

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

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

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

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

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

Clerks to Presbyteries:

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

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

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

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

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

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

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

Residential Care Homes:

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

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

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

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

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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: Second Sabbath: Leverburgh, Staffin; **Third:** Chesley, Laide; **Fourth:** Gisborne, 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, Shildaig; **Third:** Lochcarron, Uig; **Fourth:** Bulawayo, Gairloch, Inverness, Raasay.

July: First Sabbath: Beaulay; **Second:** Bonar Bridge, Staffin; **Third:** Applecross; **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: Second Sabbath: Glasgow; **Third:** Wellington; **Fourth:** Aberdeen, Chiedza.

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

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Redemption and Praise

Satan is God's enemy. All he does is motivated by the thought of preventing God being glorified in His dealings with His creatures. Satan watched Adam and Eve in their state of complete holiness immediately after the Creation; he not only envied them their happiness but he wanted to bring an end to their perfect obedience and sincere worship, as they lived to the glory of God. So he became an out-and-out enemy to our first parents. He came into the Garden of Eden, in the form of a serpent, with a view to inducing Adam and Eve to sin. No doubt he also realised that, if only he could bring Adam into a sinful condition, he would ensure that the whole human race – whom Adam was representing in the covenant of works – would be born with fallen natures.

God was supplying all Adam and Eve's needs, both spiritual and physical; they lacked nothing. And as long as they remained obedient, He would continue to do so. Indeed, as Charles Hodge expresses it, it is "to be inferred that, had Adam continued obedient during the period allotted to his probation, neither he nor any of his posterity would ever have been exposed to the danger of sinning".¹ Satan came into the Garden pretending to be Eve's friend but he quickly began to drive a wedge between Eve and her gracious God by asking the question: "Yea, hath God said?" It was the action of a mortal enemy. Soon he was driving the wedge further in with a blatant statement denying the authority and the goodness of God. Eve's enemy thus succeeded in leading her into sin and separating her from God, the source of every blessing. And, very quickly, acting through Eve, he succeeded with Adam too. They were now both fallen creatures, destined for a lost eternity, which implies the complete absence of every blessing.

There could now, it would seem, be no hope of deliverance. Very likely, such a possibility would not have entered the mind of either Adam or Eve. But deliverance was very much God's purpose; indeed the provision of salvation had been in His plan from all eternity. This gracious and glorious purpose to deliver Adam and Eve and a large number of their fallen descen-

¹Charles Hodge, *Systematic Theology*, Eerdmans 1977 reprint, vol 2, p 120.

dants never had a beginning; and the praise which will go up to God for this marvellous deliverance will never have an end.

How could this deliverance be accomplished in consistency with God's absolute justice? Adam and Eve and all their descendants were guilty; they deserved to be punished for ever. How could God remain perfectly just if He was to allow any of them to escape this punishment? This is no slight difficulty; yet God revealed the answer to it very soon after the Fall when He made known His purpose to send a Substitute who would bear the punishment instead of the sinner – One whose heel would be bruised as He bruised the head of the serpent. The Substitute, as would be more clearly disclosed in further revelations, was to be the Son of God, who would take human nature into union with His eternal divine Person. Thus Peter could speak of believers as redeemed “with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pet 1:19); Christ the Substitute had now offered Himself as a sacrifice to turn away the anger of God from sinners. He thereby made it possible for them to be delivered from the eternal punishment which they deserved, and to be delivered also from the power of Satan, their mortal enemy.

Yet Satan is always doing everything in his power to prevent sinners coming to Christ – to prevent them trusting in Him as God's provision for lost human beings. He will do all in his power so that sinners will not be delivered from the wrath to come. To the extent that he is permitted, Satan is blinding the eyes of those who do not believe. He does so out of enmity to God, hoping to prevent Him being glorified in their salvation and in living godly lives while they are spared in this world. Satan also blinds sinners' eyes out of enmity to Christ, so that He will not be glorified in them submitting to Him as Prophet, Priest and King. And Satan, who was a murderer from the beginning, blinds the sinner's eyes in the hope of keeping them in a state of spiritual death and of bringing them at last into hell, which is a state of irreversible, eternal death. Besides, if he can keep sinners in his kingdom, they are likely to continue to have a bad effect on other sinners; they will not influence others, by advice or by example, to flee from the wrath to come and lay hold on eternal life.

Consider today's believers, or those who were at any time brought to faith in Jesus Christ in this world and have already been taken home to glory. They were once under the power of the great enemy of humanity and of God; he was plying them with his temptations, doing all in his power to keep them in his kingdom. Thus they were following the ways of sin and were utterly unwilling to submit to the claims of Christ – even although, in their rebellion, they were continuing down the broad way towards a lost eternity.

In spite of Satan's great power, the Holy Spirit has regenerated all God's children. Regeneration is a new creation, a work altogether beyond human power. Only by divine power could the universe be created, and human life in particular. Many have tried to turn over a new leaf, and to some extent they have succeeded – but only outwardly; their heart has remained unchanged. It is completely different when the Holy Spirit comes to work a new creation, as He applies the Word of God to people's souls. He shows them that they are sinners – fallen, hell-deserving sinners, who cannot deliver themselves from their guilt or from the corruption of their natures. He goes on to make the call of the gospel effective. Particularly through preaching, the Spirit applies to their souls such words as these: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Thus God delivers them from the power of the enemy, they believe and are saved and begin to walk in the ways of new obedience. And having been thus delivered, they are directed: "Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy" (Ps 107:2). But what are they to say? The previous verse explains: "O give thanks unto the Lord, for He is good: for His mercy endureth for ever".

When the Children of Israel were delivered from Pharaoh, their powerful enemy, they acknowledged that their deliverance was an act of God's mercy and they gave thanks to Him. They sang: "Thou in Thy mercy hast led forth the people which Thou hast redeemed: Thou hast guided them in Thy strength unto Thy holy habitation" (Ex 15:13). Pharaoh was powerful, but God showed that He is infinitely more powerful; He not only brought Israel out of Egypt but began to lead them towards the Promised Land. So today's believers sing of the goodness and mercy of their all-powerful God who delivered them from the power of Satan, a being much stronger and more evil than Pharaoh ever was. They are also to give thanks for the fact that their God is leading them on towards heaven, the land of eternal blessedness.

Heaven is paradise restored, a place where no one will lack anything. There Satan cannot enter. He has no opportunity to ply his temptations there and he never will. He cannot prevent the inhabitants of heaven glorifying God for ever to the utmost of their powers. They will live in perfect obedience to God, for sin cannot enter heaven and, accordingly, "there shall be no more curse" for those who, having been redeemed, are brought there (Rev 22:3). And in that restored paradise they will worship the Lord unceasingly with total sincerity. Prominent in their worship will be praise for the work of Christ as their Redeemer: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen" (Rev 1:5,6).

Praying for Labourers¹

A Sermon by *William Wilson*

Luke 10:1,2. *After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come. Therefore said He unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest.*

In spite of the various discouragements which Jesus experienced in His work, He continued to prosecute it. Indeed these discouragements and hindrances made even clearer the need of completing that work on which He had set His heart. The whole world was lying in wickedness, at enmity with God, spiritually dead. The Samaritans to whom He had turned aside refused to receive Him. Those who offered to follow Him were doing so under false pretences, with a view to gratifying their carnal desires, and those whom He earnestly invited to follow Him had something else, of more immediate concern, to attend to.

His time on earth, moreover, was short – a few months now would bring Him to the end of His personal ministry in the world. And the people, meanwhile, were perishing in ignorance. There was need of labourers for the harvest which it was His purpose to reap. He could not be personally present everywhere, and devote the time needed for impressing on men the message of which He was the bearer. His work must therefore be done, in part at least, by the instrumentality of others.

At an earlier period of His ministry He had sent forth 12 disciples to preach the gospel of the kingdom. Now He appointed 70 to engage in the same gracious, yet most difficult and dangerous, work. He had in some measure quickened the souls of these His earnest followers to apprehend the nature of His mission and the issues that depended on it, and He sent them forth as His ambassadors and heralds. Their commission was indeed limited and temporary, and thus very different to the great commission He gave after His resurrection.

If we are to find any special significance in the appointment of the seventy, I believe we shall discover it in relation to the Jewish Sanhedrin, the supreme council of the nation, which determined all causes relating to Jewish faith and worship. They sat in Moses' seat and had corrupted the high

¹Reprinted with editing from *Christ Setting His Face Towards Jerusalem*, a collection of sermons on passages in Luke's Gospel. When the book was published, Wilson (1808-1888) had retired from St Paul's Free Church, Dundee. Previous sermons of his which were reprinted in this Magazine were first published when he was a minister in Carmylie, in Angus.

office which they held. They were the last representatives of legislative power in the Jewish Commonwealth. But Jesus had come to establish a spiritual kingdom, of which such men were not the fitting rulers; they would have been unjust judges.

