

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, Laide; **Fourth:** Glasgow, Mbuma.

May: First Sabbath: Aberdeen, Grafton, London; **Second:** Achmore, Donsa, Kinlochbervie, New Canaan; **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: Beaulay; **Second:** Bonar Bridge, Staffin; **Fourth:** Struan; **Fifth:** Cameron.

August: First Sabbath: Dingwall; **Second:** Leverburgh, New Canaan, Somakantana; **Third:** Laide; **Fourth:** Stornoway, Vatten, 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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“Without Spot and Blameless”

When Peter was writing his Second Epistle he was conscious “that shortly I must put off this my tabernacle” (1:14). He must soon put off the tent of his body, which formed a temporary home for his soul. But he was also very much looking on to the end of the world, “the day of the Lord” (3:10), when the Lord Jesus will return to bring all the events of time to a conclusion and to gather all who have ever lived in the world to the judgement seat. On that day, says Peter, “the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up”.

In spite of their Christian heritage, most people in the West today ignore or reject such teachings although they are implicated in them (or *because* they are implicated in them). “We must *all* appear”, Paul insists, “before the judgement seat of Christ” (2 Cor 5:10). But to deny the second coming of Christ is not a new error. Peter writes about scoffers in his own time who were “walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation” (2 Pet 3:4). They were assuming that, because the main features of the landscape had remained unchanged for many generations, they could continue, for the indefinite future, in their lusts without any fear of judgement.

But they were wrong, in every way. Things had not continued unchanged since the Creation. Peter goes on to explain: “This they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished” (vv 5,6). While accepting the fact of creation, they were happy to ignore what is recorded in Scripture about the destruction, by the Flood, of the whole human race except Noah and his family. Today, by the same kind of uniformitarian thinking, people deny not only the Flood but also the biblical account of Creation. There is the same reluctance as in Peter’s time to listen to what God has revealed, which means that people willingly remain ignorant of the second coming of Christ and all

its implications for themselves. They do not consider the need to be prepared for appearing before Christ in judgement. And so they do not consider the need for forgiveness, of a new heart and of leading a godly life.

But Peter considered these things seriously. He, in common with those to whom he was originally writing, was looking for “a new heavens and a new earth, wherein dwelleth righteousness” (3:13). The expression, *a new heavens and a new earth*, had already been used by Isaiah (65:17, 66:22) and is explained by J A Alexander to mean: “a promise or prediction of entire change in the existing state of things”. Isaiah was prophesying of “a change of dispensations”¹ – from that of the Old Testament age to the New. Peter, on the other hand, is referring to the entire change from the existing state of things in the Christian dispensation which would result from the second coming of the Lord Jesus. He is referring to the eternal state of believers, which is characterised by perfect righteousness.

In this significant section of his Second Epistle, Peter strongly emphasises the implications for this present age of Christ’s second coming. The Apostle has just referred to the new heavens and the new earth and assumes that the focus of believers’ lives is on that eternal world. “Seeing that ye look for such things,” he tells them, “be diligent that ye may be found of Him in peace, without spot, and blameless” (3:14).

How could Christ find Peter in peace at the time of his death, and again at His second coming? Only because he was united to Christ by faith, having trusted in Him as the Saviour appointed by God the Father. So Simeon, after taking the child Jesus in his arms, said: “Lord, now lettest Thou Thy servant depart *in peace*, according to Thy word: for mine eyes have seen Thy salvation” (Luke 2:29,30). Simeon had not only seen the Messiah with his bodily eyes but had also now looked to Him by faith in the light of the fact that the Old Testament promises on which he had been relying for salvation, probably for many years, were now being fulfilled.

So Peter, when the time came for him to leave this world, may well have looked again by faith to his Saviour in the light of the words which he had written in his First Epistle: “Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit” (3:18). Both Simeon and Peter entered eternity looking to the Saviour and, accordingly, they were found of Him in peace – reconciled to God through Jesus Christ. The blood of Jesus Christ had cleansed them from all sin; they were free from the guilt of every defiling spot and from everything worthy of blame.

Peter directs us to diligence in this matter, as earlier he writes: “Give

¹*Commentary on the Prophecies of Isaiah*, Zondervan reprint, 1978, vol 2, pp 452,479.

diligence to make your calling and election sure” (2 Pet 1:10). The matter of eternal peace is so desperately important that diligent effort is called for to make sure that we are new creatures in Christ Jesus, trusting in Him alone for salvation. Thus we may know that we have been effectually called – and if we have been so called, we may safely infer that we are among God’s elect. But if we must conclude that we are still in our sins and have never trusted in Christ, let us now seek Him diligently, yet not trusting in our diligence. He still calls: “Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else” (Is 45:22).

Although believers are in a state of peace with God, their peace of conscience may be disturbed by transgression. They must therefore be diligent, in dependence on God’s grace, to keep from sin. Peter, referring to the end of the world, exhorts: “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness” (2 Pet 3:10). Believers need to live as those whose citizenship is in heaven, whose focus is not on the things of this life and whose pleasure does not come from the entertainments of this world. They need a higher focus, that indicated by Paul: “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth” (Col 3:1,2).

Preaching on these verses, C H Spurgeon exhorted: “Let us . . . quit . . . carnal enjoyments, wherein men seek to satisfy themselves with provision for the flesh. Let us not live by the sight of the eye, nor by the hearing of the ear. Let us not live by the amassing of wealth, or the gaining of fame, for these ought to be as dead things to the man who is risen in Christ. Let us not live for the world which we see, not after the fashion of men to whom this world is everything. Let us live as those that have come out of the world and who, though they are in it, are no more of it. Let us be unmindful of the country from whence we came out and leave it, as Abraham did, as though there were no such country, henceforth dwelling with our God, sojourners with Him, seeking ‘a city which hath foundations, whose builder and maker is God’.”²

At the longest we will not be spared for many years in this world; indeed our remaining days may be very few. How vitally important it is to be ready to meet our Maker! And we should recognise how important it is to live out our remaining days or years to the glory of God, seeking, as did the Apostle Paul, who was remarkably consistent in his godliness, “to have always a conscience void of offence toward God, and toward men” (Acts 24:16). Then we can expect to “be found of [Christ] in peace, without spot, and blameless”.

²*Metropolitan Tabernacle Pulpit*, Banner of Truth reprint, 1971, vol 26, p 199.

Christ's Priesthood in Heaven (1)¹

A Sermon by *Hugh Martin*

Hebrews 8:1. *We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens.*

The particular doctrine concerning Christ's priesthood which the Apostle asserts in these words is: the locality of that priesthood is heaven. All that Paul has hitherto said on this exalted theme runs up into this: heaven itself is the adequate and true scene, or sanctuary, of the priesthood of Jesus. He sums up in this the various statements he has already made concerning the suitableness, efficiency, permanence and value of this gracious office which Christ as Redeemer executes. He carries us gradually, step by step, through the appointment, ordination, sacrifice and success of Christ in the priestly office till he shows us the Son of God exalted, as the High Priest of His people, to the highest throne of heaven. Nor is he content to lay down the pen of inspiration on this lofty topic till he has placed it before our view in the glorified person of the Priest Himself shining in the glories of the immediate presence and manifested majesty of the living God.

But he pauses now. He looks back and says, "Of the things which we have spoken this is the sum: we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man". Paul has made many precious and wonderful statements concerning this priesthood. He sums them all up in the doctrine that heaven is the scene of its permanent ministrations.

The doctrine thus asserted throws a very powerful light on various attributes, or characteristics, of Christ's priesthood. We select the following: (1) its reality, (2) its effectiveness, (3) its perfection, (4) its permanence, (5) its exceeding glory.

1. That the scene of Christ's priesthood is heaven demonstrates the **reality** of His priesthood. The inspired reasoning of this Epistle goes on to show this: "If He were on earth, He should not be a priest" (8:4); His priesthood in that case would be illusory, superfluous and unreal. Had He continued "on earth" for the alleged purpose of carrying on the functions of His priesthood here; had this world been the exclusive scene of His priestly office, it would have evacuated the office itself of all reality. In that case, He could only have had the same rank as the priests of the tribe of Levi, seeing they are the only

¹This is the first part of a sermon reprinted with editing from *The Family Treasury* for 1870. It is hoped to print the second part next month and a second sermon on this text at a later date. Martin was then minister of Free Greyfriars church in Edinburgh.

recognised and consecrated priests "that offer gifts according to the law". On the part of Jesus, there was no necessity for such a priesthood. Neither was there any scope for it. "For it is evident that our Lord sprang [not out of Levi, but] out of Judah, of which tribe Moses [who was charged with all the arrangements relating to that priesthood] spake nothing concerning priesthood."

