

The Free Presbyterian Magazine

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

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

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Communions

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

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

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

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

May: First Sabbath: Aberdeen, Grafton, London; **Second:** Achmore, Donsa, Fort William, New Canaan, Scourie; **Third:** Edinburgh; **Fourth:** Chiedza.

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

July: First Sabbath: Beaulay; **Second:** Bonar Bridge, Staffin; **Third:** Applecross; **Fourth:** Struan; **Fifth:** Cameron.

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

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

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

November: Second Sabbath: Glasgow; **Third:** Wellington; **Fourth:** Chiedza.

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

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According to the Word of God

The Psalmist asks, “Wherewithal shall a young man cleanse his way?” How, in other words, may he lead a holy life? And, in this Psalm of praise to God, he thus answers his own question: “By taking heed thereto according to Thy Word” (Ps 119:9). For, as *The Shorter Catechism* puts it, the Bible “is the only rule to direct us how we may glorify and enjoy Him” (Ans 2), which is to be our chief aim as we make our way through life. In his commentary on this Psalm, Charles Bridges explains why “the young man [is] so especially called to cleanse his way”; it is “because God justly claims the first and the best”. And he adds, “Is it not a most affecting proof of the alienation of the heart from God that the youth of man . . . should naturally be devoted to the service of sin?”

Manifestly, what applies to young men applies equally to young women, and thus also may older people lead lives devoted to God and not to the service of sin. All must attend to the teachings of the Word of God, a book which is utterly reliable. From beginning to end it is without error, for it was inspired by the Holy Spirit. This Psalmist found it to be a light to his feet and a lamp to his path (v 105) on his way through life. And so will we if our understandings are opened to receive its directions, by the powerful work of the Spirit who inspired it – for, as Bridges warns, “except the teaching of the Spirit accompany the Word, all is darkness, thick darkness”.

If then we are to make our way safely through this life and if we are to be fit to meet a holy God when we pass into the eternal world, we must pay serious attention to what God is telling us in His Word. So what does the Bible tell us is the right way, the clean way, through life? It is the way of obedience – to God’s will. And His will is spelt out for us in the Ten Commandments. Apart from small groups of people who have, through the Spirit’s teaching, recognised its divine authority, no one has ever welcomed the entire law of God as a guide on their way through life; the Commandments too much restrain the human desire to depart from God and to follow out the sinful impulses of a corrupt heart.

Yet people, implicitly if not always explicitly, recognise the need for some

moral code. They may protest that the Ten Commandments are well over 3000 years old and claim the need for another moral code, one that is suitable for our scientific, technological age. In fact, because the Ten Commandments were given by a God who is infinitely wise and possesses infinite knowledge, they are as well suited to the best-educated people of the present day as they were to the Israelites during their wanderings in the wilderness or when they settled down to till the fields of the promised land. God's law is permanently relevant, for it is the reflection of His holy, unchangeable being. He never changes; so His law will never change.

Why is the Sabbath not universally observed in the way that the Word of God demands? Why is it not kept as a day when, as far as possible, people confine their activities to the worship of God and to what is spiritually profitable? It is because the natural mind is not subject to the law of God. Unless people have been renewed by the Spirit of God, they find such a day tedious; the activities which God's Word points to as appropriate for His day are not according to their taste. So, unless they are restrained by custom or by conscience, unconverted people will treat the Sabbath like any other day of the week. They reject the authority of God's law and do whatever is right in their own eyes. And they are the losers by doing so.

Why is the Seventh Commandment so much ignored? Why is immorality so rife? It is because so many people live as if there was no God and reject the authority of His Word. In a relatively short space of time, the institution of marriage has been very significantly devalued. First, divorce has been made easier and easier, in the face of the restricted grounds for divorce specified in Scripture. Then it was seen as utterly normal for a man and a woman to live together as an unmarried couple. Now it is proposed to redefine marriage so that a man can "marry" a man, and a woman a woman.

But none of this is according to the Word of God, which tells us: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they [one man and one woman] shall be one flesh" (Gen 2:24). Yet when Nicola Sturgeon, Scotland's Deputy First Minister, announced proposals for same-sex marriage, she claimed, "This is the right thing to do". It is a claim without a foundation, for God has defined what constitutes marriage, and no human being has any authority to specify what is *right* except on the basis of Scripture.

How wonderfully clean Saul of Tarsus' way through life appeared to himself! "Touching the righteousness which is in the law," he could honestly claim, his life was "blameless" (Phil 3:6) – before his fellow men. But he needed to learn that the law of God takes to do with the heart, not only with what is outward. Unless he had a clean heart, Saul was not fit for heaven.

And his heart was not clean; in contrast with his opinion of himself, he was totally unfit to enter the presence of God. So, in taking heed to our ways according to the Word of God, we too need to pray, "Create in me a clean heart, O God" (Ps 51:10), and we must so pray in the name of Christ, the one Mediator between God and sinners like us.

The Bible teaches us about the seriousness of sin: it is committed against a holy God, who created us and to whom we therefore owe perfect obedience. We cannot possibly enter heaven if the guilt of our sins is still our own responsibility and if our hearts have not been renewed. How that thought should make us take heed to our ways, in the light of God's Word! How earnestly should unconverted sinners search the Scriptures to discover the way of salvation – not only so that they would gain some outward knowledge of the facts there revealed about God sending His Son to be the Saviour of the world, but with the desire that the Holy Spirit would powerfully apply these truths to their souls. How attentively should they also listen to the preaching of the Word in the hope that, as they do so, the Spirit would so work within them, opening the eyes of their souls to look to Christ Jesus as the Saviour appointed for sinners.

If we take heed to our way in the light of God's Word, we will consider seriously where our way will end. Will it be in heaven or in hell? Today's secular mind assumes that death is the end of everything. But a sense of the solemnity of what is revealed about the consequences of an ungodly life would surely banish all talk about euthanasia and assisted suicide. The fact is that a holy God must punish sin and, for Christ's sake, reward the godly. Again it is the Word of God which gives the necessary perspective, not only on this life, but also on the eternity which lies beyond it. And the Word shows us the one, narrow, way to heaven – through Jesus Christ, the crucified Redeemer – although it is so much despised by those who want to believe that they are thoroughly up to date in their thinking. They may be up to date, but that is of no advantage when their thinking is wrong.

How busy Satan has been since he first entered the Garden of Eden to deceive Adam and Eve! His attempt to deceive them was, solemnly, entirely successful – when he first questioned, and then denied, the truth of what God had said. And he has been very active ever since in casting doubt on the Word of God, in tempting sinners to ignore it, and even to deny its authority and its truth. Sadly, much of the professing Church of God actively rejects the accuracy, the inspiration and the full authority of Scripture. Yet these remain undiminished; Scripture is – as it has always been and always will be – a perfectly reliable revelation from our Creator. And if we are to go safely through this world, we must take heed to our way according to it.

Principles of Spiritual Harvest (2)¹

A Sermon by *Hugh Martin*

Isaiah 9:3. *They joy before Thee according to the joy in harvest.*

3. But now, tracing out yet further the fulness of this idea of harvest, we also find the grand principle of **life in death** – life reached and reproduced through death. This is the very core of what is implied in harvest. “That which thou sowest is not quickened except it die; but if it die,” it is quickened; “it bringeth forth much fruit.”

The seed corn cast into the ground undergoes a process of disorganisation and decomposition. Its outer body, or shell, really dies; it becomes assimilated to the soil and lost in it; “dust to dust, and ashes to ashes”. But an inner and central germ of vital power is thus set free, which, bursting the rapidly-disorganising outer layers and setting them aside, sprouts into a new life – urging, securing its resurrection, and claiming our notice as “first the blade, then the ear, then the full corn in the ear”. Here is vitality in the original grain more powerful than death; not only so, it turns death into its service – making death the occasion, the means and the minister of its own development.

Most completely is the analogy in this respect met in the person and work of Christ. And in the very nature of things, it never could have been met in the moral government of God and the spiritual world except in a redemption and a Redeemer – yes, a Divine Redeemer. In a sinless universe, the phenomenon of harvest in the natural world could have had no analogue, no parallel, in the moral world.

I have said that only in redemption and a Redeemer can the analogy of harvest be truly met; and, I add emphatically, a Divine Redeemer – God manifest in the flesh – dying as a substitute for sinners. Observe what it is that the analogy demands. It demands an inner life that shall prove more than a match for death; nay, that shall serve itself at death’s hands, that shall turn death into its help and servant and make death the very means of liberating it into full and free development and crowning it with glorious triumph. No creature can do this; no creature has such an inner and invincible vitality. For that vitality is invincible which passes unhurt, not through danger and disease, but through very death itself; indeed it outlives death and breaks forth into its grandest triumph in the valley and shadow of death. That surely is life invincible. And invincibility is no quality of the creature. The “Child born”, the “Son given”, must in very truth be “Wonderful” if He can put this into effect. He must be “the Mighty God, the Everlasting Father”.

¹Taken with editing from *The Family Treasury* for 1866. Two of the six main points appeared in last month’s section: Harvest presupposes (1) surrender (2) surrender unto death.