His kingdom, moreover, was to be complete in itself. It was to have a perfect organisation and administration of laws. In it would be found all laws relating to divine worship, and to the observance of divine ordinances. It was to take the place of all that had been foreshadowed by Jewish institutions. Jesus had, not long before, been instructing His disciples about this great fact. He had been laying the foundations of His kingdom, showing the manner in which causes were to be tried, and the divine authority that would accompany the judgements of the Church's tribunals. Now, in appointing the seventy, it is possible He might be indicating the near-dissolution of the Sanhedrin's supreme authority, and the substitution for it, in the Christian Church, of a purer law and a more perfect administration.

But surely it is not necessary that we should search for any special meaning in the appointment of the seventy, beyond the indication which the fact afforded of the pressing necessity for men to hear the news of the kingdom. Jesus had compassion on the multitude, who were perishing for lack of knowledge in enmity against God, and He sent forth this numerous band to warn them and to prepare them for His dealing with them personally. He sent them two by two, for the work they had to do was difficult and dispiriting. He would therefore not leave them to sustain the burden of it alone. He would have them to go in company to strengthen each other's hands, to bear one another's burdens, and be helpers of one another's joys. It was a work which would have prostrated any spirit other than His own and, in doing it, He would not separate His disciples from all Christian counsel and sympathy. It was a wise and gracious appointment, to which the Church has given too little heed in sending forth her missionaries. In this work it will always be found eminently true that two are better than one.

Jesus sent the seventy forth as reapers to the harvest and, in so sending them, He would have them first of all to apprehend the urgent and immediate need of their labour. They must prosecute it with all diligence and without delay. He compared the multitudes of the people to the ripened crops in the field inviting the hand of the reaper. This figure of speech was specially calculated to impress, on the minds of those whom He sent forth, the great urgency of their work. Here were fields rich with abundant grain, fields already white unto the harvest, while there was as yet no hand to gather the precious fruit. The treasures of golden grain were in danger of rotting in the ground. This then was the state of the case: these multitudes who were scattered

abroad with no one to care for their souls, and who must perish if salvation was not brought to them, needed to be instantly sought and gathered, as men hasten to reap the fields which are white unto the harvest.

It is evident that the argument which Jesus employed in the text suits every period in the history of the Church. It is an argument which presses upon us now, as urgently as it did when Jesus was ministering among men. We have still the ripened fields all around us, and the labourers are few. Primarily the labourers in the harvest are ministers of the gospel. The figure employed in the text can be understood and appreciated in every land, and through all ages, so long as seedtime and harvest shall endure. It is a figure which speaks to men's worldly experience and anxieties.

Who has not witnessed the eager business of the harvest field, and how the season brings into employment the young and the old, the idle and the toil-worn? Those seasons when the fields become generally white at the same time, when there is promise of a plenteous harvest, and when there are not enough reapers to cut down the laden grain, what busy activity there is and how many anxious thoughts! Labourers are sought near and far, and none are found standing idle in the market. Those who, from their youth or old age, are well nigh unfit for all other employment, are called to engage in this. Nor is all this care and haste out of proportion to the necessities of the case. Food for man and beast for the year to come depends on this work being done, and hence this busy toil, the eager enquiry for labourers, and the willingness to accept those of every kind who may present themselves.

But, alas, how disproportioned this activity and care about an earthly provision is to the anxiety and energy which even the best of men manifest for a spiritual and heavenly provision, as if it was more important to gather in the precious fruits of the earth than to gather in precious souls to God. It would indeed be a melancholy spectacle to witness the rich fields white for harvest, and the precious crops rotting on the ground, because there were no hands to reap it – as might conceivably happen by the prevalence of some widespread and desolating pestilence, when men were enfeebled by disease, and multitudes made the prey of death. And it is just such a disaster which has brought it about that the spiritual harvest is not reaped. There is a moral pestilence which is year by year hurrying multitudes into eternity, and which has so paralysed the energies of those who survive, that it is just as true now as when Jesus said it, that the labourers are few and the harvest is not reaped, although there are great multitudes whose spiritual necessities urgently claim the earnest and united labours of all hands.

To remedy this great evil, Jesus instructed His disciples to pray to the Lord of the harvest. This was indicated to them as the grand instrument whereby

that evil which excited His tender compassion might be effectually and permanently removed. And the same instruction is now given to us who profess to be disciples of Christ. The same instrument is put into our hands which they were told to use, if only we will consent to employ it. It is the most effective of all instruments, and if it is not used, every other kind of agency will be in vain. The Lord has ordained prayer as the medium through which, and in answer to which, every spiritual blessing may be obtained.

If a personal need is felt, it may be supplied by prayer. If a soul is hungering and thirsting after righteousness, it will be filled abundantly in answer to prayer. If there is desolation on the earth, by means of prayer the wilderness and solitary place will be made glad, and the desert will rejoice and blossom as the rose. If there is deadness and unfaithfulness in the Church, in answer to prayer the Lord will clothe the daughter of Zion with her beautiful garments, and restore her to glory and strength. The command is, "Ask"; and the promise is, "Ye shall receive". "Seek, and ye shall find; knock, and it shall be opened unto you.

The Lord would have people realise their entire and absolute dependence upon himself, and He has therefore enjoined them to pray. And He has enforced the discharge of this duty by various promises and encouragements. We are, as it were, under a double obligation to pray: on the one hand because the Lord has enjoined it; and on the other hand by the abundant blessings attendant upon it. For all things, God will be enquired of by His people to do it for them. He has established it as a law in the administration of the kingdom of grace that to prayer – fervent, united, persevering prayer – all things shall be granted; and that, without prayer, all effort and labour and agency will not only be unavailing but, in vindication of His own glory, He will manifest Himself in judgement against every work so undertaken.

Consider then what a mighty privilege God has bestowed upon us. He has put into our hands a weapon whereby we may subdue all things. Heaven and earth are moved by prayer; it is the lever which raises and sustains the whole spiritual world. It brings from on high resistless influences. God bends down to hear it, and His arm executes its requests. It can accomplish miracles. It removes mountains and overcomes all difficulties. Pray ye the Lord of the harvest, and He will remove all obstacles in the way of reaping it.

But let us attend more particularly to the injunction contained in the text. It contains much profitable instruction. It is a command to pray that God would send labourers into His harvest. The harvest is His, and its reapers must be sent by God. There may be labourers in this harvest whom God does not send, and whom therefore He will not bless, and hence the need of the prayer. At the time when this injunction was given there was no lack of

labourers among the Jews. The priests and Levites were still in the land. There were many learned scribes and saintly Pharisees. There were synagogues in every village, with presidents and elders to instruct those who resorted to them. Whence then the complaint that, though the harvest was plenteous, the labourers were few? There were labourers enough, but the people were really destitute, for God had not sent the labourers and their work was unblest.

What the text therefore enjoins, first of all, is that we should pray for the purity of the Church, that ministers of the gospel would be divinely commissioned, and that they would preach a pure gospel. This was not the state of things among the Jews. Their teachers did not enter heaven themselves and they closed its gates against those who sought to enter in. This was not a new thing among them. In the days of their fathers the same thing had happened because, as was explicitly declared, the people had hard, unbelieving hearts. They had lying prophets, dumb dogs, because they loved to have it so.

Let us remember this fact when we consider our own duties in relation to this matter. In our own land and in our own day, many matters press upon us the obligation to pray that God would send forth labourers into His harvest. It is to be expected that when a Church enjoys outward prosperity, and worldly favour, those who have no divine call to the work will seek to minister in her high places. And, alas, how manifestly true it is that many who are engaged in this ministry have no earnest desire to reap the harvest of souls. By their works they are known. It is very sad to think of the multitudes of ignorant heathen who are as sheep without a shepherd; but it is perhaps sadder still to see a people who, as the Jews were, are being fed, but not with the bread of life – deceived by those who should guide them in the right way, and betrayed by those who, under the most sacred obligations, are bound to defend them.

But if we would pray for a reformation that would result in all pastors being faithful, we must have our eye also on the source of this great evil. Let us ask ourselves how, under the loving sway of the great Head of the Church, there should be false and faithless teachers who do not feed the flock or give them wholesome food. It is well that such pastors should be denounced; but why has the supreme Lord of all lords allowed them access to His Church? How did it happen that those who sat in Moses' seat during the personal ministry of Jesus were false and faithless? The Word of the Lord declares that it was just because the people loved to have it so. And we can hardly doubt that the primary cause of the same fact among ourselves is just the carelessness, unbelief and faithlessness of the members of the Church.

