

The Free Presbyterian Magazine

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

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

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The Free Presbyterian Church of Scotland

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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:** Halkirk, Kyle of Lochalsh; **Fourth:** Barnoldswick; **Fifth:** Ingwenya, North Tolsta.

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

May: First Sabbath: Aberdeen, London; **Second:** Achmore, New Canaan, Donsa, Kinlochbervie; **Third:** Edinburgh; **Fifth:** Auckland, Chiedza.

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

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

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

September: First Sabbath: Breascleite, Chesley, Larnie, 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, Mbuma, Uig.

November: First Sabbath: Applecross; **Second:** Glasgow; **Fourth:** Aberdeen; **Fifth:** Chiedza.

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

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A Saviour for *Sinners*

“Christ Jesus came into the world to save sinners” (1 Tim 1:15). It is one of the best-known statements in the Bible. It is relevant to everyone, because “all have sinned and come short of the glory of God” (Rom 3:23). All are therefore in need of being delivered from the terrible evil of sin and its fearful consequences, especially in a lost eternity.

Many a sinner, confronted with the gospel message of salvation through a crucified Redeemer, has struggled with the question: Will Christ save me? And perhaps such a question reflects a feeling that there is a degree of conflict between these two facts: first, that Christ did not die for every sinner, and second, that He offers salvation freely to every sinner who comes in contact with the gospel. But it is not for us to attempt to resolve any such conflict; it is for us to receive both these facts as they are revealed to us in the Word of God. If He has revealed them, *both* are true.

One thing we should be clear about is that Christ as a Saviour is suited to sinners of every kind. His salvation, even in the Old Testament times, was as suited to the needs of Manasseh, though he was guilty of so much wilful idolatry and murderous wickedness, as it was suited to David’s needs, who was doubtless free from most outward sins when he was converted. And that salvation was as suited to the needs of self-righteous, persecuting Saul of Tarsus as it was to Timothy, brought up in a genuinely-godly environment.

One important point to bear in mind is that *every* kind of sin is evil – not only murder, for instance, or blasphemy or idolatry, but every sin, however trivial it may appear to the human mind. And the guilt associated with every sin is infinite. But let us remember that, when Christ would highlight a particular sin, He referred to unbelief: “they believe not on Me” (John 16:9); clearly the refusal to believe in Christ is a sin, and one which is specially serious. What the particular sins are which we have committed is much less important than the fundamental fact that we are sinners. Every sinner needs the salvation that Christ has provided, and no sinner has sins which are so great or so unusual that Christ cannot save him from them.

In a sermon on conversion, John Duncan speaks of Christ as He is revealed

in the covenant of grace as a Saviour. Then Duncan states with admirable directness: “Everyone that refuses to take hold of this covenant does so because he says God is a liar. He says, ‘God will not write His law in my heart; God will not teach me; God will not be merciful to my unrighteousness and remember my iniquities no more – He will remember them still’. If you do not take hold of the covenant, you either say, ‘It is all true, but I don’t want it’ – that is rejection – or you say, ‘Though God has promised to do all this, I don’t believe He will do it’ – that is unbelief.” Not taking hold of the covenant “takes either of these two forms: unwillingness to be saved by Christ, or disbelief that He will save you”.¹

This disbelief may be compounded by a lack of understanding of who they were whom Christ came to save. We must not pass by the plain simple truth: He came “to save sinners”. Egged on by Satan – so experienced and effective in presenting his lies – unbelieving souls may become experts at telling themselves that they cannot be among those whom Christ came to save. They may look back to particular sins in the past and tell themselves that they might hope for salvation were it not for this particularly-serious sin or that particularly-wilful sin. There may indeed be something about these sins which made them specially heinous, but whatever difficulties they may imagine in the way of their salvation, it is completely impossible for them to remove themselves from the category of *sinners*; and it remains absolutely true that “Christ Jesus came into the world to save sinners”.

The fact remains that the salvation which Christ worked out is perfectly suited to the needs of every individual sinner who will read these words. Whatever peculiarities there may have been in their lives and however unusual – even unique – they may feel that their present situation is, the fact remains that “Christ Jesus came into the world to save sinners”, and they are sinners. So no foolish ingenuity can justify any individual in imagining that the salvation set before *sinners* in the gospel somehow fails to meet their need. The fact that His salvation is universally suitable is one reason why Christ gave the absolute assurance: “Him that cometh to Me I will in no wise cast out” (John 6:37).

Accordingly the present duty of everyone who comes in contact with the gospel is to come *as sinners* to Christ, to look to Him, to believe in Him, to trust Him as He is presented in the gospel. Christ calls them to come to Him, not as sinners who are beginning to improve, not as convinced sinners, but as sinners – *without any qualification*. He calls them to come at once.

¹*Pulpit and Communion Table*, Free Presbyterian Publications reprint, 1969, pp 133-4. Duncan’s memoir, reprinted as *The Life of Rabbi Duncan*, by David Brown, is available from Free Presbyterian Publications, as is *Rich Gleanings from Rabbi Duncan*.

The Actings of Faith (1)¹

A Sermon by *William Trail*

2 Peter 1:5. *And beside this, giving all diligence, add to your faith virtue . . .*

The Scripture method of describing the actings of faith is for the most part to liken them to our bodily actions, Thus, by a figure borrowed from the eye, to believe in Christ is to *look* to Him. And, by a comparison taken from the hand, to believe in Christ is to *receive* or lay hold of Him. This mode of illustrating faith was doubtless chosen by the Divine Spirit because it is so much better fitted to convey the mental acts involved in faith than if they had been described in philosophical or abstract terms. The principal Scripture metaphors are these: looking to Christ, coming to Him, receiving Him, resting on Him, and following Him.

Before explaining these in detail, I would remark that, as a *process*, faith is complex and difficult to describe; but as an *act* it is simple and comparatively easy to describe. I wish you to note this distinction, because many perplex themselves here. For example, faith is described as looking to Christ – the mind’s eye turning towards Him in order to see Him mentally, just as we turn the eye of the body to something we wish to see physically. Now to explain the process of vision is one of the most difficult things imaginable. But the result of the process, the act of seeing, is the simplest of acts.

A child knows what you mean when you ask it to look at an object. So it is with faith. As a process it is difficult to explain, but as an act it is very simple. There is no mystery about looking to Christ. And the practical lesson which I would press on you is: instead of perplexing yourselves with vain efforts to analyse the mental process, you should rather strive to believe. When a parent tells a child to look at an object, the child does not think of saying, How can I look when I do not know the mechanism of my eye and the laws of vision? He probably is not aware that his eye has a mechanism or that there are laws of vision. He simply does what it is told, and does so at once; he looks in the direction indicated, and he sees the object none the less clearly when he does not know how it sees. So we must become as little children. We are told to look to Christ with the eye of faith, and if we just do this, we will find that we see Him none the less clearly although we do not understand and cannot explain how we are able to see Him.

We need not trouble ourselves to unravel what is complex. It will only hinder faith if we try to do so. The laws and processes of spiritual vision belong

¹This is the first of two sermons on this subject which are reprinted, with editing, from Trail’s book of sermons: *The Christian Graces*. It follows the sermon on “The Object of Faith” in the July issue.

to Him who has to prepare the mental eye for seeing Christ. Enough for us that *He* understands His own work, that the whole process is under *His* inspection and guided by *His* hand. It is not for us to inquire too curiously how the Divine Spirit acts on the human soul, by what mysterious touch He adjusts its deranged mechanism, or by what hidden laws He regulates its vision. We are to entreat Him to do His work – first to open and adjust the eye of faith in us, so that we may then use it in looking to Jesus.

You will only perplex yourself if you try to discover the process of faith; your safest course is to make sure you actually believe. Are you turning the eye of your soul outwards in order to see Christ – just by looking to Him? Then rest assured that, by the Spirit's help, you *will* see Him. But if the eye of the soul is instead turned inwards to look at itself, you will be perplexed and disappointed. For faith looking within, trying to see itself, is like a man trying to trace the path of sunbeams through the lenses of his eye, or to see the picture which these sunbeams paint on the retina. The attempt is vain: he cannot see them. But faith, looking outwards to Christ, is like a man wishing to see a tree on the river's bank beside him, for example, or a star in the heavens above him, and turns his eye towards it and thus sees it.

Faith then in its actings – and it is only with these that we have to do, for its hidden processes belong to the Spirit – is exceedingly simple. We have called it a looking to Christ; and who does not know what it is to look? Or call it a coming to Christ or a laying hold of Christ, and who needs to be in any doubt what it is to come to a person, or to lay hold of him?

1. Faith is looking to Jesus. Imagine yourselves on the summit of Mount Hor, with the Desert of Idumaea stretching around you. It was the day when the congregation of Israel, having wearied out God's patience by their murmurings, were plagued with fiery serpents. Ruthless in their natures and mortal in their sting, they were fitting executioners of God's wrath. The work of havoc advances. Already hundreds lie dead. Others are writhing in their death throes. Fathers – strong men – sink down and lick the dust. Mothers too are seeking to shield their infants from the danger. It is a ghastly sight, but the sin was great, and terrible must be the punishment.

