quoted in Nuttall, p 102.

¹³Quoted in Nuttall, p 103.

¹⁴Tillotson was one of the most prominent Latitudinarians, who, in a conscious departure from Puritan preaching, taught that salvation was to be found in keeping the moral law.

Baxter's bearing when he was berated by Jeffreys. Baxter was fined 500 marks and sentenced to prison until it was paid. After nearly 18 months, the King cancelled the fine and Baxter was again a free man. During the remainder of his life, Baxter preached as often as he felt able.

Shortly before his death in December 1691, at the age of 76, the Puritan minister William Bates visited him. "I have pain," Baxter told him; "there is no arguing against sense. But I have peace; I have peace." And in response to a question about his health, he replied, "Almost well".¹⁵ We need not doubt that very soon he was perfectly well in a better world, and delivered from the doctrinal errors which made his witness to his own and succeeding generations less helpful than it might otherwise have been.

Riches (2)¹

Warnings to the rich from Paul. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim 6:9-10).

John Calvin² wrote: "There are two things requisite, if we will use our riches aright. (I speak of those that have them and possess them.) First of all, they must be poor in spirit; that is to say, they must not be tied to their riches but, when it shall please God to make them poor, to render up the whole into His hands, and desire nothing but to have their contentment in Him. This is one point. And then, while it pleases God that they shall enjoy the riches which they possess, they must know how to use them moderately and not to glut themselves with them and to starve their neighbours . . . but always use them as God has commanded. And if we be poor, God will prove our patience by this means and have us hang wholly upon Him. He that hath much must not trust in his wealth; he that is poor and low, let him know that he hath his Father in heaven, and that the blessing of God is better than all the treasures of the world, yea than all kingdoms. When we have scraped together all that we can possibly desire, if God blow upon it, it will all go to wind (as the Scripture shows it); but if God will bless us, be it never so little that He hath

¹⁵Quoted in Appendix 1 of *Autobiography*, p 266.

¹This is the second of two sets of extracts on this subject, compiled by Peter Best from the writings of eminent Christians.

²Calvin (1509-1564) was a French Reformer and theologian, and author of the *Institutes of the Christian Religion*.

given us, it will be enough for us to live from hand to mouth, for God's hand shall continually be stretched out upon us to content us.

So then, seeing God has set this rule and left this law to men, to content themselves with what He gives to everyone, whosoever covets to be rich, that man clean casts off the yoke and will not be subject to God's order, but is a wild and straying beast. And can we marvel then if God mocks at such rebellion, when He sees that men cannot content themselves to stick fast to Him and cannot keep the way wherein He leads them? Do we marvel if He gives Satan such liberty to catch them in his nets and to have them for a prey and at length lead them to perdition and destruction? Therefore it is not without cause that Paul pronounces here that all they that desire to be rich fall into Satan's nets. . . . Therefore let us take heed and flee this desire and coveting, which Paul speaks of here as a deadly plague.

Advice on the use of riches. "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store a good foundation against the time to come, that they may lay hold on eternal life" (1 Tim 6:17-19).

Matthew Henry³ says: "Timothy must charge those that are rich to beware of the temptations, and improve the opportunities, of their prosperous state.

"(1.) He must caution them to take heed of pride. This is a sin that easily besets rich people, upon whom the world smiles. Charge them that they be not high-minded, or think of themselves above what is meet, or be puffed up with their wealth.

"(2.) He must caution them against vain confidence in their wealth. Charge them that they trust not in uncertain riches. Nothing is more uncertain than the wealth of this world; many have had it one day and been stripped of it all the next. Riches make themselves wings, and 'fly away as an eagle' (Prov 23:5).

"(3.) He must charge them to trust in God, the living God, to make Him their hope, 'who giveth us richly all things to enjoy'. Those who are rich must see God giving them riches, and giving them to enjoy them richly; for many have riches, but enjoy them poorly, not having a heart to use them.

"(4.) He must charge them to do good with what they have (for what is the best estate worth, any more than as it gives a man an opportunity of doing so much more good?) 'that they may be rich in good works, ready to distribute, willing to communicate' – not only to do it, but to do it willingly, for God loves a cheerful giver.

³Henry (1662-1714) was an English Presbyterian minister and Bible commentator.

“(5.) He must charge them to think of another world, and prepare for that which is to come by works of charity: ‘Laying up in store a good foundation against the time to come, that they may lay hold on eternal life’.”

Covetousness. William Tyndale’s⁴ translation of Matthew 6:19-21 is: “See that ye gather not treasure upon the earth, where rust and moths corrupt, and where thieves break up and steal. But gather your treasure in heaven, where neither rust nor moths corrupt, and where thieves neither break up nor steal. For where your treasure is, there will be your hearts also.”

He writes: “Here He rebukes the mortal foe and sworn enemy both of true doctrine and true living, which is covetousness – the root of all evil, saith Paul (1 Tim 6:10). Covetousness is image service (Col 3:5). It makes men to err from the faith (1 Tim 6:10). It has no part in the kingdom of Christ and God. (Eph 5:5). Covetousness hardened the heart of Pharaoh, that the faith of miracles could not sink into it. Covetousness made Balaam, who knew all the truth of God, to hate it and to give the most pestilent and poisonous counsel against it that the heart could imagine, even to destroy it if it had been possible. Covetousness taught the false prophets in the Old Testament to interpret the law of God falsely, and to pervert the meaning and intent of all the sacrifices and ceremonies, and to slay the true preachers that rebuked them.