A Divine Person, He is Life itself – the very fullness, the fountain, of life. A Divine Person in human nature, He is not only the Life; He is capable of death. As a Divine Person, He answers to that element of the analogy in which the seed corn is seen to have a secret life capable of prevailing over death itself. As a Divine Person in human nature in the room of sinners, He meets the analogy also in respect of the seed corn falling into the ground and dying. That death which would have engulfed in everlasting ruin the sinner suffering in his own person, Christ, in His Divine Person taking the sinner's nature and place and condemnation, can suffer and conquer and set aside.

And the Fountain of life, which death hitherto had sealed against us, bursts forth for us, liberated for us by death itself, triumphing not only in death and over death, but, most marvellously, by death. And the life that could not come to us direct from the throne of heaven has come through an earthly grave. Heaven could not be – what the grave has become – the birthplace of life for sinful men. For “except a corn of wheat fall into the ground and die, it abideth alone”; and “that which thou sowest is not quickened except it die”.

This principle of “life in death” – life by death – re-appears in you who are members of Christ. You are baptized into His death. You are engrafted into Christ, expressly and especially, as a dying Christ. You take hold on His death by faith, and make it your own. This is the very value of the cross to you. It becomes full of meaning and full of worth exactly when you see and believe this: that when conscience and the law are denouncing death to you, the cross is that very death – death complete, death harmless to you. You embrace death when you embrace the cross.

It is no less the very death the law was denouncing because it is Christ's death. On the contrary, it is for that reason exactly the death which the law was denouncing – no, which it has exacted and received. But it is the death of Him who is the Fountain of life. Receiving it, being baptized into it, buried with Christ, you are so buried with Him that, like as He was raised from the dead by the glory of the Father, so you also now walk in newness of life. Being planted with Him in the likeness of His death, you are also in the likeness of His resurrection. In union with Him you partake of His death, which the law exacts and inflicts for sin. But receiving death in virtue of union with Him who is the way and the truth and the life, you receive life also, everlasting life.

Everlasting life has thus reached you through death: first, Christ's death for you, and then your death in Him. Not only does Christ die for you; you die in Him. You see Christ dying on the cross, offering Himself to God a sacrifice in death. As between you and Christ and God, you see no reason for this, no justification of this, no possible fruit of this, unless the cursed death of the cross shall be held as suffered for your sin and unto your salvation.

To furnish a reason, therefore, and justification and fruit of this wondrous death of Calvary – the highest, grandest loyal duty man or angel can discharge – you conjoin yourself, by faith, with Christ in His death. You offer yourself up to God in and with Him on the cross. You render up the old life to be extinguished. You thus judge, that if One died for you, then you also died, that you, now living, may not live unto yourself, but unto Him that died for you and that rose again. Thus you are crucified with Christ; nevertheless you live. You are part, in fact, of Christ's harvest. It is the life of Christ reproduced in you. Christ does not now "abide alone". He has you with Him. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

The Christian life is life in death; and the death is helpful to the life, on the harvest principle: "If ye through the Spirit do mortify the deeds of the body, ye shall live". This also is the quickening power of sanctified affliction. It is just so much death, liberating so much more life; procuring and conveying great scope for the unhampered development of life. It is "bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our mortal body. For which cause we faint not; but though our outward man perish, the inward man is renewed day by day." Our outward man is the shell of the seed corn; and it must be disorganised, that the secret germ of life may burst in to its plenitude and power and triumph.

4. In the idea of harvest, there is not only the thought of life through death, but of **abundance of life**. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." The life produced by the dying of the seed corn is not merely sufficient to compensate for the death which has taken place, but exceedingly abundant above that. The result is not another seed corn as a substitute, replacing what had been surrendered, but a manifold return – in some thirty, in some sixty, in some an hundredfold. Thus harvest is enriching. The surrender that is required to procure a harvest is the source of riches.

Economists, in fact, tell us that agriculture is the only real source of wealth. The literary, scientific and professional men of a community may ornament and dignify a nation; the talented and energetic men of commerce may redistribute and circulate, to the advantage of the greatest number, the materials of necessity, convenience and luxury; but it is the cultivators of the soil alone who, positively and immediately, increase the country's wealth. The total increase of the world's wealth in any year is the sum of its harvests – nature itself teaching that, under this world's constitution, surrender unto death is the condition of plenteousness and abundance of life.

Need I say that this is very gloriously illustrated in the Person and work

of Christ? His death is the source of life. Himself the firstfruits and first-begotten from the dead, He is, by His death, the cause of life to a people whom no man can number. It was concerning Himself that He said, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit". And when He said this, the harvest field His eye really rested on was the countless myriads of His people in Gentile days and Gentile lands, as it is written also in Psalm 72: "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. . . . Men shall be blessed in Him: all nations shall call Him blessed."

The same thing is exemplified in the Christian as in Christ: the life which the believer has through death is an abundant life – plenteous, overflowing, eternal life. "I am come," says Jesus, "that ye might have life, and that ye might have it more abundantly." "They that receive abundance of grace and of the gift of righteousness shall reign in life." They shall have a royalty, a kingliness of life. "He that hateth his life" – surrendering it, as we have seen, on the principle and on the faith of harvest – shall not only keep it, but "shall keep it unto life eternal". That which he receives is abundant and plenteous compared with that which he surrendered. He surrendered a life unto self; he receives a life unto God. He lives henceforth not unto himself, but unto God. And greater as God is than self, so much greater is the amount of real life he receives than he surrendered. For before the surrender the seed corn was "alone"; now it has brought forth "much fruit".

This is exemplified also in the Christian's good works. Each of them is a seed corn cast into the ground, but it does not re-appear "alone". Let it simply be surrendered unselfishly and unreservedly; let all personal interest of your own in it be abjured, for only then does the principle hold good – the work is really good only when it is disinterested. But following the analogy of the seed corn put away, abandoned, given up, it will in due time re-appear in the harvest in a plenteous return. Yes, the Saviour has declared that no man can act thus for His sake without receiving "an hundredfold now in this time . . . with persecutions" – this is one form of the dying of the seed – "and in the world to come eternal life". There is a vitality in every good work, every work of faith, which absolutely nothing can extinguish. No opposition can crush or quench it. The world's utmost hostility, when it comes nearest to killing a Christian's good work, is only hastening its fertile harvest – only disimprisoning the life that is in it and making it reproduce itself more rapidly. And when reproduced, it is far more abundant: handfuls of corn, bosomfuls of sheaves.

5. In analysing the idea of harvest we find, still further, the element of beauty.

It is also **beautiful life**. There is not only more life than was surrendered, but it is much more lovely also; no imagination could have anticipated the result. The pen of inspiration speaks of it thus: "That which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or some other gain". There is no beauty in the bare naked grain, the seed corn – a rough husk, with no pretension whatever to fine form or colouring or delicacy. There is no violation of good taste in casting it out among the clods of the valley.

But mark the exquisite delicacy of the fresh and tender little blade. Mark the stately, graceful form of the full-grown stalk in earing time. Mark the queenly dignity with which it bows its head with autumn's rich tiara of the full-grown corn in the ear. This you have now, replacing what Paul calls the "bare grain". And he accounts for this change: "Thou sowest . . . bare grain . . . but God giveth it a body as it hath pleased Him". Yes, "as it hath pleased Him". He consults His own "pleasure", His own good taste – to speak with deepest reverence, for good taste, like all that is good, is of God. He consults His own sovereign sense of what is fit, becoming, beautiful; and so it comes to pass that every seed acquires a body that "pleases" God. I might apply this again to Christ, to the Christian, and to Christian good works.

To *Christ*, dying and living through death as the root of David, the root of all the Israel of God; to Him God gives a body as it pleases Him – the Church, which is His body, the fullness of Him that filleth all in all. That Church, that body, is called Zion; and Zion is called "the perfection of beauty". "Glorious things are spoken of thee, O city of God," O body of Christ. Thou art Beulah; thou art Hephzibah; thou art a crown of glory; thou art a royal diadem; thou art adorned as a bride for her husband; "thou art beautiful, O my love, as Tirzah; comely as Jerusalem" – and Jerusalem is beautiful for situation, the joy of the whole earth.

Beauty appears also in the individual *Christian*. The Lord beautifies His people with salvation. The life that springs up from the surrender of the old life is beautiful. It is the image of God. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." All these are beautiful. They are the beautiful life that, in regeneration, is developed from communion with Christ crucified.

There is a beauty also in the *good works* of the believer. Each of them is as a seed corn from which manifold return accrues; and the harvest here too is beautiful as well as abundant. Shining in the beauty of holiness, which is the beauty of the Lord, it is so beautiful that believers will not know their own good works again but will be ready to deny them, saying, "Lord, when saw we Thee an hungered and fed Thee?"

6. In a harvest, there is not only the idea of beauty, but **variety of life** too – abundant diversification. Paul goes on to speak of this also, in a passage already quoted. He not only speaks of the great difference, in respect of beauty, between the bare grain you sow and the lovely plant that springs from it – “God giveth it a body as it hath pleased Him” – but He brings into view the principle of diversification, which God illustrates and honours in this area of His works perhaps more than in any other: “God giveth it a body as it pleaseth Him, and to every seed his own body”.

