

The Free Presbyterian Magazine

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

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

Contents

Living for Today	225
The Avenging of Israel	
Synod Sermon by Rev G G Hutton	228
The Early Scottish Reformation	
8. “Looking with Faith for Everlasting Habitations” J H Merle d’Aubigné.....	236
Summer Visit to Odessa Mission	
Rev Neil M Ross	242
Pope Benedict XVI and the UK	
Rev Douglas Somerset	245
John Colquhoun and Saving Faith	247
Book Review	
<i>The Diary and Journal of David Brainerd</i>	249
Protestant View	251
Notes and Comments	252
Church Information	256

August 2010

Vol 115 • No 8

The Free Presbyterian Church of Scotland

Moderator of Synod: Rev E A Rayner BA, PO Box 1171, Grafton 2460, Australia.

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

Assistant Clerk: Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.

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

Law Agents: Brodies LLP, 15 Atholl Crescent, Edinburgh, EH3 8AH; tel: 0131 228 3777.

Clerks to Presbyteries:

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

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

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

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

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

Zimbabwe: Rev S Khumalo, Stand No 56004, Mazwi Road, Lobengula, PO Magwegwe, Bulawayo; tel: 00263 9407131.

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

Residential Care Homes:

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

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

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

The Free Presbyterian Magazine

Published by The Free Presbyterian Church of Scotland (Scottish Charity Number SC003545). Subscriptions and changes of address to be sent to the General Treasurer, Mr W Campbell, 133 Woodlands Road, Glasgow, G3 6LE; tel: 0141 332 9283. The subscription year begins in January. Prices are on back cover. One month's notice is required for change of address. Queries about delivery of the magazines should be sent to the General Treasurer, not the printer.

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

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

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

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

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

Communions

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

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

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

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

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

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

July: First Sabbath: Beaulieu; **Second:** Bonar Bridge, Staffin; **Fourth:** Struan, Cameron.

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

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

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

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

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

The Free Presbyterian Magazine

Vol 115

August 2010

No 8

Living for Today

It was described as “the harshest Budget for a generation”, with its “harsh medicine of tax hikes and spending cuts”.¹ The new Chancellor’s financial programme, presented to Parliament on June 22, was an attempt to reduce the huge deficit in the British Government’s accounts. This is not the place to discuss the wisdom or otherwise of the Chancellor’s proposals. But there can be no doubt that, sooner or later, something must be done to straighten out Britain’s finances; the country has been living beyond its means, just like many individuals – who make large numbers of purchases on credit, incurring debts which prove difficult or impossible to pay off.

Many people have been living for today and forgetting tomorrow. They have been anxious to possess the good things of life today and to indulge in the sinful entertainments which so effectively distract sinners from thinking about their responsibilities to God and the state of their souls, while they ignore tomorrow, when they will have to pay off the debts they have incurred and the interest, often unbelievably high, that follows these debts.

While they are living for this life, they are forgetting eternity. Their philosophy is the old one referred to by Isaiah: “Let us eat and drink; for tomorrow we shall die” (22:13). Everybody knows they must die, but most people assume that it will not happen in the foreseeable future, most certainly not today. Accordingly they are not concerned to worship God from the heart; most of them do not acknowledge Him at all; they do not feel their need of repentance, of a new heart and of forgiveness for all their sins – particularly for their unbelief and their rejection of God. As they ignore eternity, they do not feel their need of preparing for it.

Yet there are some who cannot ignore eternity completely; they have heard sermons warning of the danger of meeting death while unprepared for it. But they follow the philosophy which Isaiah opposed; they feel safe in living for the things of this world, as they irresponsibly assure themselves that they still have plenty of time to prepare for eternity. How awful the end of those who stumble blindly into a lost eternity with religion in their heads but none

¹*The Herald*, 23 June 2010.

in their hearts! The devil is busy blinding their eyes, just as effectively as he deceives those who completely reject religion or follow a false religion.

The present financial uncertainty is a call from God to this generation to turn to Him. While we should acknowledge that most people in the West remain, by historical standards, very well off, we should recognise that the prospect of ever-increasing prosperity was indeed an illusion. Real incomes were, on the whole, increasing steadily, but people did not recognise God as the Giver. And we do have many reasons for thankfulness, particularly if we have sufficient to eat and to drink, and have clothes and shelter and friendship. We should be thankful too for the greater gift of the Word of God – though we should ask ourselves if we are making good use of it. In it there are riches – Christ, and all spiritual blessings through Him – which are pressed upon us, but how unwilling sinners are to receive them!

Some people may be remarkably contented in very poor circumstances. But spiritual contentment is a wonderful grace. A minister visiting in a hospital came across an old man who was suffering severe pain. The minister started to sympathise with him and asked, “Is there anything, my friend, that you want?” “No,” the old man answered, “I have many mercies and blessings in this place. I want only one thing.” “And what is that?” the minister asked. “I want”, the man explained, “a more thankful heart.” Here surely was true spiritual contentment; indeed the old man’s desire for thankfulness indicated that he already had a good measure of that grace.

On the other hand, the Saviour spoke of those who lay up worldly treasures for themselves but are “not rich toward God” (Luke 12:21). He gave the example of the prosperous farmer whose ground was particularly fruitful that year. The farmer looked forward to years of relaxation; he told himself: “Thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry”. He was rich for this life, but he had not provided for the next; he had no treasure in heaven; he was unprepared to face eternity.

What God said to him must have been as devastating as it was unexpected: “Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?” Of course, it did not matter who would inherit the crops his fields had produced during that wonderful year; what mattered was that he would not be spared to enjoy them. He would have to leave them behind, and – what was most serious – he had nothing to take with him to the eternal world. Riches in time, and utter poverty in a lost eternity – without even a drop of water to cool his tongue! David Brown, comments on this man: “As to God’s favour which is life, and precious faith, and riches in good works, and the wisdom which is better than rubies, and, in a word, all the Lord esteems true riches, he lives and dies a beggar”.

Christ told His disciples: “Seek not ye what ye shall eat, or what ye shall drink . . . For all these things do the nations of the world seek after” (Luke 12: 29,30). The disciples must accordingly have a higher focus: “But rather seek ye the kingdom of God”. Besides, they were to trust in God’s provision, for they were assured: “All these things [food, drink and everything else they needed for this life] shall be added unto you”. And they were further encouraged to trust in the goodwill of Him who had adopted them into His family: “Your Father knoweth that ye have need of these things”.

Yet the Saviour was not setting up a total contrast between human effort and divine provision. After all, God works by means, both in temporal and in spiritual matters. The disciples, and the followers of Christ in all ages, are not to neglect their duties in this life – including whatever they need to do to earn their daily bread. But Christ was emphasising that in everything they must look to their heavenly Father to bless these means – with a consciousness that the good things of this life are not an end in themselves. Their great responsibility is to make sure that they have a place in the kingdom of God, and to seek its prosperity.

James reminds us that “the poor of this world” may be “rich in faith, and heirs of the kingdom which He hath promised to them that love Him” (2:5). So all will be well with them. Even death will be a blessing; it will usher them into the eternal riches of heaven. And in this life, God is promising that He will “supply all [their] need according to His riches in glory by Christ Jesus” (Phil 4:19).

We are not to treat this world as our permanent home. We are not to look on the things of this life as if nothing else mattered. Yes, we may appreciate the comfort and beauty we experience; we will value kind friends and loving relations; but we must not be surprised if we lose them. We must not so set our hearts on them that we are in despair without them. Our hearts must be set supremely on God and on the things of God; if we once have them, we will never lose them.

Suppose Paul lays aside a half-finished tent and the implements he has been using and turns his attention to finishing his Epistle to the Hebrews. He reflects, perhaps, on the work he has been doing to support himself in this life; he appreciates all the provision that God is making for him in providence; but his heart is not set on any of these things. His focus is on something higher and better; so he reminds the Hebrews: “Here have we no continuing city, but we seek one to come” (13:14). In a time when our outward circumstances may have become more difficult than they once were, let us seek grace increasingly to set our hearts, not on the things of this world, but on Christ and the city which He has prepared for those who love Him!

The Avenging of Israel¹

Synod Sermon by Rev G G Hutton

Judges 5:1-2. *Then sang Deborah and Barak the son of Abinoam on that day, saying, Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves.*

It should be obvious from these words that the reason Deborah is praising the Lord on this occasion is that she has witnessed the avenging of God's Israel. This is the great matter that brings joy to her heart and makes her seek that others would join with her in praising God. If you and I know anything of the history of the Church down through the ages, we know that a spiritual ebb and flow is the constant experience of the Church. Here in the Book of Judges, this phenomenon is brought into very sharp focus. We see the cycle repeatedly: the people backslide and depart from the Lord; then they are brought to cry for mercy. There is a reformation and a reviving, and that is followed by another period of declension. Yet again the Lord in mercy raises up a deliverer and there is another period of reviving. This has been the experience of the Church down through her history.

The people of God today may feel that their lot is cast in a very dark day, and it certainly is. It is in a day of small things that we are assembled as the Synod of the Free Presbyterian Church of Scotland. When, however, we turn to a portion such as this in the Word of God, we have reason to consider it and learn from it. When the Apostle wrote to the Romans, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (15:4), he is informing us that the things that were written centuries before his time were written for a reason. They were written for our learning, and he is also speaking of himself and of those people he was then addressing – to benefit them and us. They were recorded so that we, through patience and through the comfort of the Scriptures, might have hope.