“And with their false persuasions they led all the kings of Israel out of the right way, and the most part of the kings of Judah also. And Peter, in the second chapter of his Second Epistle, prophesies that there should be false teachers among us that should follow the way of Balaam; that is, for covetousness with feigned words make merchandise of the people, and bring in damnable sects too. And here you have an infallible rule, that where covetousness is, there is no truth; no, though they call themselves the church, and say thereto that they cannot err. Covetousness kept Judas still in unbelief, though he saw and did many miracles in the name of Christ, and compelled him to sell Him to the scribes and Pharisees, for covetousness is a merciless thing. Covetousness made the Pharisees lie on Christ, to persecute Him, and falsely to accuse Him. And it made Pilate, though he found Christ to be innocent, yet to slay Him. It caused Herod to persecute Christ yet in His cradle

“Paul bids Timothy to charge the rich to believe in the living God, and not in their uncertain riches, for it is impossible for a covetous idolater, or image server, that trusts in the dead god of his riches, to put his trust in the living God. . . . Happy therefore is he that lays up treasure in heaven, and is rich in faith and good works; for the reward, thereto promised, God shall keep sure for him; no man can take it away. Here is not forbidden to have riches; but

⁴Tyndale (1494-1536) was an English Reformer and martyr and translator of the Bible.

to love it, to trust it, and to be careful for it. . . . Where your treasure is, there are your hearts.”

Hugh Latimer⁵ begins a sermon on Luke 12:15, “Take heed and beware of covetousness”, by repeating the words three times and then asking, “And what if I should say nothing else?”

Where does our treasure lie? On Luke 12:33-34, “Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also”, J C Ryle wrote: “The language of this charge is doubtless somewhat figurative: yet the meaning of it is clear and unmistakable. We are to *sell*: to give up anything and deny ourselves anything which stands in the way of our soul’s salvation. We are to *give*: to show charity and kindness to everyone and to be more ready to spend our money in relieving others than to hoard it for our own selfish purposes. We are to *provide* ourselves treasures in heaven: to make sure that our names are in the Book of Life; to lay hold of eternal life; to lay up for ourselves evidences which will bear the inspection of the day of judgement.

“This is true wisdom. This is real prudence. . . . Would we know what we are ourselves? Let us see whether we have treasure in heaven, or whether all our good things are here upon earth. Would we know what our treasure is? Let us ask what we love most. This is the true test of character; this is the pulse of our religion. It matters little what we say, or what we profess, or what preaching we admire, or what place of worship we attend. What do we love? On what are our affections set? This is the great question. Where our treasure is, there will our hearts be also.”

Election and the rich. On 1 Corinthians 1:26, “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called”, John Gill⁶ commented: “The Apostle does not say that there were none of the wise, the mighty and noble called, for there were Crispus and Sosthenes, rulers of the synagogue, and Gaius, a rich hospitable man, and Erastus, the chamberlain of the city, and it may be some others of a like or better figure in life. But there were not many of them; instances of this kind are but few recorded in the Scripture – as Joseph of Arimathea, a rich counsellor, Paulus Sergius, a Roman deputy, Dionysius the Areopagite, and some in Caesar’s palace – which show that nobility, riches and learning, as they do not at all contribute towards a man’s salvation, so neither can they hinder it where grace takes place. But, generally speaking, God has thought fit, for wise reasons, to choose and call persons of different characters.”

⁵Latimer (1485-1555) was an English Reformer and martyr.

⁶Gill (1697-1771) was an English Baptist preacher, theologian and Bible commentator.

Book Reviews¹

The Church's Ruling Elders, Their History, Warrant and Work, by George G Hutton, published by the Kirk Session of the Inverness Congregation of the Free Presbyterian Church of Scotland, paperback, 152 pages, £7.00.

Few if any other volumes have appeared in recent years addressing the subject of the ruling eldership – as distinct from the ministry, the teaching eldership. This book, quoting from a wide variety of sources, is intended “to contribute to a better understanding, on the part of the ordinary church member, of the eldership”. Mr Hutton addresses such aspects of his subject as: the testimony of history and Scripture, the divine purpose for the eldership, the biblical qualifications for the office of eldership, and the eldership and pastoral care. In the chapter on the call to the eldership, considerable emphasis is placed on the necessity of a divine call but one is best satisfied with the author’s reference to “a man who is called by a congregation, who is recognised to be scripturally qualified for office and whose circumstances in providence indicate that the Lord is calling him to the work”.

In discussing “the elder as a student”, Mr Hutton quotes the Covenanter James Guthrie: “It is more manifest that there is a generation of ignorant, slothful, earthly-minded men who bear the name of elders . . . in many congregations and, where such bear rule, what can be expected but that the people should perish for want of knowledge, and holiness be despised and lie in the dust?” It is therefore the elder’s duty to learn. The author first emphasises that the elder must continue to learn in the school of experience. But especially he must “be a student of the Scriptures, a student at the feet of the great Teacher, the Saviour”, and the author goes on to quote Paul’s counsel to Timothy: “Give attendance to reading . . . to doctrine” (1 Tim 4:13). The elder should also devote “time to reading, familiarising himself with the writings of recognised divines and sound expositors of Scripture”. He should do so “in order to refute error, defend the truth and protect the flock”. Further, he must be “a student of human nature, the human heart and human needs”; and “of the devil and his tactics”.

