

The Free Presbyterian Magazine

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

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

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Communions

January: First Sabbath: Nkayi; **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: Beauty; **Second:** Bonar Bridge, Staffin; **Fourth:** Struan, Cameron.

August: First Sabbath: Dingwall; **Second:** Leverburgh, New Canaan, Somakantana; **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, Chiedza.

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

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The Geneva Bible

In Geneva, 450 years ago, a new version of the Bible in English began to come off the printing presses. For the first time, English-speaking people in the British Isles could purchase a Bible in their own tongue translated, in its entirety, directly from the original Hebrew and Greek – a notable milestone on the road begun by William Tyndale, who famously intended to make it possible for a ploughboy to know more of the Scripture than the learned man who claimed that it was better to be without God’s law than the Pope’s.

Tyndale was to find it impossible to carry out his intention in his native England, such was the opposition of the pre-Reformation Church to the Word of God. It was in exile on the Continent that Tyndale translated the New Testament directly from Greek into English. Copies of the New Testament were smuggled in large numbers into England and Scotland from 1526 onwards. The bishops let loose a wave of persecution against those who were caught with these prohibited volumes. Bishop Tunstall railed because “in the English tongue that pestiferous and most pernicious poison [was] dispersed throughout all our dioceses of London in great number”.¹ Ploughboys in England and Scotland could now learn the truths of Scripture, although there would have been serious problems with affordability and literacy. A historian of Bible translations into English comments: “Puzzlement about how the English became so quickly Protestant . . . can be solved by considering the arrival of the whole of Paul’s Epistles in print and in English”. This is true, but a further factor – which secular historians ignore – must be borne in mind: God blessed His own Word.

Tyndale went on to render the Hebrew of the Old Testament into English, beginning with the Books of Moses. These began to appear in 1530 and could be bought either separately or all five bound up together. In the years that followed, before his arrest on 21 May 1535, Tyndale translated the other historical books, from Joshua to 2 Chronicles, and also Jonah. Although all Tyndale’s property was seized, his translations were elsewhere, safe for future publication. In October 1536 this man, to whom English speakers owe

¹Quoted in David Daniell, *The Bible in English*, Yale University Press, 2003, p 144.

so much, was led out to die in Vilvorde, near Brussels; as a distinguished scholar, he was burnt only after being strangled. In 1550 Princess Elizabeth's tutor, rode through Vilvorde and appropriately noted the spot "where worthy William Tyndale was unworthily put to death".

The first complete English Bible became available in October 1535, probably printed in Cologne; it was the work of Myles Coverdale. He depended heavily on Tyndale for the New Testament and the first five books of the Old; the remainder is translated, not from the original languages, but from Latin and German. In 1537 "Matthew's Bible" appeared, for which John Rogers, a colleague of Tyndale, was responsible. Based partly on Coverdale's Bible, it used some of Tyndale's translations which had not yet appeared in print. It also included marginal notes based on those which Pierre Robert Olivetan, John Calvin's cousin, had contributed to a French translation of the Scriptures. The Great Bible of 1539 was a revision of Matthew's Bible, but without notes. Its second edition contained a preface by Thomas Cranmer, the Archbishop of Canterbury and the title page indicated royal approval.

All this took place during Henry VIII's reign. He died in 1547 and was followed on the throne by his son Edward VI, under whom Protestantism grew in strength. Edward died in 1553 and was succeeded by his sister Mary, who enthusiastically reintroduced Romanism. While some leading churchmen remained in England and suffered martyrdom, others fled to the Continent, some of them gathering in Geneva. In the 20 years to 1557 several revisions of Olivetan's French New Testament had been published in Geneva as well as translations into Italian and Spanish, making the city a European centre for Bible printing. There, in 1560, what we know as the Geneva Bible was published, translated directly from the original languages throughout.

Although Queen Mary died in 1558 and the Protestant exiles began thereafter to return home, some remained in Geneva till they had finished what has been described as "the first great achievement in Elizabeth's reign".² John Knox may have been involved in the work until he returned finally to Scotland in 1559, but the leading figure was William Whittingham. He had been a Fellow of Oxford University and seems to have married Calvin's sister or sister-in-law. After his return to England he eventually became Dean of Durham and died in 1579.

Already in 1557 Whittingham had single-handedly produced a new version of the New Testament, but largely based on Tyndale's work. It was the first version to use italics to indicate words added to make the translation clear. It was produced in a modern typeface, which made it much easier to read, in contrast to the Black Letter type, which imitated a handwritten script, used

²Quoted in Daniell, *The Bible in English*, p 294.

in earlier versions. The New Testament also contained a preface translated from one which Calvin had contributed to the first Protestant Bible in French. In his own preface, Whittingham indicates those whom he particularly had in view in publishing this New Testament: “the simple lambs [who would have included Tyndale’s ploughboy], which partly are already in the fold of Christ, and so hear willingly their Shepherd’s voice, and partly wandering astray by ignorance, tarry the time till the Shepherd find them and bring them into His flock”.

The Geneva Bible is probably best known for its extensive explanatory notes, in the margins and sometimes continuing on to the bottom of the page – what someone has called a “portable library of divinity”.³ There is a strong argument for having the Word of God printed without accompanying comment – especially in an age when many have other helps, such as commentaries, readily accessible. But for the ordinary reader that was not the case in 1560, when these Bibles first came ashore in the ports of the British Isles. The notes were plain, simple comments to help the ploughboy and others to understand Scripture. For example, beside John 6:63: “It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, are Spirit and life”, there appears the note: “The flesh of Christ doth therefore quicken us, because He that is man is God: which mystery is only comprehended by faith, which is the gift of God, proper only to the elect”⁴.

Such comments appeared in many Bible translations of the time, and a later translation might utilise those that had appeared in an earlier one, even in another language. They no doubt did much good to the people when the Scriptures had only recently become available in their own tongue and when God-sent ministers were by no means plentiful. Another feature of the Geneva Bible, beginning with the New Testament of 1557, was the introduction, entitled the Argument, supplied for each book of the Bible.⁵

The Geneva Bible (first printed in Scotland in 1575) was to prove extremely popular, passing through hundreds of printings before its influence waned later in the seventeenth century, after the publication of the Authorised Version in 1611. It was a huge tribute to the excellence of the Geneva Bible that the translators of the AV had as their aim “to make a good [Bible] better”. Let us be thankful for the privilege of having God’s Word in our own tongue.

³Quoted in Patrick Collinson, *The Elizabethan Puritan Movement*, Clarendon Press, 1991 reprint, p 365.

⁴Quoted in Daniell, *The Bible in English*, p 280.

⁵These have being gathered together by the Banner of Truth Trust and published under the title, *A Reformation Guide to Scripture*. The publicity material for this little volume refers to the “sheer excellence” of the Geneva Bible and comments that “the prologues present in a succinct and pithy way the . . . theme of each book”.

The Strait Gate and the Wide Gate¹

A Sermon by Rev Donald Macfarlane

Matthew 7:13,14. *Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*

Luke 13:24. *Strive to enter in at the strait gate.*

This is part of the sermon which Christ preached on the mount. We have an account of that sermon in chapters 5-7 of Matthew's Gospel. You see that a great multitude were present when Christ preached the sermon. "A great multitude followed Him." At the beginning of the sermon He spoke to His own people, calling them *blessed* several times; then He went on to speak to those who are still outside the fold, and who were in a state of nature. He is thus the great example to preachers. He did not speak the same thing to all; He made a difference, as there was a difference among the audience before Him.

In the text, let us notice three things, and if we have never noticed them before, it is time to notice them now:

1. The gate which Christ speaks of here: "the strait gate".
2. The exhortation to enter in at that gate, as we have it in Luke: "Strive to enter in at the strait gate".
3. The twofold reason which Christ brings forward to enforce the exhortation: Enter, or strive to enter, (1) "for wide is the gate, and broad is the way, which leadeth to destruction, and many there be that go in thereat"; (2) "because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it".