As you gaze on this spectacle of slaughter, Moses is seen in the midst of the camp twining the coils of a brazen serpent round a pole. And word flies from mouth to mouth that whosoever looks on that serpent of brass shall be healed. Instantly, by one of those impulses which move a mass as one man, every eye is turned. There a mother not only looks herself, but holds up her infant so that its unsteady eyes may look in the direction of the pole. There is a wife turning the body of her dying husband and up lifting his head, so that his glassy gaze may be towards the pole. There – alas, it is too late – a sister

has turned the corpse of a brother whose eye is closed, never to open again on the earth or the sky. But those who can look, how eager the glances which are shot from their staring eyes to that serpent on its pole! How fixed their gaze! How keenly they continue to look, until they feel that the miraculous virtue has mastered the venom of the serpent's fang! And even then, another look is cast towards the pole to make assurance doubly sure.

Is there someone who does not look? He certainly dies. Is there someone who looks? Then, though dying, he certainly lives. Now "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life". For there is a serpent whose poison-fang inflicts a more deadly sting than the serpents of Edom, since they slew only the body, whereas it slays both soul and body. And as the only antidote to their mortal bite was a sight of their brazen likeness on its pole, so the only cure for the still-more-deadly wound which the "old serpent" inflicts is a sight of Christ on the cross.

Nothing but looking on that pierced breast, in which Satan's venomous sting was broken, will heal the dying sinner. Here the physician's expertise is vain, and the surgeon's skill of none effect. No balm distilled from eastern plant will draw the poison from a soul or heal its burning sores. Nothing can staunch its bleeding wound, and no painkiller can mitigate its racking agony. The only remedy for a soul which has felt the sting of sin is a sight of Christ. To look on Him who died for sinners – that, but nothing else – will deliver it from death. "Look unto Me," the Saviour cries, "and be ye saved."

Is it a wonder then that the very first act of faith is to look to Christ? The scaly film of spiritual death has only begun to fall from the sinner's eye, yet what can he do but look to Christ; and continue to cry, Jesus, Thou Son of David, have mercy upon me; open Thou mine eyes that I may see Thee and live. Let that cry go forth from a stricken soul and Jesus will do what the serpent on the pole could never do: touch the blind eye of the dead soul. He will say, Receive thy sight; look on Me now, O sinner; see Me and live.

What will compare with the joy that the first sight of Christ sends through the whole soul of a sinner? The fainting pilgrim in the sandy desert coming to a well of water does not know such rapture – nor does the castaway on the wide ocean hailing a ship in sight, nor the long-banished exile seeing once more the mountains of his homeland and the smoke rising from the homes in his native valley, nor a mother looking on her living child, nor a felon with his foot already on the ladder at the foot of the scaffold, hearing the low hum of expectation among the crowd breaking at last into a long cry: A pardon! A pardon! None of these can equal the ecstasy of the sinner who, on the very verge of everlasting perdition, first beholds Christ. For what are those views

of Christ which this perishing soul discovers when the Holy Spirit opens its eyes to see the Saviour? It sees in Christ Jesus an all-suitable and an all-sufficient Saviour. For the Spirit, taking of the things of Christ and showing them to this soul, reveals the excellency of His Person, the completeness of His offices and the fulness of His grace.

(1.) Faith looking to Christ sees the excellence of His Person. In the union of His two natures, it sees both proof and promise that He is an all-sufficient Saviour. What infinite merit, what unlimited efficacy, what exhaustless fulness, what priceless value and sovereign virtue, His divinity gives to His sacrifice, His obedience and His righteousness! Yes, His blood shed for sin must have efficacy to cleanse even my sins away, for it is the blood of a divine person. And His righteousness wrought out for sinners must be sufficient to clothe even my soul, for it is the righteousness of God. If by faith I have discovered Christ's Godhead, I can no longer doubt the all-sufficiency of His salvation, or of Himself as my Saviour. But Christ is also human, not less truly man than he is truly God, and therefore He is an all-suitable Saviour. Being akin to me in nature, He can sympathise with me in my weakness – He is touched with a fellow feeling when He sees my sorrow of soul, for He Himself also wept and was sorrowful unto death. He is one too whom I can dare look upon; the glory of Godhead is not here a dazzling splendour or a consuming fire, for it is softened in the face of Immanuel.

Here then, in the fulness of each nature, faith discovers the divine and the human united in the person of Christ. In the human nature He has suffered for sinners and is now sympathising with them, while the divine gives to these sufferings infinite value and to this sympathy infinite tenderness. Guilty and polluted the sinner knows he is, and weak and worthless as he now feels, here is One who is for him an all-sufficient and all-suitable Saviour. All-sufficient, for is He not the Father's Son, only begotten – as truly divine as He? All-suitable, for is He not my Elder Brother, woman-born, as truly human as myself? All-sufficient and all-suitable, for is He not both in one, the divine Son and the human Brother – the God-man? Immanuel, that is His name. And when the Spirit unfolds this in all the fulness of its meaning and all the force of its significance, what a pledge and proof there is that Christ can save to the uttermost all who come unto God by him.

(2.) Faith looks to Christ and sees the completeness of His offices. The sinner who has been brought to look to Jesus feels that he lies in threefold misery – ignorance, guilt and bondage. Faith beholds in Christ a triple office to remove his triple misery. The sinner is ignorant and sees Christ a prophet, to make him wise unto salvation. He is guilty and sees Christ a priest, to atone and intercede for him. He is enslaved and sees Christ a king to set him free.

Ignorance lifts up its dim eye and sees Christ with the prophet's roll in his hand, ready to instruct the simple ones. Guilt looks up with its trembling glance and sees Christ with the priest's censer in His hand, ready to sprinkle the polluted ones. Bondage stretches forth its fettered hands and sees Christ with a sceptre in His hand, ready to deliver the enslaved ones. Blessed Spirit, let me see this as I look on Jesus, and then I will not doubt His all-sufficiency to save me. For what though I am ignorant, guilty and enslaved, is He not my Prophet, my Priest and my King?

(3.) Faith looking to Jesus sees in Him a fulness of grace. All that a soul, even in his first look, sees of Christ's fulness would take a long time to tell. Enough to say that, whatever the soul feels he needs for time or eternity, he finds in Christ. Is that soul under sentence of death? Christ has life for him. Is he poor? Christ has riches for him. Is he naked? Christ has a robe of righteousness for him. Is he weary and heavy laden? Christ has rest for him. Does he mourn? Christ has comfort for him. Does he tremble with alarm? Christ has peace for him. Is he friendless? Christ is a friend that will stick closer to him than a brother. Is he homeless? Christ has a home to take him to, even His Father's house, eternal in the heavens.

Happy soul, who have thus discovered the fulness of grace which is in Christ, *you* will not doubt His all-sufficiency or His all-suitableness to be your Saviour. For here is a fountain of supply for you, at all times as full as it is free, and as free as it is full. Other fountains will ebb until they empty. Though ever since the beginning of days, when God first filled the ocean, it has not ceased to supply the clouds with vapour for the rain, yet a time will come when there will be no ocean. But the fulness which is in Christ shall never fail, though tens of thousands of needy souls have drawn out of it, and more will yet come to draw from it. Deeper than ocean's depths and brighter than the sun or ten thousand stars, this fulness shall flow without ebb and shine for ever without eclipse.

2. Faith is coming to Christ. A woman leaves a cabin on the coasts of Tyre. Her daughter is grievously tormented with a devil. She has heard that the Messiah of the Jews, who can cure demoniacs, has come to their coast. She finds Him and, with all the brevity of real sorrow, she tells Him her pitiful case. Yet He seems not to heed her but passes on without a single word of consolation. But does a first refusal make her turn away in despair? No, she still follows Jesus, making the air ring with her cries. But His words, evidently meant for her, might have filled her with black despair. Does she now turn back, saying in the bitterness of her anguish, My daughter must be left to perish, because I happen to be a Canaanite, not a Jewess? No, she goes to Jesus and flings herself on the ground at His feet.

Now did not that woman *come* to Christ? And shall a sinner, who has to plead for his own life – his soul’s life – not come to Him? If that sinner feels that he must perish for ever unless he goes to Christ, will he not go? He *must* go to Him. And if Christ seems not to notice him when he goes to Him, he will still follow Him, crying out the more: Lord, have mercy on me. If that sinner were to hear Christ rebuke those who plead for him, he will then fling himself at Christ’s feet, saying, Lord, if I perish, it must be here.

There are some who, when in anxiety about their spiritual state, go to public worship, and this is so far well; or they go to the Bible, and this also is so far well; or they go to pray, and this also is so far well; or they go to the minister, and this also is so far well. But going to these is useless unless the sinner goes to Christ Himself. For public worship says, Salvation is not in me; the Bible says, It is not in me; prayer says, It is not in me; and the minister, unless he is false to his office, says, It is not in me. But all with one voice – public worship, the Bible, prayer and the minister – say, “Behold the Lamb of God”. Go to Him, O sinner, if you would be saved.

And every sinner who is led by the Spirit – who has true faith, however weak – does go to Christ. He cannot but go to Him. He is both chased and drawn to him. He is chased: like the hound on the track of the fugitive or the avenger of blood on the steps of the manslayer, God’s law is crying for his life. And he is drawn: when thus pursued, Christ is standing with open arms to receive him into His sheltering bosom. Does he look behind? Sinai, rocked by thunder and riven by lightning seems to follow him, as he flees, threatening to fall upon him and sink him by its weight into instant perdition. Does he look above? The avenging sword is already flashing through the air as it descends to strike him down. Does he look within? Conscience is awake at last, ever crying with a voice he cannot quiet: Flee for thy life, or perish!