That is where the Church draws its comfort from and that is where you and I, meeting as Fathers and Brethren on this occasion, are to draw our comfort from – from the Word of God and, in particular, from these things that were written in Judges. They were written for our benefit. They were divinely inspired and maintained on record, so that we, through patience and through the comfort of the Scriptures, might have hope. So there is no need to lose heart, no need to despair, but there is reason to take encouragement.

We would like in this context to consider the avenging of God's Israel as recorded here in Judges 4 and 5. (1.) The conditions that prevailed in Israel

¹The sermon preached by the retiring Moderator at the opening of the Synod in May 2010.

before they were avenged by God. (2.) The symbolic timing, as well as the historical timing. The symbolic timing of the avenging of Israel has a lesson for us: "Praise ye the Lord for the avenging of Israel, *when* the people willingly offered themselves". That word *when* is a key word in the text; it is vitally important. (3.) How God did avenge Israel.

1. The conditions that prevailed in Israel when God arose with mighty power as the Lord of Hosts and avenged His people. You will see that the conditions were indeed very, very low, spiritually and morally. We cannot read through chapter 4 without being aware that something had to be done if this people were going to have any comfort, and God had to do it.

Would we not think that, if a people had experienced the bitterness of affliction in their souls, they would learn not to do evil again? And these were the Lord's people, the Lord's Church. They were His covenant people and He would never forsake them. Yet this is what happened repeatedly: "The children of Israel again did evil in the sight of the Lord, when Ehud was dead. And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles" (Jud 4:1,2). They sinned again; the Lord afflicted them and brought them low. He caused them to suffer great affliction because of their backslidings, because of their departing from Him.

They then experienced a day of darkness, a day of misery, to such an extent that they were driven to cry unto the Lord: "And the children of Israel cried unto the Lord" (Jud 4:3). That tells us something about how low they were brought; they were not organising a scheme of relief; they were not planning some kind of rebellious deliverance for themselves; they could only cry unto the Lord. There was nowhere else they could turn; this was the only place where they could now go: "They cried unto the Lord", for they were truly brought low. When we read the various details of the conditions that prevailed among the people we can see why they were groaning; we can understand perfectly well why they were crying unto the Lord.

In her song, Deborah refers to the prevailing conditions: "In the days of Shamgar, the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways" (Jud 5:6). What would you expect to meet on a highway? Traffic coming and going freely, commercial traffic moving freely about doing business, but the highways were unoccupied and the travellers walked through byways. Why were they doing so? They were afraid of danger. They were being afflicted by the rod of justice; they were being made aware that they had sinned against God. They were brought so low that afflictions were seen in all spheres of life. We read in verse 7: "The inhabitants of the villages ceased, they ceased in Israel". Village after

village was decimated; the whole land was gripped by fear. They existed in misery – in fear and trepidation. And, if we go back to the previous chapter, we find they were so weakened that, even if they desired to engage in warfare, they did not have the means. They were weakened; they were basically defenceless.

Another problem was that they were fragmented. This becomes obvious when we hear the attitude of some of the tribes. While some were jeopardising their very lives out on the fields of battle, heroically seeking to defend the Lord's cause, others were not! They had no mind for the struggle; they showed little interest in what was going on. They were so involved in their worldly affairs that they did not rally to the support of their brethren.

It is also to be noted that Israel was greatly dispirited. In Judges 5:7 Deborah spoke of the low state of things “until that I Deborah arose, that I arose a mother in Israel”. There was no improvement until Deborah arose a mother in Israel and called Barak to give a lead and take action. The whole scene was one of despair. Poor, dispirited men were incapable of doing anything; they were helpless and hopeless in many respects. However, Deborah sang: “Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the Lord” (Jud 5:3). Why would she do so? Because of the avenging of Israel; because, although the conditions were as they were, this was God's Israel and He was in covenant with His people. Though He would chastise, He would not forsake. And though this mighty, powerful enemy might harass them, making their existence miserable, yet the Lord would not forget them. The Lord was afflicting them, but it was for a reason.

In the events narrated here we are brought face to face with the universal law of cause and effect. We see the effect, so we have to ask, What was the cause? It was their sin. Israel had sinned in forsaking the Lord, and God did not trifle with sin. He does not trifle with sin in His Church today, nor did He trifle with it in the days of the Judges. Yet He avenged His Israel. No one will lay a hand on God's Israel without consequences. Sisera may harass and afflict the Lord's people, but the day comes when He avenges His own.

2. The timing. When did God avenge His people? We must learn this and take encouragement from it. The Apostle says that these “things were written . . . that we through patience and comfort of the scriptures might have hope” (Rom 15:4). Here the Scriptures tell us of a glorious, triumphant day when God took honour to Himself, when He brought His people out of despondency. What a day it was! When? When the people willingly offered themselves! Then the very attitude of the people was evidence indeed of a mighty work of God the Holy Ghost.

We read in Psalm 110: “Thy people shall be willing in the day of Thy

power” (v 3). Here is a mighty wonder: a people made willing. They do not become willing just because they have grown weary of being afflicted. Man’s will is in bondage to his corrupt nature; he does not wish to please God or honour and serve Him. The wills of these people were just the same as yours and mine in a state of nature, but God the Holy Spirit made them willing. Then they willingly offered themselves to God and to His cause – to serve Him, to glorify Him, to seek the honour and prosperity of His cause.

We must understand also that it was a day of great grace. Willingness is a grace of the Spirit; you and I would never be spiritually willing without the grace of God. The willingness we find here is a very appealing grace. We see this very clearly exhibited in the Saviour Himself. The Apostle writes: “Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor” (2 Cor 8:9). There is the willingness of the Son of God as the Redeemer of His people – willing to humble Himself, willing to engage in that awesome service appointed in the counsel of the triune God in eternity, willing to die in the place of His people, willing to suffer and to make atonement for their sin, willing to be poor so that they might be rich. When we see willingness exhibited in this manner, it is a day of grace; it is a glorious day, testifying that God is mightily at work.

On that day there was also the grace of repentance. What a day it was when their wills went in a new direction! They willed to please and serve God; they willed now the glory and honour of God, which previously they did not desire. Let us note what is actually recorded. The people willingly offered themselves! It was a day of faith. How could they dare think of offering themselves? They did not make any bold claims; they did not present themselves as if they were something that they were not.

Who “willingly offered themselves”? They were broken men, dispirited men, downcast men; they were poor sinners. But they were contrite men, coming to the Lord in penitence. You remember when John the Baptist saw the multitudes coming to be baptised. What did he say to them? They were to “bring forth . . . fruits meet for repentance”. Here were men bringing forth the fruit that is meet for repentance, they were changed men, they now had a new disposition towards God and His truth, and a new disposition towards sin and backsliding. “They willingly offered themselves”.

All around them was evidence of a day of small things, yet this wonder took place. They praised the Lord – no one else; all praise must go to Him: “Praise ye the Lord for the avenging of Israel”. When did it take place? When did the tide turn? When was the yoke of bondage broken? It was when the people willingly offered themselves! They were offering what? They had nothing to offer but their willingness. Could they offer themselves as a mighty

army of great, heroic men? No. Could they offer themselves to God as those who had demonstrated they had been faithful and true and deserved help from God? The fact is that they had to come in their emptiness.

Fathers and Brethren, I do not even need to try to identify the things that speak so loudly of the low state and the low condition of the Lord's cause today. We might wonder to ourselves: What will change it? Only God can change it; we know that! This is something, however, that we in this Synod can take encouragement from: these things were written that we might have faith and comfort from the Scriptures. Here is comfort: they willingly offered themselves. They did not have much to offer; they were impoverished; they were weakened and pathetic. But God demonstrates, throughout His Word and through His providential dealings with His people, how much He regards the grace of willingness. Although David was not allowed to build the great house of the Lord that he desired to build, God gave him a son to do it because He knew what was in David's heart.

God knows what is in our hearts when we come together on an occasion like this. We might feel we are pretty weak as a little Church and we might feel, looking at the big denominations, that we are not very much, comparatively speaking, and neither we are. In all honesty, we are not. We need not try to pretend to ourselves that we are strong, that we are making great progress and advancing at a great pace. We know we are not. Nevertheless, there is one thing that we can take encouragement from: "These things are written". And here they are: the Lord avenged His Israel when, in all their weakness, impoverishment and need, they offered themselves willingly. All they basically had to offer was their own emptiness, and we might feel we do not have much else to offer.

We are probably justified in thinking just like that; but, remember, the Lord avenged His Israel in a day like that. That is what we should have in mind when we come to this Synod. We are small; in the ecclesiastical world we are probably considered rather insignificant; we do not have in our midst the great names that many are attracted to, but this is what God has a respect for and what He honours – when His people willingly offer themselves.

Notice when Deborah says, "My heart is toward the governors of Israel, that offered themselves willingly among the people" (Jud 5:9). The governors, the men who ruled, gave the lead, they set the example, and Deborah says her heart was going out to them: My heart is stirred with affection towards them who gave a lead, who set an example.