Further, it is a matter of history that our Lord never performed any duty of that priesthood – never offered a single sacrifice according to its rules, or lifted the veil of its holy place, or burned incense, or touched with one finger any of its priestly ceremonies. "No man taketh this office unto himself but he that is called of God, as was Aaron." It was to another species of priesthood that Jesus was called when God glorified Him, saying, "Thou art My Son, this day have I begotten Thee"; "Thou art a priest for ever, after the order of Melchizedek".

The functions of the Levitical priesthood were confined to this world. The earth was the only scene of that priesthood. When Aaron died, he was no longer a priest. He did not carry his priesthood with him into heaven. He was expressly, by special divine arrangement, stripped of his priestly robes and he left them all behind, for he left his office behind. The reason was that the whole government with which his priesthood was connected was earthly, arbitrarily appointed by God, on a limited scale, confined to Israel, and designed to last only for a limited time. That government, in which God was King in Israel, and Moses His cabinet minister, was not the universal, necessary and eternal moral government of God – in whose one and all-embracing sweep Jehovah "doeth according to His will among the armies of heaven and among the inhabitants of the earth".

He could not arbitrarily set up that universal government at the mere good pleasure of His will, for it is a government of necessity and not of grace. Nor could He limit it to Israel, for it is *necessarily* universal. Nor could He abdicate and set it aside, for of necessity it endures for ever. Among Israel He erected under Himself a sovereignly-appointed, special, limited and local government – temporary also, and inserted as a mere parenthesis into the history of His one moral government of the race. The scene of that government or kingdom was Judea, Immanuel's land.

Offences against that government – such as being unclean by touching a dead body or a bone – might be expiated by the services of a priesthood which, corresponding to the kingdom, was local and temporary. The scene of its functions was earth, and earth alone. All its procedure, relations and effects were confined to earth; and when its priests were translated to heaven they were Levitical priests no more. To this priesthood Christ did not belong. He was descended from another tribe in Israel. And if earth was the only

adequate scene of His priesthood, He would have had none whatever, as He did not have their priesthood.

But He had a priesthood, and a real one; and its reality is illustrated and proved by its heavenly home and seat, at the right hand of the throne of the Majesty in the heavens. For Christ's priesthood appertains to that universal and eternal moral government which God exercises from His throne in the heavens, not over the 12 tribes of Israel, but over all responsible agents. The sins which Jesus came to expiate were against the moral law and moral government of the Most High. The offences which Aaron and his priests could expiate were against merely "the law of a carnal commandment" – the merely-arbitrary transgressions, such as any king on earth may please to say he will not tolerate in his court. God, as King in Israel, was pleased to say that various things, in themselves indifferent – so far as the moral law is concerned – were intolerable to Him as tabernacling in the camp of Israel, and in the holy place of His kingly court and the temple worship there.

God was pleased to appoint, by the ministry of an earthly priesthood, the shedding of blood for putting away these offences that were not moral – although it "could not put away sin", or moral defilement. He that came down from heaven had no share in this humble priesthood and its services. And had His priesthood never been carried into heaven, He could really have had no priesthood at all. But sin, as transgression of the everlasting moral law, is committed, not against the temporary King of Israel, but against the everlasting God of heaven, considered as the King whose "kingdom ruleth over all". To expiate this, Jesus became a priest after the order of Melchizedek. Though He died on earth – for the scene of sin's occurrence must be the scene of sin's expiation – the reality of His priesthood is illustrated by the fact that in heaven, the palace of the moral universe, He is a priest for ever at the right hand of the throne of the Majesty above.

2. The fact that heaven is the native home and scene of the priesthood of Christ illustrates its **effectiveness**, its success. In what consists the effectiveness of priesthood? Priesthood is designed to reconcile, to remove obstructions to communion, so that worship may be acceptable. But the worship of a king is around his throne. Access to his throne must therefore be secured by priesthood, if priesthood is to be effective or successful.

When Jehovah was pleased to erect His theocracy in Israel – to become for a time the national king in Jeshurun, with Moses as His chief minister of state, entrusted with the whole administration and executive – He erected in Israel His palace, which was also His temple; and in its most holy place He set up His sacred throne. The mercy seat was Jehovah's throne in Israel. The Shechinah glory dwelt between the cherubim – an earthly manifestation, as

the whole government was earthly, that Israel's Shepherd-King was among them. Concerning this throne in the holy place, Jehovah said: "There I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims" (Ex 25:22). Israel was wont to say, "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the cherubims, shine forth. Before Ephraim and Benjamin and Manasseh stir up Thy strength, and come and save us" (Ps 80:1,2).

If Israel's priesthood was to be truly effective, if their service were to be successful, if they were truly to "accomplish the service of God", if they were not utterly to fail in the whole object and design of their office, it behoved them to secure access into the tabernacle, unto the very throne of their King. On the great day of atonement they did so to the uttermost. Theirs was, within its own limits and in its own place, an efficient and successful priesthood – thoroughly efficient and successful within its own sphere. Its sphere was not the universal moral government of God; and it is impossible that the blood of bulls and of goats could take away sin – which is transgression of that moral law by which the universal moral government of God is carried on.

Within its own legitimate sphere in the limited and national and temporary theocracy among the chosen people, it was strikingly and perfectly successful. Otherwise it would have been a very poor type of Christ's priesthood. On the great day of atonement, the blood of the appointed victim procured entrance for the high priest within the veil. The innermost part of the temple; the most sacred, most secret dwelling of the King; His most immediate presence; His very throne became accessible to Israel in the person of Israel's high priest. Israel's divine King unveiled His glory to His people. He shone upon them from between the cherubim. He lifted upon them the light of His countenance. He proclaimed His good pleasure in them, His blessing, and His love. He answered the prayer of their inspired liturgy: "God be merciful unto us, and bless us; and cause His face to shine upon us: that Thy way may be known upon earth, Thy saving health among all nations" (Ps 67:1,2). And this was through the efficiency and success of the priesthood He had established in Israel.

Within the limits and sphere of this priesthood, even Jesus, the Son of God – had He partaken of its office and ministry – could not have been more successful. Indeed He was not endowed with that priesthood. But the priesthood into which He had been called must, if successful, have a similar index of its success. It was a priesthood that was related to the everlasting and universal moral government of God. The throne of that government is pitched in no worldly tabernacle made with hands. It is not fixed upon the earth, but high above all heavens. Clouds and darkness are round about it. No created

glory flames upon it, as between the cherubims; no representative material splendour is enthroned there; but the King eternal, immortal and invisible personally sits upon it, and ten thousand times ten thousand, and thousands of thousands, wait upon Him, hearkening to the voice of His commandment.

If His priesthood is to be crowned with success, ministering in what pertains to moral law and universal moral government, it must secure for His brethren access through all the ranks of the holy ones in heaven. The priest's clients must obtain admission there, if He can minister efficiently in their cause and service. They must be able to say, "Who shall lay anything to the charge of God's elect? It is Christ that died; yea, rather, that is risen again; who is even at the right hand of God." They have reason and right to say so. Their Priest has been successful in His priesthood. "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens".

The Early Scottish Reformation¹

12. George Wishart: Preacher

J H Merle d'Aubigné

In the summer of 1544 George Wishart returned from England to Scotland. He was a pious man, a brother of the laird of Pittarow in the county of Kincardine. While at Montrose in 1538, he had read the Greek New Testament with several youths whom he was educating and was cited by the Bishop of Brechin to appear before him. Wishart had then retired to Cambridge and there he devoted himself to study for six years. In 1544 he returned to Scotland. He returned first to Montrose, his old abode, and from there went to Dundee, where he wished to preach the Word of God.

He was amiable, unassuming, polite and serious; his chief delight was to learn and to teach. He was tall; his black hair was short and his beard long. He wore a French cap, a gown which fell to his heels, and a black doublet. He slept on straw, and his charity had no end, night or day. He loved everyone. He gave gifts, consolation and assistance. He studied all means of doing good to all and hurt to none. He distributed to the poor various articles of clothing, with the exception of "his French cap, which he kept the whole year of my being with him," says the Cambridge student who drew this portrait of him just before Wishart set out for Scotland.

Wishart's reputation had preceded him, and a multitude of hearers gathered about him at Dundee. In a series of discourses, he expounded the doctrine of

¹Taken, with editing, from *The History of the Reformation in the Time of Calvin*, vol 6. November's chapter described setbacks to the Reformation cause and further martyrdoms.

salvation according to the Epistle to the Romans, and his knowledge and eloquence aroused general admiration. But the priests declared everywhere that, if he was allowed to go on, the Roman system must inevitably fall to the ground. They therefore sought the assistance of an influential layman, Robert Mill, who had once professed the truth but had since forsaken it.

