

# The Free Presbyterian Magazine

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

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

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## Communions

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

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

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

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

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

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

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

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

# The Free Presbyterian Magazine

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## A Suitable Saviour

Sin is a fundamental fact in this fallen world. We meet it everywhere; everyone is continually coming short of the glory of God. And if we were more self-aware, if we looked at ourselves in the light of the lamp which is the Word of God (Ps 119:105), we would see more clearly how much *we* are coming short of that perfect standard which God, our Creator, has laid down for us. Our sin is a serious matter; in one degree or another, the sinner is rejecting God's authority, and a holy God must treat sin seriously; He must punish sin. And "it is appointed unto men once to die, but after this the judgement" (Heb 9:27). Matthew Henry's *Commentary* states that it "is matter of comfort to the godly that they shall die well and die but once". But it is impossible for those who continue ungodly to die well; they must face the second death – eternal separation from God in hell, a separation from every last degree of blessing.

Yet no one who is still spared, not yet sent away to a lost eternity, has any right to despair. For there is a Saviour from sin and from its consequences; God has revealed that "Christ Jesus came into the world to save sinners" (1 Tim 1:15). Here is good news in a lost world, where "the wages of sin is death" – particularly eternal death. Yet it may be a real question for sinners who have been brought to realise the guilt and the evil of sin: Is this Saviour suitable for *me* in my need?

Clearly, if the answers to such a question are to have any authority, they must come from the Bible. Let us note three scriptural answers:

1. The Saviour was *appointed by God*. John, inspired by God the Holy Spirit, testified "that the Father sent the Son to be the Saviour of the world" (1 Jn 4:14). If sin is against God, it is He who must provide the remedy. That is what He has done, and the Saviour whom God the Father sent in His infinite wisdom is suited to the needs of sinners throughout the world.

2. He can function as *a mediator* because He is both God and man. The mediator must be man, having the same nature as those who have sinned, so that He can represent them before God. And He *is* truly man, with a real body and soul. On the other hand, He must be God. Thomas Boston gives

two reasons: “(1.) That He might be able to bear the weight of the infinite wrath of God due to the elect’s sins and come out from under that heavy load (Acts 2:24). (2.) That His temporary sufferings might be of infinite value and afford full satisfaction to the law and justice of God (Heb 9:14).<sup>1</sup>

3. As God and man, He finished the work that the Father gave Him to do. He stood in the place of sinners; He suffered the full punishment that was due to them; and He kept the whole law as their Substitute. While the Saviour was engaged in the work of salvation, we hear the Father saying, not only at His Baptism, but also on the Mount of Transfiguration: “This is My beloved Son, in whom I am well pleased” (Mt 17:5). The Father was well pleased with the perfect Person of His Son and with the perfection of His obedience. It was the sins of those whom He was representing that brought Him to the grave, and His resurrection from the dead on the third day showed that these sins had been borne away – *God accepted Christ’s work* as a firm foundation for the salvation of sinners. Accordingly He is indeed a suitable Saviour for needy sinners.

Thus all may accept that Christ is a Saviour suited to them in particular. He came into the world, as we have already noted, to save *sinners*. So it is sinners, as such, who are called to come to Christ for salvation – to believe on Him, to trust in Him. He does not call sinners of specific kinds, not even sinners who have been convicted to a specific degree.

Yet it is true that people will not come to Christ unless they have been convinced of sin. But we are not to make conviction a kind of qualification for coming to Christ; people do not come to Christ on the basis that they are convinced sinners – it is a matter on which they are not competent to judge. They come to Christ as sinners, for it is as sinners He calls them.

Some people may think that they would be free to trust in Christ if they had not committed particular sins. But when Paul wrote that Christ had come into the world to save sinners, he added that he himself was the chief, the one who had sinned most seriously. So, since Paul the persecutor was saved from his sins, no one ought to consider themselves out of reach of salvation. After all, what sin can be more serious than to reject Christ? No doubt the most serious element in Paul’s persecution of believers was to reject Christ and His claim to be the Saviour of sinners. Paul, so familiar with the prophecies and ceremonies which spoke of the coming Messiah, rejected Him; yet the men of Sychar, who had so much less teaching, received Him readily as “the Saviour of the world” (Jn 4:42).

