

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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The Free Presbyterian Church of Scotland

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Communions

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

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

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

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

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

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

July: First Sabbath: Beauly; **Second:** Bonar Bridge, Staffin; **Third:** Applecross, Auckland, Fort William; **Fourth:** Cameron, Struan.

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

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

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

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

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

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The Sabbath Rest

While the Israelites were still at Mount Sinai, God told Moses to remind them: “Verily My Sabbaths ye shall keep” (Ex 31:13). Matthew Henry insists that “where no conscience is made of [the Sabbath], farewell both godliness and honesty” – when the Sabbath is forgotten, it becomes less likely that there will be obedience to the other commandments, and especially that there will be true godliness. The words just quoted from Scripture follow instructions about the construction of the tabernacle. Henry notes that “though they must hasten the work, yet they must not make more haste than good speed; they must not break the law of the Sabbath in their haste: even tabernacle-work must give way to the Sabbath rest; so jealous is God for the honour of His Sabbaths”.

Sabbath-keeping was something the Israelites would very easily forget; they needed to be reminded of it. So the Fourth Commandment reads: “Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.”

This command has just as much authority today as the rest of the Ten Commandments but, in practice, it is almost entirely forgotten, in spite of that emphatic first word, *remember*. This call to keep the Sabbath takes account of the fact that the human memory has been seriously affected by sin and, apart from grace – or, at least, a conscience influenced by Scripture or by community feeling – Sabbath-keeping is universally rejected.

But the Sabbath is intended to be “a Sabbath of rest” (Ex 31:15), a day of rest from ordinary, worldly activity, as far as is possible. It should go without saying that the Sabbath rest may be interrupted for reasons of necessity and mercy – for instance, for looking after the sick and preparing food (though it would be in the spirit of Scripture to keep such preparation

to a minimum). Now, though the Fourth Commandment points us in a positive direction – we are to remember the day to keep it holy – most people view every call for Sabbath-keeping as negative, feeling that others are trying to stop them from doing what they really want to do.

We should bear in mind that this commandment, like all the others, is given for our good. Nehemiah refers in prayer to God giving His people “right judgements” – the Ten Commandments were right; they were what they ought to have been, especially because they reflected the nature of God. Nehemiah also described the right judgements as “*good statutes and commandments*”; they were for Israel’s good. Among these were, Nehemiah continues, “Thy holy Sabbath” (Neh 9:13,14). Yet it is beyond the power of a fallen mind to recognise that it is good for us to confine our activities on Sabbaths, as far as possible, to what is spiritual.

Yes, a fallen mind can recognise that it is good for us to have a change of activity on at least one day in the week – a “rest”, or a change, from one’s ordinary work on other days. But the fallen mind cannot understand that it is good for us to devote ourselves to spiritual activities – for instance, to prayer, reading the Bible, public worship, meditation on spiritual realities, and reading books that are spiritually profitable. That is “because the carnal mind is enmity against God”; the unconverted cannot enjoy the things of God, unless they find a degree of interest in some outward aspect of them. Thus unconverted people could never be happy in heaven, where all activity is spiritual; so there is nothing that could conceivably interest them there.

Jesus did not come to destroy the law, but to fulfil it; He kept the whole law: all the commandments, in all their implications. We have the example of His Sabbath-keeping. In Nazareth, “*as His custom was*, He went into the synagogue on the Sabbath day”, for public worship (Lk 4:16). In the course of that service, He read a passage from the Scriptures and gave an address on the words He had read.

We today follow the pattern of synagogue worship, so our services include a reading from Scripture and a sermon. We do not have the Saviour physically present to read and to speak, but He has promised, “Where two or three are gathered together in My name, there am I in the midst of them” (Mt 18:20). Preaching, by Christ’s ambassadors, is the special means that God has chosen to use in enlightening the minds of sinners so that they come to a saving knowledge of Himself. It is foolish to stay away when it is possible to attend the sound preaching of the gospel. Can we imagine that those who despise opportunities to hear the Word of God faithfully proclaimed are, in other respects, spending the time of public worship in the spirit of Sabbath rest?

It was otherwise with David, who sang, "I was glad when they said unto me, Let us go into the house of the Lord". There, sinner that he was, David could see vividly set before him the fact that God had made provision for sin to be put away through sacrifice. Whatever other offerings were being made at any particular time, David and every other worshipper would see the smoke arising from, at least, the morning or the evening sacrifice. And whatever else we might hear when we attend the preaching of the gospel, we should be able to hear something about Christ Jesus, who is made known as the Lamb of God that was offered to take away the sin of the world. Should such a declaration not lead us also to say, "I was glad when they said unto me, Let us go into the house of the Lord"?

The Old Testament Sabbath was kept on the seventh day of the week to commemorate God's "rest" after the six days of creation. But because Jesus rose from the dead on the first day of the week, the New Testament Sabbath is to be observed on that day. This is reflected in John's statement, "I was in the Spirit on *the Lord's day*", when the Lord Jesus spoke to him. Among the reasons James Durham gives for the day being so called is: it points out "not so much God's ceasing from the work of creation, as our Lord's ceasing from the work of redemption; as the Lord's Supper is for the remembrance of His death until He come again, so is this day for remembering the work of redemption and His resurrection till He come again".¹

It is noteworthy that the one day of the week on which we are told that the Saviour met with His disciples was the first. On the evening of the first Christian Sabbath, Jesus stood "in the midst" of the disciples to encourage them; He said, "Peace be unto you". He was wishing them well in every way, and especially He was authoritatively expressing His will for the well-being of their souls. Then "He showed unto them His hands and His side"; He was pointing them to the evidence of His sufferings, the foundation for their spiritual well-being. As they looked on His pierced hands and feet, their souls would have gone out to Him in faith as their Saviour, who had died and risen again, for "then were the disciples glad, when they saw the Lord" (Jn 20:19,20). How often since then the Lord Jesus has appeared in the preaching of the Word on a Sabbath and His children have looked to Him by faith! Again it could be said: "Then were the disciples [true followers of Christ in another generation] glad, when they saw the Lord".

The Sabbath has been appointed as a rest, but it ought by no means to be a day of spiritual idleness. Far from it! It is by resting as much as possible from the activities of other days that we obtain the greatest opportunity to benefit from the day God has especially appointed for our spiritual welfare.

¹Durham, *A Commentary on Revelation*, Old Paths Publications reprint, 2000, p 35.

Christ Cleansing the Temple¹

A Sermon by *Thomas Dymock*

John 2:13-17. *And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting: and when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables: and said unto them that sold doves, Take these things hence; make not My Father's house an house of merchandise. And His disciples remembered that it was written, The zeal of Thine house hath eaten Me up.*

The event recorded here is not to be confounded with a similar one mentioned in all the other gospels. That cleansing of the temple took place the last time the Saviour observed the passover; this cleansing was on the first. Thus we see that He acted in the same way at the beginning and end of His public ministry, showing (1) how quickly and easily the professed worshippers of God can again fall into abuses connected with His worship after it has been reformed, and (2) that Christ Himself was unchangeable – zeal for the glory of His heavenly Father continued to glow in His breast with unabated warmth.

The background. When John wrote this Gospel, the sacrifices and feasts of the law of Moses had been abolished. So he speaks of “the Jews’ passover” – by then it was superseded by the sacrament of the Lord’s Supper. However, at the time John here refers to, the ceremonial law was yet in force, and it became Jesus “to fulfil all righteousness” – to render perfect obedience to God’s law. So He went up from Galilee to Jerusalem, with a view to not failing in any requirement, and to avail Himself of opportunities to advance His kingdom among the multitudes assembling there.

As the passover has been abolished, the particular example of Christ here is not to be followed literally – even to observe any particular solemnities at that season of the year is not binding on His followers. The time has now come when neither in Jerusalem or on Gerizzim only may people worship the Father. The spiritual observance of the Christian passover may have as much solemnity, and as much acceptance, at any time or in any place where the people of God assemble – in spring, summer, autumn or winter; under a thatched roof or by the side of a mountain.

To observe particular seasons therefore, such as Easter, or to imagine that

¹Taken, with editing, from *The Free Church Pulpit*, vol 3; the headings have been added. Dymock (1804-88) was a minister of the Free Church in Perth when the sermon was published. References to recent events are to those of the Disruption.

the public ordinances of religion can only be acceptably performed in certain places, may do for the Jewish economy but not for the Christian. And it is difficult to understand why those who fancy themselves bound to observe particular times or seasons do not feel equally bound to observe the whole ceremonial law. Let us rejoice that God is a Spirit and that all worship Him with acceptance who “worship Him in spirit and in truth”.

The scene in the temple. The Saviour never entered either that part of the temple called the holy place, or the holy of holies, as no one went into the former but the priests, and only the high priest went into the latter. Christ did not belong to the tribe of Levi, but to Judah; He was therefore neither priest nor high priest in the Jewish sense. Coming into the outer court, also called the court of the Gentiles, Christ saw merchandise of various kinds being sold. There were sellers of oxen and sheep and doves, animals to be offered in sacrifice to the Lord. Many Jews, coming to Jerusalem from distant places, would find it inconvenient to bring the required sacrifices with them, and so had to purchase animals nearer the temple (Deut 14:24-26). Yet the market might have been held outside the temple area. There were also changers of money. Judea was tributary to the Romans, and these moneychangers provided the worshippers with half-shekels, their tribute to the temple, in exchange for Roman money, making a profit on every transaction.