One day, just as Wishart was finishing his discourse, Mill rose in the church and forbade him in the name of the Queen and the Regent to trouble them any more. Wishart was silent for awhile, with his eyes turned heavenward, and then looking sorrowfully on the assembly he said, "God is witness that I never minded [intended] your trouble, but your comfort. But I am assured that to refuse God's Word and to chase from you His messenger shall not preserve you from trouble but shall bring you into it. I have offered unto you the word of salvation and, with the hazard of my life, I have remained among you. But and [if] trouble unlooked for apprehend you, turn to God, for He is merciful. But if you turn not at the first, He will visit you with fire and sword." When he had thus spoken, he came down from the pulpit and went away at once into the western part of Scotland.

After arriving at Ayr, he preached to large numbers of people who gladly received his words. But as soon as Dunbar, Bishop of Glasgow, was informed of it, he hastened to the town with a body of men and took possession of the church in order to prevent Wishart preaching. The Reformer's friends were indignant at this step. The Earl of Glencairn and several gentlemen of Kyle went to Wishart and offered to get possession of the church and place him in the pulpit. "No," said the evangelist wisely, "the Bishop's sermon will not much hurt; let us go to the market cross." They did so and he preached there with so much energy that some of his hearers received it gladly who were till then enemies of the truth. Meanwhile the Bishop was in the church with hardly anyone to hear him but some vestry attendants and some poor dependents. They were expecting a sermon, but he had forgotten to put one in his pocket. He made the best excuses he could. "Hold us still for your bishop," he said, "and we shall provide better the next time." He then with haste departed from the town, not a little ashamed.

Wishart persevered in his work, and his reputation spread all around. The men of Mauchline came and asked him to preach the gospel to them on the following Sabbath. But when the Sheriff of Ayr heard of it, he sent a body of men by night to post themselves about the church. "We will enter by force", said Hugh Campbell to Wishart. "Brother," replied the evangelist, "it is the word of peace which God sends by me; the blood of no man shall be shed this day for the preaching of it. I find that Christ Jesus oftener preached in the desert, at the seaside, and other places judged profane, than He did in the

temple of Jerusalem.” He then withdrew to the country, saying to the people who followed him that the Saviour was “as potent [when preached] upon the fields as in the kirk”. He climbed onto a wall on the edge of the moorland and there, on that warm day, preached for more than three hours.

One man present, Lawrence Ranken, laird of Shield, who had previously led a wicked life, was impressed by what he heard. “The tears ran from his eyes in such abundance that all men wondered.” Converted by that discourse, the laird of Shield gave evidence during the rest of his life that his conversion was genuine. Wishart preached with like success in the whole district. The harvest was great, says one historian.

The Reformer heard that the plague had broken out at Dundee four days after he left the town and that it was raging cruelly. He resolved instantly to go there. “They are now in trouble and they need comfort”, he said to those who would fain hold him back; “perchance this hand of God will make them now to magnify and reverence that word which before, for the fear of men, they set at light part.” He reached Dundee in August 1544 and announced the same morning that he would preach. It was necessary to keep apart the plague-stricken from those who were in health, and for that purpose he placed himself at the east gate of the town. Those who were in health stood inside the city, and those who were sick remained outside.

Wishart opened the Bible and read the words: “He sent His word and healed them” (Ps 107:20). “The mercy of God”, he said, “is prompt to fall on all such as truly turn to Him, and the malice of men can neither eik nor pair [add to nor diminish] His gentle visitation.” “We do not fear death,” said some of his hearers; “nay, we judge them more happy that should depart, than such as should remain behind.” That east gate of Dundee [the Cowgate] was left standing in memory of Wishart when the town walls were taken down at the end of the eighteenth century and is still preserved.

Wishart was not satisfied with speech alone; he personally visited the sick, fearlessly exposing himself to infection in the most extreme cases. He took care that the sick should have what they needed, and the poor were as well provided for as the rich. The town was in great distress lest the mouth from which so much sweetness flowed should be closed.

Nevertheless, at the Cardinal’s instigation, says Knox, a priest named Wighton took a sword and, concealing it under his gown, mixed with the crowd as if he were a hearer and stood waiting at the foot of the steps by which Wishart must come down. The discourse was finished; the people dispersed. Wishart, whose glance was keen and whose judgement was swift, noticed as he came down the steps a priest who kept his hand under his gown. As soon as he came near the priest he said, “My friend, what would you

do?" At the same moment he laid hold of the priest's hand and snatched the weapon from him. The assassin fell at his feet and confessed his fault.

The report quickly went around that a priest had attempted to kill the Reformer, and the sick who heard it cried, "Deliver the traitor to us, or else we will take him by force". And so they rushed on him, but Wishart put his arms round the assassin. "Whosoever troubles him," he said, "shall trouble me, for he has hurt me in nothing." His friends however insisted that, in future, one of them should be armed and accompany him wherever he went.

When the plague ceased at Dundee, Wishart thought that, as God had put an end to that battle, he called him to another. It was proposed that he should hold a public disputation. He inquired of the bishops where he should be heard. But first he went to Montrose "to salute the kirk there" and, although sometimes preaching the gospel, he was "most part in secret meditation, in the which he was so earnest that night and day he would continue in it".

While there he received a letter purporting to be written by his friend the laird of Kynneir – requesting Wishart to come because he was sick. It was a trick of the Cardinal. Sixty armed horsemen were lying in wait behind a hill to take him prisoner. He set out unsuspecting, but when he had gone some distance, he suddenly stopped in the midst of the friends who accompanied him and seemed absorbed in deep musing. Then he turned back. "What mean you?" asked his friends, wondering. "I will go no further," he replied; "I am forbidden by God. I am assured there is treason." Pointing to the hill he added, "Let some of you go to that place and tell me what they find". The men reported with all speed what they saw. "I know, he said, "that I shall end my life in that bloodthirsty man's hands, but it will not be of this manner."

Shortly afterwards, he set out for Edinburgh, in spite of the entreaties of the laird of Dundee, and went to lodge at Innergowrie at the house of a Christian man named James Watson. A little after midnight two men of good credit who were in the house, William Spalding and John Watson, heard him open his door and go downstairs. They followed him secretly and saw him go into the garden and walk up and down for some time. Wishart, persuaded that he was drawing near to his end and thinking of the horrors of martyrdom and of his own weakness, was greatly agitated and felt in need of asking God to keep him from failing in the midst of the conflict. He was heard sighing and groaning and, just as day began to dawn, he was seen to fall on his knees, and afterwards on his face. For a whole hour his two friends heard the confused sounds of his prayer, interrupted now and then by his tears. At length he seemed to grow quiet and to have found rest for his soul. He rose and went quietly back to his chamber.

In the morning his anxious friends asked him where he had been. He

evaded the question. "Be plain with us," they said, "for we heard your groans; yea, we heard your mourning and saw you, both upon your knees and upon your face." "I had rather you had been in your beds," said Wishart, "for I was scarce well occupied." And, as they urged him, he spoke to them of his approaching death and of his need of God's help. They were much saddened and they wept. Wishart told them: "God shall send you comfort after me. This realm shall be illuminated with the light of Christ's evangel as clearly as ever was any realm since the days of the Apostles. The house of God shall be built into it; yea, it shall not lack – whatsoever the enemy imagine to the contrary – the very capstone." Meaning, adds Knox, that the house of God should there be brought to full perfection. Wishart went on: "Neither shall this be long; there shall not many suffer after me, till that the glory of God shall evidently appear and shall once triumph in spite of Satan. But, alas, if the people shall be afterwards unthankful, then fearful and terrible shall the plagues be that after shall follow."

Soon afterwards Wishart went into the Lothians. A man like Wishart belongs to the history of the Reformation in his own right, but another motive leads us to narrate these circumstances. The great Reformer of Scotland was trained in the school of Wishart. Among those who followed the latter from place to place, as he preached the gospel, was John Knox. He had left St Andrews because he could not endure either the superstition of the Romish system or the Cardinal's despotism and was for some time tutor in the family of Douglas of Langniddrie. After he had openly professed evangelical doctrine, the clergy in their wrath declared him a heretic and deprived him of the priesthood. Attracted by Wishart's preaching and life, Knox became his beloved disciple. He listened to Wishart's public discourses with eager attention and also received instruction in private. During Wishart's preaching excursions Knox kept watch for his safety; he bore the sword which Wishart's friends had provided after the Dundee priest's attempt to assassinate him. Knox was, like his master, soon to bear another sword, the sword of the Spirit.