No one who has not already studied the subject should be able to reach the end of this book without obtaining useful knowledge about the office and work of the ruling elder.

The Loveliness of Christ, by Samuel Rutherford, published by the Banner of Truth Trust, soft cover, 128 pages, £10.00.

Rutherford’s unique ability to write spiritual letters is well-known, but, sadly,

¹The books reviewed here are obtainable from the Free Presbyterian Bookroom.

there is little taste for such writings today. Yet there is obviously sufficient interest to justify keeping them in print. However, some potential readers might find the substantial volume of 365 letters more than a little daunting.² They might be encouraged to begin with the paperback collection of just 69 letters, also published by the Banner of Truth Trust. Or, as a taster, they might start off with this attractively-produced little book of extracts from these letters.

This book was originally published in 1909, and contains a brief account of Rutherford's life by an Ellen S Lister, who made the selection from the *Letters*. From the title, it is clear that the extracts focus on Christ, but they direct attention especially to Him as the helper of His people in times of trouble. Towards the end there are three nearly-complete letters. There is also a helpful glossary of the Scots words used in the book.

To get a flavour of these extracts, consider the following:

“God has made many fair flowers, but the fairest of them all is heaven, and the flower of all flowers is Christ.”

“There are many heads lying in Christ's bosom, but there is room for yours among the rest.”

“Our pride must have winter weather to rot it.”

“When His people cannot have a providence of silk and roses, they must be content with such an one as He carveth out for them.”

“Hurt not your conscience with any known sin; let your children be as so many flowers borrowed from God; if the flowers die or wither, thank God for a summer's loan of them. . . . Set your heart upon heaven, and trouble not your spirit with this clay idol of the world, which is but vanity.”

This little selection is a good starting point for entering the world of Rutherford's *Letters*. Those who have already read the *Letters* might appreciate dipping into this selection as it is small enough to be carried around in one's pocket. This reprint is described as a “gift edition” and would make a very helpful present.

Sketches from Church History, Student Workbook, by Rebecca Frawley, published by the Banner of Truth Trust, spiral-bound, 128 pages, £8.50.

Back in 1980 S M Houghton, highly respected for his knowledge of the past, produced his *Sketches From Church History*. It is an excellent brief survey, subtitled: “An Illustrated Account of 20 Centuries of Christ's Power”. It is still in print and is highly recommended. It is widely used as a textbook in Christian schools.

This workbook has now appeared and should prove a welcome resource.

²*Letters of Samuel Rutherford* was enthusiastically reviewed in this magazine in June 2007.

It follows Mr Houghton's book chapter by chapter, providing questions and other exercises which will help the young student to absorb its material. However, some recommendations for further reading may be better ignored.

Large parts of Scripture consist of history and were "written for our learning". And although we can have no infallible account of the affairs of Christ's Church since the close of Scripture, there is much that we can learn from what happened as the cause of Christ waxed and waned. Those who grow up with no knowledge of church history will lack perspective as they look at the Church in their own time; they will fail to recognise how weak the Church may become and to realise how able the Lord is to raise it up again. It is therefore vitally important for young people to get some grasp of what happened in the past.

If parents would encourage their children to read the *Sketches* and use this workbook in conjunction with it, they would perform a great service to their offspring.

Protestant View

Prayer for Purifying the Priests

Before he became pope, Joseph Ratzinger accused the media of exaggerating the scandal of abuse by priests. However, he later acknowledged "how much filth there is in the Church, even among those in the priesthood", and he indicated that he would put the issue near the top of his agenda if he were elected pope.

So what has he done? His latest move is to issue a directive to all dioceses requiring Roman Catholics to make continuous prayer to express penitence and to purify the clergy. This is to involve "perpetual adoration of the eucharist" – that is, says one report, "parishioners taking turns to keep a round-the-clock vigil in front of a consecrated host representing the body of Jesus". The aim, according to the Vatican spokesman, is to put a stop to the scandal, which he admitted was "exceptionally serious" but caused by "no more than 1%" of their 400 000 priests around the world. Yet his estimate of 4000 priests is probably too low when, according to *The Times*, 4392 priests in the US alone are alleged to have abused children in the past 50 years. Other reports state that numerous priests in, for instance, Australia, Ireland, South America, Italy and Canada are alleged to be paedophiles.

But to whom will the prayers be addressed? Ratzinger's own example is to pray to Mary, as he did at the end of his recent encyclical, *Spe Salvi*: "Holy

Mary, Mother of God, our mother, teach us to believe, to hope, to love with you. Show us the way to His Kingdom!” And how will the adoration of a wafer representing the body of Christ stop the activities of abusive priests? We cannot but be reminded of the futile prayers of the priests of Baal.

The only solution is that the corrupt, soul-deluding system of Rome be destroyed root and branch, and that the millions of souls in thrall to it be brought into the glorious light and liberty of the gospel of Christ. “If the Son therefore shall make you free, ye shall be free indeed” (John 8:36). *NMR*

Creeping Romanism

The Vatican has welcomed the news of former prime minister Tony Blair’s move from Anglo-Catholicism to Romanism “with joy and respect” – despite Mr Blair’s record on moral matters. Cardinal Cormac Murphy O’Connor has appealed to the nation to be more welcoming to immigrants – remarks which just happen to follow the influx of economically-driven immigrants from countries such as Poland, which has revived the fortunes of Roman Catholic parishes and led to contested claims that more Roman Catholics than Anglicans attend religious services on a typical Sabbath.