Thus Christ said that His Father’s house had been made “a house of merchandise”. On another occasion, He declared that they had made the temple “a den of thieves” (Mt 21:13). The holy place was profaned – the place of prayer, the place where God had chosen to set His name. These worldly men could scandalise the devout Gentile proselytes by converting their court into a cattle-market and a place for changing money; they could forget the reverence due to Zion, in whose gates the Lord delighted. We have little difficulty in believing that, as they dishonoured God, they would defraud man – just as we are easily persuaded that those who violate any of God’s commandments would commit other sins to which they are tempted. Now, the position of these traffickers was favourable to the practice of fraud and extortion. They might easily take advantage of the needs of the people, as they were providing what was essential for many, if not all, of the worshippers.

Our Lord could not look unmoved at such a scene as this, where, instead of devout and pious worshippers, He saw only abominable commerce being carried on by formal professors. When therefore “He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not My Father’s house an house of merchandise”. The cords were most probably twisted rushes or

reeds – used as an emblem of authority – but, from the very weakness of the instrument, we may more clearly see that miraculous power must have been exerted to accomplish His end.

Here one single individual drives from the courts of the temple a multitude of men who had strong influence with the priests. One would think that the pride and greed of these men would have led them to offer all possible resistance, for at a particular passover no fewer than 256 500 animals were sacrificed, according to a Jewish historian. The men not only retreated before Him who had “suddenly come to His temple”, but did so abashed and confounded, not daring to utter a word to vindicate themselves. This can only be accounted for by regarding it as a miracle. Perhaps the dealers’ consciences reprov’d them; the Jews may have been expecting the great Prophet and did not know but that this might be Christ; possibly a commanding dignity in Christ’s appearance overawed them. But none of these things of itself explains what happened – only the interposition of superhuman power can account for it.

The miracle was wrought for an end not usual in Christ’s miracles. When He exerted His divine power while on earth, it was almost invariably in deeds of mercy, and we can scarcely recognise here Him “who was meek and lowly”. How, when no personal insult or injury could provoke Him to utter even a hard word, did He now act in this violent way? It was because the honour of His Father was at stake – whose will He delighted to do. It was because the temple was habitually profaned – because the world had been carried into the Church – because there was buying and selling, extortion and fraud, where the hearts of men should have been set on God and engaged in His service, and where there should have been no sound but supplication and praise. It was this that fired Him with holy indignation.

Other similar sins. Does the history of the visible Church in every age not demonstrate that abuses, as gross as those then practised by Jews, are liable to creep in – abuses connected with government, discipline and ordinances? False prophets, “through covetousness . . . with feigned words, make merchandise” of the people; men seek the priest’s office for a piece of bread. Here is the buying and selling of the right to nominate ministers; there the buying and selling of indulgences to commit sin, and pardon for sins already committed. Here Caesar’s throne is erected within the walls to the dishonour of the Lord of the temple – the secular power controlling, where the Word and will of God should be the only law, and almost everywhere people are too indiscriminately admitted into the Church and its sealing ordinances?

Are these things so? Then let us remember that Christ has lost none of His indignation on account of such sins. He is manifesting His displeasure on

account of them. His Word and providence agree in showing His will for His Church – just as of old He instructed as well as punished. He said, “Take these things hence”, as He drove them out with the scourge of small cords. He did all this as Lord of His Father’s house, as King of Zion, on His own responsibility, exercising His own power. Let Him then be acknowledged as supreme. As no partial reformation will satisfy Him; as He will have every abuse removed, let us seek to reject all that would offend Him. Let us be fellow workers with Him in promoting the purity of Zion. Let us pray that our own “holy and beautiful house” may be so freed from every corruption, so purified by His dealings with it – dealings that are gentle yet express displeasure, like using the scourge which had *small* cords only – that God may be glorified in us, and that the Messenger of the covenant may remain within our walls, where we believe He now is.

Christ’s power. Numerous and serious as abuses may be in the visible Church, Christ’s power can remove them all. We might think the temple was almost beyond purifying. Yet how quickly and easily Christ removed all that was offensive! We may see much heresy, and much corruption in worship, government and discipline, and ask, When will the Church “arise and shine, and put on her beautiful garments?” Let us remember that He who is her King and Head has all power in heaven and earth. When it is His will, He can effect the most thorough reformation, even by very feeble instruments, as in this instance. Let us pray that He may arise and plead His own cause. Then shall His Church, purified and united, shine forth “fair as the moon, and clear as the sun, and terrible as an army with banners”.

We may see, in this action, the Lord’s interest in His Church generally – His holy jealousy for its purity, His anger against abuses in it, and His purpose to purify it of them, even if He uses afflictions. May we not infer from this what most concerns us as individuals: His displeasure when we attend worship under the influence of improper thoughts and feelings? We are aware that this passage relates to the Church as a body and may therefore not apply directly to individual congregations or places of worship under the Christian dispensation. Neither do we claim that our churches are consecrated places, but we may safely assert that they should be entered for worship under the influence of holy desires, and that the sins of the sanctuary are very heinous in God’s sight. He yet says, “My house shall be called the house of prayer”. Each professed worshipper should regard it as the “house of God”, the place where His glory and beauty are seen – where, though everywhere present, He specially makes Himself known.

Your duty. You should “reverently enquire in His temple”. You should come to God’s house in obedience to the Householder; you should come to

behold Him and meet Him – to seek His glory and obtain His blessing. But it is the “house of prayer” also, and you should see to it that it is a house of prayer to you. It is not so if you do not pray. It is not enough that you hear. It is not enough that one should pray for all. All must pray. We must all join in heart; the church will not be the house of prayer to those who fail in this.

Do you always remember why you ought to come? Are you occupied in worshipping Him in His house? Are the services your delight? Does the Lord find you seeking Him? Some do so, but many do not. Are there none whose look of unconcern and wandering eye betray the listlessness and indifference of their souls? Does no one bring the world into the church, their hearts going after their covetousness even in this holy place, pondering schemes of worldly pleasure or profit while sitting before God as His people sit? You who do so are the buyers and sellers and money-changers of the Christian temple; you are in danger of being called by the Lord of the temple to give account for profaned Sabbaths and dishonoured sanctuaries. And if He was terrible even with his scourge of small cords – if the dismayed multitudes fled from Him, what must the majesty of His appearance be when He comes in His glory, and what the infliction of His anger when He shall shut and no man open, and when formal and worldly worshippers shall be forever excluded from His presence!

How great is the power of the love of gain over those possessed by it! We see it impelling the Jewish priests to let out this temple as a market-place, while their professed reverence for it formed part of that righteousness for which they expected God to accept them. And we see it impelling the traffickers to forget the sacredness of the place where they stood and to forget how near they were to the symbol of God’s presence.

Does the bare mention of such deeds shock the feelings of professed worshippers? But the love of gain has lost none of its force. Does it not lead people to neglect the Bible and prayer? Does it not lead many to be absent from public worship? Whence comes the flagrant desecration of the Sabbath in the pursuit of business, in receiving and answering letters, in using trains and ships on this holy day? It is the very same spirit that actuated the cattle-dealers and money-changers of old – the spirit that made them prefer their merchandise to their religion, to serve mammon at the expense of God’s honour, to put the god of the world before the God of the Bible.

Every act by which a requirement of God is set aside or trampled on, and by which dishonour is done to Him or His law, in order that worldly ends may be served, is a direct imitation of those here offending. It is the same Lord to whom the insult is offered. He resents the insult as keenly as He did of old, and if He does not for a time visibly interpose in judgement, He will

do so before long. He may come suddenly, and in the end it will be seen that all shall be excluded from the courts of the heavenly Zion “that defileth, or worketh abomination, or maketh a lie”.

The heart of each believer is a temple of God, who claims the heart of every individual for this end – to be dwelt in by His Spirit: “My son, give Me thine heart”. You who are His people, beware of defiling this temple. Beware of harbouring thoughts or of cherishing desires which are not consistent with your state as believers. If corruptions once subdued return upon you, if the power of sin rises within you, if you have become worldly and polluted, let your earnest prayer be, “Wash me thoroughly from mine iniquity, and cleanse me from my sin”. Seek that God, by His Word and providence, may sanctify you wholly. Let your wish be that the Lord would visit you with His rod rather than that your heart should be filled with such wickedness as would drive Him away from you.

If the Lord has not yet come to you, let me exhort you to ask Him to take up His abode within you. Where He does not reign, Satan has his seat. Would you leave off serving the world and sin? Come to Jesus. The only authority the devil will own is His who drove the traffickers from the temple. No other can cleanse you. No other can save you. But, coming to Him, He will deliver you; He will “come in . . . and sup” with you and will make you a pillar in the heavenly temple not made with hands, where carnality and temptation and sin can never enter.