Yet it is common enough to overlook the cause and merely denounce the

fact. It is obvious that, where there are careless pastors, there will generally be careless flocks, and hence the evil is, naturally enough, attributed wholly to the heedless, faithless pastor. But this is not the whole evil, however much it is to be deplored and however necessary to pray for its removal. It is very frequently the result of another evil for which you should mourn and be in bitterness. When the pastors of a Church are found corrupt and slothful, the radical cause may generally be traced to spiritual declension among the people; and if the evil is to be remedied, it behoves you to pray for a revival and for the grace of repentance. I would by no means palliate the guilt of faithless ministers. No doubt they have a fearful account to render. But it is surely worth your while to enquire if such a sad condition of the Church is the result of your own carelessness and of restraining prayer that the Lord would send forth labourers into His harvest.

I believe it to be well-nigh impossible for a minister to sustain his energy and faithfulness among an unbelieving and prayerless people. And your prayers should be unceasingly offered for this end: that ministers may be made diligent and skillful reapers. Doubtless, in answer to such prayers, ministers would go forth among the people, both in the public services of the sanctuary and in their ministry from house to house, with such an unction from the Holy One as would repay you sevenfold, in the edification of your own souls and in winning to Christ the wayward and the unbelieving. The ointment poured upon the head of the High Priest would then descend even to the skirts of His garments. The whole body would have a savour of Christ, and each member of it would be blessed in Him.

But we are evidently enjoined in the text to pray for the extension of the Church as well as for its purity, not only that the labourers in the field would be men sent of God, but that such labourers would be greatly multiplied. This is an obligation which Jesus lays upon all who love His cause. It is implied in that form of prayer which He taught his disciples. It is a duty which is often enjoined, because it is a duty which we are prone to forget. Such neglect indeed indicates the presence of a worldly spirit.

A worldly man values the things of this world very much in proportion to his exclusive possession of them. He has no desire that others should share them. Titles of dignity are highly valued because they are rare, and wealth is valued, not merely because of the luxuries it can command, but because to possess it is not common. But the spirit of Christ is the very opposite of this. The Christian has the highest of all dignities, for he is a son of God, but the earnest desire of his heart is that every human being should also share it. He is the heir of the richest inheritance, but so far from desiring exclusive possession of it, his most ardent wish is that all men might be fellow-heirs

with him. Just in so far as he is personally adorned with the graces which Jesus imparts, he desires to see everyone similarly arrayed. He delights as much in imparting as in receiving, and so he prays the Lord of the harvest to send forth labourers into His harvest.

Our text leads us to contemplate missionaries and mission enterprises as matters for prayer. We are obliged to pray that missionaries may be men really sent of God, and devoted to His service – men who, amid all trials and discouragements, may be endowed with wisdom and power to fight the battle of the Lord. And we are obliged to pray for an increase of such labourers, because it is still true that, while the harvest is plenteous, the labourers are few. What are all the missionaries we send among so many who do not know the way of salvation? The prayer that the Lord would send forth labourers into His harvest has by no means been fully answered yet. Has the Church been earnest in uttering it? Is not the present aspect of the world in large measure due to the fact that prayer for its conversion has been so much neglected? The Church needs stronger faith and more of the spirit of supplication that God would put it into the hearts of men to consecrate their lives to mission work. It needs also to unclasp the hand of covetousness and open the selfish heart, so that the means might be provided for sending forth more missionaries.

If the injunction of our text were heartily complied with, the obligation to employ all the means within our reach, for accomplishing the aim of our prayer, would be felt more widely and deeply. The fact that we pray the Lord to do any work, acknowledging thereby that the work is His, binds us personally to strain every nerve for its accomplishment. God honours us to be fellow workers with Him in those things He enjoins us to pray for. He could accomplish His purpose without our prayers and without the use of our agency and substance. But it is not His method so to act. In wisdom and loving-kindness He calls us to come to His help. It is best for us that our hearts should be inflamed with zeal for the establishment of His kingdom, and that we should be actively engaged in promoting its interests.

And if we had the mind which was in Jesus, this would be the manner of our life. He knew no weariness in this work and labour of love. He brought glad news to men, and His heart burned to communicate them. He was without a home, He was a pilgrim, passing from one place to another to proclaim His message. His pre-eminent desire was to save sinners. Whatever He did or said had this end in view. Is this the spirit which animates us? What are we doing to accomplish the object which so engrossed His life? Do we make it manifest by our deeds that we really are His followers and disciples? Are we earnestly and steadfastly working for that which lay so near His heart? If not, what are we? Do we not deceive ourselves in professing to be Christians?

The Early Scottish Reformation¹

14. The End of the Cardinal

J H Merle d'Aubigné

Wishart's death excited diverse feelings in Scotland. The bishops and their followers extolled the Cardinal to the skies. They said, "If the Church had formerly had such champions, she would have kept all things under her dominion by the very force and weight of her majesty". Without troubling himself about the Regent's authority he had suppressed the insolence of the people and made himself the defender of Rome and of the priesthood.

Simple-hearted Christians lamented the martyrdom, without a thought of revenge. But some of the people, including several most eminent men, condemned aloud the Cardinal's cruelty and declared that the blood which had been shed called for vengeance. Even those who, without sharing Wishart's views, were actuated by just and generous sentiments, asked themselves what hope they could have of preserving their liberties under a prelate who made war on men and on God, who pursued with his enmity everyone who possessed wealth or piety and sacrificed them to his caprice, who dissolved lawful marriages at his pleasure, who in his own house wallowed in debauchery with prostitutes and out of doors angrily slaughtered innocent men and heretics.

Such is the portrait of Beaton drawn by George Buchanan. The Cardinal could not be ignorant of these speeches and desired to strengthen his power through new alliances. He therefore gave one of his daughters, Margaret Beaton, in marriage to a son of the Earl of Crawford, with a dowry of 4000 marks. That a *priest* could celebrate his daughter's marriage with almost-royal magnificence showed that he was destitute even of that honourable shame which is excited by the dread of anything that violates decency. He believed himself to be stronger than all Scotland, but by his despotic measures he was constantly adding to the number of his enemies.

Among those who had served him with most devotion was Norman Lesley, brother of the Earl of Rothes. After Lesley had reminded the Cardinal of certain promises, they exchanged angry words and parted as bitter foes. From then on, Lesley was head of the disaffected, and by setting before his friends the Cardinal's intolerable pride, he induced them to join in a conspiracy against his life. His uncle, John Lesley, did not shrink from saying before them all, clapping his right hand on his sword, "This hand shall draw this old sword, and they two shall be the Cardinal's confessors," meaning that they would dismiss him into the other world. The saying was reported to Beaton,

¹Abridged from *The History of the Reformation in the Time of Calvin*, vol 6. Last month's article gave an account of George Wishart's martyrdom.

but he made light of it, fancying himself perfectly safe in the fortress he had built. "I laugh at all that noise," he said, "and I would not give a button for such bragging. . . . Is not France my friend, and am not I a friend to France? What danger should I fear?"

Yet Beaton, with a view to cutting off those who troubled him, ordered all his followers among the gentlemen of Fife to meet him at Falkland on Monday, 31 May 1546. The Lesleys and some of their friends were to be taken prisoner and put to death. On the other side, Lesley and his accomplices had no scruples at all. A violent coup d'état was quite a common occurrence in that half-barbarian age. These nobles looked on Wishart's death, without the concurrence of the civil judges – which the lawful government had refused – as murder; and they considered that, as Beaton was a murderer, he ought himself to be put to death. They did not reflect that they were making themselves guilty of the very crime which Beaton had committed – putting themselves in the place of the regular judges.

It was arranged that Norman Lesley, with his brother and four of his friends, should go to St Andrews, where the Cardinal was residing. They entered the town without fear, although the place swarmed with the friends and followers of the mighty primate. Some of the inhabitants who shared their views held themselves in readiness to give them assistance at the first signal. They agreed to seize the castle in the early morning, before the household were up.

In the evening of Friday, May 28, Norman Lesley arrived at St Andrews, where he found William Kirkcaldy of Grange awaiting him. John Lesley, on whom the Cardinal's suspicions chiefly fell, came last. At 3 am the next day, the conspirators set out to capture a strong castle held by more than 100 men. Beaton well knew the feelings of indignation which his activities had roused in the country, even amongst his own flatterers, and had decided to turn the castle into a citadel fit to withstand a siege. The works were in progress, and this facilitated the daring attempt to be made by his enemies. The primate pressed the work on so urgently that it hardly ceased by day or by night.

Consequently the gates were opened early in the morning, and the drawbridge was let down for the workmen to bring in stone, mortar and other building materials. The Lesleys were concealed in a small house near the gates with some of their companions and had sent William Kirkcaldy and six others to the castle. After passing the gate they asked the doorman: "Is my Lord Cardinal waking?" "No", he replied. Mary Ogilvy, the Cardinal's mistress, had spent the night at the castle. She was seen going away early in the morning by the private entrance. The cardinal was in a sound sleep when the Lesleys and their friends arrived.