The sad thing is that the official voices of the established Protestant Churches in the United Kingdom which have the ear of the media have little if anything to say in the way of proclaiming biblical truth in the face of creeping, if not galloping, secularisation, Romanising and Islamisation. The Archbishop of Canterbury used his public platform to urge delight and reverence for the things of creation and to warn against human greed destroying the planet. The Archbishop of York proclaimed every individual to be a “stand-in for God”, to be treated with dignity and respect. The Moderator of the Church of Scotland General Assembly called for journalists to be modern-day angels, reporting more good-news stories which “cast a light on the often little acts of bravery and selflessness that speak of love and hope and dignity that defy the crushing effects of poverty, violence and despair”.

A significant sentence appears in the report of an interview with the Archbishop of Canterbury in *The Daily Telegraph*, 15 September, 2007: “As politics concentrates increasingly on moral questions, so the Church has become ever more political”. Asked in an interview in *The Scotsman*, 28 December 2007, regarding the role of the Church of Scotland in Scottish society, the Moderator said: “We still cover the country, we still have people and resources to . . . work, for example, towards the eradication of poverty and the strengthening of our communities, both in urban and rural areas”.

We need not deny the temporal good which religious agencies may accomplish, but that is not primarily why the Church, as the Church, exists.

But we must bemoan the lack of the proclamation of divine law and gospel, which alone is instrumental in showing sinners their transgression and calling them to repentance and leading them to the Saviour – the only message which can resist and halt the progress of error of every kind and set free those whom it holds in bondage.

HMC

Notes and Comments

God and the State

The relation of religion to politics and of the Church to the state emerges from time to time in connection with news items such as the unsurprising transfer of Tony Blair from Anglicanism to Romanism, the new Liberal Democrat leader Nick Clegg denying that he believes in God, claims of the Romanising of Britain through immigration from Europe and calls for the disestablishment of the Church of England. The Bible encourages the recognition of civil authority, whether Christian or not, as witnessed, for example, by the practice and precept of the apostle to the heathen world: “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. . . . they are God’s ministers, attending continually upon this very thing” (Rom 13:1,6).

Questions arise as to the extent of this subjection and as to if, when or how it may be renounced, but the principle is clear. This does not imply indifference as to whether the civil powers take account of God or not. Especially it does not mean that civil powers in a nation committed to Protestantism – the Christianity of the Bible and of the Reformed Creeds – are free to exercise their prerogatives in neglect of, or in opposition to, the avowed faith of the nation. It is not simply that this faith has been avowed by the nation but that it is also in accordance with the truth revealed by God. Revealed truth avowed by a nation cannot be rejected without serious consequences following for the nation. The magistrates or civil governors of a Christian state have obligations beyond those which are theirs simply as magistrates.

In Scotland, the Reformed Faith as outlined in *The Scots Confession* was established before the Reformed Church. The state took the Reformed Faith as its own and vowed to uphold it and to direct its own affairs in accordance with it. Knox, Melville, Henderson, Rutherford, Gillespie and the Church of the first and second Reformations contended for the establishment by the state of a church free to be faithful to the instructions of her Lord in His Word. Our Church, in keeping with the stance of the Reformers and of the Free Church in 1843, holds to the Establishment Principle. While material support

of the Church may be a natural deduction from the Establishment Principle, it is not essential to it. "Endowment, however valued, has been secondary, but the establishment of God's truth has ever been held to be a matter of life and death for the nation" (A Moody Stuart, *Is the "Establishment of Religion" Outside of the Confession*).

The essential point of the Establishment Principle is that, in a Christian state, magistrates bring Christian principles to bear on the execution of their functions, do what they can within legitimate limits to promote the principles and practice of the true religion, and lend support to the Church which embodies that religion. Church and state have distinct functions and spheres of authority. The Scottish Church always protested against civil authorities interfering in the internal workings of the Church (Erastianism) but also against the Church interfering in the functions of the civil authorities (Romanism) and even against ministers of the gospel becoming members of Parliament. The Church's primary contribution to the well-being of the state is to preach and practise the gospel and to inform the state of the biblical principles to be applied in the working out of its policies. The state's primary contribution to the well-being of the Church is positively to promote a political, social and moral environment in which "we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim 2:2).

William Cunningham makes the point that the one principle which the advocates of national establishments of religion maintain as "fully sanctioned by the Word of God and, therefore, never to be abandoned or denied" is "that an obligation lies upon nations and their rulers to have respect, in the regulation of their national affairs, and in the application of their national resources, to the authority of God's Word, to the welfare of the Church of Christ, and the interests of true religion" (*Historical Theology*, vol 1, p 391). Since Church and state are divine institutions, intended in distinctive ways to promote God's glory and the good of society, and their paths cross at many points, the burden of proof lies with those who deny that they should provide mutual assistance.