Learning from Scripture. The disciples, no doubt amazed at what they saw in the temple, and struck with the difference from what they used to observe in Christ, would for a time be at a loss to explain it. On reflection, a passage occurred to them from Scripture which threw light on what was otherwise inexplicable. They “remembered that it was written, The zeal of Thine house hath eaten me up” (v 17). If we see that these words from Psalm 69 recurred most seasonably to the disciples, let us see the propriety of our searching the Scriptures, and remembering the words of inspired truth. Had they disregarded the Old Testament, as too many disregard both the Old and New Testaments, they would not have understood the important event that had just taken place. Such is the ignorance of all who do not know the Scriptures, which alone can make them “wise unto salvation”.

Plainly the disciples had often read these words before, but not till now did they learn their real meaning. What an argument for early instilling God’s Word in the minds of the young! Some would have them left untaught until they can comprehend the meaning of all they read or commit to memory. But let us see from this passage that the seed is to be sown early, and in God’s time and way it may be expected to take root downward and bear fruit upward.

The young should be encouraged to treasure up the words of Scripture in their memory, in the hope that what they do not know fully now, they may know hereafter – that the Spirit and providence of God will bring to light what now appears to be dark, mysterious and unintelligible.

How often God's people are like the disciples on this occasion! As their experience enlarged, they came to see a force and a beauty in the inspired words, to which before they were entire strangers. It became a wonder to them that their eyes had been so long held shut, and that they could hear and read and repeat portions of Scripture without seeing in them what afterwards appeared so obvious. And the way in which light is thrown on Scripture is very often just as in this case: by observing Christ's doings. It was His act that recalled and explained the verse in Psalm 69 to the disciples.

So it is often by observing the acts of Christ in His holy providence that the eyes of our understandings are opened to see the wonders of His law". How often afflictions, for instance, show His people the point and application of statements and promises in the Word! And how often during recent years, in the events that have befallen us as a Church, have saints been constrained to say that they have read Psalms and other portions of Holy Writ with double emphasis, finding them to have more meaning and application than they could previously have imagined! How often have they remembered, like the disciples, that thus and thus it had been written!

As the works of Christ reflect light on His Word, a right understanding of it leads us to admire and acquiesce in His works. The cleansing of the temple, when imperfectly understood, may have appeared harsh to the disciples, but Scripture remembered removed their doubt and darkness, and calmed their troubled breasts. Then no word of murmuring, uneasiness or alarm escaped their lips. Would we acquiesce in His dealings? Would we be still and adore, even when His judgements are abroad? Would we see His faithfulness, truth and mercy in everything He does? Then let us look on providence in the mirror of the Word. Let us see His motives, even when His hand is raised to smite, and we shall say, "It is the Lord: let Him do what seemeth Him good". "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints."

The words quoted from Psalm 69 applied primarily to David, but they had their complete fulfilment only in Him of whom David was a type, the Son and Lord of David. Zeal shows itself in an earnest regard for the honour and interests of the object loved and in opposing what is contrary to it. Now God was the object of the Saviour's love, and His zeal was shown in a regard to His honour. He was zealous in all that concerned God – He sought His glory in everything. Here it is zeal for God's house that is spoken of, chiefly as

connected with His worship in the temple. Because of His zeal, He was enraged at its profanation and was led to purify it. This zeal was so great that He had said in prophecy: It “hath eaten Me up”. It was to purchase, reform, purify and perfect the Church that He came and denied Himself; His strength was spent in it. His zeal for the house of God must either get vent or it would consume Him. At last, like the divine fire that fell on the sacrifices and burned them up, it led Him to give His soul an offering for sin, that the glory of His Father might be displayed in the salvation of sinners.

The disciples saw how applicable the phrase was to Christ. They thought, as it were, We have heard of the zeal of God’s house eating one up, but now we see it. What holy grief and indignation must have appeared on Jesus’ face! His zeal for God’s ordinances had already been shown: attending them, delighting in them, exciting others to do so. Now it especially led Him to reform and purify. What an example to ministers! In removing all abuses, in fulfilling all parts of their ministry, His motives are to be ours: zeal for the honour and glory of God, a desire that His worship should be pure so that He can approve it, a love to promote whatever honours God and a hatred of all that dishonours Him. This is the only zeal that is according to knowledge.

Final application. Let all who love God, not only ministers, be fired with zeal for His glory – avoiding sin themselves, disapproving it in others. Let them pray for God’s ordinances to be preserved in purity. Let them use means to promote the coming of Christ’s kingdom universally. How little such zeal there is! How little grief for the dishonour done to God by abounding iniquity! How few feel a sword within their bones when His name, Word or ordinances are profaned! How little love for His House! How little care for its purity! Why the lukewarmness? Why are so many neither cold or hot? Is not this the reason: few can, like Christ, call the house of God “My Father’s house”. There is a lack of filial love to God, which originates zeal for His house. Seek the dignity of being God’s adopted children, and you will be willing to spend and be spent in His service.

You who are already His: remember your relationship to Him. If you would resent any affront offered to the reputation or honour of your earthly parents, or rejoice in what pleased them and promoted their credit among others, how much more should you feel what concerns your heavenly Father? How it should be your aim to live to Him and not to yourself! How you should grieve because of sin and long for the time when the glory of the Lord shall fill the earth? Let the mind of your elder Brother be ever in you, and rejoice that the Messenger of the covenant will yet so come to His temple that He will so refine and purify, that thenceforth “shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old”.

Rules for Preaching Christ (2)¹

Thomas Brooks

[4.] As they are to preach the Lord Jesus Christ humbly, so they are to preach him *wisely*. “He that winneth souls is wise” (Prov 11:30), and indeed the greatest wisdom in the world is requisite to the winning of souls to Christ. He that wins souls, or he that catches souls – as the fowler catches birds (as the Hebrew word suggests), or as the fisherman fishes – is wise. There is a holy and heavenly craft required in winning souls to Christ (2 Cor 12:16). “Nevertheless, being crafty,” says the Apostle, “I caught you with guile.” He speaks of a holy and heavenly craft.

It is written of the fox that, when he is very hungry after prey and can find none, he lies down and feigns himself dead, and so the fowls alight on him, and then he catches them. Paul, hungering after the welfare of the Corinthians’ souls, makes use of his heavenly craft to catch them. A great deal of wisdom is required to hold out Christ to the people, not only as a good, but as the greatest good, as the choicest good, as the chiefest good, as the most suitable good, as a changeless good, as an independent good, as a total good and as an eternal good. Christ must thus be held forth to draw souls to fall in love with Him, and to work their hearts to run out after Him.

Wisdom is required to answer all the cavils and objections that keep Christ and poor souls asunder. Wisdom is required to take souls off all the false bottoms that they are apt to build upon. Wisdom is required to present Christ freely to souls, in opposition to all unrighteousness and to all unworthiness in man. Wisdom is required to suit things to the capacities and conditions of poor souls, to make dark things plain and hard things easy. Ministers must not be like him in the allegory that gave straw to the dog and a bone to the ass, but they must suit all their discourses to the conditions and capacities of poor creatures, or else all will be lost: time lost, pains lost, God lost, heaven lost and souls lost for ever.

[5.] They must preach Christ *zealously and boldly*, as well as wisely. When they had charged the disciples that they should preach no more in the name of Christ, they say, What do you tell us of the whip, or of prisons, or of this and that? “We cannot but speak the things we have seen and heard” (Acts 4:20). So “Thy word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay” (Jer 20:9); “Cry aloud, spare not; lift up thy voice like a trumpet, and show My people their transgression, and the house of Israel their sins (Is 58:1). And Isaiah had his tongue

¹Taken, with editing, from Brooks’ *The Unsearchable Riches of Christ*, in *Works*, vol 3. The first three “rules” were printed in the June issue.

touched with a coal of fire from the altar (6:7). And when the disciples were to go and preach the gospel, the fire sat on their heads (Acts 2:3).

The worst of men are in a dead sleep, and the best of men are too often in a sinful slumber, as the spouse (Song 5:2) and the wise virgins (Mt 25). Therefore faithful ministers need to cry aloud; they need to be courageous and zealous, to awaken both sinners and saints, that no one may go sleeping to hell. Every coward is a murderer, as the philosopher² well observed. The cowardice of the minister is cruelty; if he fear the faces of men, he is a murderer of the souls of men. Ministers must say, as Hector in Homer, "I will combat with him, though his hands were as fire, and his strength as iron". Let men's hands be as fire and their strength as iron, yet ministers must deal with them, and strive to conquer them (Ezek 2:3-7).

Luther professed that he had rather be accounted anything than be accused of wicked silence in Christ's cause. "Let me be accounted proud," says he; "let me be accounted covetous; let me be accounted a murderer, yea, guilty of all vices, provided I am not proved guilty of wicked silence for the Lord Jesus Christ." Says Augustine, "He is no friend to God that is not zealous for Him".

[6.] They are to preach Christ *labouriously, painstakingly, frequently*. A minister must be like the bee, which is still flying from one flower to another to suck out honey for the good of others. Should not that dreadful word make every idle shepherd tremble: "Cursed be he that doeth the work of the Lord negligently"³ (Jer 48:10); "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" (1 Cor 15:58). O the dreadful woes that are pronounced in Scripture against idle shepherds!