1. The gate. It is those outside the kingdom whom Christ tells that there is a door by which they may come in: "Strive to enter in at the strait gate". What is the gate? The great Preacher Himself tells us what the gate is: "I am the door; by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture". Again He told one of His disciples who was in ignorance, and who desired to know the way: "I am the way, the truth, and the life, no man cometh unto the Father but by Me". It is evident from what Christ said that He Himself is the gate, and that He is the only gate. From the beginning of the world, no sinner found his way to God but through Christ

¹Preached in Glasgow on 20 April 1899, on the Thursday evening of a communion season. Another sermon on the same text, with the same structure but preached in Dingwall, appears in the volume of his *Sermons*, available from Free Presbyterian Publications. This sermon is taken from a manuscript written apparently by Roderick MacCowan, who was a divinity student in the Church.

alone. All the believers of the Old Testament, whatever gate they tried, found out that there was no access to God but through Christ.

He spoke of the gate as *strait*. What did He mean by this? He meant that not everything can go through the gate.

There is a sense in which the gate is not strait. It is not strait so far as the power to save is concerned. Paul says, "He is able to save to the uttermost all that come unto God by Him". The gate is not strait so far as the invitation of the gospel is concerned. It goes to the ends of the earth. Yet some are so deluded that they think the gospel will follow the sinner to hell and bring him back again. It is very easy to talk, but once sinners are there, it is not possible for them to come back again; there is a great gulf between them and Christ. We cannot say that the gate is strait so far as the will of Christ is concerned; He said, "Him that cometh to Me, I will in no wise cast out".

The gate is too strait for the wicked. We have Scripture as the ground of our authority for saying this. What does Christ say in inviting sinners through Isaiah? "Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord." Many would come to Christ if they could get a licence to live in their sins. In this sense the gate is strait. When the sinner is invited to come to Christ and forsake his sins, he says, It is hard; the gate is too narrow for me; I cannot bring my sinful practices with me, and therefore I turn away. This one thing makes the gate strait.

The gate will admit the sinner, but he must leave his own righteousness outside. There are many who do not enter in, and they die in their sins because they do not cease from their sins. Paul entered in through this gate, but he renounced his own righteousness. He did not regret that, for he was telling others how he got in himself; he said; "That I might be found in Him, not having my own righteousness". Take Christ as the Lord your righteousness. The gate is so strait that, from the beginning of time till now, no sinner entered without being born again. Christ told Nicodemus what was necessary: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God". By considering these three things we can understand how the gate is narrow; others might be mentioned but we forbear.

2. The exhortation, "Strive to enter in". A duty is here laid on those whom He addresses. There is also the manner in which that duty is to be performed: "*Strive* to enter in". Someone may object: If this is said to those in a state of nature, how can they strive to enter in? There are many who try to excuse themselves, saying, We are still in a state of nature and we cannot change ourselves, we must follow on as we are doing. They are reasoning against their own salvation, and they are drawing their reasons from the prince of darkness. God addresses us as rational and responsible creatures, and Christ

not only said to those in a state of nature: "Enter in", but, "*Strive* to enter in" at the strait gate. He pointed out the duty and the manner in which we are to engage in that duty, and continue in it. How am I to strive?

There are those in this congregation who are in a state of nature, and Christ still continues to speak to you. He says to you tonight: "Strive to enter in". And you may ask, How am I to strive? What means am I to use?

If you seek to obtain the salvation you need, you must use means to obtain these good things. You may see diligent men using means day by day. The means are not the end, nor is the end the means. You need to be reconciled to God through Christ; you need to be found in Christ. Means are to be used, and unless you use these means, you will continue outside the kingdom of God. Means were to be used in Old Testament times; it was necessary to use them. Now there is a greater simplicity. The means under the New Testament are three in number:

(1.) *The Word of God*. This is one of the means which God uses in New Testament times to save sinners, which sinners must use to be saved.

(2.) *Prayer*. "Seek ye the Lord while He may be found, call ye upon Him while He is near." "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." No sinner prays aright till the Spirit is poured down upon him from on high. We are told about many in the Word who placed themselves by the wayside, and so must the sinner, as a rational and responsible creature. This is the duty Christ lays on those whom He addresses: "Enter ye in", or, "strive to enter in". "It shall come to pass that whosoever shall call on the name of the Lord shall be saved."

(3.) The sacraments of *Baptism* and *the Lord's Supper*. The sacraments are not essential to salvation; there are many in heaven who never handled the signs of Christ's body and blood. The sacraments are means of grace, but not for bestowing grace for the first time; they are for furthering believers in their most holy faith. Many think that you will not get to heaven unless you take the sacraments. Well, we say that you will not get to heaven unless you take Christ. People say, Let us be converted by the sacraments; but the gospel says, Let us be converted by Christ.

Now let us consider the manner in which we are to perform this duty which Christ lays upon us: "Strive to enter in". It is not God's people who say, "Strive to enter in", but Christ. And if you are in a state of nature, "strive to enter in". As you are rational creatures, you cannot excuse yourselves; your responsibility for performing this duty will be seen at the great day of judgement. To neglect the reading of the Scriptures is not striving. To attend the gospel ordinances only occasionally, when one has nothing more important to do, is not striving. Those who do not read the Word of God through the

week, and who neglect family worship, do not strive – and there are many who, in this respect, show that they have no care for their souls.

We were told that there was a time in Glasgow when you could not pass a street on a Sabbath morning without hearing the worship of God, but now you can pass streets and not hear it. Where do these careless people go? They go to destruction. To strive is to be in earnest, to look at the salvation of the soul as an important matter, to look on grace as the most important thing. Christ calls: “Seek ye first the kingdom of God and His righteousness”; “Those that seek Me early shall find Me”.

What is everything else to you and me, if we live in this world without an interest in Christ? But a Saviour is provided in the gospel. Christ speaks to you, sinners, tonight as He spoke to sinners on the mount. To strive is to be in earnest, and to use all diligence in the means of grace. It is your duty to make diligent use of all these means. The farmer cannot make his grain grow, but he knows that the grain will not grow unless he sows it.

God is calling many of our fellow sinners to eternity. Remember what Christ says: “Strive to enter in at the strait gate”. To strive is to act like the man who fled to the city of refuge, and like the man who runs the race that he may obtain the crown. Something is implied in the desire which the Lord puts in the soul of the man when he starts out for the city of refuge. He runs “looking unto Jesus, the author and finisher of our faith”. We must strive to be found in Christ. There is a striving throughout the Christian life. Again, to strive is to agonise like a man you see on a deathbed, who is in agony to keep his natural life. We have nothing so precious as our immortal soul, and the voice of God’s mercy goes forth to us.

3. The reason. Here there are two things we would consider. The sinner comes far short of striving, but as I noticed before, Christ speaks of your duty, and the duty of every sinner to whom the gospel comes.

(1) The first part of the reason is: “Wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat”. O my fellow sinners, do you think about those that go to destruction? Do you follow them to eternity? That should lead you to strive lest you go to the same place. There is a broad way and a wide gate leading to that way. That is the state in which we are by nature, and the gate by which we came in is transgression of God’s law. That gate is so wide that it admitted, not only our first parents, but all their posterity. What is all the present population of the world compared to all of Adam’s innumerable offspring? They come in as sinful creatures who lost the mercy of God, and the way is so broad that the sinner with all his sins can go on to destruction, unless God by His grace and providence prevent it.