But does he look forward? There is Christ saying, Come unto Me. Fear not that mountain behind thee; I can silence its thunders and stop its lightning flashes. Fear not that sword above thee; it has been plunged in My bosom. Fear not conscience within thee; when sprinkled with My blood, it will be appeased. Not flee to Christ then? Where else can this sinner flee? Where can faith lay its panting breast if not upon the bosom of Jesus? Where can it shelter its trembling limbs if not within the arms of Jesus? Where can it hide itself from the avenger if not in the wounds of Jesus? Where can it live and not die if not in the heart of Jesus?

Under convictions of sin, some would go to Christ but do not, because they think that they are not yet ready. Like a man who is to meet his sovereign, they must make some preparation. They cannot go as they are, with their workday attire and unwashed hands. Would you have us meet our prince like

beggars? Yes, I say, as beggars meet him, if beggars you are. Do not put on false appearances; do not put on borrowed gear; do not pretend to be what you are not. The best loyalty you can pay your sovereign is honesty.

Yet a beggar may darn his rags and wash his hands when he is to meet his sovereign. And this is right. But is it so with Christ? Does He ask the sinner to make himself better – less vile or less polluted – before he comes to Him? Can the sinner do this? Christ does not ask it, nor can the sinner do it. Just because the sinner is so vile and so polluted, Jesus says to him, Come unto Me; just because he is in such a pitiable condition and can never better himself, Jesus says, Come unto Me. It is not you who are whole or who think that you can heal yourselves that Jesus invites, but you who are sick. It is not you who would first wash your souls somewhat clean with your own tears that Jesus invites so that He may wash you in His blood. And be assured of this: where there is faith, you will not wait till you have made preparation to go to Christ; you will go to Him just as you are: Lord, we are altogether vile, therefore we come to Thee to cleanse us; we are altogether naked, therefore we come to Thee to clothe us; we are altogether without strength and can of ourselves do nothing, therefore we come to Thee to do all for us. This is ever the language of true faith.

Yet fears and doubts will sometimes cause those who have true faith to hang back. Of Christ's power to save them they have no doubt; His willingness to save them they also admit; yet they lay some stumbling-block across their way to Him, and are even vexingly ingenious in devising hindrances. Perhaps the two most common obstacles with which an anxious soul obstructs its approach to Christ are: (1) mistaken views of a sinner's warrant to come to Christ; (2) a dread that some unpardonable sin has been committed, or that he has gone to such lengths in wickedness that he has put himself beyond the reach of mercy. Where there is saving faith, the Spirit will, of course, eventually carry a soul over these or any other obstacles. Still it may be helpful to someone who is thus distressing himself and delaying coming to Christ to consider these two hindrances briefly.

(1.) The hesitating soul asks, "What warrant have I to go to Christ, when I do not know that I am among His chosen? If I were assured that I am one of those whom the Father gave to Christ to be saved, if I knew for certain that my name is in His book of life, I would feel warranted to come to Christ. But as I do not know this, would it not be unpardonable presumption in me to come to Him assuming that He is *my* Saviour and died for *me*?"

This soul darkens its way to the cross by supposing the doctrines of election and limited atonement have something to do with its warrant to believe in Christ. But this is a great mistake. My sole warrant to believe in Christ is

God's testimony in the Word. If God there declares that He has no pleasure in the death of a sinner, but wills that he should repent and live; if God there declares that Christ is an all-sufficient Saviour, both able and willing to save to the uttermost all that come unto the Father by Him; if God there declares that whosoever comes will in no wise be cast out; and if, besides these declarations, there are free and full invitations and, besides these, a plain explicit command, addressed to everyone, to receive Christ as their Saviour – then no sinner needs any other warrant to come to Him.

If I hesitate on any pretext whatever, I am defrauding myself of a gift which God has sincerely offered to me. For me to say that I would come for this gift provided I knew that am elected to eternal life is to doubt God's sincerity in inviting me unless He will first open His secret decrees to my inspection. And surely to make the doctrine of election, or any other doctrine of God's Word, an obstacle to coming to Christ – when in that same Word He *commands* all to come – should show any sinner that he is meddling with a doctrine whose right use he is not yet ready to understand. We would say to such a sinner: Wait until you have obeyed God's plain command to believe on His Son; wait until you have shown your trust in God, by taking His bare word as your sufficient warrant to come to Christ. Then you will be able to see the proper use of the doctrine of election. Meanwhile rest assured that it has nothing at all to do with your warrant to come to Christ. The free invitation is sufficient warrant for you, or anyone else, to believe in Christ.

(2.) The alarmed soul says, "I have sinned beyond the possibility of pardon. Others maybe forgiven, but I am beyond the reach of mercy."

When the sinner says that his sins are so many and so heinous as to put him beyond the reach of hope, are we to try to persuade him that he has an exaggerated view of his sins, that he is judging his heart too harshly? No, we are to strive to convince this sinner that it is impossible for anyone to exaggerate their sins, for they are far greater than they yet understand. So, when the sinner cries out, My sins are as scarlet; they are red like crimson; we may, as it were, echo back his confession: Yes, your sins *are* as scarlet; they *are* red like crimson; yet there is hope even for you; for "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool". Yes, though your sin is a great evil, Christ is a still-greater Saviour; His blood cleanses from all sin. The very chief of sinners have washed in it and were made clean. And if you also, desponding soul, would only wash in it, these sins of yours will be so cleansed as to rival in whiteness the driven snow or the spotless fleece. To say that any sinner can be so vile that Jesus cannot or will not save him would be to pluck the brightest jewel from His crown as the Saviour of the chief of sinners.

Creation¹

3. The Consistent Scripture Testimony

In the Old Testament period, when God's revelation was largely confined to the Jews, we might not expect many instances of them communicating the truth about their God to Gentiles. Yet we do have the example of Jonah when the seamen quizzed him about his background; he told them: "I fear the Lord, the God of heaven, *which hath made the sea and the dry land*" (Jonah 1:9). This was a distinction, between their gods and Jonah's God, which the seamen could appreciate. His God possessed supernatural power; He was the Creator; the evidence of His creative work was manifest. But other gods had not shown comparable power; indeed they had no real existence; they were only a figment of human imagination.

This sense of God's creative power was part of the consciousness of believing Israelites as they thought of the contrast between Him and idols. The Psalmist, for instance, sent forth a call to sing to the praise of God and to "declare His glory among the heathen, His wonders among all people. For the Lord is great, and greatly to be praised: He is to be feared above all gods" (Ps 96:3,4). And where lay the distinction between Jehovah and the false gods of other peoples? The Psalmist answers in the following verse: "For all the gods of the nations are idols: but the Lord *made the heavens*". He was the Creator – a thought which was fundamental to the thinking of everyone who believed the revelation they had received from God, even if, at that stage in history, that revelation did not extend much beyond the five books of Moses.

And everyone who looked up to the sky, by day or by night, ought to have recognised God's Creatorship, for, as David sang: "The heavens declare the glory of God; and the firmament showeth His handywork" (Ps 19:1) – which was true not only in primitive times, but also today. The enormous advances in scientific knowledge ought not fundamentally to change the way we look at the sky. It continues to declare the handiwork of God; it continues to tell us that there is a Creator. And, if we open the pages of the Bible, we discover, in all the testimony the Lord gives about Himself, who the Creator is. That testimony, including what He reveals about Himself as Creator, is to be received by faith; no one has any right to reject it.

Jeremiah prophesied during a time of widespread idolatry among the Jews. But he was directed to bring to them a message from the Lord forbidding them to learn "the way of the heathen" or to be dismayed "at the signs of

¹Much of the previous part of this paper, in last month's issue, dealt with contemporary opposition to creation in the scientific community.

heaven”, although the heathen were influenced by them (Jer 10:2). Where had the heathen gods come from? A workman had cut down a tree and fashioned it with his axe; then it was covered with silver and gold. But it could not move; it had to be carried everywhere. Such were, in Jeremiah’s words, “the gods that have not made the heavens and the earth” and so “they shall perish from the earth, and from under these heavens” (v 11). But the true God, in total contrast, “*hath made the earth by His power*, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion” (v 12). Thus, again and again, we find the same truth relied on to distinguish the true God – the living God – from all false gods: He is the Creator of everything.

Even in revealing Himself to His own people, God often referred to Himself as Creator – not least when speaking of His power. The people of Israel were conscious of their weakness in Isaiah’s time. For their encouragement they were told: “Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth” (Is 40:26). To look at the sun, the moon and the stars should have brought to their minds immediately the thought of a Creator, and no being could have brought these objects into existence except the God who had revealed Himself to Israel by His prophets and in other parts of Scripture. And as they continued to look up at the sky, they were further to deduce that their God, the Creator, was a God of infinite power; how else was it possible for any of the heavenly bodies to come into existence?

The questions accordingly followed: “Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?” (v 28). And they were to understand that the Being who had manifested such tremendous power in creating the sun, the moon and the stars was able to strengthen those who, however conscious of their weakness, were enabled to look to Him by faith. He thus further revealed Himself: “He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint (vv 29-31). The point is that it is the Creator who gives this remarkable power to even the weakest of human beings, and accordingly they were to trust Him however faint they might feel.