The great Shepherd of our souls, the Lord Jesus, continued to feed His flock and to do much to provoke others to the same work: "Feed My lambs . . . feed My sheep (Jn 21:15,16); "Preach the Word in season, and out of season" (2 Tim 4:2). Christ wept for souls and bled for souls and prayed for souls, and shall ministers not sweat much for souls and work much for the good of souls? Doubtless they will give but a sad account to Christ that make anything serve to fill up the hour, that spend two or three hours at the end of a week to fit themselves for Sabbath exercises. Idleness is hateful in anyone, but most abominable and intolerable in ministers; none shall pay so dear for it as they will, sooner or later. Witness the frequent woes that are denounced in Scripture against them. Where should a soldier die but in the field? And where should a minister die but in the pulpit?

²Aristotle, a prominent philosopher in ancient Greece.

³AV Marginal reading.

Pompey⁴, in a great dearth at Rome, provided a store of provisions for his citizens that were ready to perish; being ready to put to sea, he commanded the captain to hoist sail and be gone. The captain told him that the sea was tempestuous, and that the voyage was like to be dangerous. "It does not matter," said Pompey; "hoist up sail; it is not necessary that we should live; it is necessary that they should be preserved from ruin and famine." So ministers should say, It is not necessary that we should live, but it is necessary that poor souls should live and be happy for ever; it is necessary that they should be acquainted with the things of their peace; it is necessary that they should be delivered from the power of Satan and from wrath to come; therefore it is necessary that we should be frequent and abundant in the work of the Lord, and not plead that there are storms and tempests, or that a lion is in the way. Vespasian the Emperor said, "An emperor ought to die standing", and it may well be applied to ministers.

[7.] As they are to preach Christ painfully, so they are to preach Christ *by their example*. "Be thou an example to the flock" (1 Pet 5:3). They must preach Christ in their life as well as in doctrine. Ministers must not be like the drugs that physicians say are hot in the mouth and cold in operation – hot in the pulpit, and cold and careless in their lives. They must say, as Gideon said to his soldiers: "Look on me and do likewise" (Jdg 7:17); "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Mt 5:16). They are called angels, and they are called stars, because they should shine in righteousness and holiness.

What Caesar once said of his wife, that it was not enough for her to be without fault but she should be without all suspicion of fault, may well be applied to ministers – who, of all men in the world, should be most free from the very appearance of evil. The lives of ministers often convince people more strongly than their words; their tongues may persuade, but their lives command.

"Talk not of a good life," said a heathen, "but let thy life speak." God appointed that both the weights and measures of the sanctuary should be twice as large as those of the commonwealth, to show that He expects much more of those who wait on Him in the sanctuary than He does of others. Ministers should be like musk among linen, which casts a fragrant smell, or like that box of spikenard which, being broken open, filled the house with its odour.

Gregory says of Athanasius that his life was a continual sermon wooing men to Christ. Aristotle requires an orator to be a good man; how much more then should God's orators be good and gracious! When Eli's sons were

⁴Political leader in Rome in the first century BC.

wicked, the people abhorred the offering of the Lord (1 Sam 2:17); and what renders the things of God so contemptuous and odious in the eyes of many people in this nation as the ignorance, looseness, profaneness and baseness of those that dispense them? Unholy ministers pull down instead of building up. O the souls that their lives destroy! By their loose lives, these men lead their flocks to hell, where they themselves must lie lowermost.

Causes of the Scottish Reformation (3)¹

D Hay Fleming

These martyrdoms in various parts of the country prove that Protestantism was spreading, in spite of Parliament and the King, in spite of provincial councils and inquisitors. These martyrdoms, with the exception of John Roger's, were designed to warn and terrify the populace, yet the authorities did not always succeed in their object. In the sixteenth century, as in the next, heroic souls were no doubt stirred to their depths by the sight of earnest men calmly and fearlessly facing a cruel death in the strength and grace of Him whom they loved and served. The teaching of some of these men must also have helped greatly to advance the cause they had at heart. Knox relates that John Roger had fruitfully preached Christ Jesus to the comfort of many in Angus and Mearns; and in May 1543 the magistrates and town council of Aberdeen had agreed, at Regent Arran's request, to give friar John Roger and friar Walter Thomson three shillings a day, with a respectable chamber, for preaching and teaching the true Word of God, and for praying daily for the Regent, for the realm, and for the good town of Aberdeen.

Thomas Forret, while a canon of Inchcolm, had been converted by reading one of Augustine's books. After becoming vicar of Dollar, he preached every Sabbath and taught his flock the Ten Commandments. He penned a little catechism which is said to have led many to embrace the truth. And when pardoners² came to his parish with their wares, he faithfully warned his people that these men were deceivers and that no pardon for sin could come from the Pope or from any other, but only by the blood of Christ. The influence of such a man, who is known to have been specially kind to poor sick people, must have been very great.

Still greater was the impression made by the teaching and death of George

¹Another edited extract from Fleming's *The Reformation in Scotland*. Last month's article told of the witness of Patrick Hamilton and other Reformers, some of who gave their lives in martyrdom rather than recant.

²Those who sold indulgences.

Wishart, who was described by one of his English pupils as a man of tall stature, black-haired, long-bearded, comely, courteous, lowly, glad to teach, desirous to learn, and well-travelled. In Knox's opinion, he was not only particularly learned in godly knowledge and all honest human science, but clearly illuminated with the spirit of prophecy, and more richly endowed with graces than anyone ever heard of before in the realm. Though he knew that Cardinal Beaton was thirsting for his blood, he preached over a large part of Scotland in 1545, and proved himself to be a son of consolation as well as a son of thunder.

Through his ministrations, the plague-stricken inhabitants of Dundee ceased to fear death. The common people always desired to hear him speak and they appear to have flocked to hear him – except in Haddington immediately before his arrest. On one occasion he preached for more than three hours to a multitude gathered around him on an Ayrshire moor. The Word was precious in those days, else the audience would not have listened so long. Some idea of the searching and practical nature of his preaching may be inferred from an incident thus recorded by Knox: “In that sermon, God wrought so wonderfully with him, that one of the most wicked men that was in that country, named Laurence Ranckin, laird of Scheill, was converted. The tears ran from his eyes in such abundance that all men wondered. His conversion was without hypocrisy, for his life and conversation witnessed it in all times to come.”

Wishart's theological position can be ascertained from his translation of the *First Helvetic Confession* and from the answers he gave to the articles with which he was charged at his trial. He had taught in Cambridge and, like Patrick Hamilton, had travelled on the Continent. At his trial he incidentally mentioned that he had sailed on the Rhine.

By that trial, Cardinal Beaton and Gavin Dunbar, Archbishop of Glasgow, who had long been at enmity, were reconciled. But barely three months after Wishart's martyrdom, the Cardinal was slain in his own castle, from which he had gloated over the dying agonies of his victim. (Many attempts have been made to implicate Wishart in the plots against the Cardinal, but they have all been unsuccessful.) With Beaton, the Papacy lost much of its political power in Scotland, for although his successor John Hamilton could rival him in uncleanness, he was neither so unflinching nor so astute.

Walter Mill's influence as a preacher was very much less than Wishart's, but as a martyr it was much greater. The unsparing cruelty, which consigned to the flames for his opinions a frail old man of over 80, evoked curses on the persecuting Church, and the deepest sympathy with the steadfast and courageous victim. “You shall know”, he said to the tribunal which condemned him, “that I will not recant the truth, for I am corn; I am no chaff; I will

not be blown away with the wind, nor burst with the flail, but I will abide both.” His death, on 28 April 1558, rang the knell of the Papacy in Scotland, and out of his ashes sprang thousands of Protestants.

For most of the martyrdoms in Scotland preceding the Reformation, Cardinal Beaton was chiefly responsible, but Archbishop Hamilton took credit for bringing Adam Wallace to the stake. For Walter Mill’s death, he and Patrick Hepburn – two rotten pillars of a rotten cause – were principally blamed. Only three weeks before Mill’s martyrdom, the Archbishop was urging the Earl of Argyll to put away his heretical chaplain, John Douglas. He alleged that the Queen, the clergy and others murmured greatly against him for tolerating such persons in the realm; he regarded himself as responsible to God for the prevention of heresy, and honour and conscience forbade him to endure Douglas. However, when he wished in 1554 to get his powers extended at Rome, he spoke as if he required no queen and no clergy to hound him on against heretics:

If the Archbishop ever felt inclined to boast of his part in condemning Walter Mill, it is not at all likely that his inclination survived for long, for, as it was expressed in 1568: “From that fire rose such a commotion, which caused such trouble to their stomachs that they rued it ever after”. A work by Quintin Kennedy states that in 1558, the year of Mill’s martyrdom, men murmured against the Church, saying that it punished heresy more cruelly than transgression of the law of God, and so set its law above God’s law.