You remember what Paul had to say to Timothy when he was exhorting him regarding his ministry: "Be thou an example of the believers" (1 Tim 4:12). Do not just preach to them; do not just instruct them, but be an example

to them; “be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity”. That is what we must be when we assemble as the oversight of Christ’s Church. Some of us here endeavour to preach; we endeavour to edify the flock; we seek the salvation of our fellow sinners; we seek to do them good. But we are to be examples: every one of us in our walk among our people. In the way we speak, in our very words, and our conversation, (as you well know, it here means *conduct*), and our charity – the way we love Christ, His cause and His people – we are to be examples.

When we think of the various Church Assemblies meeting here and there, would it not be an encouragement if Christ, the glorified King and Head of the Church would testify that this little body of men, the ministers and elders met in St Jude’s in Glasgow, are an example of true Christianity, an example to the whole Church of Christ. Brethren, you and I know that we all fail! It is almost 36 years since I was ordained to the ministry, and there are men in this gathering who are a lot longer in the ministry. I have witnessed a great change taking place over the years: a change in attitude, a change in the calibre and the character of the ministry and in the spirituality of the Church of Christ. We have all witnessed it; we lament over it.

This is what we must seek to be, Fathers and Brethren, an example of what believers truly are. Let it be exhibited in the way we conduct ourselves, in the way we deliberate. There is no doubt about it: we will disagree on various matters; we will hold different opinions as to what should or should not be done. But may it please the Head of the Church to make us an example of what believers truly are. If we can be such before God, that will be a good testimony indeed!

Deborah’s heart was going out to those men whom she saw giving the lead. They set an example and others followed. They were the governors, yet they were not high and mighty, they did not elevate themselves, saying, The people can offer themselves; Ephraim and others can jeopardise their own lives but we are the men who rule, and we can send others. They gave the lead and they carried the people with them.

How amazing to see men who offered themselves so willingly! There were some who, you might say, might not be suitable; they might not at all be qualified if there was going to be a war. But “out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer” (Jud 5:14). What a day that was when they were willing! Here were men who were more accustomed to accounting and handling the pen – that is what they were gifted at; they were not men for the battlefield.

Maybe it is an opportune moment to speak to young men here. There were men who were more accustomed to handling the pen, but a day came when there was a call to arms, in a time of pressing need. And today we need young men raised up of God to preach the everlasting gospel in our congregations and throughout our poor land. The villages may have been empty, but God made them willing. Even men engaged in other activities set their pens aside and took up the sword. Whatever their past, the need of the hour compelled them to offer themselves in the service of Christ and His cause. Surely there must be young men here and there whom God may be calling to leave another occupation, that maybe they are successful at, but there are pressing needs in Christ's Church, and those needs cannot be ignored.

Now when they offered themselves, they offered themselves to God. We do not mean that everybody offered themselves – there were those who did not, and that must have been discouraging – but those who did offer themselves put themselves entirely at His disposal, to be anything at all or, if need be, to be nothing at all. O that we would have that spirit! It is in our nature to want to be important, but may we be made willing to be anything for Christ's sake or, if it will honour Christ, to be the very offscouring of all things. That was their spirit, and God honoured it.

3. How God did avenge Israel. Humanly speaking it seemed impossible. What confidence their enemies had, who afflicted the Lord's Israel! How confidently they could look at all their chariots of iron. For 20 years they mightily oppressed Israel. They had no way of delivering themselves; all the honour and glory must go to God.

When Deborah instructed Barak as to his duty, she asked, "Is not the Lord gone out before thee?" (Jud 4:14). You go and do your duty, she tells him; God says He will draw Sisera and all his chariots to destruction. You imagine yourself as an observer, watching all these great, terrifying chariots and horses and all the thousands of men marching in a certain direction and the ground thundering under them. Yet the eye of faith sees beyond it a controlling power: God is drawing them to destruction, and they do not even know it! What confidence we hear from Sisera's mother! She "looked out at a window, and cried through the lattice, Why is his chariot so long in coming?" (Jud 5:28) She expect only triumph and victory; she expected him to be coming to a hero's welcome. "Have they not sped? Have they not divided the prey; to every man a damsel or two . . . ?" (Jud 5:30). They were so confident, but God shattered their confidence by His own mighty power, because He was in control.

God was not short of means; here were poor men who willingly offered themselves. They had nothing, but God had everything. "The stars in their

courses fought against Sisera”, and the River Kishon swept away their horses and chariots (Jud 5:20,21). God is not short of means; everything is at His disposal. What does the great King and Head of the Church say? “All power is given unto Me in heaven and in earth” (Mt 28:18). They did not come along and say, We offer ourselves with all our skills, with all our abilities. They submitted themselves entirely to His controlling purposes. He managed everything; He carried them through to victory and avenged His Israel.

Fathers and Brethren, it may seem that I am emphasising it overmuch, but, if we know ourselves and if we look back on our own ministries, we must hang our heads, for we fail so often. We have to offer ourselves just as these men; they were weak and small in number, but it pleased God to use them. God avenged His Israel and He can do it again – and these things were written so that we might read them and take encouragement from them.

Some of us know perfectly well that the greater part of our ministry is, humanly speaking, in the past; whatever days we have left are becoming fewer. I would seek to encourage our younger brethren, who are in the early stages of their ministry – and some of you have perhaps come here feeling that you are not making much progress; you are not seeing a lot of fruit. Whatever your experience, listen to the voice of the Head of the Church Himself; He made a promise, “I will build My church; and the gates of hell shall not prevail against it” (Mt 16:18). Sometimes I think we perhaps misunderstand what the Saviour was actually saying about the gates of hades, the gates of death. What was the Saviour saying? Death will never prevail against the church that I built.

You might think, when you look at your little congregation, that you see few besides old people. In Inverness itself, with the APC split, the whole heart was taken out of the congregation, a whole generation was lost, so that there are many elderly people, and we all know it is only a matter of time before death will carry them away. Some of you have come from little congregations, and you think death is eventually going to destroy your congregation; it will carry the last godly souls away. What does Christ say? Death will not prevail – “the gates of hell shall not prevail”.

That should be an encouragement to us to pray on, to preach on and to offer ourselves willingly without any reservation. If these are the people I preach to, may I preach to them with all my heart! If these are the souls I have been made responsible for, may God help me to give my whole being to seeking their salvation! That was Deborah’s joy: “Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves”. May God help us, by His grace, to be like them, believing that God can do again in this dark day what He did then, and do it on an even greater scale.

The Early Scottish Reformation¹

8. “Looking with Faith for Everlasting Habitations”

J H Merle d’Aubigné

Pope Paul III was alarmed by England’s separation from Rome; he feared lest Scotland, whose king was Henry VIII’s nephew, should follow his example. The Pope was anxious to have one man there who should be absolutely devoted to him and he created David Beaton cardinal in December 1538. Two points above all were offensive to Beaton in evangelical Christians: one, they were not submissive to the Pope; the other, they censured immorality in the clergy, for his own licentiousness drew such rebukes on himself. One matter occupied his mind: the destruction of all liberty. Endowed with intelligence, ability, and energy, he had all the qualities needed to ensure success.

To suppress evangelical Christianity, which upheld the supreme authority of the divine Word, Beaton needed royal support. His first step must therefore be to make himself master of the King. This was not difficult. The nobility had rights which the crown wished to take away. The King and the Cardinal were naturally impelled to unite against the Gospellers and the nobles. Dissolute as a man, prodigal as a king, and superstitious in religion, James V fell easily under the sway of superior minds, especially if they promised him money, and this Beaton did. Let the property of those condemned to death for their faith – even of those who, after embracing the Reform, abjured it – be confiscated for his majesty’s benefit. In Scotland it was agreed not to harass those poor Christians who had nothing to leave at their death. Why seize these lean sheep? The knife must be laid on the fat ones – those which have a rich fleece. For about four years the sword had not been drawn from its scabbard, and the horror excited by the persecution of 1534 had, it seemed, subsided. The gospel had reaped advantage from the lull: the number of those who confessed Christ as their only Saviour had increased, and thus the irritation of the priests was soon aroused again.

Martin Balkerley, a wealthy citizen of Edinburgh, was confined in the castle when David Beaton went to Rome to be made cardinal. He had already acquired great influence; as coadjutor to his uncle, the Archbishop of St Andrews, who was then advanced in years and in ill health, the administration of all ecclesiastical affairs was already in his hands. Balkerley, imprisoned for reading the prohibited books, complained: “I have done nothing but refuse to give up my book of matins to the officer”. The King sent him back

¹Abridged from *The History of the Reformation in the Time of Calvin*, vol 6. Last month’s chapter described the trial of Thomas Forrest of Dollar, and the marriage of James V to Mary of Guise, an ominous move.

to Beaton, who then referred the case to the Privy Council. The Council promised the accused his liberty if he paid a ransom of £1000 sterling, an enormous sum according to the value of money at that period. This ransom was paid on 27 February 1539, but Balkerley remained in prison. It was not enough. Beaton, who had then been cardinal for a month or two, demanded an additional £2000. Three rich Scots offered themselves as bail on March 7, pledging themselves that the prisoner would do the King's will. Five days later he was set at liberty. Thus the sum of £3000 was at length thought sufficient to expiate the crime of reading the New Testament.