James Bannerman (*The Church of Christ*, vol 1), contends that the civil element and the religious element are so interwoven in the very constitution of human society that they must necessarily tend either to establish or destroy each other (p 136). In doing so, he illustrates the necessity for mutual recognition from such cases as the religious sanction of an oath in civil transactions (p 137), the right of the Church to make disciples of all nations (p 140), the maintenance of marriage and the family as God has ordained them (p 144), and the civil and spiritual aspects of the Sabbath (p 145).

Any person who decides not "to do God", who interprets Scripture in the

light of the presuppositions of a political philosophy and who adopts the creed of the system from which the Reformation delivered our nation, could not fulfil the functions properly his as prime minister in a constitutionally-Protestant country. Any person who avows atheistic views cannot legitimately be at the helm of a nation which is avowedly Theistic, Christian and Protestant, whatever his legal position may be. It is surely through the positions of its leaders, endorsed by the votes and practices of its population, that the righteousness or otherwise of a “democratic” nation shall be judged.

The Church of Christ does not depend on state assistance for its survival or spiritual prosperity, but the nation or kingdom which will not serve the interests of the kingdom of Christ shall perish (Is 60:12). We have moved far from the position asserted by King George VI in a December 1939 broadcast: “I believe from my heart that the cause which binds together my people and our gallant and faithful Allies is the cause of Christian civilisation. On no other basis can a true civilisation be built.”

HMC

Unity in Heaven, Diversity on Earth

In one of his recent contributions to *Thought for the Day* on BBC Radio 4, the Chief Rabbi in England and Wales offered the rather original, and to us somewhat perplexing, suggestion that the diversity on earth between the “monotheistic religions” is created by the unity which exists in heaven, and so is really rather a good thing. Demonstrating how far his brand of Judaism has departed from the monotheism recognised by the Bible, the Chief Rabbi professed to find himself at home with the Archbishop of Canterbury and representatives of what are now commonly described as other faiths, including Muslims and the Dalai Lama. This is certainly a different tone from when the Chief Rabbis of Israel and the UK denounced the late Jewish Roman Catholic Cardinal Lustiger for “betraying his people and his religion”.

In October 2007, 138 Muslim scholars wrote an open letter to the Pope and other leaders of Christian Churches declaring that “the future of the world depends on peace between Muslims and Christians” and that “the followers of Islam and Christianity share a commitment to love one God and to love their neighbours, which include members of different religions”. As is pointed out in an informative article in *Barnabas Aid*, January/February 2008, the same letter blames Christians for all the wars between Muslims and Christians, calls for acceptance of the Muslim concept of the unity of God – so denying the Trinity and the deity of Christ – and by selective quotations from the Qur’an conveys a message to Muslim readers that “this is not a letter of appeasement but a call to submit to Islam”.

The article claims that “presenting love to God and neighbour” (that is, as

understood by Christians) “as central to Islam is a misrepresentation of the truth”, for the Muslim concept of love to one’s neighbour operates within the limited scope of shari’a. Another article in the same magazine commences with the statement that “in Saudi Arabia being a Christian means . . . you could be arrested in your own home, and your Bible and Christian books confiscated, for no reason except that you were meeting with others to pray as Christians”.

An article in *Life and Work*, November 2008, commends the Scottish Inter-Faith Week, commenced by the Scottish Inter Faith Council with the support of the Scottish Executive. This Inter-Faith Week is intended “to celebrate the religious diversity of our nation” and “to promote dialogue, understanding and co-operation between Scotland’s diverse religious communities”.

There is obviously a great deal of double-speak in these inter-faith relationships, though many are no doubt sincerely committed to them because they have no concept of the absolute truth of Christianity and the uniqueness of Christ as the Revealer of God and the way to God for sinners. The religious diversity on earth is certainly not heavenly in its origin, nor are the human attempts made to get round it. Our Lord explained it when he said: “I know you, that ye have not the love of God in you. I am come in My Father’s name, and ye receive Me not: if another shall come in his own name, him ye will receive” (John 5:42,43). HMC

The First Day of the Week

Three of the most important days in the history of the world are: the day on which the Lord Jesus Christ was crucified, and the two days following. The day of His death was the sixth day of the week, which we call Friday. This was the last Old Testament Passover, during the course of which Christ, the true passover lamb, was slain: “Christ our passover is sacrificed for us” (1 Cor 5:7). This day saw the rending of the veil of the temple and the completion of the whole Old Testament system of sacrifices: “He shall cause the sacrifice and the oblation to cease” (Dan 9:27). The day following, the seventh day of the week, which we call Saturday, was the last Old Testament Sabbath, during which the body of Christ lay in the grave, and the women and the disciples “rested the Sabbath day according to the commandment” (Luke 23:56). This was the final day of the Old Testament dispensation.

The next day, the first day of the week, which we now call the Sabbath or the Lord’s Day, was the day of Christ’s resurrection. “Now upon the first day of the week, very early in the morning, they came unto the sepulchre . . . and they found the stone rolled away from the sepulchre” (Luke 24:1-2). The day of the Saviour’s resurrection marked the beginning of the New

Testament dispensation, which is indeed founded upon His resurrection: “If Christ be not raised, your faith is in vain: ye are yet in your sins” (1 Cor 15:17). This was the day when Christ’s humiliation came to an end and He “entered into his rest” (Heb 4:10).