Many others did much to spread the faith for which the martyrs died. Some circulated books; some spoke to their friends; some boldly preached. Next to the Bible, preaching was the most effective cause of the Reformation. To those who had been nurtured in darkness, the message of the new preachers came as light from heaven, as life to the dead. It was not a mere set of new or long-forgotten doctrines that they preached, but a personal reformation to begin at the heart, kindled and carried on by the free grace of God. Patrick Hamilton was charged with having taught “that all Christians, worthy to be called Christians, do know that they are in the state of grace”. This must have been rather a startling doctrine to those who had been brought up in what was afterwards denounced, in the National Covenant, as the Roman Antichrist’s “general and doubtful faith”.³

Before the middle of February 1543, Regent Arran, in the first flush of his temporary Protestant zeal, had appointed a Black Friar to preach. He based his sermon on the abuses of the Church and the need to set forth Christ’s doctrine and to circulate “the Bible and Testament” in English for the better instruction of the ignorant. This friar – who preached daily under the

³Rome denies the possibility of assurance of salvation.

protection of Arran, sometimes in Holyrood Abbey, sometimes in the great church of St Giles' – was doubtless Thomas Guilliame. He and John Rough, both Black Friars, were for a short time preachers or chaplains to Arran. Knox describes Guilliame as a man of solid judgment, of reasonable education for that age, a prompt and good speaker, whose doctrine was wholesome, but without great vehemence against superstition; while Rough, less learned and more simple, was more vehement against all impiety.

Knox wrote, "The doctrine of these two provoked against them, and against the governor also, the hatred of all such as more favoured darkness than light, and their own bellies more than God. The Grey Friars . . . croaked as [if] they had been ravens, yea rather they yelled and roared as devils in hell, 'Heresy, heresy! Guilliame and Rough will carry the governor to the devil.'" The strenuous opposition to the preaching of these two friars is proof of its power and success, and both of them had a direct influence on Knox. Guilliame was the first man from whom he received any taste of the truth, and it was Rough who called him to the ministry.

Cardinal Beaton had been seized in the end of January 1543 and was imprisoned finally in his own castle in St Andrews. In consequence of this, the diocese of St Andrews, if not the whole of Scotland, had been laid under interdict; and so the mass and other services of the Church ceased for the time being, save in those cases where Arran as regent compelled the priests to act. To those who still had faith in the sacraments and ceremonies of the old Church, it must have been a crushing punishment to be deprived of the mass, of "all the divine offices", of baptism for their children and of "Christian burial" for their dead. It was doubtless the resentment caused by this, and the outcries of the Grey Friars, that rendered it necessary for Arran and the Earl of Angus to accompany Guilliame when he preached in Holyrood or St Giles', as he was in some danger of being torn in pieces.

Early in April Beaton regained his liberty. Soon the superficial Arran was said to be ruled by his illegitimate brother, John Hamilton (afterwards Archbishop of St Andrews), who had just returned from France; and shortly afterwards he dismissed his Protestant preachers. Guilliame went to England, but Rough went to Ayrshire, where he no doubt continued to sow the good seed of the Word among his fellow countrymen.

At his trial, Wishart declared that the glory of God was made manifest through the preaching of the Word. When he had preached in Lothian, Knox, his enthusiastic disciple, carried a two-handed sword for his protection. Some 10 months after Beaton's death, Knox took refuge in what had been the arch-persecutor's stronghold; and in St Andrews, which had been the scene of Craw's, Hamilton's, Forrest's and Wishart's martyrdom, he was

called to the ministry. There, in his first sermon, he sounded the keynote of the Scottish Reformation with a boldness which amazed his hearers. Others had “sned [trimmed] the branches of the Papistry”, but he struck at the root to destroy the whole.

That Knox was already an out-and-out Protestant is apparent, not only from the summary he has preserved of his first sermon, but also from the points drawn from his discourses, which formed the subject of discussion between him on the one hand, and John Wynram and Friar Arbuckle on the other. These articles strike indeed at the very roots of Romanism.

“1. No mortal man can be the head of the Church.

“2. The Pope is an antichrist, and so no member of Christ’s mystical body.”

“5. The mass is abominable idolatry, blasphemous to the death of Christ, and a profanation of the Lord’s Supper.

“6. There is no purgatory in which the souls of men can either suffer or be purged after this life; but heaven remains for the faithful, and hell for the prostrate and unthankful.

“7. Praying for the dead is vain, and to the dead is idolatry.

“8. Those are not bishops who do not preach personally, without substitutes.

“9. By the law of God, tithes do not necessarily appertain to the clergy.”

Two of the articles not only strike at the errors of the Papacy, but contain the essence of the fundamental principle of Puritanism:

“3. Man may neither make nor devise a religion that is acceptable to God, but is bound to observe the religion received from God, without chopping or changing thereof.

“4. The sacraments of the New Testament ought to be ministered as they were instituted by Christ Jesus and practised by His apostles; nothing ought to be added unto them; nothing ought to be diminished from them.”

Thus, in the summer of 1547, Knox had clearly laid down the definite and far-reaching lines on which the Reformation was to be carried out in Scotland. And that Reformation might have been achieved much sooner than it was, had St Andrews Castle been able to hold out against the French for a few months longer. Not until the autumn of 1555 did Knox again preach in Scotland. He had been preceded by William Harlaw and John Willock. By the preaching of these three for a time, the Protestants were stirred up and strengthened. In 1556 those in the Mearns bound themselves to maintain, to the utmost of their power, the true preaching of the gospel, as God should give them preachers and opportunity.

In 1558, Harlaw exhorted publicly in Edinburgh, John Douglas preached both in Leith and Edinburgh, and Paul Methven in Dundee. Willock returned in the same year and, when dangerously ill, exhorted from his bed those

nobles, barons and gentlemen who came to him. Others laboured in Angus and Mearns, one of them being John Brabner. It was said of them: "This John was a vehement man, inculcating the law [of God] and pain thereof; but Paul Methven was a more mild man, preaching the gospel of grace, and remission of sins in the blood of Christ".

The Place of the Sacraments in Worship¹

1. Instituted Signs

Rev K M Watkins

The word *sacrament* does not appear in the Bible. But its theological use is well established and has come to be well defined. It is derived from the Latin *sacramentum*, which was used in three ways. Firstly, it described the money that each side deposited with the judge at the beginning of a legal case. Secondly, it was used for a soldier's oath of allegiance to his commander. And thirdly, it was the equivalent of the sacred "mystery" of the Greeks, so the English equivalent of the Latin Vulgate Bible in Ephesians 5:32 is: "This is a great sacrament: but I speak concerning Christ and the church". All three ideas may be applied to the sacraments of the Bible: they are a pledge, through which God deposits the assurance of His grace in Christ; they are an oath, in which the receiver acknowledges his obligation to be the Lord's; and their outward symbolism represents hidden spiritual grace.

In the early Church, the Trinity, the incarnation, faith – all were called sacraments. To this day the Church of Rome insists on seven sacraments. To Baptism and the Lord's Supper, she adds matrimony, orders, penance, confirmation and extreme unction.

Clearly a definition thoroughly based on Scripture is needed. Perhaps none is better than the *Shorter Catechism's* brief but wonderfully comprehensive statement: "A sacrament is an holy ordinance instituted by Christ, wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers" (Ans 92). In the New Testament, there are but two ordinances answering to this definition: Baptism and the Lord's Supper. These replace what may be seen as the sacraments of the Old Testament: Circumcision and the Passover respectively. Some of Rome's additions are not even divine institutions, and none have been designed by God to be signs and seals of Christ and the covenant of grace.

To give the two sacraments their right place in worship depends on a correct understanding of their special place among the ordinances of God.

¹This is the first part of a paper given at the Theological Conference in 1998.

Drawing on the Catechism definition, five aspects combine to establish their unique nature, and thus their distinctive place in worship.

Firstly, the sacraments are *instituted by Christ*, the Head of the Church. His great commission to the Church included the command to “teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Mt 28:19). For the Supper, Christ’s dying command was: “This do in remembrance of Me” (1 Cor 11:24). Nothing but “Christ’s own appointment”² can authoritatively establish a sacrament. The words that Christ used in instituting the Lord’s Supper are vital: “the essence of a sacrament is from the divine institution”.³ It is this same commanding word of the Saviour that gives the sacraments their place in divine worship. Nothing else could, for the Second Commandment reserves to God the sole prerogative to determine how He will be worshipped.

Since sacraments have a warrant from heaven for their place in worship, how diligent we should be to give them their due place, as ordinances commanded by the Lord! He said, “If ye love Me, keep My commandments” (Jn 14:15). We obey Christ in love, not merely by doing the things that He has commanded, but by doing them expressly because He has commanded them. By honouring the place of Baptism and the Supper as commanded parts of worship, we honour the One who requires them. Conversely, to neglect, despise or distort the sacraments must be a great sin against the Saviour. One might have hoped that this would never have been seen in Christendom. But sadly, almost no commands have been so badly kept.

Some have omitted them altogether. The Quakers consider such ceremonies to be too carnal for the New Testament dispensation. Thus they betray how little they know of true spirituality – for it is the carnal mind that is enmity against God’s law. The Salvation Army wanted to avoid the divisions that had arisen over the sacraments. Well did it call itself an army rather than a church, for by excluding sacraments it de-churched itself, their administration being an indispensable mark of a true branch of the visible Church. It also tried to be wiser than the Head of the Church, who not only prayed that all His people would be one (Jn 17:11), but also instituted sacraments as a means of expressing and confirming their unity.