Beaton did not again think it necessary to have recourse to the Privy Council. His arrogance increased and, wherever he went, he had a cross carried before him. He claimed to be master of souls and to dispose of the lives of men. The money which he had so shamefully acquired served only to stimulate his desire to get more by the same means. Several eminent and wealthy citizens, belonging to the elite of Scotland, were thrown into prison. In the towns of Stirling, Edinburgh, Perth and Dundee, numerous families were left desolate.

Henry VIII saw signs of an impending attack in these acts of his nephew's government, and he sent the Duke of Norfolk to the north of England to watch Scotland. Norfolk perceived two opposite currents. "The clergy of Scotland," he wrote to London, "be in such fear that their King should do there as the King's highness hath done in this realm,² that they do their best to bring their master to the war; and . . . a great part of the temporality there would their King should follow our example, which I pray God give him grace to come unto." Soon Norfolk learnt that a proclamation had been published at Edinburgh and in all parts of Scotland, enjoining every man between the ages of 16 and 60 to be ready to set out; and that the Cardinal had gone to the continent to make sure of aid for Scotland from both the King of France and the Pope.

Before long Norfolk saw the sad effects of the intrigues of the clergy. Not a day passed but some gentlemen and priests, who were compelled to flee the country because they had the audacity to read the Holy Scriptures in English, came to him for refuge. "If we should be captured," they told him, "we should be executed." In the midst of these persecutions and preparations for war, James, initiated in the art of Roman policy, spoke in terms of peace. "You may be sure," he told an English agent, "that I shall never break with the King, my uncle." But Norfolk was not deceived; he felt the greatest distrust of the influence of Mary of Guise. "The young Queen", he wrote, "is all papist." Norfolk was not wrong. The Cardinal, having won over the King by flattery

²Henry VIII had separated from the Pope; many of the laity in Scotland wished to do so too.

and by the heavy fines extorted from the evangelical Christians, was eager to take advantage of his success to destroy the Reform and satisfy some grudges of long standing.

One Gospeller who had left very unpleasant memories in Beaton's mind was good Dean Forrest, who had boldly said that he had never found either a bad epistle or a bad gospel. The Cardinal was only waiting for an opportunity to arrest him and others. He had not long to wait. When the vicar of Tullybody, near Stirling, married, Forrest attended the ceremony, as well as a monk named Beverage, a priest Sir Duncan Sympson, a gentleman named Robin Forrester and three or four other people of Stirling. At the marriage feast, at the beginning of Lent, they had eaten flesh, according to that word of Paul: "Whatsoever is sold in the shambles, that eat". On 1 March 1539, or possibly the previous day, they were all seized and taken before the Cardinal and the Bishops of Glasgow and Dunkeld, who indulged in practices far more criminal than eating what God made for that purpose.

The official accuser, John Lauder, one of Beaton's underlings, addressed Forrest rudely: "False heretic, thou sayest it is not lawful to kirk-men to take their teinds [tithes] and offerings and corpse-presents". And Dean Forrest replied, "Brother, I said not so: but I said it was not lawful to kirkmen to spend the patrimony of the kirk as they do, as on riotous feasting and on fair women, and at playing at cards and dice: and neither the kirk well maintained nor the people instructed in God's Word nor the sacraments duly administered to them as Christ commanded".

Accuser: "Dare thou deny that which is openly known in the country, that thou gave again to thy parishioners the cow and the upmost cloths, saying you had no right to them?"

Dean: "I gave them again to them that had more mister [need] than I."

Accuser: "Thou false heretic, thou learned all thy parishioners to say the Paternoster, the creed, and the Ten Commandments in English."

Dean: "Brother, my people are so rude and ignorant, they understand no Latin, so that my conscience provoked me to learn them the words of their salvation in English, and the Ten Commandments, which are the law of God, whereby they might observe the same. I teachd the belief, whereby they might know their faith in God and Jesus Christ His Son, and of His death and resurrection. Moreover I reached them and learned them the Lord's own prayer in the mother-tongue, to the effect that they might know how they should pray."

Accuser: "Why did you that? By our acts and ordinances of our holy father the Pope?"

Dean: "I follow the acts of our master and Saviour Jesus Christ, and of the

Apostle Paul, who saith that he had rather speak five words to the understanding and edifying of his people than ten thousand in a strange tongue which they understand not.”

Accuser: “Where finds thou that?”

Dean: “In my book here, in my sleeve.”

At these words the accuser, rushing at a bound on the Dean, snatched from his hands the New Testament and, holding it up, said with a loud voice: “Behold, sirs, he has the book of heresy in his sleeve that makes all the din and play in our kirk”.

Dean: “Brother, ye could say better if ye pleased, nor to call the book of the evangel of Jesus Christ the book of heresy.”

“It is enough to burn thee for”, said the accuser coolly.

Five of these pious men were immediately condemned to death and were taken the same day to the castle hill, where the piles were ready; and the King, following the example of Francis I, was present with his court at this cruel execution. Those who went first to the stake piously consoled those who were to follow them. “At the beginning of 1539,” says Buchanan, “many suspected of Lutheranism were arrested; five were burnt at the end of February, nine recanted, and others were sentenced to banishment.”

The same day orders were issued to confiscate the property of those who had been declared heretics. The King, the Cardinal and their subordinates took their reward out of the penalties. The illustrious Buchanan, now 32 years of age, was himself in prison at that time. After attending the University of Paris, he had returned to Scotland and had been named tutor to the Earl of Moray, an illegitimate son of James V. He was a poet as well as a historian, and there was something sharp and biting in his temperament, peculiarly apt for satire. He had not spared the clergy in his poetry, above all in his satire against the Franciscans. It was for this last poem that he was imprisoned, and there was not a man in all Scotland whose death was more eagerly desired by the Romish party. It was said that the Cardinal offered the King a considerable sum of money to this end.

Buchanan was carefully watched in the prison of St Andrews, some of the guards even spending the night in his cell. The death of five martyrs showed him clearly enough the fate which awaited himself. One night, probably in March 1539, he perceived that his keepers had fallen asleep. He tiptoed towards the window, climbed the walls and succeeded, although with difficulty, in getting out. Thus, by the aid of God and stimulated by the desire of saving his life, “he escaped the rage of those that sought his blood”. He betook himself to France, taught for several years in the College de Guienne at Bordeaux and afterwards in a college in Paris. Many Gospellers followed Buchanan’s

example that same month. As for himself, he appears at that period of his life to have been nothing more than one of the numerous poets and prose-writers who were attacking the vices and the follies of the Romish clergy. But while attacking superstition, Buchanan did not fall, as many did, into infidelity; he adhered heartily at a later period to the evangelical reform, and Knox bears noble witness to him.

Beaton, while sacrificing many victims, had lit a fire on elevated ground, "to the effect that the rest of the bishops might show themselves no less fervent to suppress the light of God". That signal was not made in vain. In the town of Ayr a young gentleman named Kennedy, about 18 years of age, had received a liberal education and had tasted of the gospel, without, however, attaining a well-grounded faith. Gifted with a poetic gift, he had not spared the ignorance of the priests. He was seized and cast into prison.

In the same diocese, of Glasgow, there lived in a convent of the Cordeliers one of those enlightened and pious monks who shone like stars in the deep night of the age. His name was Jerome Russel; his character was good, his wit ready, and his mind enriched with literary acquirements. The Archbishop of Glasgow, Gawin Dunbar, was of a less persecuting spirit than Beaton, and as Lord Chancellor he was invested with the highest authority in the state. In the summer of 1539, Beaton, although named cardinal, had not yet had that dignity conferred on him. He could not have dared to appear in the diocese of Glasgow with his cross borne before him. But it was not enough for him to know that the learned Russel and the young Kennedy were in prison, he must get them burnt. He sent to Glasgow his favourite agent Lauder and two others, charging them to obtain from the Archbishop the promise "that he would imbrue his hands in the blood of the friends of God". Knox therefore calls these three men Satan's sergeants.

Having reached Glasgow, the three men demanded of the Archbishop far more than he could lawfully grant: he was not only to have the two evangelical Christians examined, he must put them to death. What reproaches he would incur if he protected heretics! What praises he would win if he were ardent in serving the Church! Dunbar yielded, and Russel and Kennedy were brought before the court, over which the Archbishop presided, and proceedings began. Thanks to the inventive zeal of Lauder and his colleagues, numerous charges were brought forward against the accused. Kennedy had an upright soul, but had rather an inclination to the faith than faith itself. The imposing display of judicial pomp, the gravity of the accusations, the severity of the punishment which was preparing, all disturbed the young man. He was distressed and, being sharply pressed to retract what he had written, he was intimidated and went astray.

On the other hand, Russel's faith was the fruit of close examination of the Word of God and had been established by long-continued studies. He appeared full of decision; he replied with wisdom to his accusers, defended by powerful proofs the doctrines he professed, and repulsed with calmness, dignity and intrepidity the false accusations of his enemies. His words had an unlooked-for result: they reawakened the conscience of his young companion. The Spirit of God, the Spirit of all consolation, worked in him. The Christian life, which had scarcely begun in his heart, now expanded. "He felt himself as it were a new creature; his mind was changed;" a living faith filled his heart; he was confirmed in his resolution. From that time he no longer hesitated to give up his life for the truth.