God has a variety of forms – boundless variety in the compass of His grand creative idea – at the disposal of His great creative fiat. And He has given “to every seed his own body”. “All flesh is not the same flesh”, continues the Apostle, and then follows a detailed protest against the idea of tame repetition and insipid uniformity, every region of the universe being summoned to be witness against it. “There is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection.” So also is it in harvest, of which resurrection is but a single, special case. In harvest the whole autumnal plain of nature is not one field of wheat, or of any one grain. No, nor is that harvest in which the Church of God rejoices as in harvest joy.

See, rather, a garden tastefully laid out! See where botanical skill, the finest taste and the resources of many countries have contributed to produce some lovely specimen of nature’s wealth of flora. There is one glory of the rose, and another glory of the lily, and another glory of the daisy, and another glory of the violet. And one flower differs from another flower in glory. There is one glory of the oak, and another glory of the cedar, and another glory of the palm, and another glory of the cypress. And one tree differs from another tree in glory. So in the harvest of Christ’s death, of the Christian’s death in communion with Christ, and of the Christian’s good works. There is variety – diversity – in them all.

I shall not speak of the variety of beauty in Christ – the Rose of Sharon, the Lily of the valley, the good Olive tree, the Vine out of Egypt, its goodly branches like the cedars of Lebanon as it fills the land. Nor shall I speak of the diversities of gifts, of ministrations, of operations among believers, all wrought by that selfsame Spirit, who divides to everyone severally as He will.

I specify only the good works of believers. And I would put the case somewhat as Paul puts it: “Let us not be weary in well doing; for in due season we shall reap, if we faint not”, for “he that soweth bountifully shall reap also

bountifully”, and he that soweth variously shall reap also variously – not bare grain again, but something unutterably more beautiful: with wonderful variety also, on which indeed beauty so much depends. For “to every seed” you sow, God gives its “own body”. Now all seed is not the same seed. For there is one kind of seed of prayers, and other seeds of silent tears, anxious cares and thoughtful devising for the good of others, another seed of liberality, another seed of almsgiving, another seed of kind teaching of the young, and countless others, of which we cannot now speak particularly.

Yes, there are good works which, because of God being their more immediate object, we might – culling some more of Paul’s vocabulary on the mysteries of harvest – call celestial: such as worship of God and meek submission and obedience to Him. And there are good works which, because of man being their object, may be called terrestrial – such as scrupulously-just transactions, carefully-kind courtesy, generous forgiveness, charitable construction and all mutual helpfulness, sympathy and love. “But the glory of the celestial is one, and the glory of the terrestrial is another.” To each of all these kinds of good works, and to every individual instance of them all – considered as a seed which you sow in faith – “God giveth it a body as it hath pleased Him, and to every seed His own body”. Therefore when you reap, after God has given the increase, you will be gathering the produce of a variedly-lovely garden which the Lord has blessed: “I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day”. With what joy unspeakable and full of glory will the reaping be!

Rejoice in the Lord, ye righteous; and shout for joy, all ye that are upright in heart. Light is sown for the righteous, and gladness for all them that are upright in heart. In due time you shall reap them. Think of sheaves of light, bosomfuls of gladness – gladness and light more rich, beautiful, variegated. And, blessed rule, “they that sow in tears shall reap in joy: he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him”. Verily, they joy before Thee then, according to the joy of harvest.

There are yet two other principles to be born in mind:

1. There is the principle of identity in kind. There is increase, but it is increase in the same kind. He that sows tares shall not reap wheat. He that sows wind shall not reap sunshine. The increase shall be in kind: “they have sown the wind, and they shall reap the whirlwind”. “Whatsoever a man soweth, that also shall he reap.”

2. There is the principle of proportion. The return may be manifold; yet it is in proportion. “He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.” “Therefore be ye

steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.”

Benefiting from the Lord's Supper¹

3. What We Are to Do in the Lord's Supper

Thomas Manton

See that you stir up faith. It is not enough to have it, but it must be exercised – ay, and in a vigorous manner: “When the king sitteth at his table, my spikenard sendeth forth the smell thereof” (Song 1:12). Here faith is to be exercised. It is to be a twofold faith, a faith that respects our whole duty, and one that more specially goes out to the person of Christ:

1. A faith that respects our whole duty, and is nothing but an expectation of the blessings of God's ordinances, or the comforts annexed to them by promise. And certainly they act merely by habit who do not look to the purpose of the service but, like a horse and mule, go on in a course of duties and observances without considering why: “What went ye out into the wilderness for to see?” (Mt 11:7). Man is to have an end in view in every serious business, but especially in the duties of worship, which are the most important actions of our lives. Now God has not only appointed the work but also the ends to be promoted by it. The work is commanded by God, and the ends and benefits are in the promise. The command is the reason for the duty, and the promise is our great encouragement.

Now, as you use this ordinance, you must consider that, because it was instituted by Christ, it has a blessing. When He instituted it, He did so with prayer; He prayed over it to bless it for our use, and therefore we must use it in faith, in the face of all discouragements; we must continue waiting when success is not visible at once, saying, It is God's ordinance, and I will wait: “They that wait upon the Lord shall renew their strength” (Is 40:31); and I will use God's means: “Surely shall one say, In the Lord have I righteousness and strength” (Is 45:24). Christ will be master of His own mercies; He keeps the dispensing of grace in His own hands, and gives it out when He pleases, not at our command, as if it were a debt due to us. God is free, not bound to our time and to the measure we expect. It is good to be waiting on God's way.

¹A further section of the application of a sermon on Hebrews 11:28: “Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them”. It is taken, with editing, from *By Faith*, a volume of Manton's sermons on Hebrews 11. Previous sections have dealt with preparation for the Lord's Supper.

2. A faith that goes out to the person of Christ. The duty was ordained by Christ, and it is well observed when it leads you to Christ. Here Christ makes a new offer of Himself: “Take, eat, this is My body”. Now certainly we are to take and accept an offered Saviour, with His benefits. Christ makes here an offer of Himself as our Lord and Saviour to bring us into favour with God, to wash us from our sins in His blood, to call us from deserved wrath to undeserved mercy and happiness, to dwell in us by His Spirit as a fountain of living waters, or of everlasting refreshing.

Accordingly we are to take and eat – to eat His flesh, and drink His blood, to receive of His fulness “and grace for grace” (Jn 1:16). We are to receive Him into our hearts, to trust in His merits, to rejoice in His love, to give ourselves up in a perpetual covenant that shall not be forgotten: “Gather My saints together unto Me, those that have made a covenant with Me by sacrifice” (Ps 50:5). So you ought to sue out your pardon, to renew your charter of grace for the confirmation of your hopes. Look on the blood of Christ as the price of reconciliation; set open the doors of your hearts, that He may live in your heart and by His Spirit keep there up an everlasting day of refreshing.

Thomas Cartwright¹

3. Return to England

Before he left Antwerp, Cartwright was asked to undertake a refutation of the writings of the English Jesuits and, in particular, a translation of the New Testament, produced by them at their English College, in the French city of Reims. This translation was accordingly known as the Rhemists’ Translation and became part of the Douay Bible. However, in 1586, Archbishop Whitgift ordered him not to proceed any further – the reason being a fear on the part of the ecclesiastical authorities that some of Cartwright’s arguments against the Roman Catholics would apply also to certain practices in the Church of England. It was not until 1618 that Cartwright’s work saw the light of day; it was published in Leiden under the title, *A Confutation of the Rhemists’ Translation, Glosses and Annotations on the New Testament, so far as they contain manifest Impieties, Heresies, Idolatries, Superstitions, Profaneness, Treasons, Slanders, Absurdities, Falsehoods and other evils. By occasion whereof the true Sense, Scope and Doctrine of the Scriptures,*

¹In last month’s article we considered Cartwright’s contribution, from the Puritan side, to ecclesiastical controversy in England. This resulted in a warrant for his arrest and in his flight to the Continent, where he began to minister to the English merchants in Antwerp, and later in Middelburg, in the Netherlands.

and human Authors, by them abused, is now given. . . . By that Reverend, Learned, and Judicious Divine, Thomas Cartwright, some time Divinity Reader of Cambridge.

The Douay translation was based on the Latin Vulgate, to which Cartwright naturally opposed “the royal value of the original Greek”. One should not be surprised to find Cartwright declaring the Pope to be the Antichrist and describing the Council of Trent as a conspiracy of which “we make no account” (p 207).² He argues against such doctrines as purgatory, Mariolatry, monasticism, confession to a priest, and the worship of saints; he spends considerable time refuting the doctrine of the mass and, on the other hand, expounds fully the doctrine of justification by faith alone. But his comment that the Lord had provided prophesyings “for the more plentiful nourishment of the faithful in all times” (p 208) was exactly the sort of remark that neither the Queen nor the Archbishop would wish to see in print.