So when Hezekiah was besieged in his capital Jerusalem by the invading Assyrian armies, he prayed to the Lord for help and addressed Him as Creator: “Thou hast made heaven and earth” (2 Kings 19:15). He acknowledged the

truth of the claims of the enemy general Rabshakeh, who boasted that he had destroyed the gods of other nations. Hezekiah realised clearly that “they were no gods, but the work of men’s hands, wood and stone: therefore they have destroyed them”. Lacking an understanding of these things, Rabshakeh had included in his message the warning: “Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria”. But powerful though the Assyrian armies were, Hezekiah knew he could trust his God, for He was the true God. And this was confirmed to him by the fact that his God had created the heavens and the earth.

In Jeremiah’s time, Jerusalem was again besieged. It was indeed an unlikely time for him to be directed to buy his uncle’s field, for Judah and Jerusalem were, with total certainty, to be overrun by the Chaldeans. After all, he had just received a divine revelation to that effect, but it was a revelation which also contained the assurance that houses and fields and vineyards would yet be possessed in Judah. It was clearly difficult for Jeremiah to reconcile these matters in his mind, but he turned to the Lord in prayer and addressed Him in these terms: “Ah Lord God, behold, *Thou hast made the heaven and the earth* by Thy great power and stretched out arm, and there is nothing too hard for Thee” (Jer 32:17). Jeremiah had a Spirit-taught mind, and we can see the evidence of faith rising in his heart as he submits to the all-powerful Creator, who could bring about what would have been totally impossible in the hands of any lesser power.

Jeremiah’s faith was rewarded; he was granted a further revelation which began with the words: “Behold, I am the Lord, the God of all flesh: is there any thing too hard for Me?” (Jer 32:27). And the revelation went on to show how the Chaldeans were to be God’s instrument in bringing judgement on His people and, on the other hand, the captivity was to be followed by a return to their own land. Nothing could be too hard for the One whom Jeremiah viewed as the Creator of all things, for His power was clearly manifested in “God’s making all things of nothing, by the word of His power, in the space of six days, and all very good”.²

What were even the most powerful of rulers and generals, such as Nebuchadnezzar and Rabshakeh, in comparison with the Creator? The answer to this question was obvious and had been given in the poetic language of Isaiah’s prophecy. First He is described as “He that sitteth upon the circle of the earth . . . that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in”. What follows accordingly from the fact of His Creatorship is: it is He “that bringeth the princes to nothing; He maketh the judges of the earth as vanity” (Is 40:22,23).

²*Shorter Catechism*, answer 9.

As Creator, sovereign over everything He has made, God claims the right to order the affairs of the world as He sees fit. In particular He will set over every part of it whatever ruler His wills to appoint – whether His purpose is one of judgement or of mercy. “*I have made*”, He declares, “the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto whom it seemed meet unto Me.” So, at that particular time, it was God who, in judgement, was giving Nebuchadnezzar authority over a great part of the Middle East. Through Jeremiah His prophet, the Lord proclaimed: “And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son’s son, until the very time of his land come” (Jer 27:5-7).

Even God’s children could be intimidated by the thought of human power – and that, of course, is still the case – but let them look higher, to the One who made heaven and earth, and then they will see where real, effective power lies. So the Psalmist, very likely conscious that there was no possibility of receiving human help, made known his confidence that God would help him; he declared: “My help cometh from the Lord, which *made heaven and earth*” (Ps 121:2). In the words of David Dickson: “Nothing can satisfy faith except the all-sufficiency of God, who made heaven and earth out of nothing and can give help where there is no appearance of relief”.³ Many factors might have entered into the Psalmist’s thinking, but what particularly encouraged him was his sense of God’s unlimited power because He was the Creator. It may or may not have been the same Psalmist who, wishing others to receive real good, expressed the desire: “The Lord that *made heaven and earth* bless thee out of Zion” (Ps 134:3). But again, as we have seen in so many other places, the Psalmist’s sense of God’s power to bless is heightened by his knowledge of God’s power as Creator.

The fact that God is the Creator of the whole universe is not revealed to us merely for our information. He reminded His people of the fact: “I have made the earth, and created man upon it: I, even My hands, have stretched out the heavens, and all their host have I commanded” (Is 45:12), and He did so to encourage them to bring all their needs before Him. This statement of His creatorship is intended to back up the remarkably strong language of this call: “Thus saith the Lord, the Holy One of Israel, and his Maker, Ask Me of things to come concerning My sons, and concerning the work of My hands command ye me”. Matthew Henry emphasises that this is to be done, “not by way of prescription [to God], but by way of petition”. The people, Henry

³A *Commentary on the Psalms*, Banner of Truth reprint, 1965, vol 2, p 413.

adds, were being told: “Be earnest in your requests and confident in your expectations, as far as both are guided by, and grounded upon, the promise”. And he closes his comments on verse 12 with the remark: “It is good news to God’s Israel that their God is the creator and governor of the world”.

And when the Lord speaks to sinners of His judgements and directs them: “Prepare to meet thy God, O Israel,” He identifies Himself as the Creator, as “He that *formeth* the mountains, and *createth* the wind” (Amos 4:12,13). Just as the Psalmist took comfort from the fact that his God was the Creator of all things, so ungodly Israelites, unprepared to meet their Maker, were also to consider His power to punish them, especially beyond death, and to seek preparation for meeting Him. Matthew Henry comments: “If He be such a God as He is here described to be, it is folly to contend with Him, and our duty and interest to make our peace with Him”. This is still so, but this matter is very much *not* at the forefront of most people’s thinking. And this is a result of recent generations – in Britain, in particular – having lost sight of the fact that God is their Creator and that, consequently, He has authority over them and will at last demonstrate that authority, on the day of judgement.

From the New Testament, we may note how, following the arrest of the Apostles in the aftermath of the healing of the lame man at the Beautiful gate of the temple, and their subsequent release, they “lifted up their voice” in prayer to God as the Creator: “Lord, Thou art God, which *hast made* heaven, and earth, and the sea, and all that in them is”. Then, thinking of the opposition of the rulers to the work of the gospel, they pled: “Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy child Jesus” (Acts 4:24, 27-28). And, immediately afterwards, we are assured that their prayer was heard by the Creator in heaven, in whose power and grace they had put their trust.

The testimony of Scripture to the doctrine of Creation runs literally from Genesis to Revelation. And in this last book of the Bible we read of the worship addressed by the Church to God as the Creator: “The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created” (4:10,11).

The Lord careth for the righteous – He knoweth all their sorrows. You and I are very ignorant creatures; we do not know how much trouble we need. Remember, you cannot have your souls in kinder hands. He knows what you need; our dear Physician knows precisely what is best.

Rowland Hill

Calvin and Sadoleto¹

J H Merle d'Aubigné

Rome was not indifferent to what was taking place at Geneva. The partisans of the Pope, still pretty numerous in Geneva, informed Bishop de la Baume² of what had occurred in the town and he communicated with the Pope. The latter gave La Baume a cardinal's hat, in the hope that this dignity might be a bait to draw the Genevans to place themselves once more under their bishop. Then he invited the prelates who were nearest neighbours to Geneva to take in hand the cause of their colleague; they met in Lyons. "The flock", they said, "being now deprived of its pastors, men so eminent, we must seize the opportunity to rescue it from the Reformation."

The Cardinal of Tournon, the notorious persecutor of the Vaudois, who had introduced the Jesuits into France and was at this time Archbishop of Lyons, was president of the meeting. He had thus an opportunity of satisfying his inextinguishable passion against the Calvinists. The affair might perhaps have had a violent ending, but a man of a different stamp was present. This was Cardinal Sadoleto, Bishop of Carpentras, a town in Dauphiné bordering on Savoy. He was a man of great eloquence, says Beza, but used it for extinguishing the true light. He thought it was not right to address the Genevans in an imperious tone, with dogmatic arguments or with the intolerance of inquisitors, but politely. Sadoleto was therefore instructed to write a letter to the Genevans in which he was to invite them mildly to return to the bosom of the Church. That the efforts of the pope, of Bishop de la Baume, of the Cardinal of Tournon and his colleagues should issue only in a letter was rather a feeble conclusion.

But they probably saw that they were powerless to do more. Sadoleto hoped to gain over the Genevans "by wheedling them with fine words to turn them away from Jesus Christ", says a contemporary, "and by blaming the ministers whom God had used for reforming the town". On March 26 a messenger was admitted into the hall of the council and delivered the missive addressed by Sadoleto to his *well-beloved brethren* the syndics, councils and citizens of Geneva: "It has seemed good to the Holy Spirit and to me to write to you. The reason is that while at Carpentras I have heard reports concerning you which partly make me sad and partly give me hope."

Knowing how seductive flattery is, he writes the most beautiful eulogy of

¹A further extract, somewhat abridged, from d'Aubigné's *The Reformation in Europe in the Time of Calvin*, vol 6. Calvin had, together with his colleague, William Farel, been expelled from Geneva and was now, in 1539, ministering in Strasbourg.

²Bishop of Savoy, the see to which Geneva had belonged.

Geneva: "I love the noble aspect of your town, the order and form of your republic, the excellence of the citizens, and, above all, the exquisite humanity which you display towards all foreign people and nations". But by the side of this flattering picture he hastens to place a less-pleasing portrait of the Reformers: "Certain crafty men, enemies of Christian union and peace, have cast into your town the seeds of discord. I hear on one side the weeping, sighing and groaning of our holy Church. On the other side I perceive that these innovators are not only pestilential to souls, but also pernicious in a high degree to public and private affairs."