Subsequently it was on the first day of the week that Christ appeared to His disciples (John 20:19,26), and it was on the first day of the week that the early Christians held their public assemblies (Acts 20:7, 1 Cor 16:2). Following this biblical pattern, Christians ever since have observed the first day of the week as the Christian Sabbath, or the Lord’s Day. Being “risen with Him through the faith of the operation of God, who hath raised Him from the dead” (Col 2:12), they endeavour to keep this day holy, according to the Fourth Commandment: “Remember the Sabbath day, to keep it holy” (Ex 20:8).

In the last hundred years or so Satan has been trying to undermine the biblical teaching with regard to the first day of the week. The idea of the “weekend” has crept in, dating from late Victorian times. This word tends to blur the all-important distinction between Saturday and Sabbath, and also leads naturally to the view that the week begins on Monday. It was particularly noticeable this year how many calendars and diaries are beginning the week with Monday rather than Sabbath. Satan’s purpose, clearly, is to efface the knowledge of the resurrection of Christ as far as possible, and of the day which is its memorial. Christians must do what they can to resist this trend. In particular they would do well to minimize their use of the word *weekend*, and to avoid it altogether in contexts where it reinforces the unbiblical and Christ-dishonouring view that Monday is the first day of the week. *DWBS*

The Golden Compass

Over the last number of years many of us in the professing Church have been grieved by the ungodly nature of many films aimed at young people. Many of these are adaptations of what some call “modern classics”. One such film is *The Golden Compass* – based on the first book of Philip Pullman’s trilogy, *The Dark Materials* – which has courted much controversy in the media with its anti-religious message.

Philip Pullman is a supporter of the British Humanist Association and an Honorary Associate of the National Secular Society, a professing agnostic if not an atheist. He is reported to have joked, inappropriately, that he was “of the Devil’s party and does know it”. We are reminded of the Saviour’s words: “If therefore the light that is in thee be darkness, how great is that darkness!” (Matt 6:23).

Pullman’s books have been criticised for being from a humanist viewpoint. It is feared that the film, like the book, portrays Christianity as a mistake and

the visible Church as an instrument of oppression. The most shocking aspect of Pullman's *Dark Materials* trilogy is his view of God; so horrific is his blasphemy that it is not appropriate to repeat it here, "for it is a shame even to speak of those things which are done of them in secret" (Eph 5:12). We can, however, safely conclude that his writings pursue an anti-Christian agenda and should be handled with great care as "their word will eat as doth a canker" (2 Tim 2:17).

As with the Harry Potter and Lord of the Rings series, our advice to parents is not to allow their children to read the books or to watch the adaptations made of them. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov 22:6). It is our sincere, heart-felt desire, first, that Mr Pullman and others of a like mind may be brought to a knowledge of the truth as it is in Jesus and, second, that our school system would discourage our children from reading such literature and encourage them to seek "the wisdom that is from above" (Jas 3:17). *JB*

Church Information

Mrs C MacLeod

We express our sympathy with Rev J MacLeod, London, on the death of his wife Mrs Christine MacLeod on Saturday, January 5. We trust that he will experience the presence of the "Friend that sticketh closer than a brother".

Meetings of Presbytery (DV)

Skye: At Portree, on Tuesday, February 5, at 11 am.

Northern: At Dingwall, on Tuesday, February 12, at 2 pm.

Southern: At Glasgow, on Wednesday, February 13, at 4.30 pm.

Outer Isles: At Stornoway, on Tuesday, March 25, at 11 am.

Western: At Laide, on Tuesday, March 25, at 4 pm.

Committee Meetings

Synod committees will meet, DV, in Inverness Free Presbyterian Church as follows:

Tuesday, March 18:

9.30 - 11.00 Training of the Ministry Committee

11.00 - 12.00 Magazines Committee

12.00 - 1.00 Sabbath Observance Committee

2.00 - 5.00 Finance Committee

2.00 - 3.00 Outreach Committee

6.00 - 7.30 Publications and Bookroom Committee

7.30 - 8.30 Welfare of Youth Committee

8.30 - 9.30 Dominions and Overseas Committee

Wednesday, March 19:

9.30 - 11.30 Religion and Morals Committee

(Rev) *John MacLeod*, Clerk of Synod

Management Information Systems Officer at Mbumba Hospital

A vacancy has arisen for a Management Information Systems Officer at Mbumba Mission Hospital. The work would include setting up a system in the first instance and the appointment would run for two years initially. Further information about the post may be obtained from the Clerk of the Foreign Missions Committee, Rev J R Tallach, F P Manse, Raasay, Kyle, Ross-shire, IV40 8PB, and applications from suitably-qualified individuals should be directed to him.

Bookroom Fund

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

W Campbell, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

College & Library Fund: Anon, £50.

Jewish & Foreign Missions Fund: P Hoskins, Bournemouth, £60; J Campbell, Connecticut, for work in Israel, £50; Anon, for Zimbabwe Mission, £3000.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Glasgow: *Bus Fund:* Anon, £10; £20; £20; £10; £15; £20; £10; £20; £20, Anon, £100 per WC.

Congregational Funds: HG, for communion collection, £50; Friend, London, for manse, £10; Friend, North Uist, for communion expenses, £50; KM, £50 per FRD. *Eastern Europe Fund:* Anon, £45; £60; £60; £60; £40; £48; £50; £60; £60; £45; £40; £50; £50; £55; £40; £50; £60; £60; £60. *Jewish & Foreign Missions Fund:* Anon, for Zimbabwe famine relief, £45; for Israel Mission: Anon, £60; £25; £20; £45; £50.