The happiness which he had lost came back to him; his countenance brightened; his tongue was loosed; there was a radiance in his whole person. Falling on his knees, he exclaimed with joy: "O eternal God, how wondrous is that love and mercy that Thou bearest unto mankind, and unto me the most caitiff [despicable] and miserable wretch above all others; for even now, when I would have denied Thee and Thy Son, our Lord Jesus Christ, my only Saviour, and so have casten myself in everlasting damnation, Thou by Thine own hand hast pulled me from the very bottom of hell, and makest me to feel that heavenly comfort which takes from me that ungodly fear wherewith before I was oppressed. Now I defy death." Then, rising, he turned towards his persecutors and said, "Do what ye please; I praise God I am ready".

Kennedy's prayer touched the Archbishop of Glasgow. He was disturbed. "It is better to spare these men," said he; "executions such as those which have taken place only do harm to the cause which they are meant to serve." The Cardinal's agents resolved to frighten the prelate, whose weakness they well knew and they cried out earnestly: "Take care what ye are doing, my lord. Will ye condemn all that my Lord Cardinal and the other bishops and we have done? If so ye do, ye show yourself enemy to the kirk." Fear fell on the Archbishop. Repressing the pity which had touched him and silencing his conscience for the sake of preserving his reputation and his comfortable and easy life, he gave way.

Russel had remained calm till then, but exasperated by the accusations of his enemies, indignant at the weakness of the Archbishop, and confident in his own innocence, he said with dignity: "This is your hour and power of darkness; now sit ye as judges, we stand wrongly accused, and more wrongly to be condemned; but the day shall come when our innocency shall appear, and that ye shall see your own blindness, to your everlasting confusion. Go forward, and fulfill the measure of your iniquity." Russel and Kennedy, condemned to the flames, were immediately handed over to the secular power.

The next day, as they passed to the place of execution, Russel thought that he perceived some apprehension in his friend. "Brother," said he, "fear not; more potent is He that is in us than is he that is in the world. The pain that we shall suffer is short and shall be light, but our joy and our consolation shall never have end." They who heard it were wonderfully affected. When the two martyrs arrived at the pile, they fell on their knees and prayed; then, rising, they were bound to the stake without uttering a word and endured the fire with patience, showing no sign of fear. "They won the victory over death," says a historian, "looking with faith for everlasting habitations."

Summer Visit to Odessa Mission

Rev Neil M Ross

A communion season was held in the first week of June in our small congregation in Odessa. Mr Edward Ross arrived at our Mission there a week earlier to do some work and to conduct one of the Sabbath services. He was joined later by Rev Neil Ross for the week of the communion season. It was a pleasant, and we trust a profitable, occasion. We worshipped in the fine new church hall in the Mission Centre, gathered around the preaching of the gospel from Wednesday to the following Monday and remembered the death of the Saviour on Sabbath.

We also had a meeting of the Field Committee, when we processed pending items of Mission business. It had been hoped that on this occasion we would finally complete the legal documentation relating to the Church's ownership of the centre, and that the other signatories on behalf of the Church, Rev D A Ross and Rev W A Weale, would be in Odessa with us. However, the wheels of state bureaucracy moved too slowly for this to be achieved at present and, in any case, Rev D A Ross was unable to travel to Odessa because of illness.

The congregation is now fully registered with the State Committee of Nationalities and Religions under the name of the Free Presbyterian Church of Ukraine, and as being under the church government of the Free Presbyterian Church of Scotland. Ukrainian law does not allow us to register under the name, "The Free Presbyterian Church of Scotland" (as we were able to do in, for example, Kenya).

Now that balance in the Church's Eastern Europe Mission Fund has thankfully increased we were able to commission the erection of the boundary security wall and gates (to replace the temporary fence surrounding the Mission building). Hopefully they should be completed within a few weeks.

The Mission administrator, Mr Igor Zadorozhnyy, and the Clerk of the

Field Committee, divinity student Mr Dmytro Levytskyy, gave us first-hand information on the Mission's outreach work. Mr Zadorozhnyy had reported to the last meeting of Synod that in the past year the Mission has freely distributed almost 1300 Bibles and pieces of literature and 11 000 *Words of Life* scripture calendars (kindly donated by the Trinitarian Bible Society) to people in the Ukraine and beyond. Since making that report he has pressed on with responding to the many requests which continue to come in for Bibles and literature.

The website of the Free Presbyterian Church of Ukraine in Russian is proving useful. It was set up more than a year ago by Mr Levytskyy, with the approval of the Field Committee; it is maintained by him and has been viewed by thousands of people. Not only does it give details of the Church services in Odessa, but it also publishes numerous articles, some of which Mr Levytskyy has translated from English to Russian. These include *Answers to Frequently Asked Questions* about the Church; the Deed of Separation of the Church (in English as well as Russian, the English version unexpectedly being the most-read page on the website); part of *The Catechism of The Free Presbyterian Church of Scotland*; the article *Which Church?*; articles on scriptural Sabbath observance, including the leaflet *One Day in Seven* by Rev K D Macleod; *The Regulative Principle* by Rev D Campbell; and material on our form of worship in public and in the family and on our form of Church government.

On the site Mr Levytskyy has also translated and posted chapter I of Louis Berkhof's *Systematic Theology*. Also displayed are several articles on Romanism, including all of Alexander Hislop's *The Two Babylons* (attracting many readers); *Roman Catholicism – A False Religion* by Rev D Somerset; and pieces from "Protestant View" in *The Free Presbyterian Magazine*.

The site not only offers free Bibles and literature but also audio sermons by Free Presbyterian ministers and our creedal documents in Russian and Ukrainian for free downloading. It gives links to the UK site of the Free Presbyterian Church of Scotland, to the Russian Wikipedia website page about the Free Presbyterian Church of Scotland in Ukraine, and to Mr Zadorozhnyy's personal website, on which he publishes his own articles on Reformed doctrine, worship and practice, and offers free Bibles and literature from the Mission.

Responses to both websites not only include requests for literature but also requests for explanations of some of the points in the articles – and answers to these requests require time and care. One correspondent in south Russia who has discovered our site now desires to be associated with the Church. He presently worships at home with his family but wishes to see a

congregation of the Church established in his town, Rossosh, and has a like-minded friend who would like to help him to achieve this.

Mr Zadorozhnyy is of the view that in central and west Ukraine there is a discernible tendency towards interest in the Reformed Faith. "Slavonic Christians are awakening from their spiritual sleep", he wrote in his report to Synod. "The doctrines of the Reformation have awakened a considerable interest among Christians of different denominations."

Now that the congregation is registered, they are to increase Mission work locally by tract distribution, in the hope that it will result in others coming to the church services. They are also working on a plan to send out short correspondence courses in Bible knowledge to young people and others, with the promise of a book as a reward for those who complete the course. They feel strongly that the instruction of young people should be given priority. They also expect that, as has already happened, pastors from other parts of Ukraine with whom they have been corresponding will visit them to have discussions about the Reformed faith.

On the Russian publications front, a further 1000 copies of *Exposition of the Westminster Confession of Faith* by Robert Shaw have been ordered, and a reprint (10 000 copies) of the *Children's Catechism* is under way. Mrs Levytskyy has now completed translating 51 Psalms or parts of Psalms into metrical form; so it was decided to print 3000 copies of these as an A5 booklet, as the Mission has been receiving requests for copies of the Psalms we presently use in praise. We are also to proceed with the translation into Russian of *The Five Points of Calvinism* by R L Dabney.

May the Lord of the harvest bless these efforts in Odessa and other parts of that vast land. He alone can give the increase. Our prayer also is that Mr Levytskyy will be successful in his divinity studies, so that, God willing, he may preach the gospel to his own people and be a pastor among them in due time. We express our gratitude anew to our Odessa friends for their hospitality, to those friends in many places who have supported, and do support, the Mission by their prayers and gifts, and especially to the Divine Giver of every good and perfect gift, for providing for us and for the work far above what we ask or think. The Lord has been mindful of us; may He bless us still.

The straying bullock needs a heavy clog, and so doth a Christian whom God will keep within the bounds and limits of His commandments.

Do nothing grudgingly for God; let not His commands be grievous.

Faith purifies the heart of a believer, but the hearts of unbelievers are full of all impurity. The believer overcomes the world; the world overcomes the unbeliever. Faith makes the cross of Christ sweet and easy to the believer; unbelief makes Christ, because of the cross, bitter and distasteful to the unbeliever.

John Flavel

Pope Benedict XVI and the UK¹

Rev Douglas Somerset

This book is occasioned by the invitation to Pope Benedict XVI to visit the United Kingdom in September 2010. The Free Presbyterian Church of Scotland shares the view of the British and Continental Reformers – a view enshrined in the *Westminster Confession of Faith*, and therefore in the Treaty of Union of 1707 which brought the United Kingdom into existence – that the Papacy is the Antichrist of Scripture. If this view is correct, and we know of no theological or historical reason to doubt it,² then it is both foolish and sinful of our rulers to be flattering the Pope with such an invitation. A papal visit is not a blessing to any nation but a token of Divine displeasure.

The proper attitude of rulers towards the Papacy is illustrated by the woodcut on the front cover of this book of Henry VIII treading underfoot the pretensions of Pope Clement VII. The time will come, according to Scripture, when the other nations of Europe will follow his example: “The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire. For God hath put into their hearts to fulfil his will, and to agree, and to give their kingdom unto the beast, until the words of God shall be fulfilled” (Rev 17:16-17).