Next he makes an almost-evangelical profession. He exalts the Word of God, which "does not entangle minds in difficult processes of reasoning but, a heavenly affection of the heart coming to its aid, offers itself with clearness to our understandings". He exalts the work of Christ "who was willing to be our salvation, by suffering death in the flesh". He even exalts justification *by faith alone*, which Roman controversialists curse: "This everlasting salvation comes to us by faith alone in God and in Jesus Christ. When I say *by faith alone*, I do not mean that charity and the duty of a Christian are dispensed with." Sadoletto was undoubtedly sincere in these professions. He belonged to a small body of men feebly inclined towards the gospel, who were supported by the papacy in the hope that they would be the means of bringing back the Protestants. But he must have known well that the doctrine of the Reformers, far from dispensing with duty and charity, asserted them as necessary.

Having thus gained his hearers, as he thought, the bishop began the contest. "The loss of the soul being the greatest ill possible to a man, our duty is, to the utmost of our power, to take care of it. Amidst the waves of our life we need some means of escape from striking the rocks and losing the vessel. This is what the Catholic Church has provided for 1500 years, while these crafty men only began their innovations against the perpetual authority of the Church 25 years ago." Then follows a fine rhetorical burst which lacks nothing except truth and solidity: "Here is the parting of the ways, the one road leading unto life, the other unto everlasting death. Every man arrives by his own road before the judgement seat of the supreme Judge, Catholic and Protestant alike, there to have his cause investigated."

The Roman Catholics get off wonderfully lightly [as Sadoletto imagines them appearing in judgement], but when the evangelicals' turn comes it is quite otherwise. It is probably Calvin that Sadoletto brings before the tribunal as "one of the promoters of these divisions". The Reformer begins: "O sovereign God, when I considered how all-but-universally corrupt are the morals of ecclesiastics, I was justly moved to anger against them; and when I thought also how much time I had spent in the study of theology and of

human science, and that nevertheless I had not attained in the Church the rank which my labours deserved, while other men, my inferiors, were raised to honours and to benefices, I induced the greater part of the people to despise the decrees of the Church. I asserted that the bishops of Rome had falsely usurped the title of vicars of Christ; and having by this reputation of learning and wisdom obtained renown among the nations, I caused many divisions in the Church.”

Sadoleto then addresses the men of Geneva: “How will it turn out?” The Reformer, “holding in contempt the general assemblies of bishops, dismembering the one spouse of Christ, and tearing to pieces the Lord’s robe, can only weep for ever over his misery, gnashing his teeth even at himself”. Consequently, the bishop exhorts his brethren of Geneva, after removing all the mists of error, to abide in union with “our holy mother Church”.

Sadoleto’s reasoning failed. He had confounded the Reformation of the sixteenth century with the so-called reforms of preceding centuries. Those attempts, numerous enough, aimed at the morals of the clergy and the abuses of the Church without attacking its doctrine, and they miscarried. But the true Reformation directed its efforts against the false doctrines of Rome, in order to put the doctrine of the gospel in its place. “It took the bull by the horns,” as Luther says, and pulled him down. Liberal Roman Catholics have imagined, that if Sadoleto’s course had been adopted, the course of the Reformation would have been entirely different, but they are mistaken.

The council very gladly accepted the compliments paid to Geneva, sincerely thanked Sadoleto’s messenger, and charged him to say that a full reply would be sent in due course. But there was no one able to answer it. The pastors established by the government were not strong enough to venture into a struggle with Sadoleto. All who in any degree adhered to the Reformation were in a state of alarm, for they understood that silence would inevitably be a great calamity to Geneva.

On March 28 several citizens appeared before the Council; one of them, François Chamois, demanded on their behalf that the Reformation confession of faith which had been sworn at St Peter’s in 1537, should be withdrawn as contrary to their liberties, and that they should be released from the oath which they had taken to that confession. It is very difficult not to suppose that Sadoleto’s letter had much to do in promoting the request.

It was soon apparent what should be thought of the Christian charity of which Sadoleto had given assurance. In the month after the letter was delivered, Curtet, an eminent Genevan, went to nearby Annecy. In his inn, he talked with the country people of God and His gospel. He was seized and burnt alive.

Jean Lambert, brother of a Genevan councillor, had been for some time

a prisoner in Savoy, on a similar charge. A week later, the public place of Chambéry was filled to watch his violent death. "This is one of the bigots of Geneva", people said as Lambert passed. He was taken to the front of the castle, where a pile was erected. The provost wanted him to make some confession, but Lambert did not open his mouth. "Slit his tongue if he will not speak", cried the enraged provost to the executioner. The priests who stood round their victim would fain have compelled him to recite the Hail Mary, but the martyr refused. Then addressing the Father who is in heaven, he uttered aloud the Lord's Prayer. This provoked the priests and the monks, who cried to the spectators, "Do not pray for this cursed dog, for he is damned to all the devils". "Lambert died," says one narrative, "for his faith in God and without any trial." If the words of Sadoleto were tender, the deeds of his fellow religionists were harsh.

The Bishop's letter was communicated to Calvin in April by Sulzer, a pastor of Berne. The Reformer's first impulse was to consider if it was worthwhile to reply. But realising the evil it might bring on Geneva, "forgetting all the wrongs that he had received", and yielding to the pleas of his Strasbourg friends, he undertook the task. "It will occupy me for six days", he wrote to Farel. Calvin's letter to Sadoleto, dated September 1, was, we may say, the mighty voice which led back Geneva to the true gospel. In addressing one of the most distinguished men in the Roman Catholic Church, Calvin spoke to him with respect and even with praise; at the same time he did not hide from him the indignation aroused by his attacks.

"Your surpassing learning," says he in beginning his letter, "your admirable elegance of speech, have deservedly caused you to be held in high esteem. I should never have undertaken the task if I had not been compelled to do so. No one can suppose that I could have abandoned the cause without great cowardice and contempt of my ministry. You have recently written a letter to the council and people of Geneva. You have come up impetuously to discharge your force against those who, according to what you say, have involved that poor town in trouble by their sophistries. I would have you know that I am one of those against whom you speak; and although I am at the present time relieved of the administration of the Genevan Church, this does not prevent my cherishing towards it a fatherly love.

"You, Sadoleto, a foreigner, who hitherto had no acquaintance with the people of Geneva, profess on a sudden to feel for them singular love and goodwill, but of this no fruit ever appeared. You who served your apprenticeship at the Court of Rome, that shop of all artifice and cunning – and what is more, were made a cardinal – you certainly have many spots which render you suspected. The duty of pastors is to lead obedient souls straight to

Christ; but your chief aim is to deliver them over to the power of the Pope.

“With a view to casting suspicion on us, you tax us unjustly (for you well know the contrary) with wishing only to gratify our ambition and greed. Certain it is that, if I had paid regard to my personal advantage, I should never have separated from your faction. And who would dare to cast such charges at Farel, who, born of a noble house, had no need to ask assistance from others? Was not our shortest way of attaining to wealth and honours to accept from the first the conditions which you have offered us? For what price would your pope then have purchased the silence of many, and for how much would he still purchase it today? Did we not require that, after having assigned to the ministers so much as was fitting for their condition, the wealth of the Church should be distributed to the poor as in the primitive Church? Our only thought has been the extension of the kingdom of God by means of our littleness and lowliness, and to attempt to persuade men of the contrary is a thing most unbecoming to Sadoleto, a man of such high reputation for knowledge, prudence and seriousness.

“The men of Geneva, extricating themselves from the slough of error in which they were sunk, have returned to the doctrine of the gospel, and this you call abandoning the truth of God! They have retired from papal tyranny in order to have a better ecclesiastical government, and this, say you, is a real separation from the Church! Where, on your side, is the Word of God, which is the mark of the true Church? If a man belongs to God’s army he must be prepared for the battle. See, the enemy approaches; he fights; he is indeed an enemy so well-conditioned that no earthly power can resist him. What armour will this poor Christian be able to put on to save him from being overwhelmed? It is the Word of God. The soul deprived of the Word of God is delivered over to the devil, quite defenceless, to be slain. The first attempt of the enemy, therefore, will be to take from the combatant the sword of Jesus Christ. The Pope arrogantly boasts of possessing the Spirit. But it is to insult the Holy Spirit to separate Him from the Word.

“We ask for nothing else than to see restored that ancient face of the Church, which has been torn to pieces and almost destroyed by the Pope and his faction. And, not to speak of the condition of the Church as constituted by the apostles (which, however, we are bound to accept), consider what it was among the Greeks in the days of Chrysostom and Basil, and among the Latins in the days of Cyprian, Ambrose and Augustine, and afterwards contemplate the ruins which are all that now remain to you. You will find as much difference between the two as between the Church as it flourished under David and the Church as fallen into all kinds of superstitions under Zedekiah. Will you call that man an enemy of antiquity who, full of zeal for

ancient piety, longs to restore to their first splendour the things which are now corrupted? With what right are we accused, by the very party that has abolished them, of having subverted the ancient discipline?

“Do you not recollect that, when our people began to appear, there were no sermons from which foolish old women did not learn more dreams than they could relate in a month by their own fireside. The first portion was devoted to obscure questions to excite the wonder of the poor people, and the second portion to merry tales or amusing speculations to rouse their hearts to mirth. But no sooner had our preachers raised their banner than the shadows were dispersed, and your preachers, taught by them and compelled by shame and the murmurs of the people, were obliged to follow their example, although they have still traces of these old follies.