Greenock: *College & Library Fund:* Anon, where most needed, £40. *Eastern Europe Fund:* Anon, £20; £20; £30; £20. *Jewish & Foreign Missions Fund:* Anon, £40; £20. *TBS:* Anon, £20; £20; £20; £40; £30; £20.

Israel: *Jewish & Foreign Missions Fund:* Friend, Aberdeen, for work in Israel, £30 per JG.

North Tolsta: *Communion Expenses:* BEF, for manse communion expenses, £160; Mrs Morrison, £10; I MacIver, £20 per Rev DC. *Congregational Funds:* C MacDonald, Stornoway, for the Lord's Cause, £45, £30, £40; Anon, North Uist, £25 per Rev DC.

Raasay: *Congregational Funds:* D & A MacLeod, "In memory of a dear brother", £150; Anon, for Raasay church funds, £20 per Rev JRT. *Jewish & Foreign Missions Fund:* A Friend of the Zimbabwe Mission, £45 per Rev JRT.

Staffin: *Congregational Funds:* NP, Wales, £50 per Rev WAW; Anon, £100. *Door Collection:* CM, Staffin, £50. *Sustentation Fund:* CM, Staffin, £50.

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 & Strath: Broadford:** no services at present. **Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J R Tallach, Raasay; tel: 01478 660216.
- Breascleite:** Sabbath 12 noon, 6 pm; Thursday 7 pm.
- Dingwall & Beaully: Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beaully** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, Dingwall, 10 Achary Rd, IV15 9JB. Tel/Fax: 01349 864351, e-mail: nmross@ferintosh.co.uk.
- Dornoch:** Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). Rev D J MacDonald MA, F P Manse, Evelix, Dornoch, Sutherland, IV25 3RD. Tel: 01862 811138. **Lairg:** Church and Manse; **Rogart:** Church; no F P services.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. Rev Hugh M Cartwright MA, Napier House, 8 Colinton Road, Edinburgh, EH10 5DS. Tel: 0131 447 1920.
- Farr,** by Daviot: Sabbath 12 noon and 5.15 pm; Thursday 7.30 pm (fortnightly). **Stratherrick:** Sabbath 7 pm (fortnightly); Thursday 7.30 pm (fortnightly). **Tomatin:** Sabbath 7 pm (fortnightly); Wednesday 7.30 pm (fortnightly). Rev Allan J Macdonald MA, F P Manse, Farr, Inverness, IV2 6XF. Tel: 01808 521357; e-mail: ajm@snmail.co.uk.
- Fort William:** Monzie Square, Sabbath 11 am, 6.30 pm. Manse: 15 Perth Place, PH33 6UL. Tel: 01397 708553. Contact Mr Forbes Fraser. Tel: 01397 772862.
- 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 Roderick MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD. Tel 0141 954 3759.
- Glendale:** Sabbath 12 noon (fortnightly). **Vatten:** Sabbath 6 pm; Wednesday 7 pm (fortnightly). **Waternish:** As intimated.
- Greenock:** 40 East Hamilton Street, Sabbath 11 am.
- Halkirk:** Sabbath 11.30 am, 5 pm; Thursday 7 pm. Manse tel: 01847 831758. **Wick:** Church; **Thurso:** Church; **Strathly:** Church; no F P Church services.
- Harris (North): Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7.30 pm. **Stockinish:** Tuesday 7 pm. 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. **Sheilebost:** Sabbath 12 noon (except first Sabbath of month). Prayer meetings in **Leverburgh, Northton, Sheilebost, Strond** and **Geocrab** as intimated. Rev K D Macleod BSc, F P Manse, Leverburgh, HS5 3UA. Telfax: 01859 520271.
- Inverness:** Chapel Street, IV1 1PF, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA, 11 Auldcastle Road, IV2 3PZ. Tel: 01463 712872.
- Kinlochbervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse: Tel. 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. **Plocton:** No F P services. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 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:** Sabbath 12 noon, 6 pm. Manse tel: 01571 844484.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Manse tel: 01851 810228.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Rev D Campbell MA, F P Manse, North Tolsta, HS2 0NH. Tel: 01851 890286.
- North Uist: Bayhead:** Sabbath 12 noon, 6 pm; Wednesday 7.30 pm (fortnightly). **Sollas:** Wednesday 7.30 pm (fortnightly). Rev D Macdonald BA, F P Manse, Bayhead, North Uist, HS6 5DS. Tel: 01876 510233.
- Oban:** Church and Manse. No F P services at present.
- Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse tel: 01738 442992. Contact Mr J N MacKinnon; tel: 01786 451386.
- Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm (Church Hall). Contact Rev W A Weale; tel: 01470 562243.
- Raasay:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev James R Tallach MB ChB, F P Manse, Raasay, Kyle, IV40 8PB. Tel: 01478 660216, fax: 01478 660358.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744207. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. Rev W A Weale, F P Manse, Staffin, IV51 9UX. Tel: 01470 562243.
- Stornoway:** Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Sandwick:** Last Tuesday of month 7.15 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Manse tel: 01851 702755.
- Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.
- Uig (Lewis) Miavaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 7 pm. Manse tel: 01851 672251.
- 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 Haslington and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Contact Mr R Middleton, 4 Rhodes Close, Haslington, Crewe, Cheshire, CW1 5ZF. Tel: 01270 255024. Manse tel: 01282 851782.
- London:** Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. **Broadstairs:** Sabbath 11 am, 6 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peters Park Rd. 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; Wednesday 8 pm. Manse, 23 Upper Cairncastle Road, Larne BT40 2EF. Tel: 02828 274865. Contact: 02828 273294.