There is room enough in hell for the man who keeps no family worship,

for the Sabbath breaker, the swearer, the infidel and the atheist. There is room enough in hell for the many who are on the broad way. There are many on that way who profess religion. Do not trust your souls to the broad way. The religion which cannot bring sinners out of sin is not a saving religion; it is a broad way; it is a crooked way; there are many windings in it. "All we like sheep have gone astray; we have turned every one to his own way." There is a great difference in the habits and practices of unconverted people. Not all on the broad way have the same practices; some are morally better than others. It is a crooked way, but all on it meet at the end, and the end is destruction. However far apart they are on the broad way, and out of sight of one another, they meet at the end.

And there is a danger in it. It is dangerous for you to be in this way for a single hour, much more so for a single day. A short time may cast you into eternity. It is a dangerous way, and yet men do not think so. You are in danger of what is before you in eternity, and although the Lord's people are afraid of this sometimes, they are more afraid of what is between them and the grave. Their Father is in heaven; their Brother is there. Press on and strive to enter in at the strait gate. But "wide is the gate, and many there be that go in thereat". And there is a gate at the other end of the way, and those who go out there enter into hell.

(2) The next part of the reason is: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it". This is addressed to you and me. "Except ye repent, ye shall all likewise perish." There is a narrow way, and there is a strait gate too. The narrow way is the believer's state of grace in this world. There are only two ways in this world: the broad way to destruction, and the narrow way to life. The way of holiness is a narrow way. That the way is narrow does not mean that there is any defect in it. It is a holy way; it is a strait way; and it is a safe way, because it leads to life. It is not like the broad way.

This way is narrow and there is a hedge on both sides of it, and I would say that this hedge is the law of God. The believer is delivered from the law as a covenant of works, but it is his rule of life. God's way is a holy way. There are some who think that, if they believe in Christ, they can trample on God's law. When the sinner is set free, he is made holy inwardly, and also in his practices.

The law of God sometimes means the Word of God. But the Christian is under the law of God, the two tables of the law. The first contains the duty of man to God, and the second the duty of man to his fellow creatures. We have to love God and our neighbour. David had respect to all God's commandments. Paul says, "The grace of God that bringeth salvation hath appeared

to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world". He lives soberly who performs his duty to God and man. Some say that for four centuries there has not been so much dishonesty. I do not know whether that is true or not, but you may trust the Christian. You may make him steward of a million pounds if you have it, and he would not put a penny of it in his own pocket. Few find this way "because strait is the gate and narrow is the way that leadeth unto life". Life is given to the soul to enable him to enter in at the strait gate. We say again that no one can enter in without being born again.

Let not Christians be idle, but let them stir themselves up, and they will have more fellowship with God. The Lord's people sometimes get so much of His presence that they think they are to be taken into eternity. Do you, in truth, love God's ordinances? If so, you love the God of ordinances; you say, "I was glad when they said unto me, Let us go into the house of the Lord".

Justification¹

4. Destroying Paul's Doctrine

Let us turn finally to what has become known as the New Perspective on Paul. The story may begin with E P Sanders, who calls himself a liberal, modern, secularised Protestant and was a Professor of Religion at Duke University in America. His book, *Paul and Palestinian Judaism*, published in 1977, focuses on Judaism between 200 BC and 200 AD and attempts to answer the question: What type of religion was Paul reacting against? His conclusion is that in the Judaism of Paul's time "election and ultimately salvation are considered to be by God's mercy rather than human achievement".²

The implication is that Paul could not have been arguing against a reliance on works in his Epistles; however, it would seem that Sanders and the writers who have followed him have concluded that, because the Judaism of Paul's time did not deny grace, it was clear from every charge of resting on works. However, Sanders has actually acknowledged that the Apocryphal book, 4 Esdras, *does* promote "a religion of individual self-righteousness"³, and it is unlikely to have been the only explicit statement of legalism from that era; indeed others have pointed to writings of Josephus, the Jewish historian

¹This is the final part of a paper given by the Editor at the 2009 Theological Conference. The previous section considered the influence of ecumenical thinking.

²Quoted in Cornelis P Venema, *The Gospel of Free Acceptance in Christ*, Banner of Truth, 2006, p 100.

³Quoted in *The Great Exchange*, Philip H Eveson, Day One, 1996, p 129.

of the first century AD. What has become known as Second-Temple Judaism may have been cleared of the charge of Pelagianism, but it has by no means been cleared of semi-Pelagianism.⁴

Building on Sanders' work are the writings of James Dunn, another liberal Protestant, who was a Professor of Divinity at Durham University. Dunn, who is credited with coining the expression *New Perspective on Paul*, claims that Sanders did not succeed in explaining Paul's relation to Judaism. He argues that Paul was objecting to Jewish exclusivism, not to legalism – that the Apostle was opposing the Jews' use of “the works of the law” to exclude the Gentiles from the covenant community. Dunn claims that the Jews used certain of these “works of the law” – particularly circumcision, food laws and feast days – as what he calls “boundary markers”, to distinguish those who belonged to God's covenant people from those who did not.

Dunn's thinking destroys Paul's doctrine of justification: he redefines the righteousness of God as His covenant faithfulness, and sees justification as an acknowledgement that someone is already among God's covenant people, while claiming that “Paul is ready to insist that a doing of the law is necessary for final acquittal before God”.⁵ If this looks very much like justification by works, we must notice an even more fundamental error: Dunn rejects the substitutionary death of Christ; he sees it merely as a “representative” death in which believers share. We are left with an ongoing justification which will be finalised on the day of judgement.

In the words of Professor Cornelis P Venema's critique, this justification concludes “with God's vindication of the believer who remains steadfast by the obedience of faith to the end”.⁶ But it is important for us to distinguish the final judgement, at the end of the world, from justification by faith, which, as we have repeatedly noted, is a divine, legal declaration that the believing sinner is, for the sake of Christ and His righteousness, perfectly righteous; the law is perfectly satisfied as far as this sinner is concerned because of what the Saviour has done in his place. This declaration can never be changed; it does not need to be confirmed, even on the day of judgement; it most certainly can never be reversed. What will take place at the judgement is that evidence will be led to prove, beyond any possible doubt, that those who are called to enter heaven in their resurrected bodies are indeed truly godly. We must not

⁴The error of Pelagianism is that man is able to save himself by his own power; semi-Pelagianism holds that man can deliver himself with the assistance of grace, which is universally available.

⁵Quoted in Guy Prentiss Waters, *Justification and the New Perspectives on Paul*, P & R Publishing, 2004, p 104. He uses the plural *perspectives* because of the differences between the various writers whom he discusses.

⁶*The Gospel of Free Acceptance in Christ*, p 115.

lose sight of the finality of the sentence that is pronounced in justification, when the sinner first believes.

We turn now to a third “New Perspective” writer, the present Bishop of Durham, Tom Wright,⁷ who has an Evangelical background. He is a prolific author and has written a number the books promoting his New Perspective views. Among his books is *What Saint Paul Really Said*, which is addressed to a popular audience. There is no doubt that Wright is a first-class communicator, which makes his departures from Scripture all the more dangerous. He claims that what the Apostle Paul really said was very different from what the Reformers understood by his writings. What then is the gospel according to Tom Wright? This gospel is not an answer to the question, How can I find favour with God? but an answer to a very different question, Who is Lord?

Paul was proclaiming, Wright declares, “that the crucified Jesus of Nazareth had been raised from the dead by Israel’s God; that He had thereby been vindicated as Israel’s Messiah; that, surprising though it might seem, He was therefore the Lord of the whole world”. Thus men and women are liberated “from paganism which had held them captive” and are enabled “to become, for the first time, the truly human beings they were meant to be”.⁸ Obviously there is far more to the salvation proclaimed by the biblical gospel than this. Professor Venema complains that “one of the most vexing features of the New Perspective is its failure to explain the connection between the justification of believers and Christ’s atoning work”.⁹ This applies to Wright in particular.