In writing his *Confutation*, while Cartwright was making an effort to avoid turning an anti-Roman polemic into a defence of Presbyterianism, he could not altogether avoid bringing in his own views on church order. Bishops, whom he identifies as pastors and elders, he sees as the highest officers in the Church, and he indicates his belief that the principal service of the pastor is to preach. He describes both kinds of elders, taken together, as a senate or an eldership. Yet here he includes under the general heading of deacons, not only “those that have the care of the poor and sick of the Church”, but also “the elders that govern only and teach not” (p 209).

In 1583 Cartwright’s opponent, John Whitgift, had been elevated to the see of Canterbury in place of Grindal, who had died. The Puritan movement was in danger of dividing into two parties, according to their views on how far they ought to go in conforming to the new regime, which, under Whitgift, was determined to impose uniformity within the Church at all costs. There was a feeling that the movement needed wise leadership, and Edmund Chapman took the initiative; he was minister of the parish of Dedham in Essex, a place famous for its Conference, which originally gathered for “prophesyings”, (meetings for the exposition of Scripture) but was now developing into a presbytery, yet with only informal authority. Chapman wrote to Cartwright, the obvious leader, in late 1584, requesting a long letter of advice as to how best to procure peace. In any case, by that time, Cartwright was suffering from serious ill-health and was anxious to return to England.

Accordingly in early 1585 Cartwright applied to the Privy Council for permission to return. This permission was granted, but Cartwright seems to

²All references in brackets are to A F Scott Pearson, *Thomas Cartwright and Elizabethan Puritanism 1535 to 1603*, Cambridge, 1925.

have sailed back to his native land before he received it. Among his successors in Middelburg was John Forbes, the Aberdeenshire minister, who was Moderator of the General Assembly held in 1605 in Aberdeen, which James VI forbade to meet. In consequence of the meeting going ahead, to the extent that those present appointed the date of the next meeting, Forbes was banished from Scotland, along with John Welsh of Ayr.

Back in England, Cartwright followed up his petition to the Privy Council with a private appeal to Lord Burghley, the Lord High Treasurer, whom we previously met as William Cecil and who had since been ennobled. Cartwright knew that he was suspected of disloyalty and was in danger of arrest. On the basis of his five years' service to the Church of England on the Continent, but especially because of his ill-health, he was appealing to Burghley to win the Queen's favour for him. But already Bishop Aylmer of London had issued a warrant in the Queen's name for his arrest; as a result Cartwright was committed to prison. However, some of Elizabeth's courtiers, probably including Burghley, interceded on Cartwright's behalf. Cartwright was set free and the Queen made Aylmer feel her displeasure for his action – though her displeasure was probably political rather than sincere.

At the end of 1583 Whitgift had made it known that, if Cartwright "would return and live in the peace of the Church, he would not find a better friend than myself" (p 231), although the Archbishop made it clear that he was not repenting of the stance he took when he wrote against Cartwright's views. No more had Cartwright altered his mind on Church polity; he still longed for a day when the Church of England might become Presbyterian, but he felt a fundamental loyalty to that Church, a loyalty which may well have been strengthened through controversy with Brownists (English separatists) in Holland.

Cartwright seems to have accompanied the English armies on a military expedition in the Netherlands in 1585 under the Earl of Leicester. But he was back in his own country by early 1586 and soon afterwards was appointed Master of the Leicester Hospital, effectively a home for the infirm, which was established by the Earl of Leicester in Warwick. Cartwright's duties included praying with the men in the Hospital twice each day and catechising them twice a week; he was granted this position for life and it was not subject to the authority of the bishops, which left him some freedom to conduct the worship according to his own views. The post also provided him with a comfortable salary although that was not to last, as Leicester died before he had finalised the legal arrangements.

It seems that Cartwright used to preach, particularly in his later days in Warwick, at 7 am each Sabbath in one of the churches and in another in the

afternoon, “when he could be suffered”. In this second church he also preached a lecture on Saturday afternoons, “in which”, says a sixteenth-century writer, “he went over a great part of the Proverbs and Ecclesiastes with singular judgement and profit; and this he did of his own free will without demanding or receiving one penny for his pains. And whereas he was sometimes suspended by the bishops from preaching in the churches, his manner was at those times to preach in the Hospital, whither many resorted to hear him, though they were sure to be brought into the Bishops’ courts for the same.” No wonder this writer commented that Cartwright “was a man of a very laborious and indefatigable spirit” (pp 299-300).

When Cartwright came to Warwick, the minister of the first of these churches was a Humphrey Waring, described as having “some knowledge, little discretion; he preacheth sometimes, but negligently; he is thought to be unsound in some points of Christian religion; loveth the alehouse well”. However his successor, Hercules Morrell, while described as no preacher, was “yet honest and zealous, and daily profiting and expounding to the people” (p 299). Clearly there was much need for the efforts of a man such as Cartwright, who had both the ability and the grace to preach effectively.

Meanwhile a *Book of Discipline* was being produced, no doubt influenced by the *First* and *Second Books of Discipline* in Scotland. The main moving force behind it was Walter Travers, though Cartwright probably had some input in the latter stages of its preparation and may have been responsible for translating it from Latin into English. However, the translation did not appear in print until 1644, when the Westminster Assembly was sitting. Yet by 1587 the Puritan movement was adopting some of the features of the *Book of Discipline*. The conferences were becoming known as classes (corresponding to our presbyteries). In Northamptonshire, for instance, there were three classes, which generally met in private houses every three weeks or so, and two representatives from each of the classes met in Northampton as a synod every six or eight weeks. There was also a Warwickshire Synod which met near the town of Warwick in 1588. Cartwright was one of those who subscribed to the *Book of Discipline*, but only in a limited way: only “as far forth as the same might stand with the peace of the Church now established in England and the laws of the land, and no otherwise or further” (p 262).

From 1586 onwards, Cartwright took a prominent place in the leadership of the Presbyterian movement. Richard Bancroft, who was eventually to become Archbishop of Canterbury, complained of how much attention was being paid to Cartwright: “If he be in prison, prayers are made for his deliverance; if he be delivered, great thanks are publicly given unto God for the same. . . . When great matters are to be handled, he must needs be . . . in

every place: country, Cambridge, London etc.” However, by 1590 the Presbyterian movement had almost collapsed. One factor was that, while the danger of a Spanish invasion had continued, the authorities were afraid to move too strongly against such strong Protestants, who provided a counter-balance against Roman influence. But after the defeat of the Spanish Armada in 1588, the Anglican hierarchy knew that they could safely move against them because Roman Catholics no longer posed a danger to the throne.

The House of Many Mansions¹

J C Ryle

These three verses are rich in precious truth. For eighteen centuries they have been specially dear to Christ’s believing servants in every part of the world. Many are the sick rooms which they have lightened! Many are the dying hearts which they have cheered! Let us see what they contain.

We have, firstly, in this passage *a precious remedy against an old disease*. The disease is trouble of heart. The remedy is faith. Heart trouble is the commonest thing in the world. No rank or class or condition is exempt from it. No bars or bolts or locks can keep it out. Partly from inward causes and partly from outward, partly from the body and partly from the mind, partly from what we love and partly from what we fear, the journey of life is full of trouble. Even the best of Christians have many bitter cups to drink between grace and glory. Even the holiest saints find the world a vale of tears.

Faith in the Lord Jesus is the only sure medicine for troubled hearts. To believe more thoroughly, trust more entirely, rest more unreservedly, lay hold more firmly, lean back more completely – this is the prescription which the Master urges on the attention of all His disciples. No doubt the members of that little band which sat round the table at the last supper had believed already. They had proved the reality of their faith by giving up everything for Christ’s sake. Yet what does their Lord say to them here? Once more He presses on them the old lesson, the lesson with which they first began: Believe! Believe more! Believe on Me!

Never let us forget that there are degrees in faith, and that there is a wide difference between weak and strong believers. The weakest faith is enough to give a man a saving interest in Christ and ought not to be despised, but it will not give such inward comfort as strong faith. Vagueness and dimness of perception are the defect of weak believers. They do not see clearly what they believe and why they believe. In such cases, more faith is the one thing

¹Comments, with editing, on John 14:1-3 from Ryle’s *Expository Thoughts on John*, vol 3.

needed. Like Peter on the water, they need to look more steadily at Jesus, and less at the waves and the wind. Is it not written, “Thou wilt keep him in perfect peace whose mind is stayed on Thee” (Is 26:3)?

We have, secondly, in this passage *a very comforting account of heaven*, the future abode of saints. It is but little that we understand about heaven while we are here in the body, and that little is generally taught us in the Bible by negatives much more than by positives. But here, at any rate, there are some plain things.

Heaven is “a Father’s house”, the house of that God of whom Jesus says, “I go to My Father, and your Father”. It is, in a word, *home*: the home of Christ and of Christians. This is a sweet and touching expression. Home, as we all know, is the place where we are generally loved for our own sakes and not for our gifts or possessions; it is the place where we are loved to the end, never forgotten and always welcome. This is one idea of heaven. Believers are in a strange land and at school in this life. In the life to come they will be at home.