One of the conspirators broke the doorman's head, got possession of his keys, and threw his body into the ditch. At that moment the workmen fled at full speed. Kirkcaldy took possession of the private entrance, "fearing that the fox should have escaped". As there were only 16 assailants, they felt obliged to proceed cautiously. The leaders sent four of their men, including Peter Carmichael and James Melville, to guard the Cardinal's door and see that no one warned him of his danger. In small groups, the men entered the rooms, found the occupants half asleep, and told them, "If you utter the faintest cry you are dead men!" These men, in their fright, dressed hastily and were led quietly out of the castle, no violence being done to any of them. The only person whom they left in the castle was the Regent's eldest son.

John Lesley knocked loudly at the Cardinal's door. "What means that noise?" said he. "That Norman Lesley has taken the castle. Open!" was the reply. Beaton ran towards the gate, but seeing that it was guarded, he returned at once into his room, seized his two-handed sword, and bade his valet barricade the door. "Open," they cried again. The Cardinal answered, "Who calls?" "My name is Lesley." While the knocks at the door grew louder, the Cardinal seized a box of gold and hid it in a corner. Then he said, "Will ye save my life?" "It may be that we will," said John. "Nay," replied Beaton, "swear unto me by God's wounds, and I shall open to you."

Then John Lesley cried out, "Fire! fire!" The door was too strong to burst open, and they brought a grate full of burning coals. Just as it was ready, the Cardinal ordered the door to be opened. Lesley and his companions rushed into the chamber and found Beaton sitting on a chair. Lesley threw himself violently upon him. "I am a priest; ye will not slay me!" the Cardinal exclaimed. But Lesley struck him with his sword, and Carmichael, full of wrath, did the same. Melville, a gentle and serious man, says Knox, seeing his comrades in so great a rage, checked them. He said, "This work and judgement of God, although it be secret, yet ought to be done with greater gravity".

Melville and others, because of the ignorance of the age, sincerely believed in the continued authority of the Mosaic system, which conferred on certain persons the right of killing a murderer. But he forgot there was no city of refuge for Beaton, in which the guilty man should be safe from the vengeance of the pursuer. Regarding him as a murderer, and not supposing that, by killing him, he himself incurred the guilt of murder, he presented to him the point of his sword, and said gravely to him, "Repent thee of thy former wicked life, but especially of the shedding of the blood of that notable instrument of God, Mr George Wishart; which albeit the flame of fire consumed before men, yet cries it a vengeance upon thee, and we from God are sent to revenge it. Here before my God I protest that neither the hatred of thy person, the

love of thy riches, or the fear of any trouble thou couldst have done to me in particular, moved or moveth me to strike thee.”

The Cardinal fell under repeated blows. It was very soon known all over the city that the castle had been taken. Tidings of the murder speedily spread over all the land and, while some angrily denounced it, others welcomed it as an event which restored their country to liberty. There were indeed some who, like Melville, reckoned it a lawful act. But even among the enemies of the Cardinal there were wise and moderate men who looked on the murder with horror. One historian has noted that few of those who took part in it escaped the judgement of God, who punishes transgressors by smiting them with the same stroke with which they have smitten others.

The Lesleys and their friends remained masters of the castle, and they kept with them the Regent’s eldest son James, Lord Hamilton, afterwards Earl of Arran, whom Beaton had detained as his hostage. Kirkcaldy believed that they had done a praiseworthy deed in delivering Scotland from the tyrant. He went to London and obtained from Henry VIII a declaration that he was prepared to take the party under his protection, on condition that the marriage contract between Edward and Mary should be carried out. English ships conveyed all needful supplies to the castle.

The Regent named his illegitimate brother as Archbishop of St Andrews, and this was confirmed by Pope Paul III. This energetic prelate immediately pressed on his brother the duty of punishing all those who had taken the castle. On 23 August 1546, the main body of the army set out from Edinburgh to begin the siege; but at the end of July 1547 an agreement on advantageous terms was made with the besieged, as capture of the fortress was evidently hopeless. Here we must suspend the course of our narrative.²

We have now traced the ministry and the martyrdom of Patrick Hamilton and George Wishart. We have yet to trace, with God’s help, the mighty action of the third and greatest of the Scottish Reformers, John Knox. The period whose history we have covered was one of active persecution. It remains for us to recount the events of the contest with the Papacy, into which the Scottish nobility energetically entered, and the victory of the Reformation. Without entering at present upon the narrative of facts, we shall cast a glance forward in order to point out what was to give victory to evangelical Christianity. Assuredly it was not such actions as the capture of the castle and the violent death of the persecutor. Such things are more likely to ruin a cause than to save it. The Christian life and death of Wishart contributed far more powerfully to advancing the kingdom of God.

²Regrettably d’Aubigné did not live to complete his account of the Reformation in Scotland. This article therefore concludes the series.

The history of the Scottish Reformation serves to show the untruth of one assertion frequently made by the enemies of Reform. According to them, Reform could triumph only in those countries where it had the protection of princes. This is a serious error. It was not bloodthirsty Philip II who established the Reformation in the Netherlands. It was neither the feeble James V nor the popish Mary Stuart who secured its triumph in Scotland. That worthy niece of the Guises sought only to crush it. A stronger arm than theirs fought against those mighty ones and gave victory to the weak. The enemies of the Reformation made use in Scotland of the very weapons which in Italy, Spain and elsewhere arrested the movement of rebirth. The Reformers were burnt also in Scotland, but Reform arose out of their ashes.

The Scots attributed the triumph neither to their character or their strength. They knew that Jesus is King of the Church, and that it is He who saves it. This feature more than any other, as we shall see, characterised the Scottish Reformation. Andrew Melville said to James VI: "Sir, there two kings and two kingdoms in Scotland. There is King James, the head of the state, and there is Christ who is head of the Church." With the king enthroned at Rome, the Scottish Reformers contrasted the King enthroned in heaven, and to Him they attributed the victory.

In proclaiming this supreme authority, the Reformation in Scotland also established the duties and the rights of Christians. The charge of the Church in conformity with the law of God was entrusted to General Assemblies elected by the free choice of a Christian people. The clergy ruled in Scotland throughout the fourteenth and fifteenth centuries, and during the first part of the sixteenth. The Reformation rescued the country from that clerical domination, and gave to it the greatest of all liberties, the freedom of faith. For centuries three powers had existed there, – the king, the nobles, and the priests, and the last had kept the upper hand. After the Reformation, two of these still remained, the king and the nobles; the people took the place of the clergy.

It was under a popular form of government, that of Presbyterianism, that the Church of Scotland constituted itself. The feudal castles had for some time afterwards a marked influence on the destinies of the country; but the tide of national and Christian life was steadily rising all round their walls and soon overflowed the battlements of those old fortresses. Laymen, the deputies of the people, obtained a voice in presbyteries, synods and general assemblies. Thus, by successive steps, the voice of the people became, through the influence of Reform, the expression of the main force of the country.

It is a grave error to attribute, as some have done, to the Protestant pastors of Scotland "an authority nowise inferior to that which they had exercised as Catholic priests", and to represent them as "the most effectual obstacle to

popular progress". Nothing has in fact been less like the haughty Roman Catholic prelates of St Andrews and other dioceses than a Scottish minister. The Reformation gave Scotland not only Christian truth, but religious and political liberty besides. It took from the priesthood its magic and its supremacy, which had been its two main attributes in the Middle Ages. The ministers, whom it substituted for the priests, became simple heralds of the divine Word. They no longer had the marvellous power of transforming a bit of bread into God the Creator; as disciples of Jesus, they were no longer seated on the despotic throne of the confessional to give pardon for sins. This holy Word has its place in every family and reigns supreme in the Church.³ Thus, ministers have ceased to be masters and have become servants.

The real offence of these Scottish pastors, in the sight of their detractors, is that they have always been a great obstacle, not to the progress of the people and of civilisation, as some have said, but to the progress of unbelief and materialism. It is these mischievous doctrines which, in fact, are mortal enemies to the freedom and prosperity of nations.

Biblical Inerrancy (3)¹

Rev H M Cartwright

3 The echoes we can hear of **the downgrade movement** which destroyed the orthodoxy of the old Free Church, and indeed brought barrenness into the late nineteenth and twentieth century Church in the United Kingdom generally. The Free Church fathers were familiar with a variety of views regarding the inspiration of Scripture. Thomas Chalmers accurately represented the position of the early Free Church theology teachers when he claimed that in the Bible "there exists but one ingredient of pure unmixed divinity, utterly separated and free from the contamination of all that is human".