“You touch on justification by faith. But this doctrine, which stands supreme in our religion, has been effaced by you from the memory of men. You allege that we take no account of good works. If you look into my catechism, at the first word you will be silent. We deny, it is true, that they are of any avail in man’s justification, not even so much as a hair, for the Scripture gives us no hope except in the goodness of God alone. But we attribute worth to works in the life of the just, for Christ came to create a people zealous of good works.”

We pass over the beautiful passages in which Calvin speaks of the Supper, confession, the invocation of saints, purgatory, the ministry and the Church, and we come to the moment at which he remembers that Sadoleto had cited him and his brethren as criminals before the judgement seat of God.

He accepts that summons and, in the name of all the Reformers, Calvin says to God: “I have ever appealed to Thy tribunal from the accusations with which I have been harassed on the earth, and it is with the same confidence that I now appear before Thee, knowing that truth prevails in Thy judgements. They have accused me of very grievous crimes and of heresy. But what have I done? Seeing that, with no regard to Thy Word, they abused the common people, I dared to contradict their constitutions. Thy Christ was indeed adored as God, but He was virtually without honour; for deprived of His virtue and of His power, He was lost sight of in the crowd of saints, as if merely one of the common mass. There were none who rested in His righteousness alone; and if anyone, enjoying Thy loving-kindness and the righteousness of Thy Son, conceived a sure hope of salvation, they said this was rash presumption. Then, O Lord, Thou didst set before me Thy Word, like a torch, to make me know how pernicious these things are; and thou hast touched my heart, so that I may hold them in abhorrence.

“They have accused me of schism. But is that man to be reputed a traitor

who – when he sees the soldiers forgetting their captain, the battle and the oath which they have taken, and wandering to and fro – raises the standard, calls them back, and sets them again in order? But those whose duty it was to keep the soldiers in good order have cast them into error; they have laid hands on me, and the conflict has been so furious as to break up union. But on which side is the fault? It is for Thee, Lord, now to decide.

“If I had desired to maintain peace with those who boast of being foremost in the Church, I could have purchased it only by renouncing the truth. I have felt it my duty to risk all the dangers of the world rather than stoop to a pact so abominable. But I do not think that by being at war with those great ones I am at variance with Thy Church. Thy Son and Thine apostles foretold that there would be ravening wolves even amongst those who gave themselves out for pastors. Was I bound then to give them my hand? The prophets were not schismatics when contending against the priests. Confirmed by their example, I have so persisted in my course that neither their threats or their denunciations have in the least degree amazed me.

“Commotions have followed but as they were not caused by me, they ought not to be imputed to me. Thou knowest well, Lord, that I have had no object in view except this: that by Thy Word all controversy might be terminated. Thou knowest that I have not objected, even at the peril of my life, to peace being restored in the Church. But what did our adversaries do? Did they not run off suddenly and furiously to the fire, to the gallows, to the sword? I am freed from all fear, since we are before Thy judgement seat, where justice and truth meet together.”

At this point Calvin narrates his conversion. It is an important part of his defence: “As for me, Lord, I confessed the Christian faith as I had learnt it from my youth. But they had not instructed me well respecting the adoration of Thy divinity or an assured hope of salvation or the obligation of a Christian life. To obtain Thy mercy they showed no other means than, by our good works, making satisfaction for our sins and blotting out Thy remembrance of them. They said that Thou wast a rigorous judge, severely avenging iniquity; they pointed out how terrible Thy look must be and commanded us to address the saints, so that through their intercession Thou mightest be made propitious to us. But when I had done all these things, and although to some extent I relied on them, I was very far from having a quiet and trustful conscience. Every time I descended into myself or lifted up my heart to Thee, a horror so extreme seized me that no purifications nor satisfactions could heal me. The more closely I considered my case, the sharper became the stings with which my conscience was tormented: no comfort was left me.

“As nothing better was offered me, I pursued the course which I had begun,

when there arose an entirely-different form of doctrine, not intended to turn us away from the Christian profession, but to trace it back to its real source, and to restore it in its purity. Offended with this novelty, I would not listen to it, and I confess that at the outset I resisted it. One thing especially kept me from believing those people – reverence for the Church.

“But after I had consented to be instructed, I perceived that the fear of seeing the majesty of the Church lessened was idle. These people showed that there was a wide difference between forsaking the Church and correcting the vices with which she was defiled, and that if they spoke freely against the Pope of Rome – held to be the vicar of Christ and head of the Church – they did so because these titles were only idle terrors which ought not to dazzle the eyes of the faithful; that the pope had risen to such magnificence only when ignorance oppressed the world like deep sleep; that it was by his sole authority that he had elected himself, and that, if we desired the kingdom of Christ to remain in its fulness among us, we were under no obligation to endure the tyranny with which he oppressed the nations; that when this principality was erected, the genuine order of the Church was wholly lost, the keys (ecclesiastical order) wickedly falsified, Christian liberty suppressed, and the kingdom of Christ totally overthrown.

“When I began to discover what a slough of errors I had wallowed in and how many stains I was disgraced with, I was desperately alarmed at the sight of the misery into which I had fallen and by the knowledge of the eternal death which was at hand. I condemned with tears and groans my former way of life and esteemed nothing more needful for me than to betake myself to Thy way. What then is left for me but to offer to Thee, as all my vindication, a humble supplication not to impute to me the horrible forsaking of Thy Word, from which Thou didst once rescued me by Thy marvellous kindness?”

Having finished pleading before the Judge, Calvin returns to Sadoletto and says: “If it seem good to you, compare this address with that which you have put into the mouth of your man, whose defence turns only on this hinge: that he constantly kept the religion which had been handed down to him by his forefathers. His salvation is in great peril, without a shadow of doubt; for on the same ground Jews, Turks and Saracens would escape the judgement of God. The tribunal will not then be prepared to accept the authority of men, but will maintain the truth of God. Your scholars will not then have a stage at hand for the sale, without risk, of their imitation gems, and for the abuse of consciences by their inventions. They will fall by the judgement of God, which depends not on popular favour, but on His unchangeable justice.

“It is in the last clause of your letter that, in the plainest terms, you impute to us the most enormous of all crimes – that we disperse and tear to pieces

the spouse of Jesus Christ. What, would the spouse of Jesus Christ be torn in pieces by those who desire to present her as a chaste virgin to Christ, and who, finding her polluted with many stains, recall her to her plighted faith? Was the purity of the Church not destroyed by strange doctrines, disgraced by innumerable superstitions, tainted by the worship of images? Indeed, because we did not endure the nuptial chamber of Christ to be thus defiled by you, we are accused of having dismembered His spouse. It is you that have been guilty of this laceration, and not of the Church only, but of Jesus Christ Himself, whom you have miserably cut in pieces. Where is the wholeness of Christ, when the glory of His righteousness, of His holiness, of His wisdom is transferred to others?

“I acknowledge that since the gospel has appeared anew, great conflicts have been occasioned. But it is not at our door that the guilt of this is to be laid. We ask for a peace with which the kingdom of Christ shall flourish, but you judge that all that is gained for Christ is lost to you. Pray the Lord, Sadoletto, that you and your people may once for all understand that there is no other bond in the Church but Christ our Lord, who withdraws us from the dissipations of the world to place us in the society of His body, that by His Word and Spirit, we may be united in one heart and one thought!”

This letter found its way wherever the great question of the age was discussed and made a deep impression. There were in it a strength, and a life which people were not accustomed to find in the Roman writers. Luther greatly rejoiced in it and soon after its publication sent a “respectful” greeting to Calvin. He expressed his joy that God raised up men like Calvin; he saw in him a scholar who would continue what he had himself begun against Antichrist, and with God’s help would complete it.

But it was especially at Geneva that Calvin’s letter made a deep impression. The respect he had shown to Sadoletto prepossessed people in his favour and his eloquence made him master of men’s minds. It was impossible to read the two letters without seeing that the young evangelical had beaten the Roman cardinal. And was not the cause in whose behalf Calvin had given battle that of Geneva? Was not Sadoletto’s defeat – and thereby also that of the Pope and the conference of Lyons – the greatest service that could be rendered to the republic? And had not this man whom they had driven away spoken with fatherly love of the town which had expelled him? Did he not say in his letter, “I cannot divert my attention from the Church of Geneva; I cannot love it less than my own soul”?

Sadoletto could not conceal from himself the force of the blow which he had received, nor did he venture to reply. The general himself being beaten, the staff dispersed. Nothing more was said about the conference of Lyons,

and it was not long before Bishop de la Baume disappeared from this world. At the same time that Calvin replied to Sadoletto, he wrote to Neuchatel, Lausanne and Geneva. He called the inhabitants of the last of these to repentance towards God, to patient bearing with the wicked, and to peace with their pastors. Above all he exhorted them to call upon God. Geneva was confirmed in her love for a cause which had been so well defended against the attacks of one of the most distinguished orators of the age, and the gates of the city, lately closed against the Reformer, began to open again.

How Do You Treat Jesus?¹

Matthew Mead

How do you treat the blessed Jesus? Where do you lay Him? In the inn or in the outhouse? I mean thus: Do you receive Him into your hearts and affections? Or do you take him only into the outhouse of an empty profession? Truly a lifeless, graceless profession of Christ is only laying Him in the outhouse; but a hearty embracing of, and a holy affection to, Christ is taking Him into the inn. Now when God, by any providence, embitters created things to us, this makes us remove Christ out of the manger into the inn – out of a lifeless profession into our hearts and affections.