Heaven is a place of “mansions” – of lasting, permanent and eternal dwellings. Here in the body we are in lodgings – tents and tabernacles – and must submit to many changes. In heaven we shall be settled at last and go out no more. “Here we have no continuing city” (Heb 13:14). Our house not made with hands shall never be taken down.

Heaven is a place of “many mansions”. There will be room for all believers and room for all sorts – for little saints as well as great ones, for the weakest believer as well as for the strongest. The feeblest child of God need not fear there will be no place for him. None will be shut out but impenitent sinners and obstinate unbelievers.

Heaven is a place where Christ Himself shall be present. He will not be content to dwell without His people: “Where I am, there ye may be also”. We need not think that they shall be alone and neglected. Their Saviour – their elder Brother, their Redeemer, who loved them and gave Himself for them – shall be in their midst for ever. What they shall see, and whom they shall see in heaven, they cannot fully conceive yet, while they are in the body. But one thing is certain: they shall see Christ.

Let these things sink down into our minds. To the worldly and careless they may seem nothing at all. To all who feel in themselves the working of the Spirit of God, they are full of unspeakable comfort. If we hope to be in heaven it is pleasant to know what heaven is like.

We have, lastly, in this passage *solid ground for expecting good things to come*. The evil heart of unbelief within God’s children is apt to rob them of their comfort about heaven. “We wish we could think it was all true.” “We

fear we shall never be admitted into heaven.” Let believers hear what Jesus says to encourage them.

One cheering word is this: “I go to prepare a place for you”. Heaven is a prepared place for a prepared people: a place which they shall find Christ Himself has made ready for true Christians. He has prepared it by procuring a right, for every sinner who believes, to enter in. No one can stop them and say they have no business there. He has prepared it by going before them as their Head and Representative, and taking possession of it for all the members of His mystical body. As their Forerunner He has marched in, leading captivity captive, and has planted His banner in the land of glory. He has prepared it by carrying their names with Him as their High Priest into the holy of holies and making angels ready to receive them. They that enter heaven will find they are neither unknown nor unexpected.

Another cheering word is this: “I will come again and receive you unto Myself”. Christ will not wait for believers to come up to Him, but will come down to them, to raise them from their graves and escort them to their heavenly home. As Joseph came to meet Jacob, so will Jesus come to call His people together and guide them to their inheritance. The second advent ought never to be forgotten. Great is the blessedness of looking back to Christ coming the first time, to suffer for His people; but no less great is the comfort of looking forward to Christ coming the second time, to raise and reward His saints.

Let us leave the whole passage with solemnised feelings and serious self-examination. How much they miss who live in a dying world and yet know nothing of God as their Father and Christ as their Saviour! How much they possess who live by faith in the Son of God and believe in Him! With all their weaknesses and crosses, they have what the world can neither give nor take away. They have a true Friend while they live and a true home when they die.

Mbuma Zending Meeting 2012

The annual meeting of the Mbuma Zending was held as usual on April 30, and the venue this year was the spacious Brabanthallen in the town of 's-Hertogenbosch. This date is always chosen as it coincides with the public holiday observed annually in Holland in celebration of the Queen's birthday. When presumably most people would be disposed to spend the day in pursuit of worldly, secular activities, it is remarkable that at least 4000 souls made their way to this location where the focus was on matters relating to the cause of Christ and, in particular, our mission work in Africa.

The Word of God was read, addresses were given by several ministers,

the audience listening to each in turn with what appeared to be rapt attention. Children and young people were not forgotten, Mr den Breejen reading to them an account of some Christians who endured persecution in days gone by – such as let their light so shine before men that they, in suffering, glorified their Father which is in heaven. The Psalm-singing was impressive and made one pine for the arrival of the day when congregations of this magnitude shall be a common sight worldwide and “all lands to God with joyful sound” shall “aloft their voices raise”.

Ds Tj de Jong opened the proceedings, speaking first in Dutch and then in English. He gave a concise account of the work being done on the Mission field and feelingly referred to the loss sustained as a result of the removal by death of Rev Zororai Mazvabo. He then cordially welcomed the writer and invited him to speak.

After thanking the Mbuma Zending Board for inviting him to be present and for giving him the opportunity to speak, he referred to the shared desire to see souls converted and the need for the gospel to be preached to sinners in its purity. Even if we do have our portion allotted to us in dark days, we were not to lose sight of the facts that Christ was seeing of the travail of His soul, that His purpose would surely be fulfilled, and that the whole earth would yet be filled with the knowledge His glory.

The writer also referred to the historical link between Scotland and Holland. It was there, in days gone by, that Scottish ministers, hunted and persecuted in their native land, found refuge and some were even ordained to the ministry. Among such were the martyrs, Richard Cameron and James Renwick, the last named being the last to suffer in Scotland prior to the Glorious Revolution of 1688. The extent to which the Mbuma Zending supported the work in Africa was referred to and the gratitude of the Foreign Missions Committee and of the whole of the Free Presbyterian Church of Scotland was expressed. The prayers of those present were sought.

It was good to be among the like-minded friends in Holland again. Some of those who sat on the platform we were meeting for the first time, while others we could greet as old friends with familiar faces. The atmosphere throughout the day was what we might expect to find prevailing in a Christian assembly. During the interval, it was good to meet on the floor of the hall, among others, Mrs Nel van Vliet, Mr and Mrs Slabberkoorn, Mr and Mrs Beukers, the parents of Petra, who served the Mission faithfully for many years as a nursing sister; also Leendert Boon and Mr and Mrs Paul Backhurst from Nijmegen.

It so happened that the meeting was held this year on a Monday; so it was necessary to travel to Holland on the previous Saturday. Over the weekend

I stayed under the hospitable roof of Mr and Mrs van Haaften in the village of Odijk, near Utrecht, and to them I anew express my gratitude for having so kindly entertained me. On Monday they conveyed me to the meeting at 's-Hertogenbosch and afterwards took me to the Amsterdam Airport for my flight home.

That so many attended the meeting indicates that support for our African mission work remains strong; the sum of money raised on the day, amounting to €50 000 (c £40 000), bears that out. It is, however, recognised by all who are discerners of the times we live in that, however useful and vitally-necessary material resources are, only an outpouring of the Spirit of God will turn sinners in Africa and elsewhere “from darkness to light and from the power of Satan unto God”. For such an outpouring we are bound to pray.

(Rev) John MacLeod

Faith and the Word of God¹

J Julius Wood

Romans 10:17. *So then faith cometh by hearing, and hearing by the word of God.*

When they are told to believe on Christ, there are people who do not know where to begin or what to do. They express a willingness to do something, or anything; but then they are utterly at a loss what to do. It is true that their difficulty originates in their attachment to the works of the law and in the blindness of their mind to the glorious simplicity of the gospel. They could understand you at once if you appointed them some laborious penance, or a work requiring a great effort, the fruit of which was to be salvation; and they would know how to set about performing the penance or accomplishing the work. But when it is said, “Believe on the Lord Jesus Christ, and thou shalt be saved”, the sinner is often greatly puzzled how to proceed. Now though saving faith is the gift of God, some simple statements can be made about the way in which faith is attained and some directions given to those who are anxious to possess it.

But first, let me ask myself, how far am I really desirous to possess true saving faith? Do I deeply feel that I am sinful, deserving wrath, under condemnation? For what is the use of me inquiring about the way in which I may attain to the possession of faith in Jesus Christ, unless I am conscious of my ruined and dangerous state and am convinced that I can only be saved from

¹Taken, with editing, from *The Christian's Daily Companion*. Wood (1800-1877) was at this time minister of New Greyfriars' church in Edinburgh.

that state through faith in Jesus Christ? O my soul, you have God's testimony that you are lost and undone, a child of wrath, an heir of hell. Do your own secret convictions, it may be your strong convictions, not agree with that testimony? Be assured, my soul, that you are in the most urgent need of salvation. May the Lord bless your meditation on this scripture which sets forth the way in which the faith comes without which there is no salvation.

"Faith cometh by hearing." Those unconverted people who think at all about the matter have an impression that faith is some strange, difficult thing, and that it must require laborious work or some vigorous effort or some subtle investigation to attain to it. "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above;) or who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach." Neither is faith bestowed as a reward on those who exercise themselves unto righteousness, for before faith there can be no righteousness at all. Neither is faith obtained by any secret work of the Holy Spirit, apart from the revelation of the divine will. Neither can I attain to the possession of faith by any work, or effort, of my reasoning powers, as I can to the knowledge of a mathematical truth or of a piece of machinery. I cannot work up my mind to possess it.

But "faith cometh by hearing, and hearing by the word of God". God makes known His will to the children of men in a variety of ways. He has communicated with some by voices, dreams, visions. The truths thus received He commanded to be written down, and these writings form the Scriptures. In His providence He has preserved them and sent them forth among the nations, a faithful and full record of the way by which sinners may be recovered to holiness and happiness. Then there is the voice of the living teacher reading the Scriptures, or drawing his statements of divine truth from their pages. Now *hearing* refers to all these. We hear God, whether speaking to men, as He did of old to the prophets and apostles, or speaking to us by His Word, when we are reading it and pondering its contents, or speaking to us the things contained in the Word by the mouth of His living servants.