Dr N R Needham, whose book, *The Doctrine of Holy Scripture in the Free Church Fathers*, provides this quotation, comments that Chalmers certainly did not intend to deny the humanity of the Scriptures or their authors but "merely intended to emphasise that inspiration related so fully to what was written by their human authors that the documentary result perfectly expressed the whole mind and will of God, devoid of any human errors, misapprehensions, distortions, additions, etc . . . 'perfect in its language as

³This was written shortly before d'Aubigné's death, which took place in 1872. No doubt his reference to the power of the Word on the family was hyperbole, but tragically the hold of the Word on the Scottish Church was seriously weakened in the second half of the nineteenth century, through the onslaught of unbelief on theological colleges and on pulpits.

¹The previous section of this paper appeared last month.

well as perfect in its doctrine' . . . perfect . . . as a vehicle for God's infallible truth. . . . 'The Bible is divinely perfect; yet in one sense may be regarded as the compound result of the natural and the supernatural – not so natural as to have one tinge of nature's infirmity adhering to it – not so supernatural as wholly to suspend and overbear the laws of man's mental constitution.'" Chalmers, says Dr Needham, "repudiated the notion of different levels of divine assistance operating in the production of Scripture, and instead insisted that all Scripture was equally the product of inspiration – an inspiration which meant that 'the mind of God, and that conveyed in the best possible expression, is in every sentence of the Bible'".

Under the influence of German theology and rationalism and the desire to win the age to the truth by accommodating the Church's view of the truth to the spirit of the age, an increasing body of the ministry of the Free Church entertained and then advocated liberal views of the nature of Scripture. H F Henderson, in *The Religious Controversies of Scotland*, explains that it was seen by some amongst "the more intelligent" members of the Free Church that the critical movement "arose from the new intellectual conditions of life at the present day, how in every department of human knowledge the methods and tests of historical science are being rigorously applied, and how the theory of evolution requires of everything that exists an account of its origin and development". John Duncan, for example in a lecture as early as 1867, warned his students against the attacks of critics upon the Old Testament, which he perceived were really levelled at the Person, work and salvation of Jesus Christ, since their Old Testament exegesis impeached not only its authority as inspired but also that of Jesus Himself.

There is little evidence to suggest that Duncan was aware that his own assistant, A B Davidson, who succeeded him on his death in 1870 as Professor of Old Testament Language and Literature in New College, was opening the minds of his students to the views which he warned them against. A former student of Davidson's said: "We scarcely realised that traditional notions were being questioned; rather we became conscious of a new perspective, outlined with caution and reverence, which in its main features appeared self-evident. . . . There were many details of the critical discussion to which Dr Davidson never referred. But in an almost furtive manner he would suggest certain broad fundamental ideas, which fermented in our minds all the more pervasively because he refrained from promulgating them as dogmas. He assumed and emphasised what was vital in contemporary criticism, not endeavouring so much to demonstrate its value as rather to indicate its fitness for elucidating the entire scheme of the history or literature of Israel." He maintained that "the books of Scripture, so far as interpretation and general

formal criticism are concerned, must be handled very much as other books are handled” and yet that the facts in the history of redemption are untouched by the most advanced critical theories.

William Robertson Smith, appointed in 1870 as Professor of Old Testament Language and Literature in the Free Church College, Aberdeen, was a student of Davidson, Wellhausen and other German scholars, and much more bold in his advocacy of critical opinions. He professed “to place faith in a position where it would be invulnerable to criticism.”

Dr Kenneth Ross, in his *Church and Creed in Scotland*, points out that Smith made three distinctions intended to accomplish this end: (a) a distinction between revelation and the Bible, which enabled him to assert the reality of a supernatural revelation in history while denying that the records through which knowledge of the history is conveyed were themselves supernatural or infallible, so that criticism could not touch the substance of revelation; (b) a distinction between personal and propositional revelation, giving the knowledge of a person not of facts; (c) a distinction between personal trust in Jesus and assent to a theological system. What we have in the Bible is a history, not so much of progressive revelation, as of the development of the religion of Israel. The authority of the Bible rested not on the character of the objective record but on the effect it had on the believing reader. Dr Ross, commenting on the effect of Smith’s teaching on his students, says that “it freed them to criticise the biblical text with the utmost liberty while professing to hold a very high belief in the authority of Scripture.”

I have no time to trace the decline further through the increasingly bold and unbiblical assertions of men such as A B Bruce and Marcus Dods, who in his inaugural lecture as the successor of George Smeaton in New College in 1889 described the doctrine of verbal inspiration as a theory “which has made the Bible an offence to many honest men; which is dishonouring to God, and which has turned inquirers into sceptics by the thousand – a theory which should be branded as heretical in every Christian Church”. He also suggested that belief in the historicity of the resurrection was a matter of indifference, that belief in substitutionary atonement or even in Christ’s divinity was not essential to Christians, and that there was defective morality in the Old Testament. The death of Christ was not propitiatory but a manifestation that there were no bounds to the love of God which He came to express. The case against Dods was dismissed by the Assembly in 1890. While he was cautioned as to carelessness in expression, which required the Assembly to reaffirm the divinity, atonement and resurrection of Christ, his view that there are errors in Scripture detail – so that the Bible is infallible substantially but not verbally – was specifically tolerated in the Free Church.

The Declaratory Act of 1892 had no article modifying the Church's professed commitment to the Confessional doctrine of Scripture, as this had been resisted by Dr Rainy. But in response to agitation by some of the more conservative members of the Confession of Faith Committee, Rainy endorsed a statement by the 1891 General Assembly in which "the Assembly cordially avail themselves of the opportunity of recording their full and steadfast adherence to the doctrine laid down in the Confession as to the great truths of the inspiration, infallible truth and Divine authority of Holy Scripture, as proceeding from God, who is the Author thereof". The same Assembly defeated a motion from more conservative members to the effect that the General Assembly "declare the steadfast adherence of this Church to the . . . Divine authority of Holy Scripture, as proceeding from God the author thereof, whereby it was free from all error as originally given".

The statement adopted was intended to try to please all sides, but its worthlessness is clear from the statement made by James Denney. "He thought that to adopt such a form of words as something in which they could all agree – though they could only agree in it by taking it in totally different senses – something that did not compose, but only concealed, differences of opinion, was neither candid nor wise. The infallibility of the Scriptures was not a mere verbal inerrancy, a historical accuracy, but an infallibility of power to save. The Word of God infallibly carried God's power to save men's souls. If a man submitted his heart and mind to the Spirit of God speaking in it, he would infallibly become a new creature in Christ Jesus. This was the only kind of infallibility he believed in. For mere verbal inerrancy he cared not one straw."

Kenneth Ross says of those in the old Free Church whom he describes as the New Evangelists, that they "criticised the traditional approach to the question of biblical inspiration as deductive and dogmatic, starting from an *a priori* assumption as to what a revelation from God must be. Blaikie wrote that 'we have no right to assume that God will frame His revelation according to what we would wish for and desire. This were rationalism, pure and simple.' Their own method they believed to be more biblical and evangelical, for it was inductive – constructing a theory of the nature of the Bible from the facts as to its own structure and contents. . . . Since apparent errors and inaccuracies are among the phenomena of Scripture, they must be accepted at face value and embodied in the Church's doctrine of inspiration and authority. . . . Conceding the occasional fallibility of the structure of Scripture was a master-stroke which secured inviolably the infallibility of the substance. The truth of the revelation of Christ was no longer bound up with the accuracy of minor incidental details. Moreover, the Bible's authority does not finally

lie in a written text which is ever at the mercy of criticism but is to be found in the impression which it makes on the believer.”

The sad thing is that there were many prominent ministers in the Free Church of Scotland, like W G Blaikie, who were under the delusion that the Church could give free scope to critics who denied the essential inerrancy of the Bible and yet maintain the Evangelical doctrines of the Bible. They could reject the Bible’s doctrine of Scripture and yet authoritatively preach other doctrines which the Bible taught. History demonstrates the fallacy of that opinion, and will do so again. What happened in reality was, as Dr Ross puts it, that the majority “gave their blessing to a Christianity which was different in character from what had hitherto been found in the Free Church”. Blaikie himself, in 1889, was complaining of the change that had come over contemporary preaching.

An Insider’s View of Rome¹

A Review Article by *Matthew Vogan*

This book is of vital importance. It draws the clearest distinction between the way of salvation revealed in Scripture and that defined by the Roman Church. Many Evangelicals today have no clear understanding of the gospel itself, let alone the errors of Rome and how they may be refuted. This book is not only clear, accurate, up to date and highly readable in covering these matters; it also positively exalts the free and sovereign grace of God.