The Earl of Cassilis and some other friends of Wishart had arranged to meet him at Leith. As the town is very near Edinburgh, they had advised him not to let himself be seen until they arrived. After waiting for them for a day or two he became depressed. "What differ I from a dead man," he asked, "except that I eat and drink? To this time God has used my labours to the disclosing of darkness, and now I lurk as a man that was ashamed and durst not show himself before men." "You know," said his friends, "the danger wherein you stand." "Let my God," he replied, "provide for me as best pleases Him."

On the following Sabbath, in the middle of December, he preached on the parable of the sower. The next Sabbath again, he addressed a large concourse

of people at Inveresk both morning and afternoon. Two Franciscan friars came and stood by the church door and whispered something to those who were going in, to turn them back. Wishart observed this and told some standing near the pulpit: "I heartily pray you to make room to these two men; it may be that they be come to learn". Then he addressed the monks: "Come near, for I assure you that you shall hear the word of truth, which shall either seal unto you this same day your salvation or your condemnation".

He continued his discourse, but the two friars, who had taken their places, did not cease whispering right and left and troubling all who stood near them. Wishart turned sharply to them and said, "O sergeants of Satan and deceivers of the souls of men, will you neither hear God's truth nor suffer others to hear it? Depart, and take this for your portion; God shall shortly confound and disclose your hypocrisy within this realm; you shall be abominable unto men, and your places and habitations shall be desolate."

He then resumed his sermon, and preached with so much power that Sir George Douglas, brother of the Earl of Angus, said publicly afterwards: "I know that my Lord Governor and my Lord Cardinal shall hear that I have been at this preaching (for they were then in Edinburgh). Say unto them that I will avow it and will not only maintain the doctrine that I have heard, but also the person of the teacher to the uttermost of my power." Those who were present greatly rejoiced at these words, spoken by so influential a man. As for Wishart, it was enough for him to know that God keeps His own people for the end to which he calls them. He preached in other places to large numbers; and with all the more fervour because he was persuaded that the day of his death was at hand.

Afterwards he decided to pass into East Lothian. The Cardinal heard of this and informed the Earl of Bothwell, who immediately let it be known, both in the town of Haddington and in the country, that anyone who went to hear that heretic would do so under pain of his displeasure. The prohibition of this powerful lord had its effect. The first day there was a large gathering to hear Wishart, but the next day his audience was very small.

A new trial now afflicted him. His friends in western Scotland had promised to come to Edinburgh to discuss with him the means of advancing the cause of the gospel. Now on the third day after arriving in East Lothian, when he was about to go into the pulpit, a messenger approached and handed him a letter. He opened it. His friends at Ayr and other places had written to tell him that certain obstacles prevented them from fulfilling their promises. Struck with sorrow, "he called for John Knox, who had waited upon him carefully from the time he came to Lothian". "I am wearied of the world," he said, "for I perceive that men begin to be weary of God." Knox wondered that Wishart

should enter into conversation with him before sermon, which he was never accustomed to do, and said to him, "Sir, the time of sermon approaches, I will leave you for the present to your meditations".

Wishart, left to himself, began to walk about slowly at the back of the high altar. He paced to and fro, and everything about him revealed the deep grief that was in his soul. This lasted for about half an hour. At length he went into the pulpit. The audience was small, as it had been the day before. He did not have power to treat the subject which he had proposed: his heart was too full, and he must needs unburden it before God. "O Lord," said he, "how long shall it be that Thy holy Word shall be despised and men shall not regard their own salvation? I have heard of thee, Haddington, that in time there would have been at a vain clerk-play [a play representing some part of Scripture] two or three thousand people, and now to hear the messenger of the eternal God, of all the town or parish there cannot be numbered one hundred persons. Sore and fearful shall the plagues be that shall ensue this thy contempt; with fire and sword shalt thou be plagued. And that because you have not known and will not know the time of God's merciful visitation."

He then made a short paraphrase of the second table of the law. He exhorted to patience, to the fear of God, and to works of mercy. And, impressed by the presentiment that this was the last time he should preach publicly, he declared that the spirit of truth and judgement were both in his heart and on his lips. He left the church, bade farewell to his friends and then prepared to leave the town. "I will not leave you alone," said Knox to him. But Wishart, who had his approaching end constantly before his eyes, said, "Nay, return to your bairns [meaning his pupils], and God bless you. One is sufficient for a sacrifice."

He then compelled Knox to give up the sword and parted with him. The laird of Ormiston, who was at the time with Wishart, had invited him to his house in the country. They set out on their journey with several gentlemen of the neighbourhood. The cold was severe, and they therefore travelled on foot. While at supper Wishart spoke of the death of God's children. Then he said with a cheerful smile: "Methinks that I desire earnestly to sleep. We'll sing a psalm." He chose Psalm 51, and struck up the tune himself: "Have mercy upon me, O God, according to Thy loving kindness". As soon as the psalm was ended, he went to bed.

Prayer is the natural expression of dependence upon divine influences.

It is . . . the glory of the gospel that the blood of Christ who, through the eternal Spirit, offered Himself without spot to God, purges the conscience, dispels all its distracting fears, and imparts peace and serenity where despair and guilt had held their troubled reign.

J H Thornwell

Christ Before Pilate¹

J C Ryle

The first point that we should notice is the false conscientiousness of our Lord's wicked enemies. We are told that the Jews who brought Christ before Pilate would not go into "the judgement hall, lest they should be defiled; but that they might eat the passover". That was scrupulosity indeed! These hardened men were actually engaged in doing the wickedest act that mortal man ever did. They wanted to kill their own Messiah. Yet at this very time they talked of being defiled and were very particular about the passover!

The conscience of unconverted men is a very curious part of their moral nature. While in some cases it becomes hardened, seared and dead, until it feels nothing; in others it becomes morbidly scrupulous about the lesser matters of religion. It is no uncommon thing to find people excessively particular about the observance of outward ceremonies, while they are the slaves of detestable immoralities. Robbers and murderers in some countries are extremely strict about confession and absolution and prayers to saints. Fastings and self-imposed austerities in Lent, are often followed by excess of worldliness when Lent is over.

All these are symptoms of spiritual disease and a heart secretly dissatisfied. Men who know they are wrong in one direction often struggle to make things right by excess of zeal in another direction. That very zeal is their condemnation. Let us pray that our consciences may always be enlightened by the Holy Ghost and that we may be kept from a one-sided and deformed Christianity. A religion that makes a man neglect the weightier matters of daily holiness and separation from the world, and concentrate his whole attention on forms, sacraments and ceremonies is, to say the least, very suspicious. It may be accompanied by immense zeal and a show of earnestness but it is not sound in the sight of God.

The Pharisees paid tithes of mint, anise and cummin, and compassed sea and land to make proselytes, while they neglected "judgement, mercy, and faith" (Matt 23:23). The Jews who thirsted for Christ's blood feared the defilement of a Roman judgement hall, and made much ado about keeping the passover! Let their conduct be a beacon to Christians, as long as the world stands. That religion is worth little which does not make us say, "I esteem all Thy commandments concerning all things to be right, and I hate every false way" (Ps 119:128). That Christianity is worthless which forces us to make up for the neglect of heart religion and practical holiness with an extravagant zeal for man-made ceremonies or outward forms.

¹Comments on John 18:28-40 from *Expository Thoughts on John*, vol 3 (with editing).

The second point that we should notice in these verses is the account that our Lord Jesus Christ gives of His kingdom. He says, "My kingdom is not of this world". These famous words have been so often wrested out of their real sense that their true meaning has been almost buried under a heap of false interpretations. Let us make sure that we know what they mean. Our Lord's main object in saying, "My kingdom is not of this world", was to inform Pilate concerning the true nature of His kingdom and to correct any false impression he might have received from the Jews. He tells him that He did not come to set up a kingdom which would interfere with the Roman Government. He did not aim at establishing a temporal power, supported by armies and maintained by taxes. The only dominion He exercised was over men's hearts, and the only weapons that His subjects employed were spiritual weapons. A kingdom which required neither money nor servants for its support was one of which the Roman Emperors did not need to be afraid. In the highest sense it was a kingdom "not of this world".

But our Lord did not intend to teach that the kings of this world have nothing to do with religion and ought to ignore God altogether in the government of their subjects. No such idea was in His mind. He knew perfectly well that it was written, "By Me kings reign" (Prov 8:15), and that kings are as much required to use their influence for God as the meanest of their subjects. He knew that the prosperity of kingdoms is wholly dependent on the blessing of God, and that kings are as much bound to encourage righteousness and godliness as to punish unrighteousness and immorality. To suppose that He meant to teach Pilate that an infidel might be as good a king as a Christian is simply absurd. Let us carefully hold fast the true meaning of our Lord's words in these latter days.