Faith comes by this hearing. The sinner simply hears the communication from God – the doctrines, precepts, facts, warnings and promises recorded in the Word, and faith follows from this hearing. To this statement agree all those places of Scripture where we have an account of people coming into possession of saving faith. It was from hearing the Word of God, in the preaching of Peter on the day of Pentecost, that faith came to the 3000. The faith of the Ethiopian eunuch came from hearing the Word of God, recorded

by Isaiah and explained by Philip. The faith of Cornelius came from hearing the Word of God, in the preaching of Peter. The faith of Mary came from hearing Christ. The faith of Lydia came from hearing the Word of God, in the preaching of Paul. The faith of the men of Antioch came from hearing the Word of God, in the preaching of Paul and Barnabas.

But some will say, You make faith very simple indeed, if it comes merely by hearing the Word of God. True, it is simple in one sense, so simple that its simplicity becomes a stumbling block to many. But in another sense it is not so simple. For the hearing by which it comes must be the hearing of the Word of God. Now many do not hear the statements of Scripture as statements that are made by God; they very seldom think distinctly of the Bible as God's Word and never own the truths of the Bible as truths invested with God's authority? Such persons cannot attain to faith because, while they do hear the Word of God, they do not in fact hear it *as His Word*; it is before their minds only as the word of man – regarded as true perhaps, but lacking the weight of divine authority to give a perfect assurance of its truth and to invest it with importance.

Besides, whilst faith comes by hearing, and hearing by the Word of God, faith is a grace wrought in the soul by the Holy Spirit. While sinners listen to the communications made to them by the Word of God, the Holy Spirit, having communicated spiritual life to the soul originally dead, enables it, in the exercise of its renewed powers, to apprehend and receive the truths presented to it – to apprehend, receive and rely on Christ, who is the sum and substance of these truths.

Since salvation comes through faith, and faith comes by hearing, and hearing by the Word of God, with what faithfulness, affection and fulness, should the Word be preached! Lord, make all ministers feel that theirs is an important work. Holy Spirit, furnish them, quicken them, direct them, bless their preaching.

With what care, desire and diligence we should read and hear the Word! By it, that comes which is our life. Apart from it, we can have no salvation. If we refuse or neglect the Word of God, we must soon sink down into eternal ruin.

With what humility we should receive its statements! How unbecoming are cavilling and opposition in creatures receiving a communication from the Creator! O my soul, sit at the feet of Jesus, and receive and obey His Word with humble gratitude.

Finally, since it is only the Holy Spirit who makes hearing result in faith, let me constantly and earnestly pray for the Spirit to be with me in His quickening, illuminating power, whenever I read or hear the Word.

John Knox's Writings¹

A Review Article by *Matthew Vogan*

“You are holding in your hands a rare and precious book”, reads the publisher’s description on the jacket of this book. “It contains the choicest practical writings of a man whom God used to transform his native country and bring it into the light and under the blessing of the gospel of Jesus Christ, and that in spite of constant opposition and grave personal danger.” Knox is well known as a man of resolute action and a most powerful preacher under the Holy Spirit’s mighty operation. He sought no honour, however, for himself, saying: “It hath pleased God of His superabundant grace to make me, most wretched me of many thousands, a witness, minister and preacher”.

We are not apt to think of Knox as a writer, or at least a particularly extensive writer, even though his collected works comprise six substantial volumes. As John Ker observed, “The life of Knox was too busy and troubled to permit him to be a great writer, even had this been his faculty”. Although he published relatively little, his pen was rarely at rest but, as Thomas Thomson notes in the introduction to this book, it was “indefatigable . . . at one time drawing up a manifesto, and at another, penning a treatise, or letter of religious consolation and advice” (p xxix). At certain times, however, even this labour took its toll: “My daily labours must now increase. . . . My old malady troubles me sore, and nothing is more contrarious to my flesh than writing” (p 316).

Knox’s *History of the Reformation in Scotland* is frequently read and referred to, together with his controversial pamphlets. One literary historian (Kenneth D Farrow) justly maintains that Knox’s *History* is the first great work of Scots prose. We are unlikely, however, to think of Knox as an author of a quantity of writings valuable for practical Christian experience. Yet, as John Ker observes, Knox’s “practical treatises, which are less read, have great fervour of spiritual feeling”.² As the five-hundredth anniversary of Knox’s birth approaches (2014), this volume may help us to gain a fuller appreciation of his character and legacy as well as ministering real spiritual help to our souls.

We have here, as the historian Gordon Donaldson notes, “almost for the

¹*The Select Practical Writings of John Knox*, edited by Thomas Thomson, published by the Banner of Truth Trust, hardback, 295 pages, £16.00. All references in brackets in this article refer to this volume. All books reviewed in this issue are available from the Free Presbyterian Bookroom.

²*Scottish Nationality and other papers*, Edinburgh, 1887, p 33.

first time in Scotland, a quantity of intimate personal letters”.³ What letters they are! Though comparatively few survive, his letters are indeed brief epistles of hope. Usually they are one-to-one letters, mostly to his mother-in-law, Elizabeth Bowes, and therefore more personal. Needless to say, we can find no evidence for the caricature constructed by unsympathetic secular writers – of a harsh, unfeeling fanatic. He can speak freely of his fears and write very candidly of himself, as he did in 1558: “My heart is corrupt, and the hypocrisy thereof in many thousand cases hid from myself, so is my zeal cold, and my love nothing, if it shall be tried by the right touchstone” (p 289).

He writes in striking yet tender terms: “If we should earnestly consider the fruit that shall follow a transitory and a momentary pain, as St Paul calleth the afflictions of this life, they should not so greatly affray [frighten] us. The fruit is called Life everlasting, the Sight of God, and the Fullness of all joy.” “If we knew, I say, what comfort lieth hid under the fearful cross of Christ, we would not be so slack to take up the same. If we knew that life is buried with Christ in His grave, we would not fear to go and seek Him in the same” (p 294).

Iain H Murray makes an acute observation in *A Scottish Christian Heritage*: “If it were to be asked what is the recurring theme in Knox’s words and writings the answer is perhaps a surprising one. . . . From the first years that we have anything from his pen, we find him engaged in a ministry of encouragement.”⁴ Encouragement was certainly a key note in Knox’s public epistles, such as Chapter Four, “A Comfortable Epistle, sent to the Afflicted Church of Christ” (pp 103ff). He looked earnestly to the time of deliverance “more than they that watch for the morning” (Ps 130:6). “The sun keepeth his ordinary course, and leapeth not back from the west to the south; but when it goeth down, we lack the light of it, till it rise the next day towards the east again. And so it is with the light of the gospel, which hath his day appointed by God.”

He gives beautiful encouragement to a generation such as our own, when the light of the gospel appears comparatively to be withdrawn: “Alas then, the trumpet hath lost its sound; the sun is gone down, and the light vanished away. But if that God shall strengthen you, boldly to withstand all such impiety, then is there but a dark misty cloud overspreading the sun for a moment, which shortly shall vanish, so that the beams of the sun shall afterward be sevenfold more bright and amiable than they were before; your patience and constancy shall be the louder trumpet to your posterity than were all the voices of the prophets that cried to you” (pp 95-96).

³“Knox the Man”, in D Shaw, ed, *John Knox: A Quatercentenary Re-appraisal*, Edinburgh, 1975, p 18.

⁴ *A Scottish Christian Heritage*, Banner of Truth, 2006, p 26.

One of the key themes in these writings is the evil of idolatry and the duty to avoid it (pp 284ff). In his "Letter to the Faithful in England" (pp 61ff), he emphasises the injunction he frequently makes: "That so you avoid and flee, as well in body as in spirit, all fellowship and society with idolaters in their idolatry". He was aware this was a hard thing during the persecuting times under Mary Tudor: "You shrink, I know, even at the first" (p 61). Some were in danger of going back to attendance at mass during times of persecution and therefore his warnings are vigorous and unequivocal. It goes without saying that, if this was the duty of Protestants when their lives were at risk, how much more must it be their duty in our day when there is no such threat.

Knox is unflinching in his exposure of the corruptions and guilt of the Romanist leaders in Scotland: "They have violated the law and holy ordinances of the Lord our God; they have opened their mouths against His eternal verity; they have exiled His truth, and established their own lies. They daily persecute the innocents, and stoutly maintain open murderers. Their hearts are obdurate, and their faces are become shameless" (p 154).

Chapter 6 (pp 123ff) contains practical guidance as to how to handle the Scriptures to greatest profit in such circumstances. It is entitled, "A Most Wholesome Counsel how to behave ourselves in the midst of this wicked generation, touching the daily exercise of God's most holy and sacred Word". In this volume there are also treatises full of Christian experience, such as his exposition of Psalm 6, which he calls, "A Fort for the Afflicted". His treatise on prayer is a precious unfolding of the groanings of the heart in this exercise. It is a means whereby "our hearts may be inflamed with continual fear, honour and love of God, to whom we run for support and help, whensoever danger or necessity requireth" (p 50). In another passage he highlights the connection between prayer, precept and promise: "To mitigate or ease the sorrows of our wounded conscience, two plaisters hath our most prudent Physician provided, to give us encouragement to pray, notwithstanding the knowledge of offences committed: that is, a precept and a promise" (p 41).