The author is thoroughly versed in his subject. The book is written out of deep personal experience by a man who spent almost 50 years in the Church of Rome. Mr Bennett outlines this story of transformation, revealing how he ultimately resolved his dilemma between the authority of the Bible and that of the Roman Church. Ironically, it was only months after Pope John Paul II’s visit to Trinidad in 1985 that Mr Bennett left Rome, having spent 20 years there as a priest. He was pained by the total veneration encouraged by a mere man in complete contradiction of the attitude of the apostles (Acts 10:25-26). We ought to pray that those who witnessed such scenes in Britain recently would be brought to a similar experience.

The question of whether salvation comes through Christ alone or through the Roman Church alone is examined in the light of Scripture. Mr Bennett shows how Church tradition is set above Scripture in that Romanists are for-

¹A review of *Catholicism East of Eden: Insights into Catholicism for the 21st Century*, by Richard Bennett, published by the Banner of Truth Trust, paperback, 336 pages, £8.50. All books reviewed in this issue are available from the Free Presbyterian Bookroom.

bidden from interpreting the Scriptures outside the traditions of the Church. Belief “in the traditions of men requires a superstitious naivety of spirit and irrational gullibility” since it cannot be demonstrated that these traditions are apostolic (p 20). Given the love that the true believer must have for the Word of God, an equal love for tradition would be adulterous.

Mr Bennett moves on to note the way in which the priesthood occupies a central place in the Romish idea of salvation. The priest’s “most cherished object”, says the Second Vatican Council, is “to make clear” the “excellence and necessity of the priesthood”. His “principal function” is the mass, by which “the work our redemption is continually carried out” (Vatican II). Christ’s “unchangeable priesthood” (Heb 7:24) is literally untransferable, however; no one else may participate in it. The opportunity for clerical abuse of power is immense when the priest is taught that he acts “in the power and place of the person of Christ Himself” (Vatican II) and that priestly sin cannot impede the efficacy of his functions.

The author refers to the dominant culture of homosexuality among priests and seminarians in the USA. Vatican II considered it “unthinkable” that the law of priestly celibacy could be wrong, despite the fact that it is plainly contrary to Scripture. With an eye on the recent abuse scandals, Mr Bennett asserts that what is really “unthinkable” is the consequences of this law. He also notes the psychological effects of the monastic lifestyle of nuns and refers to the fact that 40% of nuns in the USA are reckoned to have suffered some kind of sexual trauma.

Mr Bennett describes the awful experience of hearing confession as like being “in a garbage pit” “where garbage had been thrown over me until I was nearly succumbing under the sheer weight of the knowledge of sin that had fallen on me” (p 124). “A confession box is an engineered artefact with two sinners inside, one claiming to be the overlord of conscience” (p 132) and to have unlimited power to forgive sin. There is significant scope for abuse of power in the horrifying intimacy of this situation.

There follow historical chapters on the rise of the papacy’s power, particularly the degradation of those controlling it in the eighth and ninth centuries. Papal claims to absolute power “in the care of souls” are also examined, together with the blasphemous usurpation of the titles of the Godhead. It would not be safe to mince words on this matter and Mr Bennett declares unflinchingly that it “is a soul-damning error to mistake the work of the Holy Spirit as Vicar of Christ for the position or work of any man” (p 98). The papacy works with national governments in order to ensure power and control for itself. One such area is in relation to marriage and divorce, where it retains an inflexible control through 110 laws of its own

that would undermine the ability of any government to regulate this area effectively. Shockingly, one out of two Roman Catholic marriages in the USA end in divorce, with one out of five officially annulled by the Church (decreeing that the marriage was never valid).

According to Romanism, grace is automatically conferred through all of its sacraments. The new birth is effected by the priest in baptism, the Holy Spirit given by the bishop in confirmation, and the dying made to participate in the saving work of Christ by extreme unction. In the mass the priest is said to have power to command Christ to repeat His incarnation and the propitiation that Scripture calls “one sacrifice for sins for ever” (Heb 10: 11-12). In accordance with the spirit of Antichrist, which denies that Christ is come in the flesh, Rome presents a bread-and-wine saviour which is to be worshipped, yet is also in danger of decomposition and profanation. It is no surprise that some Romanists believe that they can sin as they please after receiving Saturday evening mass, since they are taught that it preserves them from all future mortal sins.

The author shows clearly how, entirely contrary to Scripture, Rome exalts Mary to the place of Christ in calling her “the All-Holy One” who was bodily assumed into heaven, is sinless, able to bestow grace and salvation, to mediate and intercede. We are thankful that the author opposes all idolatrous images of Christ, whether they are used for the purpose of teaching or of veneration. The book also provides a helpful overview of the mysticism that prevails within Romanism, whose character is identical to that of eastern religions. It contains several useful appendices, particularly a table that contrasts the teaching of the Roman Catechism with that of Scripture. The Authorised Version is the only English translation quoted in the book.

This excellent book might, however, be improved. A set of chapters on salvation in Christ alone, bestowed by grace alone, and received through the instrument of faith alone would help to establish the biblical gospel that Rome perverts, particularly in the area of justification, which is not covered by the book. The idea of “East of Eden”, which we take to be a reference to Cain’s man-centred approach to religion, could be expanded since it is not really explained in the book. While there is some allusion to the papacy as the Man of Sin, we think that a chapter on this matter would have been beneficial.

While the book is more up to date and fuller in its references than Lorraine Boettner’s *Roman Catholicism* (1962), it does not, however, equal Boettner’s achievement of covering every area of Romanism; it omits such matters as forbidding the cup to the laity, purgatory, indulgences, saints, relics, pilgrimages, prayers for the dead and rosaries. The author may well have felt the need to restrict the length of the book in order to create wider appeal, but it

leaves unfulfilled the requirement for a book that will provide an up-to-date examination of the full spectrum of Romanist dogma and practice.

The author is not a Presbyterian, and there are one or two areas where we would disagree. These are his denial of infant baptism, his claim that the power of the keys belongs to congregations rather than the presbyters of the Church, and his denial of the unity of the universal visible Church. While the term Roman Catholic Church may be a contradiction in terms, it would be better if the author made use of something similar rather than referring to the Catholic Church or Catholicism, which is to concede to Rome the title of the true universal Church, to which it emphatically has no right.

The book is of tremendous value as a source of information for believers. It may also be placed in the hands of Romanists searching for the truth, in the hope that their precious souls may be delivered out of this great snare of the devil. The author makes abundantly clear the soul-murdering character of “Papal Rome, [which] professes to impart Christ by masses, and the Holy Spirit by sacraments. It claims to fortify the faithful with crucifixes, rosaries, statues, holy water and saints. It alleges that they can shorten the sufferings of souls in purgatory by indulgences. It professes to mediate between God and man; to hold the keys of heaven and hell; to forbid the marriage of priests, and to control lust and sexual scandals by the rule of celibacy In a word she has set up a system of unrighteousness and taken to herself the imaginary status of ‘our holy mother, the Church’” (p 290).

“What makes the papacy’s method of salvation so horrific is that it is a rejection of the manifest love of God given in the gospel. The evident truth, however, remains untarnished. God’s gratuitous love is made effective in accordance with His supreme purposes (1 Jn 4:9-10)” (p 297).

The Bruised Reed and Smoking Flax¹

W K Tweedie

Isaiah 42:3. *A bruised reed shall He not break, and the smoking flax shall He not quench.*

Man heaps sin upon sin; God piles mercy upon mercy. It is a sport to man to do mischief; God waits to be gracious and multiplies blessing upon blessing, even to the evil and the unthankful.

Does He see a soul bowed to the earth with sorrow, mourning in its complaint and making a noise, forsaken by father or mother, or, worst of all, weary and heavy laden with a burden of sin? Then He will not break that bruised

¹Taken, with slight editing, from Tweedie’s volume, *Glad Tidings*.

reed. Rather, He will bind it up and make it whole, unless it thrust away the hand that would graciously heal it. Or does He behold some soul like smoking flax – feeling after God, beginning to live for spiritual things, seeing men like trees walking, or just at the dawn of the day of small things?

To that soul He gives strength; indeed, He increases might, so that it becomes strong in the Lord. That heart which is love pities; that eye which never slumbers sees; that ear which is ever open to the cry of the feeble hears the mourner's complaint. Strength is given according to his day, and at last he glories in tribulation, or blesses God because his heart has bled.

O who is a God like unto Thee? And yet I have rebelled against Thee! But though this be to my shame, I can only lean on the arm which I have impiously resisted; I can only cast myself on the mercy which I have despised; I can only try to lose my will in the will of Him who does all things well. Prodigal as I am, I hasten to my Father's house. He will hear me, as He heard Ephraim bemoaning himself; for Him to hear is to pity. In those who seek Him, He never saw a tear which He did not dry, or witness a sorrow which He did not soothe. If the widow of Nain experienced His compassion, need I despair? If the helpless paralytic, after 38 years of hope deferred, was made whole by His almighty word, should I question either His willingness or His power? No, I will take with me words, and return to Him from whom I have wandered: "I will arise and go to my Father". "Return unto thy rest, O my soul." "O thou my soul, bless God the Lord."