Let us never be ashamed to maintain that no government can expect to prosper which refuses to recognise religion, which deals with its subjects as if they had no souls, and does not care whether they serve God or Baal or no God at all. Such a government will find, sooner or later, that its policy is damaging to its best interests. No doubt the kings of this world cannot make men Christians by laws and statutes. But they can encourage and support Christianity, and they will do so if they are wise. The kingdom where there is the most industry, sobriety and honesty will always be the most prosperous. The king who wants to see these things abound among his subjects should do all in his power to help Christianity and discourage irreligion.

The third point that we should notice in these verses is the account that our Lord gives of His own mission. He says, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth". Of course we are not to suppose our Lord meant that this was the only end

of His mission. No doubt He spoke with special reference to what He knew was passing through Pilate's mind. He did not come to win a kingdom with the sword, and to gather adherents and followers by force. He came armed with no other weapon but "truth". To testify to fallen man the truth about God, about sin, about the need of a Redeemer, about the nature of holiness – to declare this long-lost truth – was one great purpose of His ministry. He came to be God's witness to a lost and corrupt world.

He does not shrink from telling the proud Roman Governor that the world needed such a testimony. This is what Paul had in view when he told Timothy, that "before Pontius Pilate [Christ] witnessed a good confession" (1 Tim 6:13). Christ's servants in every age must remember that our Lord's conduct in this place is meant to be their example. Like Him they are to be witnesses to God's truth, salt in the midst of corruption, light in the midst of darkness, men and women not afraid to stand alone and testify for God against the ways of sin and the world. To do so may entail much trouble, even persecution. But the duty is plain. If we love life, if we would keep a good conscience and be owned by Christ at the last day, we must be witnesses. It is written, "Whosoever shall be ashamed of Me and of My words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels" (Mark 8:38).

Biblical Inerrancy (1)¹

Rev H M Cartwright

Attacks upon the doctrine that there are no errors in the Bible are not new. As the history of the Scottish Church in the late nineteenth century demonstrates, they are not new even within professedly Evangelical circles. But they have emerged more recently within Evangelicalism after a period when belief in Biblical inerrancy was one of the generally recognised characteristics of Evangelicalism. In 1958 J I Packer was able to write, in *'Fundamentalism' and the Word of God*, that Evangelicals reject "the supposition that Scripture errs, for the Scripture claims not to err. They reject all methods of biblical criticism which assume about Scripture something other than Scripture assumes about itself. They reject all approaches to Scripture which would not permit it to function in the Church as a final authority."

The situation was obviously changing when, in 1978, the "Chicago Statement on Biblical Inerrancy" was produced at a Conference of prominent Evangelicals who were concerned at the departure from this position which

¹The first section of a paper delivered at the 2009 Theological Conference.

they observed to be taking place within Evangelicalism. Perhaps I can quote from this Statement to demonstrate the common position of these men, whether they were Calvinistic or Arminian. Their basic position was that “the whole of Scripture and all its parts, down to the very words of the original, were given by divine inspiration”. They argued “that inspiration, though not conferring omniscience, guaranteed true and trustworthy utterance on all matters of which the Biblical authors were moved to speak and write”. They denied “that the finitude or fallenness of these writers, by necessity or otherwise, introduced distortion or falsehood into God’s Word”. They affirmed “that Scripture, having been given by divine inspiration, is infallible, so that, far from misleading us, it is true and reliable in all the matters it addresses”. They denied “that Biblical infallibility and inerrancy are limited to spiritual, religious, or redemptive themes, exclusive of assertions in the fields of history and science”.

This position has been challenged in recent times by men professing to believe in the reality of Divine revelation, the inspiration and infallibility of the Word of God, and the evangelical doctrines derived from the Word of God. The advocate of infallibility without inerrancy nearest home has been Dr A T B McGowan in his 2007 book, *The Divine Spiration of Scripture: Challenging evangelical perspectives*. Dr McGowan regards Scripture as infallible “not in the sense of inerrant *autographa*² but in the sense that God has given us the Scriptures and they will infallibly achieve God’s purpose in giving them” (p 149). He regards the inerrancy of the original Scriptures as a modern, rather rationalistic, reaction to liberalism.

In the limited time available we shall attempt to summarise: (1.) The orthodox view which we hold, and then go on to look at (2.) The alternative positions being advocated in some professedly Evangelical circles; (3.) The echoes we can hear of the downgrade movement which destroyed the orthodoxy of the old Free Church; (4.) The fundamental significance of Biblical inerrancy for the whole position of biblical Christianity; (5.) The basis on which we are to defend what we believe to be the biblical, orthodox position.

1. The orthodox view of Biblical inerrancy. We call it the orthodox view primarily because it is the Bible’s own view. It has been the view of those throughout the ages who have held biblical views of the Bible, such as Irenaeus, Augustine, Calvin, the Scottish Reformers, the Westminster divines and the theological teachers of the Disruption Free Church.

E J Young (in *Thy Word is Truth*) defines “inerrancy” as meaning “that the Scriptures possess the quality of freedom from error. They are exempt from the liability of mistake, incapable of error. In all their teachings they

²The autographs, the original manuscripts.

are in perfect accord with the truth.” This freedom from error does not only characterise the doctrine or theological matter of the Bible but all its statements on any subject and the words in which these statements are made. “All scripture is given by inspiration of God” (2 Tim 3:16). “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (2 Pet 1:21). Although the Bible came to us through human instrumentality and although the distinctive human personalities and characteristics of the writers are evident, divine inspiration preserved them from making erroneous statements on any subject and ensured that they spoke or wrote the words of God, which can only be true.

Inspiration is God’s method of ensuring that those to whom He revealed Himself and the mystery of His saving purpose would communicate that revelation precisely as God wished it to be communicated. God took steps to ensure that, not only were His revealed thoughts conveyed to us in a generally-accurate way, but in words which precisely communicated what was in His mind. God moved the writers, carried them along, in such a way that the words which they used give the precise record of the revelation which God intended. God did not merely give them the thoughts, He gave them also the words which would convey these God-given thoughts in the best possible way so that, when we read their words, we are reading the very words of God. All of Scripture, from Genesis to Revelation, in its words as well as in its thoughts, is the product of a supernatural work of God which ensures that it is inerrant, infallible, wholly trustworthy.

The Bible was written by men, not by machines. But the men, their circumstances, characteristics, experiences and faculties were prepared by God, and God took these men whom He had prepared and carried them along supernaturally so that they wrote exactly what He intended them to write. It was their writing, but it was God’s words that were written. God the Holy Spirit brought directly to bear on the writers of Scripture a divine influence which ensured that, as long as they thought and spoke and wrote under this influence, all their statements accurately conveyed what God revealed to them of His mind, so that we have the thoughts of God infallibly communicated to us in the words of God as well as in the words of men. Inspiration preserved the writers from error which would be natural to them as sinful men, and guided them in their expression of thoughts and use of words, so that what they wrote is God’s own Word.

That the Scriptures are free from error is implicit in the doctrine of their divine inspiration. And it is essential to their infallibility and authority. As Dr Packer puts it: “Scripture is termed infallible and inerrant to express the conviction that all its teaching is the utterance of God ‘who cannot lie’,

whose word, once spoken, abides for ever, and that therefore may be trusted implicitly. This is just the conviction which our Lord was expressing when He said: ‘The Scripture cannot be broken’ and ‘it is easier for heaven and earth to pass, than one tittle of the law to fail’. God’s Word is affirmed to be infallible because God Himself is infallible; the infallibility of Scripture is simply the infallibility of God speaking. What Scripture says is to be received as the infallible Word of the infallible God, and to assert biblical inerrancy and infallibility is just to confess faith in (i) the divine origin of the Bible and (ii) the truthfulness and trustworthiness of God. The value of these terms is that they conserve the principle of biblical authority; for statements that are not absolutely true and reliable could not be absolutely authoritative.”

We believe that there is nothing in the limitations of human language or of human writers of Scripture to justify the claim that there are errors in the Bible. We believe that there are no real discrepancies or contradictions or deviations from truth in anything written in the Bible. This, of course, applies to the Scriptures as they were originally written. Even if we have no access to these original manuscripts now, their inerrancy is a matter of great significance. Error in the autographs would undermine Scripture’s doctrine of God and doctrine of inspiration and make man the judge of what, if anything, should be regarded as authoritative in the Scriptures. Their inerrancy is a matter of great significance also because we believe that we have in the copies of manuscripts and in our translation of the Bible access to those Scriptures which God “immediately inspired” and has “by His singular care and providence kept pure in all ages” (*Westminster Confession of Faith* 1:8).