There are two sermons in the volume, one of which was written from memory and printed after exception was taken by the Queen's husband, Lord Darnley, to one or two references made by Knox. The royal couple sought unsuccessfully to prevent Knox from preaching. The following noteworthy prayer concludes the sermon: "Give us, O Lord, hearts to visit Thee in time of our affliction; and that albeit we see none end of our dolours [griefs], that yet our faith and hope may conduct us to the assured hope of that joyful resurrection, in the which we shall possess the fruit of that for the which we now travail" (p 247).

In "Answers to Some Questions on Baptism etc" (pp 197ff) Knox handles,

among other things, the perplexed question of whether or not baptism administered by a Roman Catholic priest can be considered valid. Although he considers it to be corrupted by superstition, nevertheless Knox regards it as valid, albeit unlawful. God “maketh our baptism, how corrupt that ever it was, available unto us, by the power of His Holy Spirit” (p 260). He gives various reasons for rejecting rebaptism in such a case, including the fact that it was in the name of the Trinity: “the malice of the devil could never altogether abolish Christ’s institution, for it was ministered to us in the name of the Father, of the Son and of the Holy Ghost” (p 255). He also points to 2 Chronicles 30:6-8, where those circumcised by the false priests of the northern kingdom were “not to be circumcised again; but that only they should turn their hearts to the living God, that they should refuse idolatry, and join themselves with the sanctuary of the living God, which was placed at Jerusalem” (p 260).

The Select Practical Writings of John Knox were first published by the Free Church of Scotland in 1845. This reprint has not altered the original edition significantly but rather enhanced it through fresh typesetting, supplementary notes and a very attractive cover and binding.

Thomson, the original editor, speaks of Knox’s “rich and impressive style” evidenced in this book and says that “as a writer of the old rich English tongue, he had few equals, and certainly no superior, during his own day” (p xxx). In comparison with the writings of the English Reformers, Knox is not at all difficult to read. As Thomson observed: “Knox is a writer for all time, and will be intelligible in every age and especially to those who prize the language of the Bible”. We are sure that those who give careful study to this volume will express agreement with Principal Smeton, a contemporary of Knox: “Certain I am, that it will be difficult to find one in whom the gifts of the Holy Spirit shone so bright to the comfort of the Church of Scotland”.

The Apple Tree¹

A Sermon Outline by John Kennedy

Song of Solomon 2:3. *As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.*

These words refer to Christ, describe His excellency, and tell us what He is to His Church.

The Comparison. This is to show His incomparable superiority to the sons.

¹Preached in Dingwall on 6 August 1882, and edited.

The Church looked forward to His incarnation.
 Some men limit the revealing power of the Spirit of God.
 Abraham saw the day of Christ afar off and rejoiced.
 Should not the Church in Solomon's day do the same.

Among the Sons of Men. His delight was with the sons of men from eternity.

He was among them when the Word was made flesh.
 But He was there as the apple tree among the trees of the wood.
 He was so in respect to beauty, shade, and fruit.
 His beauty excels all in truth, work, life and death.

His Shade. His Divine glory was shaded by human nature.

He shades from wrath by the merit of His blood. His Fruit.
 All the blessings of the covenant are connected with Him.
 All the promises in the Gospel are in Him.

The Exercise of the Church. She desired Christ.

She came to Him.
 She sat under His shadow.
 She delighted in His fruit.
 She rejoiced in regeneration, justification, adoption and sanctification.

Application. Are you a partner in this mutual love?

Have you made your calling and election sure?
 Can you profess your faith and hope?
 Grace and Glory.

Book Reviews

The King in His Beauty, The Piety of Samuel Rutherford, edited and introduced by Matthew Vogan, published by Reformation Heritage Books in their Profiles in Reformed Spirituality series, paperback, 202 pages, £7.50.

The main part of this little book is a series of 43 extracts from Rutherford's writings. A good number of them come from his letters, the best known of these writings. But other extracts come from various volumes of his sermons and a few from his other theological treatises. All the extracts are brief – a maximum of about three pages. Most readers of the present day can expect to have difficulty with Rutherford's vocabulary, but all unusual words and phrases are explained. This means that *The King in His Beauty* provides a very useful starter for those new to Rutherford's writings, and others will find it a helpful reminder of the spiritual delicacies to be found in, for instance, this godly man's letters.

The book begins with a significant and interesting introduction by the Editor, entitled, "Samuel Rutherford and Christian Experience". This includes the basic facts about Rutherford's life, which ended on a day in 1661 when he told those around him: "This night will . . . fasten my anchor within the veil". But the main part of this piece is an examination of Rutherford's teaching on the experimental aspect of religion, backed up by numerous brief quotations.

The Editor, for instance, notes that "Rutherford and his contemporaries seem to have been especially eminent in prayer", and quotes Rutherford himself saying, "Praying without faith is breathing of wind, and sounds without life. . . . But praying with faith is like the breathings of a living man, that is hot and nourishes life, and keeps the body in a vital heat of life as long as it continues in the body." Altogether this is a very satisfying essay.

A number of illustrations have been included, many of them engravings reproduced from older volumes. However a few of the captions (presumably supplied by the publishers) are inaccurate.

Mr Vogan expresses the hope "that this type of presentation will encourage many to attempt the less-travelled parts of the other spiritually rich writings of the 'little, fair man' of whom the English merchant, having heard him preach, could say that he 'showed me the loveliness of Christ'." May this hope be indeed fulfilled!

The Scottish Reformation, by David Hay Fleming, published by Reformation Press on behalf of The Scottish Reformation Society, Isle of Lewis Branch, paperback, 143 pages, £6.99.

Scotland has much reason to thank God for the Reformation. This book gives a concise account of the main persons involved and the chief events. The first significant figure was Patrick Hamilton, who suffered martyrdom in 1528. His grasp of Protestant doctrine is highlighted by the quotation: "Who-soever believeth or thinketh to be saved by his works denieth that Christ is his Saviour, that Christ died for him, and that all things pertain to Christ".

For much of the Reformation period, the Government of Scotland was under the control of Mary of Lorraine, the (French, Roman Catholic) widow of the late King James V. It is instructive to follow in the book the course of providence that gave the Protestant Lords of the Congregation the upper hand in the country, providing the outward conditions which made possible the overthrow of Romanism and the establishment of the true religion in 1560. The most important factor in that course of providence was, of course, the preaching of John Knox and other Protestant ministers, as applied by the

Holy Spirit. Hay Fleming emphasises that “for this result Knox took no credit to himself or his fellow labourers. It was, he said, the strength given unto them by God because they, instead of esteeming themselves wise, regarded their wisdom as foolishness before the Lord, and, laying it aside, followed only that which they found to be approved by Him.”

Hay Fleming was a noted historian who did much research among original documents. In this book, first published in 1903, his quotations preserved the original Scots, but the present publisher has made every effort to ensure that old words and old spellings can be easily understood by the present-day reader. A brief life of the author, by Mr Roy Middleton, has been added, and also some photographs and maps.

If we are to appreciate aright the debt that Scotland owes to the Reformation, we need to be properly informed about it. This book provides a suitable opportunity to learn about some of the great works which the Lord performed in this part of the world. It should encourage us to pray for another course of providence which would result in true religion flourishing in Scotland again.

Christ Is Best, by Richard Sibbes, published by the Banner of Truth Trust in their Pocket Puritan series, paperback, 78 pages, £3.25.

Here is another in this series of little books which can easily be carried around and dipped into when one has just a few minutes to spare. It contains a single sermon by a spiritual giant of the Puritan period who lived from 1577 to 1635. The sermon has been taken from volume 1 of his *Works* and was preached after the death of a godly man who had been Recorder of Northampton and also an MP. Based on Philippians 1:23, 24, it is packed full of solid teaching.

Sibbes focuses first on Paul’s desire for heaven but, he emphasises, “heaven is not heaven without Christ”. The preacher goes on to expound the other part of Paul’s dilemma: his willingness to abide in this life because it was more necessary for God’s people. So “the lives of worthy men, especially magistrates and ministers, are very needful for the Church of God”. Whatever our spiritual state, Sibbes’ counsel is relevant: “Time is short, but opportunity is shorter. Let us catch at all opportunities.” This title is highly recommended.

Suppose a poor Christian, perhaps poor in this world but certainly poor in spirit, who has long struggled with the evils of life, who has patiently endured the insulting language and disdainful eye of the proud and prosperous, nay, which is far worse, has been distressed with many anxious fears concerning his own future state; such a one, taken from the world, how amazing, how blessed the change, from an earthly cottage to a throne of glory, from a despising world to an approving God, from a frail, diseased dying body to everlasting strength and undecaying beauty!