Canada

Chesley, Ontario: Manse and Church, 40 Fourth Street SW. Sabbath 10.30 am, 7 pm; Wednesday 8 pm. Contact Mr David Kuiper, Tel: 519 363 0367. Manse tel: 519 363 2502.

Toronto, Ontario: Church and Manse. No F P Church services at present.

Vancouver, British Columbia: Fifteenth Avenue and Fraser Street. For F P Church services contact Mr John MacLeod, 202-815 4th Avenue, New Westminster, V3M 1S8. Tel: 604-516-8648.

USA

Santa Fe, Texas: Suite B, 12221 Highway 6. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Contact: Mr Joseph Smith, 13732 West Sixth Street, Santa Fe, Texas 77517. Tel 409 927 1564.

Australia

Grafton, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev E A Rayner BA, 23 Naim Terrace, Junction Hill 2460 (mail to: PO Box 1171 Grafton, 2460). Tel: 02 6644 6044.

Sydney, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6.30 pm; Tuesday 7.30 pm. Information contact: Mr C MacKenzie, P O Box 5, Riverstone, NSW 2765. Tel: 02 4730 2797. E-mail: cal.01@optusnet.com.au.

New Zealand

Auckland: 45 Church Street, Otahuhu, Sabbath 11 am, 6 pm; Wednesday 7.30 pm. For further information contact Mr C van Kralingen, 3 Earls Court, Manurewa. Tel: 09 266 7618.

Gisborne: 463a Childers Road. Sabbath 11 am, 6 pm; Wednesday and Saturday 7.30 pm. Rev J A T van Dorp, 14 Thomson Street, Gisborne. Tel: 06 868 5809.

Tauranga: Girl Guide Hall, 17th Avenue, Sabbath 11 am, 7 pm. For information contact: Mr Dick Vermeulen, Tel: 075443677.

Wellington: 4 Rewa Terrace, Tawa. Sabbath 11 am, 4 pm; Wednesday 7.30 pm. For further information contact Mr N Hicklin, 117 Woodman Drive, Tawa, Wellington. Tel: 04 232 7308.

Israel

Jerusalem: Lord's Day: 12 noon, 7 pm. YMCA Chapel, 26 King David Street, Jerusalem. Rev J L Goldby, P O Box 68001, Arnona, Jerusalem 91680. Tel: 00972 2 6739058. For details of weekday meetings please contact Mr Goldby.

Singapore

Singapore: Sabbath: 9.30am and 5.30pm; Wednesday: 7.45pm. Room: "Tanglin III" (Level 2), 60 Stevens Road, Singapore 257854. Contact: Mr Bernard Yong, 4 Chuan Place, Singapore 554822. Tel: (65) 6383 4466, fax: 6383 4477, e-mail: byong1@singnet.com.sg.

Ukraine

Odessa: Contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua; or Mr D Levitskiyy; tel: 00380 482326685; e-mail: dmlev@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.

Ingwenya: Church and Secondary School. Rev A B MacLean; e-mail: amaclean@mweb.co.zw. Postal Address: Ingwenya Mission, Private Bag T5445, Bulawayo. John Tallach School tel: 00263 85343.

Mbumba: Church and Hospital: Postal Address: Mbumba Mission Hospital, Private Bag T5406, Bulawayo. Hospital tel: 00263 898291.

New Canaan: Church: Rev Z Mazvabo. Postal Address: Private Bag 615, Zvishavane. Tel 00263 512196.

Zenka: Church. Rev M Mloyi. Postal Address: Private Bag T5398, Bulawayo. Cell phone: 0026311 765032.

Kenya

Sengera: Rev K M Watkins, PO Box 3403, Kisii; e-mail: watkinskenya@access350.co.ke. Tel: 00254 733 731002.

Free Presbyterian Church Bookroom

133 Woodlands Road, Glasgow, G3 6LE Tel: 0141 332 1760

E-mail: sales@fpbookroom.org Website: www.fpbookroom.org

Book Selection

	RRP	Offer
A Treatise on Regeneration by Peter van Mastricht		
Soli Deo Gloria Publications, 2002, hbk, 114pp	£13.95	£11.95
Quaint Sermons of Samuel Rutherford		
Soli Deo Gloria Publications, 1999, hbk, 384pp	£19.95	£16.95
The Puritans on Conversion		
Soli Deo Gloria Publications, 1990, hbk, 162pp	£13.95	£11.95
Smooth Stones Taken from Ancient Brooks by Thomas Brooks		
Soli Deo Gloria Publications, 1996, hbk, 269pp	£14.95	£12.95
The Fear of God by John Bunyan		
Soli Deo Gloria Publications, 1999, hbk, 217pp	£13.95	£11.95

(Postage is extra)

Subscription rates, including postage:

FP Magazine £19.50 (£1.50 per copy) • YP Magazine £11 (70p per copy)

Combined £28.50