Free Church and Purity of Worship

Matthew Vogan

A plenary General Assembly of the Free Church of Scotland has recently decided to permit uninspired hymns and musical instruments in public worship. One cannot minimise the significance of the largest Presbyterian denomination in Europe which subscribes to *The Westminster Confession of Faith* (WCF) abandoning its commitment to purity of worship. This decision is profoundly troubling to all who love the purity of worship as instituted by God Himself in His Word and as maintained in Scotland since the Reformation. These feelings were no doubt heightened by the fact that the legislation could only have been passed with the support of those who seemed opposed to the change or else belonged to kirk sessions that had not supported the change (only 25 out of 90 had expressed support).

The debate at the Assembly followed the report and deliverance proposed by the Board of Trustees in focusing on the consequences of a decision rather than establishing the case for it from Scripture. The Apostles could say, “*It seemed good to the Holy Ghost, and to us, to lay upon you . . . these necessary things*” (Acts 15:28). “The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils . . . are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture” (WCF 1:10).

One of the last speakers in the debate, Chris Redmond (Dowanvale), noted the “lack of Scripture and [the] confusion” which had prevailed. There was an attempt to “accommodate two views of worship. We should not be happy with two! Is God unclear? . . . I fear that we are trying to accommodate people rather than follow the Word of God.” It is necessary to bring the clarity of the Word of God to bear upon this confusion. Some may object to our commenting critically upon the matter as censorious, but to do otherwise would be to forsake the brotherly love required in Scripture. “Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him” (Lev 19:17). When Scripture is understood on the matter it must be seen that solemn moral duties were at stake.

The moral duty of maintaining purity of worship. In *The Necessity of Reforming the Church*, John Calvin spoke of worship as the most important part of the Reformation. The worship of God is indeed the highest activity anyone may engage in. The Second Commandment, “Thou shalt not make unto thee any graven image . . .”, tells us that the means of worship are to be those He appoints, not those we invent. There is emphasis on the phrase, “make unto thee”, which forbids the devising of means for worshipping God according to our own carnal wisdom. John Knox summarised the matter bluntly: “All worshipping, honouring, or service invented by the brain of man in the religion of God, without His own express commandment, is idolatry”.

Scripture uses the term *will-worship* (Col 2:20-23) for any worship instituted according to the will of man rather than the express will of God in Scripture. Obedience to the commandments of God alone in this matter is the subject of a promise in this Commandment: “showing mercy unto thousands of them that love Me, and keep My commandments” (Ex 20:6). This Commandment is therefore linked to the regulative principle of worship, frequently asserted in Scripture, which forbids any means of worship not appointed by God (see Deut 4:15-20; 12:32; Mt 4:9-10; 15:8-9; Acts 17:23-25; Ex 20:4-6; 25:40; Jn 4:23-24; Col 2:18-23; Lev 10:1-3).

Whatever means of worship have not been instituted by God through direct command, approved example or good and necessary consequence are prohib-

ited. The Church must teach to observe only what Christ has commanded (Mt 28:20). The Second Commandment shows that God is so jealous over His own honour that He will not have man appoint how God is to be worshipped. When He rebukes His people for the barbaric worship of false gods, which involved burning their children in the fire, the Lord says: “Which I commanded [them] not, neither came it into My heart” (Jer 7:31). Rather than focusing on the barbarism or their devotion to false gods, this statement shows that their whole duty in worshipping God is governed by the principle that they could not go beyond His commandment in any way. As James Begg observed, “if we consider the relation of the thrice-holy God to fallen sinners, the wonder is not that our mode of access into His presence is strictly regulated, but that any such access is permitted to us at all”.¹

The Larger Catechism (Q 108) shows what is positively required in the Second Commandment: “the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath instituted in His Word”. This is a moral duty for all, not only office-bearers who have vowed to do so. False worship is therefore to be disapproved, detested and opposed and, according to each one’s place and calling, removed (Q 108).

The infallible psalms, as the songs of the Lord, were composed under immediate inspiration, collected by divine appointment for public worship and given the title *Book of Praises* (1 Chr 25:7; Ps 137:3). God has commanded His people to use these psalms in His praise (1 Chr 16:9; Ps 98:5; Col 3:16; Jas 5:13). In the New Testament God has not directed us to retain those parts of the ceremonial temple worship which typified Christ’s perfect work of redemption as a shadow of things to come. This includes musical instruments which were only used in public worship by temple officers in connection with temple sacrifices or other ceremonies (1 Chr 15:16; 23:5; 25:1; 28:13,19; 2 Chr 29:25-28). *The Larger Catechism* states: “The sins forbidden in the Second Commandment are, all devising, counselling, commanding, using, and anywise approving, any religious worship not instituted by God Himself. . . .” (A 109). We can consider these words in relation to the steps that the Free Church have now taken.

(a) *Using religious worship not instituted by God.* In their Report to the Assembly, the Board of Trustees acknowledged that there has been inconsistent practice in the Church for a long time. “The Assembly had the matter drawn to their attention in 1953 when they were asked to judge an appeal against a decision by the Synod of Ross. The Synod had sought to prohibit Free Church ministers from participating in worship involving hymns and instrumental music in other churches. The Assembly debated the matter, and

¹*The Use of Organs and Other Instruments of Music in Christian Worship Indefensible*, p 12.

upheld the right of Free Church ministers to participate in worship of this kind in other churches – thus moving against the spirit of the 1910 Act.” At the time, Stornoway Free Church minister, Rev Kenneth A Macrae protested against such practices in his booklet, *Resurgence of Arminianism*.

This left a question that previous generations were happy to leave unanswered: If a minister’s vows regarding purity of worship can be relaxed outwith the Free Church, why not within? Rev Neil Macmillan exposed this at the plenary General Assembly: “There are few of us who think that singing hymns and using musical instruments is sinful If it is sinful we should not do it anywhere. How can worship be acceptable to God in another church but not in the Free Church?” Others referred to the inconsistency of allowing church gatherings to use hymns but not allowing them in public worship. The Board tried to maintain this inconsistency but could not do so in the face of those taking matters to their logical conclusion.

(b) *Approving religious worship not instituted by God*. Using such worship as has not been instituted by God inevitably involves an element of tacit approval. The Free Church have now gone to the length of approving religious worship not instituted by God.

(c) *Counselling religious worship not instituted by God*. Some of those who voted for favour of the change did not believe in it themselves. Their counsel was that such a defection would give liberty to ministers promoting change and be more attractive to young people who would otherwise leave. Rev Iain D Campbell gave this type of counsel in defending the change: “What am I going to say to our young people? We’re educating them in the theology of the Reformed faith, but they drift away to other churches. I want to keep them!” It should go without saying that we can never do what is sinful in order that good may come from it.

(d) *Commanding religious worship not instituted by God*. The result of the change is that the ordination vows and constitution have been changed to redefine purity of worship in an unbiblical way. The ordination vows under which men took office cannot be maintained any longer. Despite false assurances, this legislation imposes upon the consciences of individual office-bearers. It is no longer possible to assert, maintain and defend purity of worship in congregations that will reject purity of worship. While liberty will be granted to use purity of worship when conducting worship in these congregations, there will be no liberty to preach against defection from purity of worship; it would be seen as schismatic.

The truth is that men are being commanded to accept this. By redefining purity of worship to include hymns and instruments, the vows have now been changed to mean that all Free Church office-bearers are bound to assert,

maintain and defend this change and to declare that it is founded on the Word of God. Apparently there were 30 dissents against the decision but it is protest with the effect of separation rather than dissent that is required in order to keep one's conscience and vows intact.

(e) *Devising religious worship not instituted by God.* The Free Church are now devising worship for themselves, as Jeroboam “devised of his own heart” the worship that pleased him (1 Ki 12:33). The decision was as follows: “The General Assembly appoint a Special Committee (using consultants as required) to investigate the feasibility and desirability of producing a recommended list of paraphrases of Scripture and hymns and spiritual songs consistent with the Word of God and the whole doctrine of the Confession of Faith [there are none which are consistent with WCF 21:1,5], and whether the Free Church ought to produce a praise resource supplementary to the Psalter, and to report to the 2011 General Assembly”. It is no light thing to use, approve, command, counsel and devise what is sinful. Jeroboam was described as one “who made Israel to sin” by his false aids to the worship of Jehovah not instituted by God Himself.²

The moral duty of maintaining vows in relation to purity of worship. The *Westminster Confession* states that: “A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness” (WCF 22:5). Vows add to the responsibility of maintaining purity of worship. Every member of the Free Church Assembly had taken solemn vows to God that they would conform, to the utmost of their power, to “the purity of worship presently authorised and practised”, without trying, either directly or indirectly, to prejudice and subvert it and promised to follow no divisive courses from it.