Clearly the New Perspective has an unscriptural view of justification. Lying behind it is an inadequate view of the atonement, and lying behind that again must be an inadequate view of sin. But let us listen to Cunningham: “All false conceptions of the system of Christian doctrine assume, or are based on, inadequate and erroneous views and impressions of the nature and effects of the Fall – of the sinfulness of the state into which man fell; producing, of course, equally inadequate and erroneous views and impressions of the difficulty of effecting their deliverance, and of the magnitude, value and efficacy of the provision made for accomplishing it. Forgiveness and regeneration, even when admitted to be in some sense necessary, are represented as comparatively trivial matters, which may be easily cured or effected – the precise grounds of which need not be very carefully or anxiously investigated, since there is no difficulty in regarding them as, in a manner, the natural result of
⁷He should be clearly distinguished from the previous Bishop of Durham, Daniel Jenkins, who was notorious for his attacks on supernatural events in the Bible, particularly the resurrection of Christ. Bishop Wright, however, has written *The Resurrection of the Son of God*, which affirms a literal resurrection.

⁸Quoted in *The Gospel of Free Acceptance in Christ*, p 124.

⁹*The Gospel of Free Acceptance in Christ*, p 303

the mercy of God, or, as is often added, though without any definite meaning being attached to it, of the work of Christ.”¹⁰

But why spend time on the unscriptural ideas of the New Perspective? It is the concern which has prompted more than one author to write on the subject. One of them has said, probably reflecting particularly his own, American, scene: “Some within the Reformed churches have enthusiastically heralded the NPP and its supposed compatibility with Reformed and biblical teaching. Upon examination, however, the NPP, both in its particulars and as a system, will evidence marked differences with Reformed and biblical teaching.” He goes on to assess the “sympathies” of the NPP with the doctrine of salvation; he asserts: “To the extent that these sympathies exist, [they] are not with Protestantism but with Roman Catholicism”. And he points to “the potential dangers to the Church that are occasioned by enthusiastic and uncritical receptions of the NPP”.¹¹

Wright spells out as follows his view of the ecumenical implications of his ideas: “Paul’s doctrine of justification by faith impels the churches, in their current fragmented state, into the ecumenical task. . . . The doctrine of justification, in other words, is not merely a doctrine which Catholic and Protestant might just be able to agree on, as a result of hard ecumenical endeavour. It is itself the ecumenical doctrine, the doctrine that rebukes all our petty and often culture-bound church groupings, and which declares that all who believe in Jesus belong together in the one family.”

Enough has been said surely to make it clear that the New Perspective teachings on justification are not those of Paul, or of Scripture generally. But sinners conscious of their guilt can rest assured that the Reformers’ teaching on justification – which is the doctrine of justification revealed in the Bible

¹⁰*Historical Theology*, p 43.

¹¹Guy Prentiss Waters *Justification and the New Perspectives on Paul*, p xi. Another American writer has stated that “the concerns, vocabulary, convictions and categories of the Reformed confessions are not dominating the thinking and language of much of the Reformed world. . . . Instead a significant number of pastors and theologians are teaching a doctrine of justification obviously at variance with the Reformed confessions (R Scott Clark, “The Roots of the Current Controversy over Justification” in R Scott Clark, ed, *Covenant, Justification, and Pastoral Ministry* P & R Publishing, 2007, p 6). Prominent among these concerns is the teaching of Professor Norman Shepherd, formerly of Westminster Seminary, Philadelphia, who confines justification to forgiveness and taught in his class syllabus for 1974 that “justification presupposes good works; good works are not the ground of justification; good works are the instrument of justification”. And in 1976 he stated that “faith coupled with obedience to Christ is what is called for in order to salvation and therefore in order to justification” (p 17 in the same volume). Whatever refinements Shepherd’s teaching may have, it basically reflects the old heresy of justification by works.

– does give a safe answer to that most vital of questions: How can I, a sinner, be accepted by God? It was because the Philippian jailor was taught the doctrine that the Lord Jesus Christ had died in the place of sinners that he believed and was justified. And it was because the Publican believingly understood something of the doctrine of substitution – which was illustrated in the sacrifices being offered as he stood at the temple – that he went down to his house justified.

The Reformers have left this generation with a precious heritage; let us not turn our backs on it. The Lord in His kindness gave the Holy Spirit, to a remarkable extent, to them and to other godly theologians in the immediately succeeding generations. John Owen, one of the greatest theologians of the century following the Reformation, gave this as the substance of what he was pleading for at a particular stage of his work on justification: “that men should renounce all confidence in themselves and everything that may give countenance thereunto, betaking themselves unto the grace of God by Christ alone for righteousness and salvation”.¹² If the Church holds to this doctrine it will have a solid, scriptural answer for seeking souls. To the extent that the Church today has given up its Reformation heritage, it is losing the capacity to give a helpful answer to anyone who has come under conviction of sin.

Let us close with a warning and an encouragement from the Covenanter, James Fraser of Brea: “Look not to what you have done, but to what Christ has done; you neither share in whole nor in part with Christ. Good works are mentioned, not to buy or purchase glory by, but to evidence an interest in Christ and sincerity in grace; if there be as much as will evidence sincerity, there is enough.”¹³

Eastern Europe Mission

Rev D A Ross

The last news article on this Mission reported that there was sufficient money in the Eastern Europe Fund to erect the boundary security wall and gates at our new building. These are now complete. Local by-laws also required that the land outside the boundary fence be cultivated and prepared for a flower bed, which added to the cost. We are thankful that this work is now complete, leaving only paving, and external tiling to prevent the intense frost penetrating and destroying parts of the building.

The major work at the moment is editing a translation of the book *Line*

¹²*The Works of John Owen*, vol 5, p 33.

¹³James Fraser, *Am I Christian?*, Banner of Truth, 2009, p 61.

Upon Line, ensuring that the Russian reads well. This is taking longer than expected. Mr Igor Zadoroshnyy is engaged in this work; while he does not speak English, as a journalist he has a thorough grasp of his own language.

As was noted in previous news reports, there is a high demand for children's books throughout the Ukraine, and we hope that, once this book is printed, it will be well received throughout the Ukraine. There has been a grateful response to the *Exposition of the Confession of Faith* by Robert Shaw as can be seen in these excerpts from letters:

From missionaries in Rivno, Ukraine: "Thank you very much for the book which we received yesterday. We have started reading and we must say it is a blessing. May God bless your labour, so that it may become a blessing for others, as it has become for us. We have sent you some postage stamps."

From an academic in Religious Studies, in the National Academy of Science, Kiev: "Thank you very much for your care and for remembering our spiritual needs. The book will be read, for our scientists have a great interest in theological problems."

From Dimitrov: "Our pastor says and teaches that Calvinist teaching is correct, because it has the Holy Scriptures as its foundation. We very often have conversations with the Pastor about the doctrines of election, predestination and limited atonement. Should you have some other new literature, please send us these books."

From Kiev: "Today, 16 October 2010, I finished reading the book you gifted to me, written by Robert Shaw. It is an excellent work, with easy-to-read print. Once and again I was persuaded that *The Westminster Confession of Faith* (along with *The Heidelberg Catechism*) is the best interpretation of the Christian Faith for the present day. I left the Baptist Arminian Church for a Reformed Church, where a missionary from Holland, Jos Collijn, is working."

Finally: "Fifteen years ago, I was a young Ukrainian preacher . . . and then I was presented with the book, *The Westminster Confession of Faith*. My spiritual teachers, Arminians, were teaching me that the theology of other denominations is heresy. Therefore, when I was reading the *Confession of Faith*, I was stroking out pages of the book and writing my opinion on every page: 'Heresy, nonsense'. In a few years I repented of this action. And today I am distributing the *Confession of Faith* and Shaw's *Exposition of the Confession* among ministers of different denominations. Over these years my understanding of this document has fundamentally changed. The *Confession of Faith* is a theological masterpiece."