We have already noted that phrase in 1 John 4:14: “And we have seen and do testify that the Father sent the Son to be *the Saviour of the world*”. When

<sup>1</sup>*The Works of Thomas Boston*, Aberdeen, 1848, vol 1, p 385.

Boston was applying the truths he had expounded from this verse, he told his hearers: “Behold here a broad and firm foundation of faith for all and every-one of you . . . you may come to Christ, whatever your case is and claim His righteousness and His whole salvation for yourselves . . . you may betake yourselves to Him as a refuge appointed for you by the Father, from sin and wrath, with as much freedom as a stung Israelite might have looked to the brazen serpent . . . you may wholly trust on Him that He will save you from sin and wrath. For He was sent by the Father [to be] Saviour of the world.

“And if by the Father’s appointment He is Saviour of the world, He is by office your Saviour and my Saviour,<sup>2</sup> since we are members of the world of mankind; so . . . we may by faith claim His saving us from sin and wrath – as a scholar bred in a place may claim teaching [from] him who was appointed master of a free school in that place; as those of a congregation may claim preaching [from] their own minister; and as the wounded in battle may claim healing [from] their own physician, [who has] a commission to be physician to their regiment.”<sup>3</sup>

These are striking illustrations, perhaps especially the last. The physician or surgeon attached to a regiment in the army has been appointed for all the soldiers in that regiment. If they are wounded, they do not need to ask if he has been appointed for them in particular; that is already clear because he has been appointed for the whole regiment; they need no further authority to go to him. So, Boston argues, since Christ has been appointed the Saviour of the world, every sinner who hears the gospel is free to go to Him for salvation. Indeed it is the sinner’s duty to do so; to reject Him is a very serious sin.

The unconverted sinner might further ask, Am I among the elect? It is a question that no one in this world can answer. We cannot ascend to heaven in the hope of reading the book of God’s election. The names of those who have been elected have not been revealed. The sinner’s duty is to obey the call of the gospel, to receive Christ as He is freely offered in the Bible – in such words as these: “Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else” (Is 45:22). Such statements do not imply that the sinner has the ability to look to Christ apart from the work of the Holy Spirit making him able and willing to do so. They are part of the teaching of God’s Word, in spite of the fact that we cannot reconcile the fact of human inability with the further fact of human responsibility.

Again sinners may ask, Am I one of those for whom Christ died? This is

<sup>2</sup>Note that Boston does not imply that Christ died for everyone he was addressing; the words, “by office” (that is, He is the Saviour appointed for them as sinners), qualify what follows – as the series of illustrations which he then gives makes clear.

<sup>3</sup>*Works*, vol 6, p 301-2.

another unanswerable question. What the Word of God declares is that there is an appointed Saviour, One who is suited to the needs of every sinner in this world, even if a particular individual is tempted to believe that his or her needs are absolutely unique, somehow leaving him or her beyond the reach of salvation. Such ideas (as the uniqueness of one's spiritual condition) are temptations from the devil, and we must remember that he is going about "as a roaring lion . . . seeking whom he may devour" (1 Pet 5:8).

Satan well knows that he is in danger of losing from his kingdom sinners who have become concerned about their souls, and one of his ploys is to deflect them from Christ and entangle them in questions to which no answer has been revealed. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever" (Dt 29:29). And it *has* been revealed that we are under obligation to look to Christ for salvation, to receive the testimony of Scripture that He is a suitable Saviour, appointed by the Father – that He has said, "Him that cometh to Me I will in no wise cast out" (Jn 6:37). And how can individuals recognise that they are among the elect and that Christ died for them? Only in the light of evidence that they have begun to lead a new life.