They were under obligation to keep their vow: “If a man vow a vow unto the Lord . . . he shall not break his word, he shall do according to all that proceedeth out of his mouth” (Num 30:2; see also Deut 23:2; Ps 15:4; 76:11; Prov 20:25; Is 19:21; Ecc 5:4-5). This did not appear to be a significant issue in their deliberations; the only person to raise it did not appear to receive a response. As *The Larger Catechism* explains, the Third Commandment forbids “violating of our oaths and vows, if lawful” (Q 113) because they are solemn ordinances of God in which His honour is much involved. The Ninth Commandment concerns the promotion and maintenance of truth between men; it both requires “keeping of lawful promises” and forbids “breach of lawful promises” (Q 144-45). These vows were not contrary to the moral law of God, which is the only reason why they could lawfully be set aside.

²We must not forget that purity of worship must be rendered in a pure manner. Not to be spiritually exercised in pure worship is also a serious breach of the Second Commandment.

It is therefore solemn to break ordination vows – to do so violates these commandments. As James Begg put it: “To allege that they may afterwards set these avowals at defiance, and still retain their offices, is to outrage morality Honest men, on finding that they cannot fulfil their vows, will surely adopt this alternative – will withdraw and take the consequences”³. This is the position of the Free Presbyterian Church of Scotland in its resolution on Creed Subscription: “The Synod expects of its office-bearers, as honourable men, that whensoever they are conscious of having ceased to believe in any of these doctrines and principles, or to approve of the mode of worship, which they have vowed to maintain, they should lay down their office and not help to deprive the Church of its peace and purity; and finally it expects of the Church itself, through its courts, to see that in this connection its discipline is observed wheresoever in any case such honourable dealing does not appear to characterise any office-bearer whatsoever”.

Some have defended the idea that one could have taken these vows and then challenge the Church for scriptural proof of the position. This is absurd; the vows were taken voluntarily and the right to office is conditional upon keeping those vows. Others believe that, if the Church has decided that the matter can be reconsidered, the outcome of that must be lawful. The Church itself, however, just like the individual office-bearer, has no right to set these obligations aside and remain the same constitutional body. Those sitting in the Assembly cannot make decisions contrary to the vows they have taken. In 1893 Rev Donald Macfarlane protested that the Free Church had no right to alter its constitution in the face of a dissenting minority. As Hugh Martin explained, “The vow entails very weighty obligation on my side, and on the side of the Church the obligation is as great. . . . A majority may prove treacherous to a vow, just as an individual may Our ordination vow . . . renders us answerable to it and pledges the Church reciprocally . . . to it also.”⁴

The extent of the damage caused by such divisive courses is only beginning to appear, but what ought to be abundantly clear is the degree of defection from moral duties and scriptural attainments formerly held (Phil 3:16). We observe mournfully the discord arising from unscriptural innovation that has, over successive generations, progressively wasted the Presbyterian Church established in purity in Scotland. “Our holy and our beautiful house, where our fathers praised Thee, is burned up with fire: and all our pleasant things are laid waste” (Is 64:11). When we see that those who formerly seemed to stand fast “faintly turned back” in the day of battle, we must say to ourselves: “Let him that thinketh he standeth take heed lest he fall” (1 Cor 10:12).

³*Anarchy in Worship*, p 45.

⁴Quoted in John Macleod, *Scottish Theology*, pp 324-5.

Obituary

Mr John H Thompson

Mr John Henry Thompson was born in Carrickfergus, Co Antrim, on 28 December 1916, the eldest child of a farming family which traced its Presbyterian roots back to the time when Presbyterians were persecuted in Northern Ireland. He began work with Ulster Transport and later became a mechanical fitter with Crowe & Sons, a local firm by whom he was employed until he had to retire early due to ill health. After his marriage in July 1948 he moved with his wife to the village of Glynn where he resided until he entered a care home about five years ago. He had been unable to attend church services for several years previously. Mrs Margaret Thompson died in 2006.

No information is to hand concerning Mr Thompson's spiritual pilgrimage, though in prayer and conversation in his home in his housebound years he spoke as one who had been called by grace and was anticipating glory. Having been previously a member of the Free Presbyterian Church of Ulster he identified himself in 1978 with the congregation ministered to by Rev G G Hutton. He was ordained an elder in the congregation and was one of the representatives of the congregation who later appeared at the Synod in support of its application to be received into the Free Presbyterian Church of Scotland. He often expressed deep satisfaction at the outcome of that application. He sat in the significant Synod meeting of 1989. Mr Thompson personally cleared the considerable debt on the Church building in Larne and used his skill with his hands to do much practical work about the building.

Larne is now without a resident office-bearer and the loyal little congregation there would value the prayers of friends throughout the Church that the Lord might be pleased to provide them with a minister who would pastor the flock and be used in His hand to build up the Cause among them.

Mr Thompson is survived by his daughter, to whom we express sympathy and appreciation of her father's contribution to the cause in Larne.

(Rev) H M Cartwright

Book Reviews¹

Preacher to the Remnant, The Story of James Renwick, by Maurice Grant, published by the Scottish Reformation Society, hardback, 280 pages, £17.95.

Maurice Grant has already written about two prominent Scottish Covenanters: Donald Cargill, in *No King but Christ*; and Richard Cameron, in *The Lion*

¹Both items reviewed here are obtainable from the Free Presbyterian Bookroom.

of the Covenant, both of which are still available. As Rev H M Cartwright says in his Foreword to this new biography: “Maurice Grant does further useful service to the Church of Christ in presenting this fresh, thoroughly-researched and attractively-written comprehensive account of the life of James Renwick, the last Covenanting minister to be put to death for his adherence to the biblical principles of the Scottish Reformation”.

Renwick was born in 1662, about the time when the Scottish government, under Charles II, imposed bishops on the Church. This was to lead to a period of shocking persecution of those who could not accept that the King and his government had any right to take control of the Church. Faithful ministers began to hold conventicles, when huge crowds often gathered to hear them. But by the time when, in 1683, Renwick was ordained, in Holland, the persecution was so fierce that these open-air services had almost ceased. When Renwick began to hold conventicles after his return to Scotland, a landlord on whose property he preached was fined £50 sterling, but the fine was repaid when he showed that he had “turned out the tenant and demolished the house”. There was utter ruthlessness at every level.

Young James Nisbet from Ayrshire described the first time he heard this loyal Covenanter: “I went about 16 miles to hear sermon preached by Mr James Renwick, a faithful servant of Jesus Christ, who was a young man endowed with great piety, prudence and moderation. The meeting was held in a very large, desolate moor. He appeared to be accompanied with much of his Master’s presence. . . . His method was both clear, plain and well digested, suiting the substance and simplicity of the gospel. This was a great day of the Son of Man to many poor exercised souls, who this day got a Pisgah view of the Prince of Life, and of that pleasant land that lies beyond the banks of Jordan.”

In 1682 the authorities caught up with Renwick. He was arrested, tried and executed. Just before his death, his mother and sister were allowed to have a final meal with him. In asking God’s blessing on the food, Renwick said, “O Lord, now Thou hast brought me within two hours of eternity, and this is no matter of terror to me, [any] more than if I were to lie down in a bed of roses. Nay, through grace, to Thy praise I may say, I had never the fear of death since I came within this prison.” Such was the faith of this man of God.

We should be grateful to Mr Grant for this readable account of a man who, young though he was, did far more than could reasonably be expected in preaching the gospel and maintaining the purity of the Scottish Church in the face of fierce persecution. He did so because of his strong sense of the reality of Christ’s Kingship over Church and nation. Especially in an age when that sense has been very largely lost, this book is highly recommended.

Rest in God & A Calamity in Contemporary Christianity, by Iain H Murray, published by the Banner of Truth Trust, booklet, 35 pages, £2.00.

This little work begins by firmly rooting the permanent and universal obligation of Sabbath observance in the Lord's own resting and sanctifying of the day as recorded in Genesis 2:3, centuries before the constitution of Israel as a people and the promulgation of the Fourth Commandment. It shows that, while there were ceremonial aspects to the Sabbath during the era of the Jewish Church, the Sabbath itself is not a ceremonial institution and there is adequate evidence in the New Testament that the Son of man as Lord of the Sabbath, and therefore God, has transferred the Sabbath of creation and of the Fourth Commandment to the first day of the week, the Lord's day.