Question. Now you will say, How may I know whether my soul is weaned by God from the world or not?

Answer. I shall lay you down some rules to try yourselves by:

1. To have heavenly affections amidst earthly possessions; this is a sign of a weaned heart.
2. To reckon our happiness, our riches, rather from divine fruition than from any worldly source; this is a sign of a heart under the weanings of God. David was a king, a great man; but he did not reckon this his happiness; no, but his interest in God. “The Lord is the portion of my inheritance, and of my cup: Thou maintainest my lot” (Ps 16:5,6). And what then? “The lines are fallen unto me in pleasant places; yea, I have a goodly heritage”.
3. What do we most desire, most hunger after? This shows whether we are weaned or not.

The sucking child cries for the breast; whatever you offer it or put into its hand, nothing can quiet it until it is laid to the breast. Now what is it that quiets our minds, that satisfies our desires soonest? If it is worldly pleasures, worldly comforts, worldly honours etc, then our hearts are not weaned.

4. To bear worldly evils, worldly troubles, worldly losses with a holy quietness and satisfaction of spirit; this is a sign of a weaned heart (Heb

¹Mead (1629-1699) was an English Puritan, author of *The Almost Christian Discovered*.

10:34). “Ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.”

5. To choose holiness with affliction and loss, rather than sin with pleasure and preferment; this is a sign of a weaned heart. Thus did Moses: “By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt. For he had respect unto the recompense of the reward” (Heb 11:24-26).

The whore, in Revelation 17:4, is said to have “a golden cup in her hand full of abomination, and wine of her fornication”; that is, full of abominable doctrines and adulterated worship, denying God’s ordinances, and bringing into the Church ordinances of her own. Her cup is full of these; yet the inhabitants of the earth are said to be made “drunk with the wine of her fornication” (v 2). How so? Merely because it comes out of a golden cup. The whore gives it in a cup of gold; it leads to honours and preferments in the Church and in the world, and therefore the inhabitants of the earth cannot be weaned from this cup.

6. To be able by faith to overcome all the smiles and frowns of the world; this is another sign of a weaned heart. Now can you do this? When the world smiles upon us with its splendours, honours, riches, pleasures, delights and glories, can we then look upon all these as mean and abject things in comparison of Christ? Can we look through all this to the righteousness of Christ as that noble Marquis (Galeacius Caracciola) did: “Their money perish with them that count all the gold in the world worth one day’s communion with Jesus Christ”? Or, when the world frowns upon us with crosses, losses, sufferings, reproaches etc, can we then overcome it by laying aside carnal fear, by patience in tribulation, by looking upon afflictions and sufferings for Christ as our honour and happiness; by eyeing the invisible God in all, as Moses did? “He endured, as seeing Him who is invisible” (Heb 11:27).

Book Reviews

David, Man of Prayer, Man of War, by Walter J Chantry, the Banner of Truth Trust, hardback, 294 pages, £12.50, obtainable from the F P Bookroom.

This book originated as a series of articles in *The Banner of Truth Magazine* which Mr Chantry, for 39 years minister of a Baptist Church in Pennsylvania, edited from 2002 until 2009. One still remembers the impression made on oneself, when a young minister, by Mr Chantry’s *Today’s Gospel: Authentic or Synthetic?* and the comment of another, now deceased, who rose from a

sickbed affirming that *Today's Gospel* had transformed his view of preaching. His *Signs of the Apostles* has been found to be a useful introductory book to give to anyone perplexed by the Pentecostal or Charismatic movements. Mr Chantry's Baptist position does not come through in his books published by the Trust.

The keynote of this volume is struck in the first and penultimate sentences of the Introduction: "Only the supreme providence of God and the unfathomable depths of divine grace could have conceived and forged the life of David. . . . Those who stumble often, but who always turn with melted hearts to God for pardon and help, will find in him a brother for all situations." Mr Chantry deals faithfully with the sins of David, in a way which would have pleased a writer in the *Free Presbyterian Magazine* for September 1896: "We need not scruple to admit that things fell out in the lives of these Old Testament worthies that are painful to think of; but the sacred writers do not elaborate and harp upon the sins of pardoned saints. They are related simply and impartially, and then left to the meditation of the wise in heart. But they do celebrate and set out the riches of the grace that passed over and put away such aggravated offences."

Each of the 35 self-contained chapters is based on a passage of Scripture recording the history of David. The book is a retelling of the story of David's life with wide-ranging comments, reflections and applications – sometimes commonplace but often pointed and practical – to the life of the Christian and of the Church today, to ungodly individuals and nations, and to young and old. The method is not so much that of close exposition as of going through the narrative and using points in the passage discussed as the basis of application, occasionally unexpected. The underlying theology is sound and many of the comments are obviously the fruit of long pastoral experience. Regrettably, most Biblical quotations are from *The English Standard Version*.

(Rev) H M Cartwright

Habakkuk, *A Wrestler with God*, by Walter J Chantry, the Banner of Truth Trust, paperback, 100 pages, £5.50, obtainable from the F P Bookroom.

Like *David: Man of Prayer, Man of War*, this book originated as a series of articles in the *Banner of Truth Magazine*. Regarding Habakkuk as "a book for times of extreme crisis" Mr Chantry concludes from this seventh-century-BC prophecy that not only was the basic human condition the same then as now but also that much that is true of our national and international situation reflects what was the case then. He believes that "in this great book of divine revelation we draw back the curtain over the prayer chamber of a man of God. We listen to him pray. We listen as God responds in one of His remarkable revelations."

As in the case of the volume on David, this is not a detailed, verse-by-verse

commentary on the prophecy, though exegetical work and historical research lie behind it, but is a topical application of points arising from the text. Its origin as a series of articles may account for a measure of repetitiveness. The fact is stressed that the removal of restraint from the sinful corruptions of society can itself be a great judgement from God and the precursor of “more active expressions of wrath”, though at times such a situation may develop in God’s purpose to demonstrate that, when deliverance comes, it is due entirely to His sovereign mercy and grace. The point is also made that often God has used heathen and idolatrous nations as a rod for the backs of those that have known His favour. There are calls to faith in the purposes and promises of God in His Word and an emphasis on the place of prayer. The fear of God is presented as fundamental to our attitude and approaches to the Lord.

An appendix contains extracts from Calvin’s commentary on Lamentations 3:24, commending quietness in adversity.

No particular Bible Version is specified, though the language is not that of the AV and we do find particularly jarring quotations which address God as “You”.
(Rev) H M Cartwright

Protestant View

Rome’s Ecumenical Progress

At least two significant statements have been made by Cardinal Walter Kasper to a meeting of the world’s cardinals. (Kasper is in charge of the Vatican’s office for ecumenical relations).

The first of these was about Rome’s relationship with the Orthodox Church. Kasper announced that the Vatican-Orthodox theological commission has produced a document in which they agree that the pope has primacy over all bishops – although they disagree over just what authority that primacy gives him. “The development is significant,” says a press report, “because the Great Schism of 1054 – which split the [Roman] Catholic and Orthodox churches – was precipitated largely by disagreements over the primacy of the pope.” It is not likely that the agreement will eradicate the tensions caused by Rome’s endeavours to extend its boundaries in traditionally-Orthodox regions in Eastern Europe, but Kasper regards it as an “important turning point” in his ecumenical programme.

In the second significant statement, Kasper complained that Rome’s wider ecumenical programme has been complicated by “aggressive” Evangelical movements in various countries. He was referring to the increasing migration of Roman Catholics to Pentecostalism. The Vatican, of course, has been increasingly vocal against what it calls “sects”, that is, Protestant Pentecostals

in such regions as Latin America and Africa. It is reported that “in Brazil alone, Roman Catholics used to account for about 90% of the population in the 1960s; by 2005, it was down to 67%”. The church, says Kasper, must confront the “exponential” rise of Pentecostal movements.

Rome’s hunger for power will never be satisfied unless it rules universally and absolutely. Whenever it has had the opportunity and means, it has always opposed competing powers, whether secular or religious. But its power will come to an end. Although Rome’s appearance and continuing on the world scene “is after the working of Satan with all power and signs and lying wonders” (2 Thes 2:9), the day will surely come when Christ will exercise His power through His Word, the rod of His power (see Ps 110:2), to the destruction of Rome and the salvation of multitudes. *NMR*

Notes and Comments

Open-Minded Atheists!

In 1996, after a meeting of an organisation now known as the Council for Secular Humanism, and as a project of the Free Inquiry Group of Greater Cincinnati and Northern Kentucky, a summer camp, known as Camp Quest, was held in Kentucky “specifically for irreligious children or the children of non-theistic parents (including atheists, agnostics, secular humanists, sceptics (non-theistic), rationalists, freethinkers, brights, anti-religionists, and others who hold a naturalistic worldview) . . . a godless alternative to traditional religious summer camps”. Subsequently such camps have been held in other parts of North America and the first in the United Kingdom was held in Somerset in July 2009 for 24 children between 7 and 15.