John Witherspoon

Notes and Comments

Abortion

What weeping took place in Bethlehem, after Jesus' birth, when Herod ordered the slaughter of all children of two years old and under! We read in Matthew 2:16-18 that, after the wise men did not return to tell him where Jesus was, "he was exceeding wroth and sent forth and slew all the children that were in Bethlehem . . . Then was fulfilled that which was spoken by Jeremy the prophet saying, In Rama was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children, and . . . not comforted, because they are not." One can feel the anguish of those words. But is there anguish and weeping today in Britain among mothers whose children "are not", when the mothers consented to the murder of their unborn children, encouraged by doctors, and then protected by the law of the land? We trust God will bring some to weep for this awful sin, and then we should weep with them, but we fear the majority carry on heedless. Some even repeat the act.

Multiple abortions are on the increase. Recent reports from the anti-abortion group Life indicate that, in England and Wales, more than one in three women seeking a termination in 2011 had at least one previous abortion. This translates into over 63 000 out of a total of 189 000 over the period. The Christian Institute reported in June that the figures are even higher for women in the 30-34 year-old age group. Out of 29 500 terminations in this group, almost half were repeat abortions. When the reason for this was queried, the callousness of our society was further revealed in a comment by the Marie Stopes abortion group: "If women have an unplanned pregnancy at a certain stage in their career, or have just embarked on a mortgage and cannot afford maternity leave, they may consider termination". The implication is that a child is a commodity. The thinking seems to be: If you cannot afford to maintain something, you may dispose of it; if you cannot afford your unborn child, you are free to abort it.

Department of Health figures for 2010 add more detailed information. For example, almost unbelievably, over 400 women have had at least five abortions. We could go on quoting statistics and become immersed in the figures, almost forgetting the solemn reality that each statistic is a living soul whom God has created to exist for ever. When we consider that fact, we ought to tremble as a nation before God. Much blood is on our land.

A recent report in *The Daily Telegraph* (19/07/12) highlights an extremely sinister side to the practice: doctors are accused of forging consent forms for abortions. Under the notorious Abortion Act of 1967, doctors are allowed to

carry out a termination if they believe that the physical or mental health of a pregnant woman is in jeopardy. Two doctors must sign a consent form and they must both be of the opinion, that (according to the law) to continue the pregnancy would be injurious to the woman's welfare.

Inspectors from the Care Quality Commission, which oversees the guidelines, have now found, however, that doctors are routinely forging these consent certificates. They are pre-signing blank consent forms without even knowing the patient's name, far less her circumstances. One hospital, the Princess Alexandra, in Essex, was said to have a box of blank forms signed by a doctor who no longer worked there. Presumably, the second doctor took full responsibility for the outcome, which is illegal. In another hospital, the Kings College in London, inspectors looked at nine cases and found that in all of them both doctors' signatures predated the referral of the women. In several other hospitals paperwork had been signed weeks after the abortion.

No fewer than 14 Trusts were found to be in breach of the law, having encouraged their doctors in this practice. They are being reported to the General Medical Council, and also to the police, who will decide whether further action should be taken. The doctors involved are protesting they did not realise they were doing anything wrong. How clear it is that, once the flood-gates are opened and evil becomes the norm, even such boundaries as do exist are ignored and atrocities which previously would horrify us no longer do so. Such is the deceitful nature of sin. Of course, tragically, that same sin is in our own deceitful hearts. How we need to cry for our nation and for ourselves as individuals: "O God, of my salvation God, me from blood-guiltiness set free" (Ps 51:14, metrical). *KHM*

Same-Sex "Marriage"

The Scottish Executive has announced its intention of proceeding with the introduction of same-sex "marriage", notwithstanding the public consultation on the subject, which was overwhelmingly opposed to the idea, and notwithstanding the many legal obstacles which the Executive itself has recently identified as standing in the way. It goes without saying that the intention is unbiblical and evil and, if carried through, will not result in the actual marriage of members of the same sex. It cannot be said of two sodomites that God has joined them together (Mt 19:6), no matter what legal ceremony may have been performed.

Indeed the attempt to involve God and Christ in these immoral unions makes them so much the worse. Marriage is a type of the union between Christ and His Church, and to identify that holy and everlasting bond with the unclean and forbidden union between two sodomites is blasphemous and

highly provoking to God. Not a few people, including President Obama, have expressed their certainty that Christ would approve of these unions, but such assertions are nothing but taking the Lord's name in vain. Christ's mind is made known in the Bible, which condemns sodomy and warns people and nations engaging in that sin of fearful judgements: "Turning the cities of Sodom and Gomorrha into ashes [God] condemned them with an overthrow, making them an ensample unto those that after should live ungodly" (2 Pet 2:6).

DWBS

Evangelical Christians Likened to Totalitarian Muslims

Alan Judd, an advisor to the Secretary of State for Education, commented in *The Daily Telegraph* on recent applications by Evangelicals to set up faith-based schools: "To ban believers from setting up free schools would be to exclude a large number of able, well-meaning and experienced people who can do much to raise levels generally. The trouble is, as always, when it's taken to extremes, whether it's evangelical Christians, totalitarian Muslims or segregationist Jews.

So there we have it: evangelical Christians are branded as extremist and likened to "totalitarian Muslims" – by a senior government advisor. "It is astonishing," says the Archbishop Cranmer blog, "that he chose to qualify 'Muslims' and 'Jews' with adjectives of political oppression or separatism, but for Christians he singled out a distinct theological movement. It is evidence of a prejudicial mindset which some might term 'Christianophobic'."

This is just another instance of the anti-Christian bias that is growing in Government and in national institutions such as the BBC. It is reminiscent of David Blunkett equating evangelical Christians with Islamic terrorists (when as Home Secretary in 2004 he was proposing to create a new criminal offence of inciting religious hatred).

Hatred is in fact being directed more and more against biblical Christians. But let them not forget the warning of their Master: "Ye shall be hated of all men for My name's sake" (Lk 21:17). Yet let them remember His words of comfort and encouragement: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven" (Mt 5:10). *NMR*

Church Information

Dominions and Overseas Fund

By appointment of Synod, the special collection on behalf of the Dominions and Overseas Fund is due to be taken in congregations during September.

W Campbell, General Treasurer

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale:** **Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J B Jardine; tel: 01859 502253.
- Breascelte:** no services meantime.
- Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, Dingwall, 10 Achany 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. Manse tel: 0131 447 1920. Contact Mr I R MacLeod; tel: 0131 334 4057.
- Farr** (by Daviot): Sabbath 12 noon (other than second and fourth Sabbaths of month), 6 pm. Thursday 7.30 pm. **Tomatin:** second Sabbath 12 noon. **Stratherrick:** fourth Sabbath 12 noon. Contact Rev G G Hutton; tel: 01463 712872.
- Fort William:** Monzie Square, Sabbath 11 am, 6.30 pm as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.
- Gairloch** (Ross-shire): Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS; tel: 01445 712247.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev Roderick MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.
- Greenock:** 40 East Hamilton Street, Sabbath 2.30 pm.
- Halkirk:** Sabbath 11.30 am, 5 pm; Thursday 7 pm. Manse tel: 01847 831758. **Wick:** Church; **Thurso:** Church; **Strathly:** Church; no F P Church services.
- Harris (North):** **Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.
- Harris (South):** **Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (except first Sabbath of month). Prayer meetings in **Leverburgh, 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. Contact Mr A MacPherson; tel: 01569 760370.
- 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 744411. 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 9HY; 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 Sandbach and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Contact Mr R Middleton, 2 Emerald Drive, Sandbach, Cheshire, CW11 4ND. Tel: 01270 761673. 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 7.30 pm. Rev J L Goldby MA, 23 Upper Cairncastle Road, Larne BT40 2EF. Tel: 02828 274865.

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. Contact Mr Joseph Smith, 13732 West 6th Street, Santa Fe, 77517. Tel: 409 927 1564.

Australia

Grafton, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7 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; Wednesday 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. Rev J D Smith, 9 Pedlar Place, Conifer Grove, Auckland. Tel:09 282 4195.

Gisborne: 463a Childers Road. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact: Dr G Cramp. Tel: 02 7454 2722.

Tauranga: Girl Guide Hall, 17th Avenue, Sabbath 11 am, 7 pm; Thursday 7.30 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.

Singapore

Singapore: Sabbath: 9.30am and 5.30 pm; Beacons International College campus, 1A Short Street, Level 2, Room L2--A, Singapore 188210; Wednesday: 7.45 pm, #03-04A, SCN Industrial Building, 11 Sims Drive, Singapore 387385. 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 Levysky; tel:00 38 048 785 19 24; e-mail: dlevysky@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, e-mail: skhumalo.byo@gmail.com.

Ingwanya: Church and Secondary School. Rev A B MacLean. Postal Address: Ingwenya Mission, Private Bag T5445, Bulawayo.

Mbuma: Church and Hospital: Postal Address: Mbuma 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

Sengeru: Rev K M Watkins, PO Box 3403, Kisii; e-mail: watkinskenya@gmail.com. Tel: 00254 733 731002.

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