There is a section on the witness of history to the blessing with which God has honoured the first day of the week. An important short section demonstrates the development in Calvin's view to the point that he said: "So let us learn to sanctify the day of rest in order to bring ourselves into conformity with our God's example and preserve the order which He established to be inviolable till the end".

Within short compass there is discussion of the nature of God's rest, the love of the Christian for the law of God and for careful obedience which is a proof of a true relationship with the Saviour and not a form of legalism, and the application of the moral law to mankind and therefore the responsibility of the state to uphold public regard for the creation ordinances. Attention is drawn to the universal application of William Hewitson's nineteenth-century remark: "Germany tells me that if Scotland lose her Sabbaths, she will lose along with them her religion and her God".

The practical conclusion is drawn that the Lord's Day will be "remembered" before it comes "so that nothing is postponed to that day that can be done before". The whole day will be kept and "apart from works of 'necessity and mercy' the desire will be to arrange the day so that there is a maximum of time free from distractions of the affairs of the week". Public worship will be faithfully supported and private time will be found for "spiritual things, especially for reading, meditation and prayer". Believing parents will make the day as bright and happy as possible for the young in their families who as yet have no heart for spiritual things, "while not neglecting the obedience God requires".

One is glad to see a significant Reformed publishing house take a firm stand for the Christian Sabbath. The concept of the Sabbath has been so lost in our public life that political, trading, travelling and sporting activity goes on without any regard to God's law. Sadly, the Biblical concept of the Sabbath seems to have been largely lost within Evangelical, and even Reformed,

Churches. This booklet challenges those of us who love the Lord's Day to value it more highly and to endeavour to make a more spiritual, edifying and God-glorifying use of it.

(Rev) H M Cartwright

Protestant View

Another Boost to the Worship of Mary

The Church of Rome has recently certified "The Shrine of Our Lady of Good Help", in Wisconsin, where an apparition of Mary allegedly appeared in 1859, as a place of pilgrimage. It is the only one of its kind in the USA and is classed with such sites as Lourdes in France and Fatima in Portugal. Sadly, to the more than seven million who, in any year, make pilgrimages to the approved sites, the apparitions and messages are very real and are vital to their religion. Devotion to Mary is absolutely central in their worship.

When the last pope was shot, he prayed to Mary, repeatedly calling on her, "Mary, my mother!" When he recovered, he went to Fatima to give Mary, publicly, all the glory for saving his life. Two years later at Fatima, before the largest assembly of bishops and cardinals since the Second Vatican Council, he "consecrated the entire world to the Immaculate Heart of Mary". Little wonder he is regarded as the Marian pope.

At the last pope's funeral, the present pope, while still a cardinal, entrusted the soul of the dead pope "to the Mother of God, your Mother, who guided you each day and who will guide you now to the eternal glory of her Son". When he himself was elected pope he invoked, in front of the cardinals, "the maternal intercession of Mary most holy, in whose hands I place the present and the future of my person and of the Church."

The subjects of the popes likewise worship Mary. For example, a Mexican woman said recently about her, "I pray to her every day. When I have problems, I pray to her." Tragically, the poor woman's words echo those of multitudes like her who are deceived by these Marian errors. Worse still is the fact that they trust in Mary as a mediator between them and God, instead of Christ, the "one mediator between God and men". They have been taught that "Mary rules over the kingdom of mercy and Jesus rules over the kingdom of justice", and so they prefer to go to her. They believe too that she is a co-redeemer with Christ. The present pope's namesake, Benedict XV, blasphemously said of Mary: "One can justly say that, with Christ, she herself redeemed mankind".

Rome believes there is no salvation outside of Mary, as Liguori, a leader in the Marianist Movement, taught in his book, *The Glories of Mary*. In line with this, Pope Pius IX stated, "Our salvation is based upon the holy Virgin".

How heretical, when Mary herself was resting for salvation on the One of whom Scripture says, “Other foundation can no man lay than that is laid, which is Jesus Christ” (1 Cor 3:11). May multitudes who mistakenly lean on Mary be brought to rest on Christ, the Rock of Salvation. *NMR*

Notes and Comments

Religion – a Force for Good in the World?

In November, former Prime Minister Tony Blair engaged in a debate in Toronto with Christopher Hitchens, defending the proposition that religious faith is a force for good in the world. Mr Blair, who turned formally to Romanism after leaving office, is the founder of the Tony Blair Faith Foundation, which exists to promote respect and understanding between the major religions and makes the case for faith as a force for good in the modern world. Christopher Hitchens is an English-American intellectual who describes himself as an anti-theist and a believer in what he calls the Enlightenment values of secularism, humanism and reason. Claiming that “the only position which leaves me with no cognitive dissonance is atheism”, he has been aggressive in writing and speaking against religions of all kinds, though one suspects he usually has Christianity in his sights.

A fundamental flaw in much discussion of this subject, as in this debate, is the failure to distinguish between true and false religion and faith. It should seem obvious to any “rational” person that religions which cancel each other out in doctrine and practice cannot all be true. Mr Blair’s position is that “the common thread running through all faiths is to ‘do unto others as you would have them do unto you’”.

We understand the universal existence of “religion” in general to be the inevitable and inescapable human response to the fact that human beings cannot get away from the being of God. They “hold the truth in unrighteousness”; “that which may be known of God is manifest in them; for God hath showed it unto them” (Rom 1:18,19) and they “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). When Paul described the Athenians as “too superstitious” (Acts 17:22) he literally described them as being very reverent to pagan gods or demons. This was the outcome of fallen human beings not liking to retain God in their knowledge and being given over to a reprobate mind (Rom 1:28). Human beings cannot get away from God but, rejecting or not having the clear revelation of the Bible, sin makes them either worship gods of their own imagining, or else fail to realise that the stirrings of conscience which they may have

indicate accountability to God, or rage against the very concept of God.

True religion is the response to God of a sinner whose mind is enlightened and whose will is changed so as to receive and respond believingly to the revelation which God has given of Himself in His Word and in His Son Jesus Christ – a revelation which is received in truth and with saving effect only when it comes with the convincing power of the Holy Spirit, but which is perfectly consistent with all the facts we know about ourselves and the total environment in which we exist.

The true Christian religion has its external aspects, determined by God, but it is possible for the formal external aspects to exist where internal reality is lacking, which allows James to distinguish between having a religion which is pure and having a religion which is vain (Jas 1:26,27).

Religion which is the response of a believing soul to the revelation of God in Christ is a force for good in the world, spiritually, socially, educationally, materially and in every way – as any student of history should acknowledge. Many without the power of godliness in their hearts may yet be influenced by Christian principles and be constrained by these principles to do much that is good for others. Many around the world may be better in natural things than the false religions they profess, though this is not the product of their religion. Many who professedly adhere to the Christian religion live and act in such a way that their influence is for evil, and they get a bad reputation for the religion they profess, as the natural man does not recognise the difference between the reality and the name. The Christian religion in its very nature is productive of good, coming as it does from God. HMC

United Free Minister Wins Lottery

The press reports that a United Free Church minister and his wife have won £30 000 in the Postcode Lottery after putting in £50 a month. The United Free Church of Scotland condemns gambling on the grounds that it is “inconsistent with living our lives the way God expects us” and that it “appeals to the selfish and greedy part of our nature that the Scriptures are so diametrically opposed to”. The United Free Church “urges all Christians not to participate in the National Lottery and says that neither the Church nor congregations should apply” for a lottery grant.

This is good as far as it goes, but it would be better still to mention the divine providence, and the profanity of betting upon what God is going to bring to pass next. *The Larger Catechism* condemns betting under the sins forbidden in the Third Commandment (Q 113). It appears from the press reports that the minister is unlikely to be disciplined. Curiously, the minister describes his lottery win as an answer to prayer. One wonders how a prayer that others might lose their money can be consistent with the commandment,

“Thou shalt love thy neighbour as thyself”. It would be better not to have such a prayer granted. “He gave them their request; but sent leanness into their soul” (Ps 106:15). DWBS

Parcel Deliveries on Sabbath

It is sad once again to see parcels being delivered on Sabbaths in December. Sabbath-breaking is evil and, unless repented of, it will be punished by God in due time. There is no necessity for such work, nor is it an act of mercy. “Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates” (Ex 20:9-10). Since the resurrection of Christ, the weekly Sabbath has been observed by the Christian Church on the first day of the week (Acts 20:7; 1 Cor 16:2). DWBS

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

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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, 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: 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 III" (Level 2), 60 Stevens Road, Singapore 257854. Contact: Mr Bernard Yong, 4 Chuan Place, Singapore 554822. Tel: (65) 6383 4466, fax: 6383 4477, e-mail: byong1@singnet.com.sg.

Ukraine

Odessa: 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.

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.

Kenya

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

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