Such letters of appreciation encourage us to continue printing Reformed literature. Some of them seem to indicate a genuine love for the truth of the

gospel and that the Lord is blessing this aspect of our work. We deeply appreciate the support which makes it possible; ongoing support is necessary if it is to continue. "Freely ye have received, freely give" (Mt 10:8).

Our Gospel Work in Africa and Israel

Rev Neil M Ross

Zimbabwe: The change in the currency used in the country, from the Zimbabwean dollar to the American dollar and South African rand, has been beneficial to the work in several ways. Because of the improvement in the economy the John Tallach Secondary School is fully staffed again and is able to meet its own running expenses. Miss Norma MacLean, Deputy Head of the School, met the Foreign Mission Committee while on furlough. She much appreciates the valuable help given by Miss Jacqueline Freeke and Miss Naomi Rowland during their stay in Ingwenya; she would be very pleased if others could be recruited to take their place.

Miss Margaret Macaskill also met the Committee and reported on the course for the five trainee house-mothers, at Thembiso Children's Home in Bulawayo, which she, Sister Petra Beukers and others had run. This was in preparation for the imminent upgrading of the Home to comprise five separate family units. The course lasted for four months, and the trainees did well.

At the next meeting, Dr Anneke Snoek spoke on the work at Mbumba Hospital. The new projects – the Aids Clinic and Home Based Care (HBC) programme – are going well and lives are being saved. The Catechist, Mr Nkiwane, regularly accompanies HBC workers and conducts worship in the homes of families visited. There is now a need for an extra catechist. There is also a pressing need for a replacement for Mr Johann Veerhar, Administration and Information Systems Manager at Mbumba, who is returning home after his major contribution to the work

At the time of writing, a new Superintendent for Thembiso is to be appointed. Rev Neil Ross was delegated by the Committee to chair the interviewing committee in Bulawayo in November.

Kenya: Rev Keith Watkins, the Mission Superintendent, writes: "At Sengera, we had a meeting with the architect recently and await his plans and costings for the new church building and teaching rooms."

"Some years ago," says Mr Watkins, "many mission workers had their 'customary' marriages confirmed with legal marriage certificates. With our licence to conduct marriages, we are in the process of doing the same for quite a number of couples in the congregations."

It is hoped to print, before the end of the year, the new and expanded edition of the metrical psalms in Ekegusii. In the congregational Catechism class, the people are memorising the order of the books of the Bible, as an overview of each book is taught.

“The children and young people are in the midst of end-of-year examinations as I write,” says Mr Watkins. “For those in the last two years of primary, the Mission has been giving extra help in the way of tuition and practice examinations. Meanwhile, the work among the young continues to be encouraging. Another conference is planned for the end of the year, which will be residential for the older ones. In the five Sabbath School classes, from the youngest first, the teaching is currently on short Bible stories, the Ten Commandments, the life of Jesus, the attributes of God, and meeting Christ. Many complete the Scripture and Catechism Exercises. Among the older ones especially there seems to be a maintained interest which we hope is spiritual in some.”

The Mission’s partnership with Rianyakwara Primary School continues. One room has been fitted out as a library, and Mr Watkins would greatly appreciate donations of suitable children’s reading and reference books which people no longer require. “Reading ability is not high,” he says, “so we are needing fairly basic books, from nursery level upwards.”

Israel: Mr Goldby’s work in Israel – preaching the gospel, translation work, and maintaining the contacts he has made – goes on regularly. “Often people ask us for Bibles,” he says, “which we give free of charge.”

“Shortly after our return from Scotland,” he adds, “we were kindly invited to a (Jewish) Sabbath evening meal known as Kabalah Shabbat or the receiving of the Sabbath. Part of the regular synagogue Scripture reading that week was from Genesis 22 about the binding of Isaac. This important Torah portion gave rise to interesting discussion with our Jewish friends.”

He has had several visitors to the Lord’s Day services recently; among them were a group of 23 from Scotland who were touring Israel; one of our ministers and his wife on holiday; a gentleman from one of our Scottish congregations, and some friends from Holland. “Mr Hembd led the singing,” says Mr Goldby, “and some who had never heard Metrical Psalms being sung expressed their appreciation of the sweet Psalms of Israel.”

With regard to translation work, Mr Goldby reports, “The revision of the Delitzsch Hebrew NT, with the support of the TBS and friends from Finland, also continues steadily. By the spring of 2011, God willing, we hope to issue the Gospel of John, possibly in the form of an English/Hebrew diglot together with an explanation about the importance of the translation being founded on the Received Text of the Greek NT. The modern Hebrew NT is

based on the critical text with whole verses missing. Many in Israel are unaware of these omissions.”

Children of God?¹

John Flavel

There may be more true and sound believers in the world than know or dare to conclude that they are such.

Just as many people ruin their own souls by placing the essence of saving faith in a naked assent to the truth,² so some rob themselves of their own comfort by placing it in full assurance. Faith and a consciousness of faith are two distinct and separable mercies: you may have truly received Christ and not have received the knowledge or assurance of it (Is 50:10). Some say, Thou art our God, of whom God never said, You are My people; these have no authority to be called the sons of God. There are others of whom God says, These are My people, yet they dare not call God their God; they have authority to be called the sons of God, but they do not know it. They have received Christ; that is their safety. But they have not yet received the knowledge and assurance of it; that is their trouble. The father owns his child in the cradle who does not yet know him to be his father.

Assurance may arise from arguing thus: (1) All that have truly received Christ Jesus are the children of God; (2) I have truly received Jesus Christ. Therefore (3) I am the child of God.

The first statement is found in the Scripture, and there can be no doubt about that. The second statement depends upon experience; usually people stumble here. Many great objections lie against it, which they cannot clearly answer, as:

Objection 1: Light and knowledge are necessarily required if I am to receive Christ aright. But I am dark and ignorant; many carnal, unregenerate persons know more than I do and are more able to discourse of the mysteries of religion than I am.

Solution: But you ought to distinguish between the kinds and degrees of knowledge, and then you would see that the ignorance you bewail is no bar to your interest in Christ. There are two kinds of knowledge: (1) natural and (2) spiritual.

(1) There is a *natural* knowledge, even of spiritual objects, a spark of nature blown up by an advantageous education. And though the objects of this

¹Taken, with editing, from Flavel's *Works*, vol 2.

²In other words, a merely intellectual belief in the truth of what the Bible teaches.

knowledge are spiritual things, yet the light in which they are discerned is merely a natural light.

(2) There is a *spiritual* knowledge of spiritual things, the teaching of the anointing, as it is called (1 Jn 2:27); that is the effect and fruit of the Spirit's sanctifying work upon our souls, when the experience of a man's own heart teaches his understanding – when by feeling the workings of grace in his own soul, he comes to understand its nature. This is spiritual knowledge. Now a little of this knowledge is better evidence of a man's interest in Christ than the highest degree of natural knowledge: As the philosopher truly observes: "One dram of knowledge of the best and most excellent things is better than much knowledge of common things". So it is here: a little spiritual knowledge of Jesus Christ, that has life and savour in it, is more than all the natural, sapless knowledge of the unregenerate, which leaves the heart dead, carnal and barren.

It is not the quantity but the kind, not the measure but the savour. If you know so much of the evil of sin as renders it the most bitter and burdensome thing in the world to you, and so much of the necessity and excellency of Christ as renders Him the most sweet and desirable thing in the world to you – though you may be defective in many degrees of knowledge – yet this is enough to prove yours to be the fruit of the Spirit. You may have a sanctified heart, though you have a weak head. Many that knew more than you are in hell, and some that once knew as little as you are now in heaven. God has not prepared heaven only for clear and clever heads. A little sanctified and effectual knowledge of Christ's person, offices, suitableness and necessity may bring you thither when others, with all their curious speculations and notions, may perish for ever.