The Camp Quest movement is “dedicated to improving the human condition through rational inquiry, critical and creative thinking, scientific method, self-respect, ethics, competency, democracy, free speech, and the separation of religion and government”. It teaches children “that ethical behaviour is not dependent on religious belief and doctrines, that religious belief and doctrines are sometimes a hindrance to ethical and moral behaviour, and that irreligious persons are also good and capable of living a happy and meaningful life”. The “centrepiece of the camp’s approach is the encouragement of critical thinking”. Claiming not to have an “atheist agenda”, Camp Quest’s aim is said to be “to get campers thinking and asking themselves questions, while equipping them with the tools to go off and come to their own conclusions about a wide range of topics”. It claims to “adopt a critical, scientific approach as opposed to a ‘faith-based’ approach”.

Unsurprisingly, Professor Richard Dawkins and his *The God Delusion* have

been influential in the lives of leaders of the UK Camp Quest, who have his full support. When one examines their professedly open-minded approach one finds the same arrogant assertion of freedom from assumptions, prejudices and presuppositions which characterises Dawkins. They assume that rejection of the existence of God, of the possibility of revelation and of the validity of faith, is the conclusion to which any person will have to come who accepts the evidence as it appears to the unprejudiced mind. They believe that there can be no evidence for the existence of God since their “critical and scientific” method can find no evidence.

They fail to recognise that they begin rather than end their “search for truth” with the conclusion that there is no God and that this is due to their mind being closed for other reasons to the existence of God and because they have assumed that their professedly critical and scientific method is the means of comprehending all that can be known. They reject out of hand the idea that, when it comes to God and the origin and reason of things, it is “through faith we understand” (Heb 11:3). They deny that the ability of science to understand the things which are seen is because of the existence of the realities understood by faith – as many of the ground-breaking scientists of the past and present have acknowledged.

The Bible explains the cause of such rejection of God, although that which may be known of God has been manifested in the human constitution and in creation at large, in terms of sinners disliking to acknowledge God, closing their minds to the truth from enmity to God. It describes the consequences of such dislike as being given over to a reprobate mind with disastrous consequences seen not only in ungodliness but in immorality of all kinds (Rom 1). When the effect of the fear of God wears off a generation, the ethical and social consequences of theoretical or practical atheism soon appear. (Quotations above are from Camp Quest literature.) *HMC*

The National Lottery

The newspapers report of a woman who won nearly £1.9m on the National Lottery in 2003, at the age of 16, and is now facing bankruptcy. A few years ago, speaking of a failed suicide attempt, she said, “Until you win such a large amount of money at such a young age, you don’t realise the pressures that come with it. I did it [attempted suicide] because winning the lottery has ruined my life. I wish I had never won. I haven’t been able to cope with it – and I was convinced I’d be better off dead.” She spent a quarter of a million pounds on cocaine, and she is glad now that the money is gone: “It’s brought me nothing but unhappiness. It’s ruined my life. I’ve just wanted to make people happy by spending money on them. But it hasn’t made me happy. It just made me anxious that people are only after me for my money.”

Once again, the folly and evil of the lottery is exposed, and God's Word is vindicated. "Godliness with contentment is great gain" (1 Tim 6:6); "Give me neither poverty nor riches; feed me with food convenient for me" (Prov 30:8).

DWBS

Release of the Lockerbie Bomber

The release of the convicted Lockerbie bomber, Megrahi, brings the British judicial system into further disrepute. If Megrahi is guilty of the murders he should have been put to death, not released: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man" (Gen 9:6).

But is Megrahi guilty of the murders? It is a feature of our judicial system at present that high-profile murder cases all too often lead to unsatisfactory convictions, which are then appealed, or debated, for years to come. Often the discussion centres, not on whether the person concerned is guilty, but on whether the correct procedures were followed – as if justice were some vast and expensive game, the rules of which were more important than the crime itself. With God's blessing, one would expect simple, clear-cut convictions in cases leading to the death penalty, as with Achan (Jos 7). But our rulers, by abolishing the death penalty, have implicated themselves in the blood of those who are murdered, and now God is entangling them in their errors and making them a laughingstock to other nations. "Thou art become guilty in thy blood that thou hast shed . . . therefore have I made thee a reproach unto the heathen, and a mocking to all countries" (Ezek 22:4).

DWBS

Church Information

Outer Isles Presbytery Protest

The Outer Isles Presbytery of the Free Presbyterian Church of Scotland met in Stornoway on Tuesday 1 September 2009 places on record its most vehement protest against the actions of CalMac Ferries Ltd in imposing a Sabbath ferry service between Stornoway and Ullapool on the Lord's Day and against every fair test of community opinion.

The Presbytery wishes to record that CalMac Ferries Ltd have broken a written assurance, in 2000, to Comhairle nan Eilean Siar that Sabbath sailings would not be introduced against the Council's wishes; that these sailings were only inaugurated after the solitary Western Isles representative on the Company's Board retired in March this year; that they ignore the weight of petition evidence (3760 island residents against Sabbath sailings, as opposed to barely 1200 for); that the Company has refused to make public the legal advice on which it claims it is obliged to provide a 7-day service; and that the service was finally initiated after only five days' notice in July.

It further considers the alleged reasons for the commencement of this service to be utterly spurious and an incorrect interpretation of the law cited. It considers reprehensible the fact that commercial, social and entertainment interests appear to be shielded behind this supposed legal necessity and demand that Caledonian MacBrayne make public its legal opinion which precipitated this action. The Presbytery notes too, with regret, that letters of concern from the Sabbath Observance Committee of our Church in 2007 to Western Isles parliamentary representatives, Alasdair Allan MSP and Angus MacNeil MP, were not even granted the courtesy of acknowledgement.

The Presbytery considers the action to be harmful to the local community and to be overtly anti-religious as was attested by the triumphalism on Stornoway quayside – with baiting slogans and blasphemous comments – and the attendance of a senior Company manager to exploit the considerable publicity.

The Presbytery further fears the employment rights of those with religious convictions opposing Sabbath work, other than those done in necessity or in mercy, are now imperilled. Despite assurances to the contrary it seems inevitable that, in future recruitment of Company shore staff, applicants not prepared unequivocally to commit to Sabbath working as required will be denied employment. There is no legal safeguard against this and little to protect shore staff presently in employment by the Company from pressure to comply in this regard.

We are again reminded that, as our land retreats from the law of God and all the blessings of the Reformation and our spiritual inheritance, we see not only contempt for the Fourth Commandment but the power of the State being wielded to impose on a despised minority. This has been done in open disregard of and in disobedience to the moral law of God contained in the Fourth Commandment, “Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.” The Presbytery cannot believe these sailings are either a work of necessity or of mercy.

The operator’s action being a further public breach of God’s law, the Presbytery exhort and warn Caledonian MacBrayne and users of this service of their danger in so acting and that such transgressions deserve the just punishment of God, who observes all sin with displeasure.

The Presbytery call on CalMac Ferries Ltd to cease this service immediately and encourage the Comhairle’s Transportation Committee to initiate an inquiry into the legal interpretations given as reasons for this action. It further calls on islanders and visitors to refrain from using this service and to honour the law of God before temporal and supposed financial gains.

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: Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J B Jardine; tel: 01859 502253.
- Breasclote:** Sabbath 12 noon, 6 pm.
- Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (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: nmross2001@yahoo.co.uk.
- Dornoch:** Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev G G Hutton; tel: 01463 712872.
- 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 6 pm. Prayer meetings: Thursday 7.30 pm in **Farr, Stratherrick** or **Tomatin** as intimated. Contact Rev G G Hutton; tel: 01463 712872.
- Fort William:** Monzie Square, Sabbath 11 am, 6.30 pm as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.
- Gairloch** (Ross-shire): Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS; tel: 01445 712247.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev Roderick MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.
- Greenock:** 40 East Hamilton Street, Sabbath 2.30 pm.
- 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 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; tel: 01859 520271.
- Inverness:** Chapel Street, 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. 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. Manse tel: 01571 844484.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. 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 McKinnon; tel: 01786 451386.
- Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Raasay:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- 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 9JX; tel: 01470 562243.
- Stornoway:** Matheson Road, 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. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.
- Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.
- Uig (Lewis) Miavaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 7 pm. Manse tel: 01851 672251.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE. Tel: 01854 612449.
- Vatten:** Sabbath 6 pm; Wednesday 7 pm (fortnightly). **Glendale, Waternish:** As intimated. Contact Rev J B Jardine; tel: 01859 502253.

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.
- 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. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU. Tel: 0208 309 1623.

Northern Ireland

- Larne:** Station Road. Sabbath 11.30 am, 6.30 pm; Wednesday 8 pm. Manse, 23 Upper Cairncastle Road, Larne BT40 2EF. Tel: 02828 274865. Contact: 02828 273294.

Canada

Chesley, Ontario: Church and Manse, 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: Contact Mr John MacLeod, 202-815 4th Avenue, New Westminster, V3M 1S8. Tel: 604-516-8648.

USA

Santa Fe, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am. 6.30 pm; Wednesday 7.30 pm. Rev L T Smith. Tel: 409 925 1315; e-mail: lyletsmith@gmail.com.

Australia

Grafton, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev E A Rayner BA, 23 Nairn 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; Thursday 7 pm. 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

Jaffa: Rev J L Goldby, P O Box 27082, Jaffa, Tel Aviv. Tel: 00972 36597871. For services contact Mr Goldby.

Singapore

Singapore: Sabbath: 9.30am and 5.30pm; Wednesday: 7.45pm. Room: "Tanglin I/II" (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.

Ingenya: Church and Secondary School. Rev A B MacLean. Postal Address: Ingenya 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.

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