Then there are those who feel that they “do not have the strength” to sit at the Lord’s Table. King Saul was displeased when David’s place at his table was empty; can it please the King of heaven to see His own people not taking their place at His table? No doubt they feel real difficulties before them, but is this to give the sacraments their due place in worship? For some,

²*Larger Catechism*, Ans 163.

³Francis Turretin, *Institutes of Elenctic Theology*, P & R Publishing, 1997, vol 3, p 341.

perhaps more attention should be given to Christ's command and less to their own weakness.

Because the sacraments are part of worship and governed by the regulative principle, they are to be dispensed precisely as Scripture requires. We must be careful to give them the same place in our practice that Christ has given them in His command. Any deviation from Scripture will jostle the sacraments from their right place in worship. Regrettably, such deviations have abounded. Popery has added spittle and oil to the water of Baptism, replaced the bread with wafers, refused to give wine to the laity, and turned the Supper into the blasphemy of the mass. Many Evangelicals have substituted unfermented juice for the instituted wine in the Supper, and dispensed it in individual cups instead of a communal cup. Baptists have refused to baptise infants. In such ways the sacraments have been denied their instituted place.

Secondly, the sacraments are *signs*. The *Shorter Catechism* calls them "*sensible signs*", meaning that the bodily senses can observe them. They can be seen, tasted, touched and felt. The *Catechism* states: "By *sensible signs*, Christ, and the benefits of the new covenant, are *represented*". Baptism is a "figure" of salvation (1 Pet 3:21), and in the Supper we "shew" the Lord's death (1 Cor 11:26). In a figurative way, the sacraments show forth, display and commemorate the grace of God in Christ.

The *Larger Catechism* explains this symbolism when it says that "the parts of a sacrament are two; the one an outward and sensible sign, used according to Christ's own appointment; the other an inward and spiritual grace thereby signified" (Ans 163). The sign can be perceived by the external senses of the body, especially the sight. It comprises both the *material elements* – water in Baptism, bread and wine in the Supper – and the *physical actions*, applying the water to the body in Baptism; and breaking, pouring, distributing and receiving the elements in the Supper. The "grace thereby signified" – being "inward and spiritual" – can be perceived rightly only by faith.

The relationship between the sign and the grace signified is called the *sacramental union*. There is of course a natural likeness: water is used everywhere for washing, so it naturally signifies cleansing. Bread and wine were used in Israel for food and drink, so they naturally signify that which sustains the soul. But the point is: the Lord of heaven has expressly appointed these particular signs to picture His grace. The "spiritual relation, or sacramental union, between the sign and the thing signified"⁴ is grounded on this appointment of Christ in the Word, not on the natural analogy. Only Christ can make these signs to be sacraments, which He does by the power of His Word. To give these signs their right place in worship requires more than recognising

⁴*Westminster Confession* 27:2.

a picture; it requires a lively believing in the divine appointment of them to be that picture.

The word “shew” in 1 Corinthians 11 is more often translated as “preach”. As a visible sign rather than an audible word, the Supper proclaims Christ’s death. Likewise, Baptism as a sign proclaims the cleansing and regenerating work of the Holy Spirit. This is preaching, but it is preaching by sight, not by sound. Following Augustine, Turretin calls the sacraments “the visible word”.⁵ What the Word says through the ears, the sacraments say through the eyes. In the Word, God addresses our minds through hearing, but in the sacraments through our other senses, especially our sight; they are “a parable to the eye”.⁶

And this is God’s mercy to us! What condescension in God, to teach us by eye-gate as well as ear-gate, thus accommodating His teaching to our weakness! Matthew Henry writes: “Because we find it hard to look above the things that are seen, we are directed in a sacrament to look through them, to those things not seen, which are represented by them”.⁷

What J C Ryle wrote about the Supper may be applied to Baptism also: “The Lord Jesus Christ well knew the weakness and infirmity even of the holiest believers. . . . Therefore, He did not merely leave them promises on which their memories might feed, and words which they might call to mind, He mercifully provided an ordinance in which true faith might be quickened by seeing lively emblems of His body and blood, and in the use of which believers might be strengthened and refreshed.”⁸

It is thus a very precious place that the sacraments have, because in them the Lord in love has remembered our human infirmity. Since the Most High, out of tender care for our welfare, has included symbols in the solemn worship of His great name, surely our hearts should be suitably affected. What a place we should give to the sacraments! They are for us, fashioned according to our needs! To undervalue them is to despise the riches of divine goodness.

To give these ordinances their visible place in worship, we need to *use* our eyes: whenever possible, to watch the water being sprinkled and the bread being broken. If we shut our eyes and only listen, we alter their place from visible symbolic worship for eye-gate into more conceptual truth only for ear-gate. How ungrateful! Rightly does the *Larger Catechism* state that “it is required of them that receive the sacrament of the Lord’s Supper, that, during the time of the administration of it, with all holy reverence and attention they

⁵Francis Turretin, *Institutes of Elenctic Theology*, vol 3, p 341.

⁶Matthew Henry, *The Communicant’s Companion*, in *Works*, vol 1, p 285.

⁷*The Communicant’s Companion*, in *Works*, vol 1, p 285.

⁸J C Ryle, *Knots Untied*, p 166.

wait upon God in that ordinance, [and] diligently observe the sacramental elements and actions . . .” (Ans 174).

In contrast to the worship of the Old Testament dispensation, which was full of symbols, New Testament worship is “administered with more simplicity and less outward glory”.⁹ In this plain worship the sacraments have a unique place: they are the only symbols now appearing. This is where so many have gone wrong. They have multiplied symbols for New Testament worship. Popery and Episcopacy have led the field, but others are not far behind. The garments, the processions, the crucifixes, the crosses, the statues, the pictures, the altars, the candles and so on, are all supposed to represent and symbolise spiritual truths. But God never commanded them!

God has only instituted two pictorial signs: Baptism and the Supper. Concerning the latter, Matthew Henry wrote that it cannot be “any honour to Him, or advantage to ourselves, but on the contrary, a dishonour to Him, and an injury to ourselves, to represent by images and pictures, the same things which this ordinance was to be the representation of. . . . Infinite wisdom thought this sign sufficient”.¹⁰ What place can crosses and crucifixes have in worship when the death of Christ is already represented and signified in the Supper? To use them is to say that the Supper is an insufficient sign! The place of the sacraments is subverted when uncommanded symbols are imposed onto worship.

The Spirit of Jesus¹

W K Tweedie

1 Corinthians 12:3. *No man can say that Jesus is the Lord, but by the Holy Ghost.*

No mother’s affection, no father’s authority, no pastor’s teaching can make me a believer in Jesus. He has no beauty that I should desire Him, and His treatment from the Jews is His treatment from mankind while they have only nature to teach them.

But what shall I render to the Lord for all His benefits? The Spirit comes and He takes of the things of Christ and shows them to the soul. He unveils His beauty by unsealing my eyes. He shows the Redeemer to be altogether lovely, and now, like a child of Zion, I bow to my Lord and am joyful in my King. No more lip-homage and heart-rebellion. No more naming of His

⁹*Westminster Confession* 7:6.

¹⁰*The Communicant’s Companion*, in *Works*, vol 1, p 285.

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

name only to dishonour it. No more walking in the footsteps of Judas, when he betrayed the Saviour with a kiss.

I am one spirit with the Lord. The Son now makes me free. Beholding His glory, the soul seeks to be transformed into His image. He becomes the very soul of the soul, its life and being and blessedness – its heaven while on the earth, and the heaven of its heaven on high. O my soul, has the Spirit taught you to say that Jesus is your Lord? Is He enthroned in the heart? Or is your service still mechanical, formal and heartless?

An error here is fatal. To be right here is to be alive for evermore. And if the soul is indeed self-loving, it will seek to live in the Spirit and to walk in the Spirit, to cultivate the fruits of the Spirit and so to prepare for following the Lamb wherever He leads. The great promise of the Spirit is fulfilled to the New Testament Church, as the great promise of the Saviour was fulfilled to the Old in the fulness of time. How strange then they are who continue to grovel when they might soar – sowing to the flesh when they might sow to the Spirit! “Unto their assembly, mine honour, be not thou united!” No, live by faith on the Son of God. Let nothing tempt you to pause till you are personally and indissolubly united to the Lord and made one spirit, one with Him – otherwise we are none of His.

Eastern Europe Mission News

Rev D A Ross

For a number of reasons, the communion season in Odessa was put back from June to July /August, but then had to be delayed further because of political unrest in the Ukraine and eventually armed conflict. The plan was that Rev Wilfred Weale would, along with Mr Edward Ross, go to Odessa at this time, and attend also to other activities connected with the Mission. On the advice of the people in the Odessa congregation we have had to cancel this engagement.

As one can imagine, the present situation is causing difficulties, not least in relation to travel. Mr Dmytro Levitskyy, who has now finished his divinity course, was unable to attend the Western Presbytery in June and is hoping he may be able to attend the next Presbytery meeting in September. The advice given by the Government is that travel should be restricted as much as possible and that it is expedient to be indoors after 6 pm.