The sixteenth-century Reformation in Britain was both political and religious, and necessarily so, because the Church of Rome is active in both spheres. Henry VIII in England and the Reformation Parliament of 1560 in Scotland were needed to abolish the Pope’s political jurisdiction in Britain, but at the same time a spiritual work was needed to break the religious hold that Romanism had on the hearts of the people. In Scotland the spiritual work went ahead of the political so that the rulers were holding back the political reformation until they could do so no longer. In England, it was the other way round, with the political outrunning the religious. The breach with Rome in 1534 was mainly over Henry VIII’s divorce from Catherine of Aragon, and even in the early 1550s under Edward VI the power-base of Protestantism in England lay with a relatively small number of the ruling classes.

A Swiss Protestant who visited Berwick with the English army in 1550 commented: “There appears to be great firmness and no little religion among the people of Scotland; but in the chiefs of that nation one can see little else

¹Extracted from the Introduction to the new book, *Pope Benedict XVI and the United Kingdom*, published by Free Presbyterian Publications, 108 pages, £5.00.

²William Cunningham in his edition of Edward Stillingfleet’s *Doctrines and Practices of the Church of Rome* (Edinburgh, 1851), pp 223-4, speaks of the doctrine that the Papacy is the Antichrist as being “the unanimous opinion of Protestants” and having “the clearest Scriptural evidence”.

but cruelty and ignorance, for they resist and oppose the truth in every possible way. As to the common people, however, it is the general opinion that greater number of them are rightly persuaded as to the true religion than here among us in England. This seems to be a strange state of things, that among the English the ruling powers are virtuous and godly, but the people have for a long time been most contumacious; while in Scotland on the contrary the rulers are most ferocious, but the nation at large is virtuous and exceedingly well-disposed towards our holy religion. I have no hesitation in writing this to you, for both what I say is true, and I perceive that this circumstance is frequently and seriously deplored by the English themselves.”

The Protestant martyrs under Mary I came from all classes of society, but public sympathy for them was limited when the imprisonments started in 1553. It was the spiritual work that accompanied the nearly three hundred martyrdoms between 1555 and 1558 that changed England into a Protestant nation. By July 1558, a few months before Mary’s death, the Roman Catholic authorities in London were doubting whether it was safe to have any more public burnings.

The Pope is in the unique position of being both the head of a religion and the head of a sovereign state. The state is the tiny Vatican State in the middle of Rome, which was formed in 1929 and which has a population of 800. The Pope is the elected king of this state. He conducts his political activities, however, not through the Vatican State but through the legal fiction of the “Holy See”. It is the Holy See, for instance, which maintains diplomatic contacts with most of the sovereign nations in the world and which is a member of or observer on numerous international bodies such as the United Nations General Assembly.

The importance of this legal fiction is seen in that between 1870 and 1929 the Papacy had no physical territory under its control, but under the name of the “Holy See” it contrived to retain diplomatic relations with a considerable number of countries. Thus if the Pope were to lose the Vatican State once again, his political power would be largely unaffected. For the present, however, the Vatican State provides a convenient immunity to the Pope from other people’s laws, and can also be used as a bolt-hole for Romanists wanted in connection with crimes committed in other countries.

Although the Pope’s formal political power has this element of “make-believe” about it, his real political power is undoubted, and goes far beyond the influence that he has as the head of the Vatican State. Romanism requires a personal acceptance of the Pope as the supreme head of the Universal Church on earth. This is why the name “papist” is appropriate for those that are prepared to yield him this position. They believe that the Pope does

indeed have the position that he claims. Those, on the other hand, that reject his claims are “non-papists”: they do not subject themselves to him as the head of the Church.

Those that do subject themselves to him place themselves in an awkward position whenever the Pope expresses a view on any subject. He is the head of the Church, in their eyes, and it is a matter of conscience with them to obey him. They may often disobey him, but when they do so they are sinning, in their own terms. This is one of the difficulties with having Roman Catholics in positions of power in any country. Such people have chosen to subject their consciences to the ruler of another political entity called the “Holy See”. What happens when the political interests of their own nation do not coincide with those of the Holy See? Is it part of their purpose to bring their own nation into subjection to the Holy See? These are not medieval questions but questions relevant to the present day.

Ordinarily, the purpose of a visit by a head of State is to promote good relations between two nations, neither of which is trying to usurp power over the other. But the Pope is trying to bring Britain into subjection to his “Holy See”, and the purpose of his visit is to promote this aim. The pictures on the back cover show a number of Popes down the ages. For centuries now there has been this human figure making astonishing claims for himself, often exercising vast power and claiming still more. Who is the present occupant of this dynasty, what does he claim for himself, and what does the Bible say about him? The purpose of this book is to answer these questions.

John Colquhoun and *Saving Faith*¹

Shortly after John Colquhoun’s conversion it was recommended to him that he obtain a copy of Thomas Boston’s *Fourfold State* as being most suitable to promote his religious improvement. He was so eager to have it that he walked to Glasgow, a return journey of 50 miles, and came back rejoicing with his valuable treasure. Boston’s treatise had a moulding influence on his early Christian life and Boston’s *Works* would later permeate his ministry and writings. Colquhoun would become one of the foremost exponents of “Marrow Theology”, with its universal call and offer of the gospel to sinners.

John Brown of Whitburn, the eldest son of John Brown of Haddington, in recommending *Saving Faith* writes, “The subject of the work, being the

¹John Colquhoun’s *Saving Faith* has been reprinted by Free Presbyterian Publications. It is a substantial hardback and costs £16.00. This material has been compiled by Mr Roy Middleton. Also reprinted is *The Reformed Faith* by Rev Donald Beaton (booklet, £2.50). Both are available from the Free Presbyterian Bookroom

precious faith of God's elect, is of great importance. The division of it into parts is accurate and comprehensive. The particulars of each chapter head are well chosen and arranged. . . . The improvement of each branch of the subject is practical and spiritual. And the whole is well calculated to promote the Divine glory, to illustrate evangelical truth, to build up believers in their most holy faith, and to excite sinners to pray for that faith without which it is impossible to please God." Originally entitled, *A View of Saving Faith from the Sacred Records*, it was first published in 1824.

About the author: John Colquhoun was born in Luss in Dunbartonshire on New Year's Day 1748. He was the son of a small farmer. As a boy he herded sheep and plied the shuttle of a handloom weaver. It was through the influence of his mother's pious instructions, whilst still a child, that he received his first religious impressions. His early education was in a school at Muirland run by the Society for Propagating Christian Knowledge. Besides instructing him in reading, writing and arithmetic, his teacher endeavoured to communicate religious knowledge to his scholars and it was to this teacher's explanation of the question in the Westminster Assembly's *Shorter Catechism*, "What is effectual calling?" that Colquhoun traced his conversion.

On feeling led to devote himself to the gospel ministry he entered Glasgow University, at the age of 20, where he pursued his studies for the next 10 years. This was followed by a session at the University of Edinburgh, after which he was licensed as a preacher of the gospel by the Glasgow Presbytery of the Church of Scotland in August 1780. He was then called to the New Church in South Leith and was ordained to that pastoral charge on 22 March 1781. There he exercised a very effective evangelical ministry for over 46 years until his health failed a year before his death on 27 November 1827. Colquhoun was buried in the churchyard of South Leith, his funeral sermon being preached by Dr Thomas Snell Jones, the minister of Lady Glenorchy's Chapel in Edinburgh. In the years when unbelieving moderatism controlled much of the Church of Scotland, ministries like those of Colquhoun, and his contemporaries, John Love of Glasgow and John Macdonald of Ferintosh, were very highly valued.

The writer of a brief memoir of Colquhoun speaks of his preaching in these terms: "In his discourses, his chief aim was to exalt the Saviour, by setting forth the riches of His free and distinguishing grace, and lay the sinner low in the dust by showing him his utter helplessness and guilt. The love of Christ glowing in his own breast, out of the abundance of his heart he warmly commended the same love to sinful men. The very name of the Saviour . . . was precious to him, and he seldom mentioned it without prefixing some epithet indicating the deep sense of gratitude with which it filled him, often speaking

of Him as ‘the infinitely amiable’ and ‘lovely Redeemer’ and ‘the compassionate Saviour of sinners’; and when referring to His righteousness, styling it ‘His infinitely meritorious, His immaculate, matchless, consummate, His transcendently glorious, or divinely excellent righteousness’.”

John Colquhoun’s writings include the following titles: *A Treatise on Spiritual Comfort* (1813); *On the Law and the Gospel* (1815); *On the Covenant of Grace* (1818); *A Catechism for the Instruction of Young Communicants* (1821); *On the Covenant of Works* (1822); *A Collection of the Promises of the Gospel, arranged under their proper heads, with Reflections and Exhortations deduced from them* (1826); *A View of Evangelical Repentance from the Sacred Records*² (1826); and a small posthumous volume of *Sermons, chiefly on Doctrinal Subjects* (1836).

Book Review

The Diary and Journal of David Brainerd, published by the Banner of Truth Trust, hardback, 784 pages, £17.00, obtainable from the F P Bookroom.