Book Reviews

A Reformation Guide to Scripture, The Prologues from the Geneva Bible 1560, published by the Banner of Truth Trust, paperback, 152 pages, £5.50.

This book was published last year to mark the first appearance of the Geneva Bible 450 years previously (some further information on this translation was given in the editorial in the December 2010 issue of this Magazine). An Introduction from the present publishers, gives some background material. It is followed by the translators' Epistle Dedicatory, in which they stress our duty to put God's Word into practice "as soon as He has revealed His will", and an address "to the Brethren of England, Scotland, Ireland, etc".

The body of the book consists of brief introductions to each of the books of the Bible, usually about a page long. The Prologue to the Acts of the Apostles, for instance, begins by noting that "Christ, after His ascension, performed His promise to His Apostles, and sent them the Holy Ghost, declaring thereby that He was not only mindful of His Church but would be

the head and maintainer thereof for ever. Wherein also His mighty power appears, who, notwithstanding that Satan and the world resisted so much against this noble work, yet, by a few simple men of no reputation, replenished all the world with the sound of His gospel.”

The publishers have carried out some updating of the text but have exercised restraint in doing so. It would be good if this collection of short pieces is blessed in directing the attention of today’s readers of the Bible to the main themes of its individual books.

Thandabantu, The Man Who Loved the People, by J Cameron Fraser, published by Guardian Books, paperback, 70 pages, £4.50.

This little book is a son’s loving tribute to a worthy father, Rev James Fraser, who laboured assiduously on the Free Presbyterian Mission in what is now Zimbabwe. Part 1 summarises the early history of the Mission and Mr Fraser’s early life, including his time as a very effective teacher at Ingwenya and at Hope Fountain. The remaining two parts cover his life as a minister in Zenka and Mbuma, until his tragic death in 1959 at the age of only 45.

The author provides an attractive summary of his father’s life and includes some family memories. It gives a positive impression of the Church’s missionary work. But it has to be said that the occasional use of *Sunday* for the Lord’s Day jars. This book makes considerable use of the 1967 biography by Rev Alexander McPherson, but it is not intended to replace it.

The quotations from Mr McPherson’s volume include his final remarks: “All who have a heart interest in foreign missions ought now to be pleading with the Lord of the harvest that He would raise up and send out labourers of the calibre of the Rev James Fraser. That would be to pray for something great and rare, but ‘is anything too hard for the Lord?’” These words are testimony to Mr McPherson’s high view of Mr Fraser as a missionary, having spent some years working with him in what was then called Southern Rhodesia. And as the sermon in this issue reminds us, there is still much need to pray the Lord of the harvest to send out many such labourers.

Scottish Reformation Society Historical Journal

Volume 1 of this *Journal* (281 pages, £9.95 from the Free Presbyterian Bookroom) is available, edited by Rev D W B Somerset, who contributes an interesting piece on Angus of the Hills. Other Free Presbyterian contributions include Mr Matthew Vogan on “Samuel Rutherford and the Theology and Practice of Preaching” and Mr Roy Middleton on David Hay Fleming (1849-1931), who was a noted Scottish Church historian. *Journal* articles are based on thorough research but are very readable. We welcome its appearance and hope that it will help to rekindle interest in the history of the Scottish Church.

Protestant View

Beatification of Last Pope Scheduled for May

The late Pope John Paul II is to be beatified by the present Pope on May 1, the Vatican has announced. Beatification, or “the second degree of sanctity”, is the next step to full sainthood in Rome’s canonisation process. When John Paul II died in 2005, the present Pope waived the requirement to wait for five years before initiating the process, and began it after only a few weeks. No doubt the rapidity of the process is partially a consequence of the late Pope beatifying 1340 people (more than the total of all of his predecessors since Pope Sixtus V in the sixteenth century) – among them Mother Teresa, whom he beatified only six years after her death.

“Once he is beatified,” says one report, “John Paul will be given the title ‘Blessed’ and can be publicly venerated, or worshipped.” It was surprising to see Roman Catholic writer Michael Walsh, in *The Tablet*, not only criticise the hastiness of the beatification, but also go as far as to say, “Edward Gibbon saw in the Roman pontiffs the ghosts of the Roman emperors. He might nowadays be given to reflect that popes have adopted the ancient imperial tradition of deifying their ancestors.”

The Vatican is satisfied that the miracle attributed to the late pope (which is required for beatification) is authentic. BBC correspondent David Willey says a posthumous miracle is required to furnish proof that the person being beatified “is already in heaven”! Why a second miracle must be attributed to the late pope before he can reach full sainthood is not clear – unless it is to provide double confirmation of his exit from purgatory (that imaginary place of an indeterminate period of punishment and purification prior to a supposed arrival in heaven).

The Vatican states that there is no obstacle to the late Pope’s beatification – despite the fact that he allowed paedophile priests to be moved to other dioceses while keeping their evil conduct secret, and also promoted senior clergy to higher positions although they had serious charges against them (notably Marcial Maciel, founder of the Legion of Mary movement who was guilty of gross sexual crimes and drug abuse).

It is on other grounds that Walsh makes a case against the beatification. Not only does he criticise the “unseemly haste” of the process, but he also believes that the “beatification will just throw reflected glory on those he [the late pope] appointed to high office”. “It seems a little tacky,” says Walsh, “that one pope should beatify his immediate predecessor, to whose patronage he owes so much.” However, “a church reeling from the clerical sex abuse scandal”, says one sympathetic journalist, needs “a major morale

boost”. Another press article says, “For a church that has been battered” by abuse scandals involving priests, “the publicity from such a popular figure becoming a saint is not a bad thing”.

But how bad it is for Roman Catholics! This beatification will cause them to descend deeper into the delusion that those who are beatified are to be worshipped and can intercede for them. None of Rome’s sophistry about veneration not being worship can hide the fact that their people do worship saints and beatified people. The glory of worship is thus given to the dead and reflects glory on those who beatify and canonise the dead.

May the Lord in His mercy hasten the day when those who are so sadly and gravely in error will properly comply with the requirement: “Thou shalt worship the Lord thy God, and Him only shalt thou serve” (Mt 4:10), for He it is who declares, “My glory will I not give to another” (Is 42:8). *NMR*

Decline of Romanism in Central America

The *Economist* reports that the proportion of people identifying themselves as Roman Catholic has dropped sharply in several Central American countries. In Mexico it is still 90% but in Nicaragua it is under 60%, in El Salvador it is about 50%, and in Honduras and Belize it has dropped below 50%. Throughout the area, Evangelical churches are growing rapidly. What sort of doctrine is taught in these churches is another matter, but we are glad to see people escaping the clutches of “that man of sin, the son of perdition” (2 Thess 2:3).

DWBS

Notes and Comments

“On Keeping Religion out of Politics”

This is the subtitle of a recent book by Mary Warnock entitled *Dishonest to God*. Baroness Warnock, a philosopher whose career was in secondary school and university education, is best known for chairing the Committee of Inquiry into Human Fertilisation and Embryology, 1982-84, and for advocating the relaxation of legislation on abortion, euthanasia and assisted suicide.

The book’s basic argument is that law depends on morality but morality does not depend on religion; indeed the claim of divine authority for moral principles is unfounded and dangerous, for if religion is regarded as basic to morality those who reject the one may reject the other. She endorses David Hume’s assertion that, even if there were a creating God, we could not know anything about Him. The existence of natural laws by which the universe operated would not mean that the same God laid down moral laws by which

we ought to conduct our lives. “We must learn morality from each other, not God.” “We do not need the idea of God to teach us what is good and what is bad. We can learn this from society itself, not from tablets of stone handed down from Mount Sinai.”

Baroness Warnock recognises the influence of Christianity on our culture, traditions, political thought and legislative practice but maintains that, in a democratic, secular, multi-faith, multi-cultural society where so many no longer profess Christian faith, it is important to refuse moral authority over others to views based on religion. She considers the narratives and rituals of religion to have been created by the human imagination to manifest the essential truth that human beings need morality to survive. Religion, like morality, is the response of the human imagination to the feeling of mystery and lack of personal control. It is not necessary or obligatory, as morality and law are. As long as we do not think that it can provide unassailable moral truth and has authority to enforce it, we can learn from its stories, benefit from its rituals at emotional times, and enjoy its language, architecture and music, if so inclined.