Kiev, Ukraine’s capital city, is where the unrest began and fighting in the east of the Ukraine is particularly serious. To obtain a visa to visit Britain, Mr Levitskyy has to attend the British Embassy in Kiev a number of times.

The distance from Odessa is about 300 miles and safe travelling cannot be guaranteed. Not a day passes but there are reports of one, perhaps two or three, violent deaths in Kiev – mostly, it seems, by criminal gangs. In these circumstances it is not advisable for Mr Levitskyy to travel. However, in the good providence of the Lord, a way round this difficulty may be found; we trust that Mr Levitskyy will not have to wait indefinitely for a visa.

Another problem in the Ukraine, not only for our people but the whole of the country is that Russia has cut off the gas supply, due to the enormous Ukrainian debts. While the country is coping during the summer months, it is inevitable that, come winter, conditions are going to be rather difficult. Heating the Mission property has been entirely dependent on gas and electricity. The Government has advised the people to take measures to prevent hardship, and both Mr Igor Zadoroshnyy and Mr Levitskyy have purchased convector wood burners, two for the Mission building and one for Mr Zadoroshnyy's home. We intend to help in the purchase of these. The men are able to install the wood stoves themselves, which will be a large cost saving.

The great fear among our people is that the conflict will continue and matters will become increasingly worse. This would inevitably affect every section of society and one cannot but fear that it may touch our small group in Odessa. Mr Zadoroshnyy's ability to post literature throughout the Ukraine and into Russia and other countries would doubtless be hindered. The division among the people in the Ukraine is between those who are pro-Russian and those who are pro-Ukrainian and has been the cause of a number of deaths in Odessa. All men under the age of 45 will in due course be called up to train for the reserve army and pastors are not exempt.

The printing of Rev Donald Macdonald's *Memoir and Sermons* had to be delayed until Mr Dmytro Levitskyy was free to attend to it. During this time, the price has increased and we had therefore to reduce the print run from 2000 to 1000. These books are having a reasonable reception but not as much as Rev Donald Macfarlane's *Sermons* had. The translation by Mrs Natasha Hopkins of the *Catechism of the History and Principles of the Free Presbyterian Church of Scotland* is undergoing its final edit and should be ready shortly.

The attendance in the congregation is much the same. Some people come spasmodically and we hope that they will yet obtain a spiritual taste for the biblical teachings we continue to proclaim. "Cast thy bread upon the waters: for thou shalt find it after many days" (Ecc 11:1).

Mr Igor Zadoroshnyy, the elder in Odessa writes, "Despite these tragic events in the country, we continue to receive e-mails from different regions of Ukraine with a request to send the Word of God and Reformed literature.

Nowadays the internet has become the main source of information in this country and it is almost the only possible means of communication in the eastern part of Ukraine, where an anti-terrorist operation is in action. Now many Ukrainian citizens have a mobile phone and access to the internet and can visit the Church's Russian-language website, on which a list of suggested literature was placed. Although orders for literature mostly come to us by phone and e-mail, we also continue to receive requests by post.

"We are also actively communicating on Facebook, where we have more than 400 regular readers. Recently on Facebook we met Russian-speaking residents of Israel, and we are trying to tell them about the Messiah, Jesus Christ. Some Jews are embittered and insult us with bad words; others, who are more polite, ask questions about the Old Testament.

"The congregation is still worshipping regularly and from time to time we have different visitors, who come not only from Odessa but also from other parts of Ukraine. While there is an open war in the east of the country, in Odessa yesterday terrorists blew up a military registration and enlistment office We pray that the Lord will stop this fratricidal war and give repentance to the people of Ukraine."

This report from Mr Zadoroshnyy emphasises the need of prayer for this troubled land and to plead for the gracious intervention of the Most High, of whom we read in Psalm 46:9:

"Unto the ends of all the earth wars into peace He turns:
The bow He breaks, the spear He cuts, in fire the chariot burns".

Book Review

Expositions of Holy Scripture, by J C Philpot, published by Gospel Standard Trust Publications, hardback, 207 pages, £13.00, available from the Free Presbyterian Bookroom.

Joseph Charles Philpot was probably the best-known preacher among the Gospel Standard Baptists in England during the nineteenth century. A "Historical Introduction" prefaced to this volume explains the origin of the addresses it contains: "It would appear that it was Mr Philpot's custom that, having read a portion of Scripture, he would briefly expound the passage before he prayed". Yet that passage did not necessarily contain the text from which he later preached. The writer goes on to suggest that Philpot carried this practice over from the Church of England, where he had previously been a clergyman.

These expositions do not so much explain the meaning of the passage as

bring out its spiritual application. For instance, in speaking on Ecclesiastes 3:1-8, “. . . a time to be born, and a time to die . . .”, Philpot acknowledges, “These words are true taken literally”, and before long he is giving a spiritual application. The exposition concludes, “So you see that these are not matters merely of time, but matters of eternity, and you will see each of these things opens up a wide field of experimental religion, for the heaven-taught soul to walk in”.

Perhaps the warning note predominates; for instance: “If you walk according to the ordinary course of this life, in pride and self-righteousness, you are not walking worthy of the Lord”. Yet he encourages believers: “Many a saint of God has had many fears and terrors about death; but Christ has proved stronger than Satan, and enabled the dying to say, ‘O death, were is thy sting? O grave, where is thy victory?’”

One other small point in a book with much spiritual instruction: most of the page numbers on the contents page are inaccurate.

Notes and Comments

Assisted Suicide and the Supreme Court

In June this year, the UK Supreme Court dismissed an appeal by campaigners to weaken the law on euthanasia and assisted suicide. Had the appeal succeeded, the door would have been fully opened for medical professionals to assist their patients to die legally; so, on the face of it, this failure is good news. However, comments by some of the Supreme Court judges suggest that this door may in fact be far from closed.

In 2012 Tony Nicklinson, who suffered a stroke causing paralysis from the neck down and locked-in syndrome, brought his case to the UK High Court. He considered his life as “dull, miserable, demeaning, undignified and intolerable”, and asked the Court to rule that his doctors might be allowed to assist him to die at a time of his choosing, without fear of retribution. One of his contentions was that the present law on assisted suicide was incompatible with his “right to respect for private life” enshrined in Article 8 of the European Convention on Human Rights 1998. The High Court refused his claim on the basis that it was up to Parliament, not the courts, to decide on whether the law should be changed. Significantly the Court’s ruling made no mention of God’s absolute rights over all His creatures. A devastated Nicklinson embarked on a course of starvation and died from pneumonia later that year.

In the subsequent Court of Appeal hearing, in summer 2013, Paul Lamb

applied to be substituted in place of Tony Nicklinson as well as making a case in his own right. Mr Lamb was involved in a car crash which left him completely immobile and he has been in a wheelchair for over 20 years. He described his life as “monotonous and undignified” and he remains in constant pain. He too wished to terminate his life at “the right time”. Tony Nicklinson’s widow Jane joined Paul Lamb in the appeal. This appeal was unanimously turned down, upholding the previous decision of the High Court. In December 2013, the appellants then took their case to the Supreme Court, over which nine judges presided.

The judges have now concluded their deliberations and have decided to dismiss the case on a majority of 7 to 2, but the qualifications behind the judgement raise serious issues. It appears that the Supreme Court came very near to declaring that the current law prohibiting assisted suicide was indeed incompatible with the “right to respect for private life”. Two judges, Lady Hale and Lord Kerr, argued for a firm declaration of incompatibility in this case. They claimed that, while the protection of vulnerable people could justify a general ban on assisted suicide, it was not sufficient for a total ban. They wanted to allow for exceptional cases such as Nicklinson’s and Lamb’s. Some of the remaining judges, including the Court’s president, Lord Neuberger, ruled that the suicide law “may well be incompatible”; in their opinion the matter should be sent to Parliament to “grapple with the issues”.

While we should thank God that the appeal failed, there seems to be a threat that, if the UK parliament will not amend the law on assisted suicide, the Supreme Court may well take a different view of a future case and give it the green light. Unlike the High Court, the majority of the Supreme Court believes it has the constitutional authority to make such a ruling.

Despite the appellants losing their case, they are not disheartened. Mrs Nicklinson said, “I am disappointed that we lost. But it is a very positive step. Parliament will have to discuss this.” Mr Lamb added, “I am very proud of myself; I know it is going to change”. Parliament has not yet capitulated to the constant pressure from proponents of assisted suicide, but we wonder how long this can be maintained especially when pressure seems to be coming from the highest court in the country, a court which should protect its citizens.

While we have deep sympathy for people in tragic situations we remember how godly Job conducted himself in his great trial. He too longed for death, feeling that his situation was intolerable. His bitter cry was, “O that Thou wouldest hide me in the grave” (Job 14:13). Even his wife called on him to “curse God and die” (Job 2:9); yet he was led to say, “All the days of my appointed time will I wait, till my change come” (Job 14:14). Men in their

folly would usher themselves into eternity, but our duty is to wait and seek preparation, through the Saviour, for the Lord's time. There is "a time to be born and a time to die" (Ecc 3:2). That is God's time. He alone has the right to give life and to end it.