David Brainerd gave himself wholeheartedly to missionary endeavour among groups of American Indians in what is now north-eastern USA. He was spared to this work for only a few years, dying of tuberculosis in 1747 at the age of only 29. But these were years packed with self-sacrificing labour consecrated to the glory of God and the good of souls, and he has left us a remarkable example of devoted godliness.

The book principally consists of two distinct parts. First, there is Brainerd’s Diary, which was written for no eyes but his own; there he ingenuously records his spiritual experiences. Second, there is his Journal, which was produced as a series of reports to the correspondents in America who managed his mission on behalf of the Scottish society which was supporting him. While clearly the documents overlap, one does not have the feeling that they are covering the same ground. Both the Diary and the Journal were edited for publication by Jonathan Edwards, in whose home Brainerd was devotedly cared for in his final illness.

At times, in spite of failing health, Brainerd was remarkably bright spiritually. On 19 February 1746, he wrote, “My heart was comforted and refreshed, and filled with longings for the conversion of the Indians here”. And two days later: “My spirits were much supported, though my bodily strength was much wasted. O that God would be gracious to the souls of these poor Indians! He has been very gracious to me this week, in enabling me to preach every day;

²This book has recently been reprinted by the Banner of Truth under the title, *Repentance*.

and has given me some assistance and encouraging prospects of success in almost every sermon. Blessed be His name. Divers of the white people have been awakened this week, and several of the Indians much cured of the prejudices and jealousies they had conceived against Christianity, and some seemed to be really awakened.” From an earlier stage in his life comes this wonderful example of submission to God’s will: “Felt exceeding happy in secret prayer tonight, and desired nothing so ardently as that God should do with me just as He pleased”.

But, as Edwards notes in his Preface, Brainerd was prone to depression, which was no doubt aggravated by repeated bouts of debilitating illness. Yet, even when his spirits were low, he knew where to go for support. On the last day of August 1746 he noted: “Found a weight upon my spirits and could not but cry to God with concern and engagement of soul. . . . Near night, was a little refreshed in mind with some views relating to my great work. O how heavy is my work when faith cannot take hold of an almighty arm for the performance of it! Many times have I been ready to sink in this case. Blessed be God, that I may repair to a full fountain.” Throughout his life Brainerd gave himself much to earnest prayer.

And the almighty arm of God did bless his conscientious and prayerful labours. In his journal entry of 19 June 1746 he noted that, during the previous 11 months, he had baptized 38 adults and 39 children, and all the adults “appeared to have a work of special grace wrought in their hearts”.

A feature of this edition, which has been omitted from many others, is Edwards’ “Reflections and Observations” on what Brainerd had written. For instance, he points out that Brainerd’s “first faith did not consist in believing that Christ loved him, and died for him in particular”; rather it was the result of “a manifestation of God’s glory, and the beauty of His nature as supremely excellent in itself, powerfully drawing and sweetly captivating his heart . . . and also a new sense of the infinite wisdom, suitableness and excellency of the way of salvation by Christ, powerfully engaging his whole soul to embrace this way of salvation and to delight in it”.

A further point about Brainerd which Edwards makes in his Preface is repeatedly illustrated in the book: “As he had a great insight into human nature . . . he excelled in his judgement . . . especially in things pertaining to inward experimental religion, most accurately distinguishing between real and solid piety and enthusiasm [extravagant emotion]”. Accordingly, there is much to be learned about spiritual experience from this book, though one must bear in mind that there are variations between the experience of one believer and another and that the experience of some is more vivid than is the case with the others. And anyone who is in the least spiritually-minded

should be stirred up by reading this book to pray for the extension of Christ's kingdom in all parts of the world and, in particular, that God would send out ministers of David Brainerd's spiritual calibre.

The Introduction is carried over from the 1902 edition, from which this reprint is taken, and is not of the same spiritual quality as the rest of the volume. In particular the reference to a novel strikes a very different note from Brainerd's religion. But *The Diary and Journal of David Brainerd* should be very widely read. Those who neglect it are passing by a valuable resource from which they might derive much spiritual benefit. Robert Murray M'Cheyne described this pioneer missionary as a "most wonderful man", and exclaimed: "O to have Brainerd's heart for perfect holiness!" Perfect holiness is now his. That is what he was longing for near end of his life: "O the glorious time is now coming! I have longed to serve God perfectly; now God will gratify those desires."

Protestant View

Government Cancels Plans to Amend Act of Settlement

It is with relief and thankfulness to the Lord that faithful Protestants have learned that the Government has laid aside proposals, initiated by the last Government, to allow a Roman Catholic monarch to reign. The Parliamentary Secretary for Political and Constitutional Reform, Mark Harper, said recently in answer to a parliamentary question: "There are no current plans to amend the laws on succession".

This is encouraging to the Lord's people who pray for the preservation of the Protestant constitution of the British throne. At present, members of the Royal Family are barred by the 1701 Act of Settlement from either converting to Roman Catholicism or marrying a Roman Catholic, unless they agree to be removed from the order of succession.

The Government's decision is no cause for complacency. Campaigners continue to agitate to have the Act amended and to have what remains of our national Protestant heritage eradicated. May the divine Hearer of prayer preserve and strengthen that which remains. NMR

Problems and Prayers Regarding the Papal Visit

Should we cease praying for the Pope to be prevented from carrying out his projected visit to our country? Surely not. It is noteworthy that the visit continues to be beset by difficulties. Apart from the increasing revelations of child abuse by priests, other problems are causing difficulties for Rome. These include strong protests against the visit, the need to scale down what

was publicised as the main event of his visit (the beatification of John Henry Newman), the clash of a key appearance of the Pope with what is called “the holiest festival in the Jewish calendar” (Yom Kippur), the Queen’s reported belief that planning for the visit is a “mess”, and the ridiculing of the Pope by some staff at the Foreign Office. There is now deep concern about the cost of the visit to the British taxpayer. It has increased to around £12m (excluding security and policing costs, which are estimated to run into further tens of millions of pounds).

A measure of the problems is that the Prime Minister has appointed Lord Patten, the former Governor of Hong Kong and an ardent Roman Catholic, to co-ordinate arrangements for the visit. The visit will enhance the country’s standing worldwide, he says. He is also trying to restrain those who are legitimately voicing their protests against the visit; he states, “I don’t think these are moments for playing out these tensions”.

Rome has shown its concern about criticisms levelled against it by publishing 300 000 copies of a booklet, *Heart to Heart*, which seeks to justify the papal state visit. It will not remove, however, what most people perceive to be the biggest problem, the implication of the Papacy in covering up child abuse. No less a newspaper than *The New York Times* reports: “The future pope, it is now clear, was also part of a culture of non-responsibility, denial, legalistic foot-dragging and outright obstruction. More than any top Vatican official other than John Paul, it was Cardinal Ratzinger who might have taken decisive action in the 1990s to prevent the scandal from metastasising in country after country, growing to such proportions that it now threatens to consume his own papacy”.

Our prayers must continue. “God forbid that I should sin against the Lord in ceasing to pray for you”, said Samuel to the people of Israel (1 Sam 12:23). May we continue to plead for Britain – that the Lord, in mercy, will not permit the Pope to arrive here. NMR

Notes and Comments

“By the Foolishness of Preaching”

The prominence and centrality of the pulpit in the furnishings of our churches bears witness to the priority given to preaching in public worship. The placing of the Holy Bible on the pulpit underlines the fact that the preacher’s function is not to propound theories of his own but to follow the pattern set by Ezra and the Levites, who “read in the book of the law of God distinctly, and gave the sense, and caused them to understand the meaning” (Neh 8:9). “Preach the word” (2 Tim 4:2).

Preaching has always been the primary means used by God for the gathering in of sinners to Christ and for the edifying of believers. When God has blessing in store for His Church, His provision is: "I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding" (Jer 3:15). The history of the Church has to a large extent been the history of preaching. The Old Testament prophets were preachers. Our Lord was a preacher. He sent forth His disciples and then His apostles as preachers. Paul was ready to engage in conversation and dialogue as opportunity arose, but he summed up his commission as being to "preach among the Gentiles the unsearchable riches of Christ" (Eph 3:8).

In this four-hundred-and-fiftieth year since the Reformation was established in Scotland we remember that this transformation of Church and nation was largely brought about through preaching. In early days the Word often went where no preacher could go and it was blessed, but what consolidated the work and built up believers was the preaching of the Word. Patrick Hamilton and George Wishart were preachers, and John Knox by his own example, as well as by his precepts and arrangements, restored preaching to its central place in the work of the minister and in the worship of the Church. His conviction regarding the place of preaching comes out in the preface to one sermon which he published – on Isaiah 26:13-21: "Considering myself rather called of my God to instruct the ignorant, comfort the sorrowful, confirm the weak, and rebuke the proud, by tongue and lively voice, in these most corrupt days, than to compose books for the age to come, seeing that so much is written (and that by men of most singular condition), and yet so little well observed: I decreed to contain myself within the bonds of that vocation, whereunto I found myself especially called".

Throughout the centuries, the Church prospered to the extent to which the Lord raised up preachers faithful to His Word and accompanied the preaching with divine power. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor 1:21). The blessing of God on the preached Word in turn reformed society. We have to remonstrate with those in authority and testify against the sins of our day, as Nehemiah did when he contended with the nobles of Judah for not using their authority to maintain Sabbath observance, and testified against those who were engaged in Sabbath harvesting and trading (Neh 13). We have, however, to recognise that what will revive the Church and reform society is the blessing of God on the preached Word.