She sees morality as the recognition of our common humanity but is aware of the inadequacy of Utilitarianism (the greatest-happiness principle) and merely emphasising human rights and of the danger of moral Relativism. Basically, to be truly moral is “to exercise imagination, to be able to understand the situation of other people, their feelings and their motives, to be capable both of sympathy and of a reasonable judgement of what the consequences of your actions will be, how they will affect other people than yourself . . . the ability sometimes to treat others as having not merely an equal but a greater need than I”. As soon as people acknowledge the limits of their own imagination and the temptation to overlook the needs and aspirations of others as equal to their own, “the concept of morality is born”. “The general convictions of society may change” – “with changing values, new knowledge and newly perceived risks.” “A democratically elected parliament is the best interpreter of where consensus lies, and how in the end it may be reached.” Law brought about by the proper process must be the ultimate authority, though it will be open to criticism on moral grounds and be changed. The wrath of the book comes down on any who would endeavour to justify bringing Biblical or religious authority to bear on the discussion of moral issues in the Houses of Parliament, most particularly in the House of Lords.

This note cannot deal adequately with this volume and its arguments. We have here the practical denial of God characteristic of the carnal mind, the avowed denial of Divine revelation and absolute truth, the failure to reckon

with the fact of human sin and its consequences for morality as demonstrated clearly enough in society, and even the failure to recognise that such aspects of morality as may be still adhered to are the fruit of revelation which once determined what was regarded as moral conduct. Making such remarks exposes us to dismissal with the Baroness's passing remark that "it would now be generally agreed that to treat the Bible as a kind of once-and-for-all revelation, with no regard either to its historical context or its variable truth-content, is a view to be embraced only by cranks and fanatics". It is well to be aware of the dogmatic, irrational and anti-religious sentiments found among our legislators and their determination to exclude the voice of Biblical religion, however feeble and mixed, from being heard. It should make us pray for those who do endeavour to bring Biblical principles to bear and to thank God for the things that remain and plead with Him to turn back the tide. *HMC*

The Cruden Trust

One Church of Scotland congregation in Aberdeen has set up a trust "with the primary purpose of proclaiming the good news of Jesus Christ to the people of Aberdeen and beyond". The trust is named the Cruden Trust after the Aberdonian Alexander Cruden, famous for his *Concordance*. We understand that members of the congregation are encouraged to contribute to this trust rather than to the central funds of the Church of Scotland. The forthcoming Assembly of the Church of Scotland is due to consider whether the Church should ordain homosexuals to the ministry, and a number of Evangelicals have indicated that they might leave if such unbiblical and vile legislation were passed. Perhaps other Church of Scotland congregations should be thinking about the practicalities of separation. *DWBS*

Resignation of Free Church Minister

Rev Kenneth Stewart, Free Church minister of Downavale, Glasgow, has resigned from the Free Church in consequence of the recent decision of the Free Church Assembly to permit the use of hymns and musical instruments in public worship. Mr Stewart regards the Free Church as having broken its side of his ordination vow, when he vowed to "assert, maintain, and defend . . . the purity of worship as presently practised in this Church". The Free Church, Mr Stewart argues, is now expecting him to "assert, maintain, and defend" the exact contrary of what he was required to do a few months ago. Then his vow was requiring him to defend unaccompanied, exclusive psalmody, but now, if taken seriously, it would require him to defend musical instruments and hymns. Mr Stewart's argument has the attraction of being simple and logical. *DWBS*

FREE PRESBYTERIAN CHURCH OF SCOTLAND - CONGREGATIONAL CONTRIBUTIONS - 2010

CONGREGATION	MINISTER (Interim Moderator)*	SUSTENTATION FUND	HOME MISSION FUND	COLLEGE & LIBRARY FUND	BOOKROOM FUND	GENERAL BUILDING FUND	OUTREACH FUND	JEWISH & FOREIGN MISS'N FUND	DOMINIONS & OVERSEAS FUND	TOTAL
		£	£	£	£	£	£	£	£	£

NORTHERN PRESBYTERY

Aberdeen	Rev D W B Somerset	7,495.00	68.21	426.41	136.92	47.05	48.46	377.56	27.05	8,626.66
Creich, Dornoch, etc	Rev G G Hutton*	6,641.01	226.21	258.41	81.00	51.00	92.00	681.62	395.21	8,426.46
Daviot, Tomatin & Stratherrick	Rev G G Hutton*	2,387.06	128.51	359.18	96.92	185.02	168.97	405.41	237.28	3,968.35
Dingwall & Beaully	Rev N M Ross	15,647.70	532.90	854.21	330.98	445.97	387.64	1,698.59	612.77	20,510.76
Halkirk, Strathy, Thurso & Wick	Rev N M Ross*	5,905.93	496.41	590.51	293.21	363.21	109.10	1,558.97	329.10	9,646.44
Inverness	Rev G G Hutton	21,017.78	1,028.40	1,028.87	464.73	613.64	509.82	2,764.68	922.44	28,350.36
Kinlochbervie & Scourie	Rev N M Ross*	2,582.63	232.56	242.56	158.46	136.28	133.85	2,379.10	214.74	6,080.18
		61,677.11	2,713.20	3,760.15	1,562.22	1,842.17	1,449.84	9,865.93	2,738.59	85,609.21

SOUTHERN PRESBYTERY

Barnoldswick	Rev J MacLeod*	7,701.36	161.83	240.83	250.42	301.75	99.59	1,667.11	221.17	10,644.06
Broadstairs	Rev J MacLeod*	6,420.66	264.53	264.53	264.53	-	265.82	264.53	264.53	8,009.13
Chesley	Rev R MacLeod*	-	-	-	-	-	-	-	-	-
Dundee, Perth & Stirling	Rev H M Cartwright*	3,535.89	231.41	643.72	205.90	204.49	204.49	440.00	236.41	5,702.31
Edinburgh	Rev H M Cartwright	20,710.00	334.00	1,270.00	357.00	279.00	680.00	1,584.00	421.00	25,635.00
Fort William & Oban	Rev R MacLeod*	345.00	50.00	20.00	10.00	20.00	30.00	15.00	40.00	530.00
Glasgow	Rev R MacLeod	27,626.63	1,984.96	2,037.12	1,694.30	1,215.79	933.53	5,926.02	1,584.40	43,002.75
Greenock (Preaching Station)	Rev R MacLeod	1,135.76	287.82	191.03	281.41	26.41	20.00	498.85	284.23	2,725.51
Larne	Rev H M Cartwright*	3,533.50	10.00	110.00	100.00	105.00	125.00	130.00	105.00	4,218.50
London	Rev J MacLeod	36,372.11	500.00	500.00	500.00	500.00	500.00	500.00	500.00	39,872.11
Santa Fe, Texas	Rev L T Smith	-	-	-	-	-	-	-	-	-
		107,380.91	3,824.55	5,277.23	3,663.56	2,652.44	2,858.43	11,025.51	3,656.74	140,339.37

OUTER ISLES PRESBYTERY

Achmore	Rev J R Tallach	2,886.44	347.77	134.82	37.82	131.18	117.00	383.28	117.00	4,155.31
Breascleite (Mission Station)	Rev J R Tallach*	535.00	35.00	100.00	25.00	10.00	75.00	115.00	65.00	960.00
Ness	Rev A W MacColl	9,333.54	167.46	314.00	62.00	25.00	95.00	261.74	55.00	10,313.74
North Harris	Rev J B Jardine	7,055.20	130.67	314.95	118.54	121.26	121.96	299.79	135.36	8,297.73
North Tolsta	Rev D Campbell	13,712.44	867.31	837.18	398.59	500.78	393.87	1,853.31	701.28	19,264.76
North Uist	Rev D Macdonald	9,421.92	415.13	550.77	272.56	351.79	306.03	684.69	336.67	12,339.56
South Harris	Rev K D Macleod	13,154.60	299.96	995.14	281.46	359.92	287.46	1,010.54	320.67	16,709.75
Stornoway	Rev J R Tallach	24,288.83	688.04	1,436.72	684.50	669.98	610.74	1,738.03	698.00	30,814.84
Uig	Rev D Campbell*	3,229.00	93.00	147.00	80.00	112.00	-	165.00	85.00	3,911.00
		83,616.97	3,044.34	4,830.58	1,960.47	2,281.91	2,007.06	6,511.38	2,513.98	106,766.69

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale: Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J B Jardine; tel: 01859 502253.
- Breascelte:** no services meantime.
- Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, Dingwall, 10 Achary Rd, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@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: Sabbath: 11 am, 7 pm in YMCA. Rev J L Goldby MA, P O Box 10578, Jerusalem 91105. Tel: 00972 2 6738181.

Singapore

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

Ukraine

Odessa: F P Mission Station, 3 Pestelya Street, 65031. Contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua; or Mr D Levytskiy; tel:00 38 048 785 19 24.; e-mail: e-mail: dlevytsky@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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