Ralph Erskine, another noted Scottish minister, was exhorting sinners in Stirling, in 1743, to come to Christ. He told them: "While you are out of Christ, you are but destroying yourselves, instead of building up yourselves in the most holy faith; fighting against God, instead of fighting the good fight of faith. O come, sirs, come to Christ, and do not remain enemies to God and to your own salvation! A whole Trinity calls you to be reconciled to God. The Father says, Come; it is His commandment that you believe in the name of His Son. The Son says, Come; whosoever will, let him come. The Holy Ghost says, Come; 'the Spirit and the bride say, Come'. Your circumstances say, Come; you are guilty; come and get righteousness. You are weak; O come and get strength. Your needs say, Come; come and get them all supplied. Your heart plagues say, Come and get healing. Death says, Come, that the sting of death may be taken away. Judgement says, Come, that you may be able to stand in judgement. Eternity says, Come, that you may be happy to all eternity. Come and build upon the sure foundation; come and fight the good fight of faith, and lay hold on eternal life."<sup>4</sup>

May we look to the Lord Jesus as the appointed Redeemer, a suitable Saviour, particularly in the light of such exhortations as these!

<sup>4</sup>*Works*, Free Presbyterian Publications reprint, 1991, vol 3, p 579. This six-volume set is again available, having been reprinted last year. Erskine also uses an illustration, similar to Boston's, about the doctor for a regiment. Probably illustrations like this were common among such ministers at that time.

# Espoused to Christ<sup>1</sup>

A Sermon by Rev Donald MacLean

2 Corinthians 11:2. *For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.*

False apostles had crept into the Corinthian Church; they were exhibiting another spirit and preaching another gospel. The Apostle was jealous over the Church with godly jealousy – a jealousy such as might be seen in God Himself. We all know that jealousy has a bad aspect, when one is jealous of another because they have better possessions or a better position than oneself. But there is jealousy that springs from the love of God; He Himself declares He will not suffer His people to have idols of any kind; and that is the jealousy that Paul was speaking of here. It was the jealousy, the zeal, that springs from love to God, and from love to the Church in Corinth. We see how he emphasises this very principle when he speaks of spiritual espousal to one husband: no one can share it but Christ and the soul who is espoused to the Divine Redeemer.

I would like to make a few remarks about (1) the espousal between Christ and His people, and it is a spiritual espousal; (2) the place the Apostle had in connection with this espousal, “I have espoused you”; (3) the purpose of this espousal and how it comes about that there should be godly jealousy in the heart of the Apostle; their espousal leads to them being presented as a chaste virgin to Christ.

**1. The espousal between Christ and His people.** Christ is brought before us here as the bridegroom, or husband, of the Church of God. John the Baptist saw the Saviour in this light: “He that hath the bride is the bridegroom”. Surely it should be a great wonder to us, if we have any understanding of who God is – of the three persons within the Godhead: the Father, the Son and the Holy Ghost; of their complete, eternal satisfaction in their communion with one another – to think that the Son of God could possibly have a bride. Yet the Scriptures reveal that the Son of God will have a bride throughout eternity.

This bride is the choice of God the everlasting Father. He is the One who, in the covenant of grace, chose a bride for His beloved Son, for Him who is the brightness of His glory, the express image of His person, the same in substance with Himself and equal in power and glory. Where will a bride be found who is worthy of such a glorious Person, who is loved by the everlasting Father in such a glorious way? We would expect the bride to be of

<sup>1</sup>A sermon preached in Glasgow on 21 March 1982.

great beauty, altogether worthy of Him, and to be able to share the fullness of His divine love. Yet the Scriptures reveal that the angels were passed over; the bride of Christ is not to be found among these great powers and principalities who serve God in love. The bride was not found there; the choice of the Father did not fall upon any angel; His choice fell on the lost, ruined, hell-deserving, children of men.