Objection 2: But you tell me that assent to the truths of the gospel is necessarily included in saving faith, that though assent is not the justifying and saving act, it is presupposed. Now I have many staggerings and doubtings about the certainty and reality of these things, many horrid atheistical thoughts which shake the assenting act of faith in the very foundation, and hence I question if I believe.

Solution: There may be, and often is, a true and sincere assent in the soul that is assaulted with violent, atheistical suggestions from Satan and that then questions the truth of the assent. But this is very clear evidence of the reality of our assent: that whatever doubts or contrary suggestions there be, yet we dare not in our practice contradict or slight those truths or duties which we are tempted to disbelieve. We are assaulted with atheistical thoughts and tempted to cast off the practice of religious duties and all fears of sin, yet when it comes to the point of practice, we dare not omit a known duty, for

conscience is strong enough to hold us close to the duty. We dare not commit a known sin, for the awe of God is upon us. In this case, it is plain we do really assent, although we think we do not.

A man thinks he does not love his child; yet he carefully provides for him in health and is full of grief and fears about him in sickness. Why now, so long as I see him perform all fatherly duties and manifest affections to his child's welfare – let him say what he will as to the lack of love to him – while I see this he must excuse me if I do not believe him when he says he has no love for him. Just so is it in this case: a man says, I do not assent to the being, necessity or excellency of Jesus Christ; yet, in the meantime, his soul is filled with cares and fears about securing his interest in Him, he is found panting and thirsting for Him with vehement desires; there is nothing in all the world would give him such joy as to be well assured of an interest in Him. While it is thus with any man – let him say or think what he will of his assent – it is manifest by this that he does truly and heartily assent. And there can be no better proof of it than these real effects produced by it.

Yet if these and other objections were never so fully answered, it often happens that believers are afraid to conclude that they are children of God; and that fear partly arises from: (1) The weighty importance of this matter. (2) The sense of the deceitfulness of their own hearts.

(1) The conclusion is of infinite importance to them; it is the everlasting happiness of their souls. Nothing is, or can be, of greater weight upon their spirits; we do not lightly and hastily receive things in which we are most deeply concerned. It seems so great and so good that we are still apt (if there be any room for it) to suspect the truth and certainty of it as never being sure enough. Thus when the women who were the first messengers and witnesses of Christ's resurrection (Lk 24:10,11) came and told the disciples those wonderful and comforting tidings, it is said that "their words seemed to them as idle tales, and they believed them not". They thought it was too good to be true, too great to be hastily received; so it is in this case.

(2) The sense they have of the deceitfulness of their own hearts, and the daily workings of hypocrisy there, makes them afraid to come to a conclusion in so great a point as this is. They know that very many deceive and cheat themselves daily in this matter; they know also that their own hearts are full of falseness and deceit; this is what they find as they observe them daily. And what if they should prove false in this? Why, then they are lost for ever! They also know there is not the same danger in their fears and jealousies as there would be in their vain confidences and presumptions. By the one, they are only deprived of their present comfort, but by the other they would be ruined for ever. They would therefore rather dwell with their

own fears (though they are uncomfortable companions) than run the danger of so great a mistake, which would be infinitely more fatal. As this is the common case of most Christians, it follows that there must be many more believers in the world than dare conclude that they are such.³

The Power of Christ's Love¹

W K Tweedie

Romans 5:8. *God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.*

So distrustful of God was the heart of man, so suspicious and so estranged, that a mere announcement of the Father's love was not enough. Something was needed to attract attention to it – to demonstrate its depth, its ardour, its unquenchable nature. He accordingly commended it to us, and the mode of commending it was by the death of the Saviour for sinners. He died, not for friends but for enemies, not for loyal subjects but for rebels, not for those who loved but for creatures whose hearts were turned against their God.

Toward these the love of God in Christ was manifested, and the very hand that is lifted up in revolt may thus be gently taken down by the constraining love of Christ. The power which is paramount in heaven becomes paramount on earth, at least in the heart of a believer; and a new moral principle, the love of the Redeemer to the lost, comes to reign in the bosom where enmity and rebellion reigned before.

Have you felt the power of that love, or are you still a stranger to it? Have you cast away the weapons of your rebellion, and are you standing ready to exclaim, "Lord, Thou knowest all things: Thou knowest that I love Thee?" Or are you still indifferent, cold, unmoved, while God is commending His love to sinners, even the chief?

How humbling is the discovery that God's commending His love is in vain unless the Holy Spirit removes the scales from our eyes so that we may see it and melts our hearts so that we may feel it! God is needed, not merely to devise such a plan of redeeming love, not merely to reveal it in our world;

³This piece is reprinted in the hope of encouraging those whom Flavel intended to encourage. However, it is questionable if the problem of believers lacking assurance is the major difficulty today that Flavel believed it was in the seventeenth century. One fears that presumption is a much greater danger nowadays. Flavel also noted, in the same series of sermons, that "if they that be Christ's have crucified the flesh, then the number of real Christians is very small".

¹Taken, slightly edited, from Tweedie's volume, *Glad Tidings*.

He is needed to make us feel it. Never does the sinner at all regard the love of God in giving His Son until the regenerating Spirit makes all things new.

May that Spirit breathe on my soul so that it may live! His first fruit is love. May that fruit appear in rich abundance in my soul, so that He who is *love* may be greatly glorified, and that I may never forget that the supreme proof of my love is to keep His commandments!

Book Reviews¹

Songs of the Nativity, Selected sermons on Luke 1 and 2, by John Calvin, published by the Banner of Truth Trust, hardback, 280 pages, £15.00.

These 14 sermons form a series based on the visit Mary, the mother of our Lord, paid to Elizabeth. Not only were the times auspicious and heavy with promise, but these good women were moved by the Spirit, as the Spirit of understanding and utterance. It requires someone of the calibre of John Calvin to do justice to such elevated spiritual exchanges. Here he is commenting on Elizabeth's blessing on Mary: "Blessed is she that believed" (Lk 1:45):

"Here Elizabeth indicates the real reason why Mary is to be praised: it is because she was obedient to the word which the angel brought her. That, then, is the essential quality we ought to note about Mary. We should not judge according to our own estimate of understanding, but according to the truth which Elizabeth utters in the power of the Holy Spirit. As proof, we recall that Elizabeth did not speak on a mere whim, but that the Holy Spirit controlled her tongue and lips. It would be wrong to think that what is said here are the words of a mortal woman. Rather, God was using her so to speak as the mouthpiece and instrument of His Holy Spirit. Remember, then, that the particular quality which Mary possessed was faith, through which she received the promises made to her. She did not doubt that God was completely dependable, that whatever came from Him was utterly sure and true, and that no one who put their trust in Him and relied on Him could ever be disappointed."

The translator Robert White has the following comment to make on the Bible text used: "Most often the text of the 1545 edition of the [French] Geneva Bible is used, although the revision of 1561 is sometimes preferred. Translations from Scripture have been made direct from the French, and do not necessarily correspond to the standard English versions."

The book is well up to the high standard of presentation we have come to expect from the Banner of Truth Trust. The translator points out that written

¹Both books reviewed here may be obtained from the Free Presbyterian Bookroom.

sermons lack, as they must, the personal accidents of voice, gesture and presence; they therefore stand to lose something in the cold light of the printed page, and there may consequently be some such loss. However, the matters of insight, biblical balance and clarity on a momentous subject more than outweigh such considerations. Buy the book and be convinced for yourself.

(Rev) J R Tallach

A Day's March Nearer Home, Autobiography of J Graham Miller, edited by Iain H Murray, published by the Banner of Truth Trust, hardback, 344 pages, £16.00.