William Cowper wrote that "when nations are to perish in their sins 'tis in the Church the leprosy begins". Undoubtedly the decline in the moral state of our nation began with the backsliding in the Church which originated in the departure of the pulpits (and the colleges from which the preachers emerged)

from the preaching of the whole counsel of God. It is to be deeply regretted that many pulpits from which the Word of God was once proclaimed with power are now closed or occupied by those who prophesy “a false vision and divination, and a thing of nought, and the deceit of their heart” (Jer 14:14). If the leprosy in the Church and the perishing of the nation are to be remedied we need the preaching of the gospel with the Holy Ghost sent down from heaven (1 Pet 1:12).

It should be a matter of great concern to ourselves that so many of our pulpits are empty and that there is currently so little prospect of them being occupied. We are indebted to faithful office-bearers who, in the absence of ministers, read suitable sermons by preachers of the past or themselves speak from a portion of Scripture. But we should not forget that the preaching of the Word by those sent by God for that specific work, though they are but earthen vessels, is a divine ordinance. The withholding of divinely-commissioned preachers should not be regarded with complacency but should be a matter concerning which we humble ourselves before the Lord. *HMC*

Homosexual March in Edinburgh

One of the most disturbing features of the so-called “gay pride” or homosexual march in Edinburgh on 26 June was the sponsorship that it received. The sponsors included the Conservative Party, British Transport Police, Lothian and Borders Fire and Rescue Service, Lothian and Borders Police, NHS 24 and the Scottish Prison Service. Most of these are public bodies and they are spending public money, which was given to them for other purposes, on this evil cause which is not the business of any of them. The money that they have now mis-spent in promoting sin is no longer available for any beneficial use. Many people in the public sector are facing the loss of their jobs, and some of these, perhaps, could be preserved had it not been for the sponsorship of homosexuality.

Even if the cause they are supporting were less evil than it is, or were morally neutral, one would still feel that it was very dangerous for public bodies to be aligning themselves with certain sections of society. One would not be happy, for instance, to see the police or NHS 24 taking sides in a Celtic or Rangers march. How much less should the forces of law and order be siding with such an aggressive enemy of civil liberties as the homosexual movement. Even the Crown Prosecution Service in Scotland, though not sponsoring this march, is giving public money to the homosexual movement by paying for the use of the Stonewall logo on its stationery. The Crown Prosecution Service is thereby declaring that it supports those in Scotland who promote homosexuality against those who oppose it. Does this support mean that opponents of homosexuality are more likely to be prosecuted than homosexuals, or that

they are less likely to be employed by the Crown Prosecution Service? Either way manifest discrimination is intended.

While the laws that are being passed or proposed speak of discrimination against homosexuals, the example just mentioned, together with many other recent news items, show that the opposite is the truth in many contexts. Homosexuals are a highly-favoured section of society, fawned upon by politicians and the media, receiving considerable sums of public money, and already much better protected by the law than most other groups of people in Britain. Though they profess to be “proud” of their open sin, yet they seem in the main to be exceptionally sensitive and unable to endure the slightest criticism of their conduct. The homosexual movement has no regard for the liberties or consciences of others and is currently mounting a fierce campaign of discrimination against all who are unable to approve of them. Anyone wishing to work for the Strathclyde Police, for instance, will be interrogated on his views on homosexuality; and there are many other forms of employment which are becoming difficult for Christians to enter for the same reason.

The Lord rules, however, and the discriminatory and persecuting activities of the homosexual movement will soon have their day. “The rod of the wicked shall not rest upon the lot of the righteous” (Ps 125:3). How the homosexual movement will be overturned is an interesting question, as it becomes more and more deeply entwined in the fabric of the nation. One way would be by a mighty work of revival. If many people were converted, and many homosexuals among them, then public opinion would swing and recent laws in favour of homosexuality would be repealed. Many politicians who have given their cowardly support to homosexuality would then be found on the other side, trying to excuse away their former behaviour. What a bold figure Shimei was when David had to flee Jerusalem, but what a cringing penitent he was when David returned (2 Sam 16:7, 19:20). He was not a true penitent, however, and divine justice made an example of him (1 Ki 2:46). So it will happen to those presently giving their support to the homosexual movement, unless they repent.

DWBS

Confusion

In a bizarre recent decision, the Civil Appeal Court has ruled that a 68-year-old man who has had a “sex-change” operation is entitled to a woman’s pension, backdated to the age of 60 – though he is still married to his wife. The Department for Work and Pensions had argued that, under the Gender Recognition Act, he must first dissolve his marriage before he can be recognised as a woman, and that, if he wished, he could then enter into a civil partnership with his former wife. The Civil Appeal Court says that European rules require the payment of a woman’s pension even while the marriage continues.

It appears therefore that, according to the Gender Recognition Act, this person is a man, while according to the European rules he is a woman. Such inconsistency highlights the folly and absurdity of the principles of political correctness, and also the recklessness with which momentous legislation is being adopted in Britain and in Europe. We believe that, according to God's law, the person in question is a married man with a mutilated body, who takes female hormones, dresses in women's clothing, and is greatly in need of the peace and truth which the gospel of Christ brings to troubled sinners. *DWBS*

Church Information

Meetings of Presbytery (DV)

Northern: At Dingwall, on Tuesday, September 14, at 2 pm.

Southern: At Glasgow, on Tuesday, September 21, at 3 pm.

Western: At Lochcarron, on Tuesday, October 12, at 12 noon.

Outer Isles: At Stornoway, on Tuesday, September 14, at 11 am.

Australia & New Zealand: At Sydney, on Friday, September 3, at 9.30 am.

Zimbabwe: At Bulawayo, on Tuesday, October 12, at 11 am.

Student Licensed

At their meeting on 23 June 2010 the Southern Presbytery licensed Mr Jett D Smith to preach the gospel within the bounds of the Presbytery or wherever else his lot may be cast in the course of God's providence. Mr Smith is now available for call to a pastoral charge. The Presbytery wish him the Lord's guidance and blessing.

(Rev) Hugh M Cartwright, Presbytery Clerk

Post of Superintendent, Thembiso Children's Home, Bulawayo

Mr S B Mpofo, Superintendent of Thembiso Children's Home, is due to retire at the end of this year and it is expected that suitable candidates will be interviewed for the post some time before then. Intending applicants may obtain details of the position and the job description from Mr M Mpofo, Mission Administrator, or Rev J R Tallach, Clerk of the Jewish and Foreign Missions Committee. Formal applications, accompanied by a CV, should be sent to Rev J R Tallach, 2 Fleming Place, Stornoway, HS1 2NH, Scotland, by 30 September 2010.

Jewish and Foreign Missions Fund

By appointment of Synod, the second of this year's two special collections for the Jewish and Foreign Missions Fund is due to be taken in congregations during August.

W Campbell, General Treasurer

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale:** **Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J B Jardine; tel: 01859 502253.
- Breascelte:** no services meantime.
- 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@yahooc.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; **Strathlyon:** 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 MacKinnon; 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; Saturday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6 pm. 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. **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, 5 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. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765. Tel. 02 9627 3408; e-mail: sydneyfpchurch@aapt.net.au.

New Zealand

Auckland: 45 Church Street, Otahuhu, Sabbath 11 am, 6 pm; Wednesday 7.30 pm. 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; 3rd Wednesday of the month (not secondary school holidays) 7.30 pm. Contact: Mr Hank Optland, P O Box 150, Carterton, 5743. Tel: 02 7432 5625

Israel

Jerusalem / Tel Aviv: Rev J L Goldby MA, P O Box 10578, Jerusalem 91105. Tel: 00972 2 6738181. Sabbath: 11 am in Jerusalem YMCA, 7 pm in Tel Aviv; for further details 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: F P Mission Station, 3 Pestelya Street, 65031. Contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua; or Mr D Levytskiyy; tel: 00 38 048 785 19 24.; e-mail: dlevytskyy@gmail.com.

Zimbabwe

Bulawayo: Lobengula Township, PO Magwegwe, Bulawayo. Rev S Khumalo, F P Manse, Stand No 56004, Mazwi Road, Lobengula, PO Magwegwe, Bulawayo. Tel: 00263 9407131.

Ingwenya: Church and Secondary School. Rev A B MacLean. Postal Address: Ingwenya Mission, Private Bag T5445, Bulawayo. John Tailach School tel: 00263 85343.

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

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

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

Kenya

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

Free Presbyterian Church Bookroom

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

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

Book Selection

	RRP	Offer
The Reformation by T M Lindsay		
Banner of Truth, 2006, pbk, 275pp	£7.75	£6.00
The Reformed Faith by Robert Shaw		
Christian Focus Publications, 2008, hbk, 423pp	£17.99	£14.00
A Mighty Fortress is Our God – The Story of Martin Luther by J Cromarty		
Evangelical Press, 1998, pbk, 304pp	£9.95	£7.00
The Life of John Knox by Thomas M'Crie		
Free Presbyterian Publications, 1991, pbk, 216pp	£6.50	£5.00
John Rodgers – Sealed by Blood by Tim Shenton		
Day One Publications, 2007, pbk, 144pp	£7.00	£5.00

(Postage is extra)

Subscription rates, including postage:

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

Combined £28.50