If ever a ray of light has entered your mind to show you the love of the Father to the Son – if you have ever understood, even in a little measure, the words on the Mount of transfiguration, “This is My beloved Son, in whom I am well pleased” – it must be a great wonder to you that the Father would choose a bride that had no beauty, one that did not bear the image of God but bore the image of that old serpent the devil, one laden with iniquity, defiled by sin, a child of wrath even as others.

The second wonder is that the Son of God accepted such a bride. There was a kinsman nearer to Ruth than Boaz, and the matter of who was to marry Ruth was brought up at the gate of the city. What did the nearer kinsman say? He rejected Ruth! Why? Because his inheritance would be defiled by a Moabite. What about the Son of God? Will His inheritance, who is heir of all things, not be defiled by taking such a bride to Himself? Will He not turn away? Here is the wonder: He said, “Thine they were, and Thou gavest them Me”. He loved her and chose her to be His bride, sinful, lost, ruined and hell-deserving though she was. He could say of her: “Yea, I have loved thee with an everlasting love”. Thus the will of the Father and of the Son are united in choosing this bride. She had no spiritual beauty. She was altogether as an unclean thing, and she came to learn that all her righteousnesses were as filthy rags, that her iniquities like the wind had carried her away. Yet He loved her as His bride. He did not spurn her in spite of all her sins. It was to be said: “This Man receiveth sinners and eateth with them”.

Then, although this bride was the gift of the Father to His beloved Son, there was a sense in which He would need to pay the purchase price before this gift could become His possession. Those loved with an everlasting love were in the prison of divine justice. That is where you are this Sabbath morning, Christless soul. Very few will tell you that, but the Word of God says, “The Scripture hath concluded all under sin” – that is, Scripture has shut up the whole human family in the prison of divine justice. Therefore, before this bride could become Christ’s, it was absolutely necessary that He pay the ransom that divine justice required Him to pay. This was further evidence of His love to her: His willingness to pay the ransom. That ransom price was paid in the only coin that divine justice could receive; it was a blood-shedding death. This Person must die in the place of the guilty.



But how could the Son of God die? In Him is the fountain of life; He must therefore take to Himself what could die. That was the holy humanity conceived in the womb of the Virgin Mary, which He took into union with His Divine Person, becoming Immanuel – God with us – the great Bridegroom of the Church, who is fairer than the sons of men. Of Him the Church said, “My Beloved is white and ruddy, the chiefest among ten thousand”. This is the person brought before us here, the Lord Jesus Christ.

He undertook in love to His bride, and to the glory of His Father, to pay the ransom price. Calvary points to the death of the Bridegroom, in the place of the guilty, for the redemption of His people. All the sufferings and anguish bound up with Calvary’s tree are all bound up also with the sword of divine justice dealing with the humanity of the Saviour. One of the striking, solemn things about Calvary’s tree is: never did death come nearer the divine nature than when it pierced the humanity of the Son of God, when “He was wounded for our transgressions”, when “He was bruised for our iniquities, [and] the chastisement of our peace was upon Him”. Concerning this solemn occasion, Christ said, “Father, the hour is come”.

“Walk in love”, says Paul to the Church in Ephesus, “as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour.” This divine sacrifice of this divine Person, in His holy humanity on the tree, was what satisfied the claims of law and justice. The way was now opened, consistently with the glory of God, for Christ to claim His bride.

**2. How this is done.** Surely this should be a question of great importance to you here this Sabbath day: Has Christ claimed you, so that you became His spouse? Or are you under the gospel and Christ has never come to claim you? Has Christ never come to lay hold on your soul, so that you might be espoused to Him? Surely that should be a matter of great concern when this glorious, divine Bridegroom – who died and rose again and is now at God’s right hand – is the One who claims His bride. And He knows every member that belongs to His bride.