J Graham Miller (1913-2008) was the son of a Presbyterian minister and his wife who had emigrated with their parents from Scotland to New Zealand when they were children. After graduating in law from Otago University and studying theology at his denomination's Knox College (where he discovered that the professors were undermining confidence in Biblical inerrancy and more-or-less-subtly promoting liberal doctrinal views) Graham Miller served as a missionary in the New Hebrides (1941-1952), minister in Papakura, Auckland (1953-1965), principal of Melbourne Bible Institute (1965-1970), missionary in the New Hebrides (1971-1973) and minister of St Giles' Presbyterian Church, Hurstville, Sydney (1974-1980). In retirement he produced several books which were published by the Banner of Truth Trust.

This book is taken from the subject's manuscript account of his life, from childhood in a New Zealand Presbyterian manse through to his closing years in retirement in north-east Victoria, written in the hope that "later on children's children will browse through these family archives with interest and surprise". The selection has been made by his personal friend and successor in St Giles, Rev Iain H Murray, who has added some additional and explanatory material.

This is a modest and unselfconscious story of personal, domestic and ministerial godliness lived out in a variety of environments by a perhaps rather-private Christian whose convictions and circumstances often forced him to take a lonely stand in the public arena. He faced opposition in Church courts and mission committees because of his adherence to, and contention for, the avowed confessional position of his Presbyterian denomination on matters such as the bodily resurrection of Christ and the inspiration and infallibility of the Bible in its entirety as the written Word of God. He came into conflict with his former fellow student, Principal L G Geering, whose "brash and bold unbelief" he claimed "so flattened the Church that it has not recovered". He maintained that the failure of the leaders of the more conservative Westminster Fellowship within the Presbyterian Church in New Zealand (which he himself had led for some time) "to make any publicly convincing protest over the laudatory endorsement of Principal L G Geering at the 1966 General

Assembly” was a lost opportunity which permanently reduced the testimony and influence of the Fellowship.

An Appendix containing extracts from public addresses lays down “as an axiom that our theology will determine our preaching, our conduct of worship and all the varied elements of the entire service,” and expresses his thought-provoking views on the relation between theology and preaching, the priorities and patterns for a long preaching ministry, prayer in public worship and the public reading of the Scriptures. He affirmed: “It is fatal merely to be activated by enthusiasm – even by evangelistic zeal – unless these are ballasted by doctrinal realities powerfully attested by the Holy Ghost”.

In his Introduction, Mr Murray comments that “once or twice some readers may surmise that my own judgement would not be identical with his”. So it is with us. Dr Miller was personally committed to the theology of Calvin and the Westminster Confession and was at home among the works of the Puritans and old Scottish divines, which makes one wonder at his enthusiasm for the Keswick-type conventions of that time and the Billy Graham evangelistic crusades. One suspects that the attraction of such was their commitment to the Biblical view of the Bible which he himself embraced.

He chose to conduct his ministry within denominations where the abandonment of fundamental truths was tolerated, though he resisted movements for union which would have further diluted their testimony to truth. The archives of the New Zealand Presbyterian Church describe him as a “firm opponent of organic Church Union in NZ”, and he was prominent in the section of the Presbyterian Church of Australia which remained out of the 1977 Union. Although he insisted on the use of the Authorised Version of the Holy Bible in public worship, he was open to the use of other versions in private devotions. There were matters of ecclesiastical practice which we would not endorse.

Others besides ministers can find Mr Miller’s view of retirement helpful: “Retirement should be the crown of our life’s work, not its nadir. It is the time for us to take up the vocation of intercessory prayer. All that has gone before, first in the preparation for ministry, and then in the exercise of that ministry, is but the preparation to the third and final earthly ministry of prayer. Many of God’s saints have made this discovery, and, as a by-product, it has exorcised the demons of despondency and loneliness.” He draws attention to Anna (Lk 2:36-38). In his diary he notes approvingly John Calvin’s comment: “God does not prolong the lives of His people that they may pamper themselves, but magnify Him for His benefits which He is daily heaping upon us”.

It is surely testimony to the influence of the gospel in the New Hebrides that the President of the Republic of Vanuatu concluded a letter of condolence

to the family of Dr Miller after his death in 2008: “I thank the Lord for all the many known and unknown blessings which the Lord has given to the New Hebrides and Vanuatu through the dedicated life of His good servant”.

(Rev) H M Cartwright

Protestant View

Mixed Marriages

A recent programme on BBC Radio Ulster, “Mixing Marriages”, looked at the effect of the papal decree, *Ne Temere* (1908), on a family in 1910. The decree required the non-Roman-Catholic partners in mixed marriages to undergo religious education and convert to Roman Catholicism, and the children of the marriage to be baptized and brought up as Roman Catholics. It also declared that the marriage of a Roman Catholic was invalid if not performed in the Roman Catholic Church.

The affected family, Alexander McCann, a Roman Catholic, and his wife Agnes, a Presbyterian, were faced with a huge problem. They had been married in a Presbyterian church in 1908 and by 1910 had two infant children, but the Roman Catholic Church demanded that they remarry in a Roman Catholic church and bring the children up in that religion. Agnes McCann could not in all good conscience comply.

A Roman Catholic priest “convinced Agnes’s husband Alexander he had been living in sin and his children would be damned. Alexander felt he had no choice but to take them from her if she wouldn’t capitulate” – which he did in her absence. Despite frantic searching, Agnes McCann never saw her children again. She was reported to be “broken in health, suffering untold agony of the heart”.

Some defenders of Rome argue that in 1970 Paul VI replaced the papal decree with the less demanding Apostolic Letter, *Matrimonia Mixta*. But *Ne Temere* still stands. *Matrimonia Mixta* is rather a supplement to it and is intentionally vague, allowing for flexibility of interpretation. Nevertheless it states that “a marriage between two persons of whom one has been baptized in the Catholic Church or received into it, while the other is unbaptized, entered into without previous dispensation by the local Ordinary [bishop], is invalid”. It also demands that “the Catholic party must also promise to do all in his or her power so that all offspring are baptised and brought up in the Catholic Church”.

The message is clear: “Be not unequally yoked with unbelievers” (2 Cor 6:14). Lorraine Boettner’s warning in his book, *Roman Catholicism*, is still

pertinent: “Let anyone who is contemplating a mixed marriage stop and count the cost before he mortgages his own future and sells the birthright of his children.”

NMR

Notes and Comments

“I Thought That I Ought”

Paul explained to Agrippa that, before he became a Christian, he had supposed, or had been of the opinion, that he was obliged to do many things contrary to the name of Jesus of Nazareth and to seek the death penalty for many of His saints (Acts 26:9,10). He felt an obligation. He considered it the right thing to do. He later was convinced that he was completely wrong in this moral judgment. There are things which people think they ought to do. They feel satisfied if they do them and guilty if they do not.

Human beings have a sense of obligation, but the obligation felt varies from person to person. Who sets the standard by which to judge which, if any, of the conflicting obligations is “right”? Currently much stress is placed on the desirability of “fairness”. Allowing that competing interests will result in grey areas, who can determine the standards by which fairness is assessed? Where does the sense of moral obligation – the sense of obligation reinforced by the activity of conscience – originate? What explains the huge variety of conflicting conclusions to which people come as to what they ought to do? Is there an arbiter to decide which, if any, of these conclusions is right or fair?

The Christian answer to these questions is that God created man in His own image and impressed upon his consciousness his obligation to keep the law governing his behaviour which was revealed to him by God and is consistent with the holy character of God Himself. Man fell from the state in which he was created by sinning against God and, ever since, human beings have “glorified Him not as God”, have “changed the truth of God into a lie, and worshipped and served the creature more than the Creator”. And “even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient,” or fitting (Rom 1: 21,25,28).