KHM

Sabbath-Breaking at Urquhart Castle

We regret that we are having to comment on the Free Church once again, this time in connection with Sabbath-breaking. The second ecumenical "Picnic and Praise" was held at Urquhart Castle on Loch Ness on the evening of Sabbath, June 23, involving the Free Church, the Episcopal Church, and the Church of Scotland. Last year we mentioned that one of the congregations had a woman minister; this year it is the Sabbath-breaking aspect of the event that is to the fore. The gathering was not described as a "service" but as an event, and the advertising on the Free Church website was in the following worldly terms: "Gates open 6.30 pm. Main event kicks off about 7.30 pm".

The chief attraction at the event was the "Christian singer" Ian White, backed up by a local choir, and two young pipers playing a duet on the castle walls. The crowd came "from the Glen and surrounding areas, as well as those from slightly further afield across the Highlands". In other words, people were forsaking the public evening worship of God and were coming to this event. Leaving aside other objections that there may have been to the event, why could it not have been held on another day of the week? The Sabbath is already required by God for His worship, and we are not free to arrange "events" on that day which take people away from public worship. "Remember the Sabbath day to keep it holy."

DWBS

Protestant View

Disturbing Levels of Mortality

The revelation that nearly 800 infants died at a Roman Catholic institution in Tuam, Co Galway, over a 36-year period, has caused outrage in the Republic of Ireland and further afield. In this home established for unmarried mothers and their children, 796 infants died between 1925 and 1961. The home was run by the Sisters of Bon Secours and it is believed that around 3000 children lived there during those years.

While, admittedly, the infant mortality rate for the poorest children in Ireland at that time was much higher than it is today, it is shocking to think that well over one quarter of the children who entered the home died there. The President of the Catholic League in Ireland, Bill Donohue, played down

lurid allegations of a mass grave but did not dispute the numbers who died: “Given the conditions the kids were in when the nuns acquired them, and given the fact that people in these homes died prematurely with these so-called fallen women in these homes and orphanages, I’m not doubting that at all”.

The Irish Catholic Bishops’ Conference has apologised to anyone who has been hurt by “this system”: “It is disturbing that the residents of these Homes suffered disproportionately high levels of mortality and malnutrition, disease and destitution,” the statement read. “Mindful of the words of Jesus, ‘Let the little children come to Me, because it is to such as these that the Kingdom of God belongs,’ we apologise for hurt caused by the Church as part of this system.”

While many will discern the hollowness of such words coming from such a source, our prayer must be that the multitudes of poor souls still deluded by Rome may swiftly have their eyes open to the unchanging character of the “mystery of iniquity”. The fiendish cruelty which seems to have been so widespread in such institutions is only further proof of the true nature of the Roman Catholic Church.

AWM

Church Information

New Zealand Elder

We note the sad news that Mr Peter Vermeulen, for many years an elder in our Gisborne congregation, passed away on July 6 and send our sympathy to his relatives. May the Lord raise up many others to take the place of His witnesses who are being removed to a better world.

Synod Resolution on the Scottish Independence Referendum

The Synod of the Free Presbyterian Church of Scotland met at Glasgow on Wednesday, 21 May 2014 resolves to place on record its most serious and determined opposition to the principle and the proposals of the Scottish Government respecting Scottish Independence.

The Synod is mindful of the unprecedented constitutional revolution, crisis and disruption which the choice of the nation for Scottish Independence in the forthcoming referendum would necessarily instigate.

The Synod is further conscious of the most solemn obligations that the office-bearers of the Church are under to assert, maintain and defend the doctrine, worship, discipline and government of the Church of Scotland together with all her rights and privileges.

Seeing that these rights and privileges are secured by the statutes of the realm, the constitution of this country, as unalterably settled by the Treaty

of Union and by the oath, inviolably to maintain and preserve the same, required to be taken by each Sovereign at accession, as a condition precedent to the exercise of the royal authority,

We do hereby resolve to place on record for the information of our people and of the rulers and people of Scotland this our emphatic opposition to Scottish Independence.

The Synod taking these reasons into solemn and prayerful consideration resolves therefore to appeal directly to the rulers and people of Scotland, to reject the proposals for Scottish Independence and to vote against them in the forthcoming referendum.

Meetings of Presbytery (DV)

Australia & New Zealand: At Sydney, on Friday, September 5, at 10 am.

Southern: At Glasgow, on Tuesday, September 23, at 2 pm.

Western: At Lochcarron, on Tuesday, September 30, at 11.30 am.

Zimbabwe: At Bulawayo, on Tuesday, October 14, at 11 am.

Outer Isles: At Stornoway, on Tuesday, October 21, at 11 am.

Northern: At Dingwall, on Tuesday, October 21, at 2 pm.

Jewish and Foreign Missions Fund

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

W Campbell, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

Eastern Europe Fund: N Pearce, for work in Ukraine, £131; Anon, £184.66.

Jewish & Foreign Missions Fund: Anon, for Thembiso Home, £200.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Dingwall & Beauly: Caithness Friend, £10 per NMR.

Glasgow: North Uist Friend, £100. *Bus Fund:* Anon, £20, £20, £20. *Eastern Europe Fund:* Anon, £60, £10, £10, £60, £60, £80.

Greenock: *College & Library Fund:* Anon, £10. *Jewish & Foreign Missions Fund:* Anon, £35, £10, £15. *TBS:* Anon, £35, £30.

Inverness: Halkirk Friend, £20 per Rev GGH; N Pearce, Cymru, £131. *Bus Fund:* C Fraser, £20; Anon, £20, £20, for bus drivers, £40; R MacKay, £18 per BAC; K MacDonald, £50. *Jewish & Foreign Missions Fund:* J D & M E MacPherson, for Thembiso Home, £100 per MMA. *Tape Fund:* S Wallace, £100 per JC. *TBS:* M Tallach, £100. *Where Most Needed:* Anon, £30.

North Harris: JJ & EJ, £1000 per Rev JBJ. *Communion Expenses:* JFM, £25.

North Tolsta: *Communion Expenses:* Mrs MacLeod, 10 New Tolsta, £40; Anon, £30, £40.

Portree: *Bus Fund:* Anon, £10. *Communion Expenses:* Anon, £20.

Shieldaig: *Communion Expenses:* Anon, £80, £100 per SMK. *Sustentation Fund:* Anon, £80, £100 per DMC.

Singapore: *Church Fund:* Friends, North Uist, £300 per WC.

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.
- 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, 10 Achany Rd, Dingwall, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahoo.co.uk.
- Dornoch:** Sabbath 11.30 am. Manse tel: 01862 810615. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev G G Hutton; tel: 01463 712872.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. Rev D Campbell, 35B Barnton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227.
- Farr** (by Daviot); Sabbath 12 noon. **Tomatin:** Sabbath 12 noon. **Stratherrick:** Sabbath 12 noon, 6 pm. (Each of these services is held once in three weeks as intimated). **Farr:** Thursday 7.30 pm (weekly). 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; Thursday 7.30 pm. Manse tel: 01847 831758. **Thurso:** Sabbath 5 pm; **Wick:** 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 (as intimated). Prayer meetings in **Leverburgh**, **Sheilebost** and **Strond** 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, Inverness, IV2 3PZ; tel: 01463 712872.
- Kinlochberrie:** 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. Manse tel: 01851 890325. Contact Rev J R Tallach; tel: 01851 702501.
- 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) Mivaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 7 pm. Manse tel: 01851 672251. Contact Rev J R Tallach; tel: 01851 702501.
- 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). Rev K M Watkins, 1 North Street, Barnoldswick, BB18 5PE; tel: 01282 850296.
- 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. Contact Rev K M Watkins; tel: 01282 850296.

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, 5222 Kendal Glen Court, Rosharon, Texas 77583; tel: 409 927 1564.

Australia

Grafton, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Contact Rev G B Macdonald; tel: 02 9627 3408.

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:sydneypchurch@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 pm. Contact: Mr Dick Vermeulen; tel: 075443677.

Wellington (Carterton): Senior Citizens' Hall, 150 High Street North. 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; Beacon International College, 70 Martaban Road, Singapore 328667; Wednesday: 7.45 pm, Lion Building B, #02-11, 12 Arumugam Road, Singapore 409958. 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 Levytskyi; tel:00 38 048 785 19 24; e-mail: dlevytsky@gmail.com.

Zimbabwe

Bulawayo: Lobengula Township, PO Magwegwe, Bulawayo. Rev S Khumalo, F P Manse, Stand No 56004, Mazwi Road, Lobengula, PO Magwegwe, Bulawayo; tel: 00263 9407131, e-mail: skhumalo.by@gmail.com.

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

Mbuma: Church and Hospital. Rev N Sibanda. Postal Address: Mbuma Mission Hospital, Private Bag T5406, Bulawayo.

New Canaan: Church.

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

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Works of Ralph Erskine by Ralph Erskine Free Presbyterian Publications, hbk, 2014, 6 vols	£125.00	£112.50
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