These facts explain why human beings still “show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another” (Rom 2:15). They also account for the fact that their interpretation and application of that law, and sinful ignorance of and enmity against the Lawgiver, results in the perversion manifest in what they think they ought to do. Without God there

can be no absolute standard of morality. Apart from the revelation of His will in His Word there can be no accurate knowledge of that standard. Without regeneration and the renewing of the mind there can be no approach to conformity to that standard.

Today people are encouraged to make their own moral consciousness the standard of their behaviour. Everyone can believe and judge that to be right and true which conforms to his own moral consciousness. The only exception is that the resultant action must not infringe upon the rights of those whose moral consciousness has the loudest voice in the democratic society. One religion is as good as another and one moral code as acceptable as another, so long as it does not claim and demonstrate the authority of the God of the Bible and so long as it does not interfere with the perceived rights and well-being of those whose moral consciousness is ascendant.

The result of this failure or refusal to recognise accountability to God and to His moral law is a society increasingly adrift and bankrupt morally, with no absolute standard by which to judge what is right or what is fair, and on its way to chaos or totalitarianism. In his useful booklet, *Can We Be Good Without God?* (Evangelical Press) John Blanchard develops the following important points: "In trying to find a basis for behaviour, nature is not the answer, as it is impossible to jump from atoms to ethics and from molecules to morality. . . . If morality is completely subjective, nobody can condemn what anybody else does, as even something considered grossly immoral by everybody else might be considered moral by the person concerned . . . [If morality is tied to culture or consensus] can we really separate right from wrong by a show of hands? Why should a collection of individuals have any moral authority over a single person who fails to agree with their conclusions?" Dr Blanchard's conclusion is that "without a transcendent, perfect, unchanging and personal basis for morality we have no way of defining right or wrong – and only God has all those qualities".

It is not enough to have "thought that we ought" to have done what we did. Our sense of obligation must be informed by the clearly-revealed will of God, grasped by a mind disposed to prove and approve, by obedience and experience, "what is that good, and acceptable, and perfect will of God" (Rom 12:2).

HMC

The British Humanist Association

The writer recently received an unsolicited advertising leaflet for the British Humanist Association (BHA). For £35 one can join this sad and wicked organisation, while £500 secures life membership. The Association has developed from a body with a different name which was founded in 1896.

Currently it has 20 000 members. Perhaps there will be a BHA around in 20 or 30 years' time for those who have taken out life membership, but, unlike the continued existence of the Christian Church, this cannot be guaranteed. Atheists and agnostics have the same depraved human hearts as others, and pride and jealousy are always liable to rend their organisations to pieces, if a revival of true religion does not sweep them away entirely.

The supposed "need" for the BHA is unclear. The advertisement states that Britain is becoming "increasingly secular" and that "more and more people are not religious", and one wonders why these non-religious people feel the need to unite against the little religion that remains. The real reason, we think, is twofold. Firstly, they hate true Christianity and see an opportunity, as they imagine, of eradicating it from Britain. Secondly, they are afraid of Islam, which they rightly recognise as endangering the whole of Britain's current hedonistic society. Particular aims of the BHA include the removal of Bishops from the House of Lords and the abolishing of "faith" schools.

One fatal weakness in the BHA's position is over the meaning of the words *right* and *wrong*. It cannot avoid using these words and, if pressed, it refers to the pursuit of "human welfare, happiness and fulfilment" as defining the meaning of right and wrong. But it is evident that such a definition is too vague and uncertain to be of any practical use. Any evil could be justified in these terms. If a future Muslim government were to remove children from BHA parents, the government would doubtless pretend that it was, on balance, increasing "human welfare, happiness and fulfilment". How would the BHA refute that claim? The reality is that BHA morality simply borrows selected parts of the Ten Commandments without acknowledgment, but is entirely unable to justify its selection.

Another weakness in the BHA position is that it is purely for the comfortable. The advertising leaflet features a dozen "celebrities" who belong to the BHA. These are all people who have had easy adult lives and who have money and opportunities of pleasure in abundance. The bus advertisement which the BHA sponsored last year claimed: "There is probably no God. Now stop worrying and enjoy your life." But what about the multitudes of human beings who are not "celebrities" and who are not in a position to "enjoy their lives"? What about the miners in Chile, for instance? Did the BHA have any message for them when they were trapped underground for two months? Possibly the message would have been to commit suicide. One of the dozen BHA "celebrities", sad to say, is now suffering from an early and very rare form of Alzheimer's disease, according to his Wikipedia entry. As a result, he has become a campaigner for assisted suicide.

The heart of the BHA position, asserted more than once in the leaflet, is

that we have only “one life”. There is no life after death. But how does the BHA know this? It boasts of “reason” and “science”, but where is the scientific or mathematical journal in which it has been proved that there is no life after death? Interestingly, one of the BHA “celebrities”, a brilliant mathematician, has argued that the famous mathematical theorem, Godel’s Incompleteness Theorem, implies that current computers are not capable of human intelligence. This argument has been hotly contested but, if correct, it would go a long way towards undermining the humanist position.

But Christians are not dependent on reasoning of this sort. God has given a conclusive argument in the resurrection of Christ: “He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead” (Acts 17:31). *DWBS*

Church Information

Mr John Thompson

Mr Thompson, who had been an elder in the Larne congregation, passed away on October 20 at the age of 93. We mourn the loss.

College and Library Fund

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

W Campbell, General Treasurer

Magazine Prices

Increasing costs, particularly of paper and postage, have regrettably resulted in an increase in the prices of the Magazines. Both *The Free Presbyterian Magazine* and *The Young People’s Magazine* will be 10p dearer per issue from January 2011 (at £1.60 and 80p per copy respectively). Subscription rates, including postage, are: *The Free Presbyterian Magazine* £20.70, *The Young People’s Magazine* £12.20, both magazines together £30.90.

Free Presbyterian Publications

We are shortly expecting a new edition of *The Peep of Day*, by F L Mortimer. This is a book for very young children, giving simple teaching from the Bible. Over the years it has passed through many editions and has proved very popular. This is the third time it has been printed by Free Presbyterian Publications; the new edition has illustrations and a more substantial binding. It will cost £9.50, but till 28 February 2011 it will be available for the reduced price of £8.00 if ordered direct from the Free Presbyterian Bookroom.

The Free Presbyterian Magazine

2010

Volume 115

Editor:
Rev Kenneth D Macleod

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

Free Presbyterian Church of Scotland

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FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale:** **Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J B Jardine; tel: 01859 502253.
- Breascele:** 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@yahoo.co.uk.
- Dornoch:** Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev G G Hutton; tel: 01463 712872.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. Rev Hugh M Cartwright MA, Napier House, 8 Colinton Road, Edinburgh, EH10 5DS; tel: 0131 447 1920.
- Farr,** by Daviot: Sabbath 12 noon and 6 pm. Prayer meetings: Thursday 7.30 pm in **Farr**, **Stratherrick** or **Tomatin** as intimated. Contact Rev G G Hutton; tel: 01463 712872.
- Fort William:** Monzie Square, Sabbath 11 am, 6.30 pm as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.
- Gairloch** (Ross-shire): Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS; tel: 01445 712247.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev Roderick MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.
- Greenock:** 40 East Hamilton Street, Sabbath 2.30 pm.
- Halkirk:** Sabbath 11.30 am, 5 pm; Thursday 7 pm. Manse tel: 01847 831758. **Wick:** Church; **Thurso:** Church; **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**, **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 Peter's Park Rd. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7 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: lylesmith@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: sydneyfchurch@aapt.net.au.

New Zealand

Auckland: 45 Church Street, Otahuhu, Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact: Mr C van Krailingen, 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 Opland, 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: "Tanlin 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 Levytskyiy; tel:00 38 048 785 19 24.; e-mail: e-mail: dlevytskyiy@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.

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

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.

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