The Apostle brings before us the fact that he had his own part in the espousal of the souls in Corinth who belonged to the bride of Christ. In fact, he uses quite strong language: “I have espoused you to one husband”. In every generation, when Christ claims His bride, He sends forth the friends of the bridegroom. Paul was a friend of Christ in this sense: he was one who was to prepare the bride, to bring her to the place of espousal. These friends of the bridegroom are in the true apostolic succession – not the apostolic succession of the Church of Rome, which is a figment of the imagination – but the apostolic succession of those who are called at Christ’s command

into the ministry of the everlasting gospel. They have in view souls being espoused to Christ through preaching the gospel.

This points to the fact that, when Christ has a purpose to espouse souls to Himself, He sets up the ministry of the gospel in the world. In that sense it would be true to say that Christ has indeed sent for every one of you. He has sent for you by the call of the everlasting gospel, as Abraham's servant said to Rebekah: "Wilt thou go with this man?" Wilt thou have Christ as thy bridegroom? Wilt thou go with the Son of man, who is the Son of God and the Bridegroom of the Church of God? That is what Paul was doing. He uses another expression: "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God".

It is clear that the preaching of the gospel by the friends of Christ is not in itself sufficient to bring the soul to a spiritual espousal; the gospel must be accompanied by the power of the Holy Ghost so that, as was said to the Church in Thessalonica, the "gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance". Thus when Christ is to espouse a soul to Himself, there will be no meeting between the soul and Christ apart from the Holy Spirit – although the gospel is the meeting place. Apart from the work of the Holy Spirit there will be no union to Christ; there will be no espousal to Him. Therefore, when Paul says, "I have espoused you", he also remembers that he may plant and Apollos may water, but it is God that gives the increase. It is beyond the power of man to espouse a soul to Christ; it is the power of the Holy Spirit, the third Person of the Godhead, that alone is able to apply the redemption purchased by Christ in the spiritual espousal.

A leper came to the Saviour and said, "Lord, if Thou wilt, Thou canst make me clean"; Christ's answer was, "I will; be thou clean". The Saviour's willingness to be espoused is revealed in the gospel of the grace of God, and what is needed is that the will of the sinner should be made willing to be espoused to Christ. That is what the Saviour said: "Search the Scriptures; for in them ye think ye have eternal life". But what else? "And ye will not come to Me, that ye might have life". "Jerusalem, Jerusalem," He said, "how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

There can be no espousal without the sinner being made willing in a day of God's power. Christ will not have an unwilling bride. Even if your sins are more than can be numbered – more than those of Manasseh, King of Judah, who made the streets of Jerusalem run with the blood of saints – that will not prevent Christ receiving you, but He will not have an unwilling soul. If the soul is to be made willing, the Holy Spirit must convince him of his

sins. By nature we are dead in trespasses and sins; even under the sound of the gospel we have a very high opinion of ourselves. We think it would be quite wrong for God to send us to hell with the devil and his angels – to number us with the drug dealers and the immoral. Because we have not been convinced of sin we think it would be quite wrong.

In making the soul willing, there must be what we read in Hosea: “I will allure her and bring her into the wilderness”. To be made conscious of sin – my sins, mine iniquities – is part of being brought to Christ. It is to say with David, from the very heart: “My sin I ever see”. And this will make this world a wilderness to that soul. This will be before his conscience day and night: my sin and the impossibility of removing my sin from before the presence of God and my conscience.

Generally speaking, when a sinner is awakened to a sense of his sins, he tries to remove his sins by weeping over them and by turning over a new leaf. The man who did not read his Bible now begins to do so; he who did not go to church on Sabbath now does so; he who did not keep the Sabbath Day holy now does so. This reformation is taking place under the convicting power of the Holy Spirit. What is behind it all? O if I could remove my sins by works of righteousness; if I could make myself more acceptable to Christ; then Christ will have me. It is all a delusion! The Holy Spirit will not leave the soul that is to be espoused to Christ without bringing him to see his sin.

Now he comes to see something else: to behold the Lamb of God that taketh away the sin of the world. This truth is brought into his soul by the preaching of the everlasting gospel. He understands that Christ is the Son of God, the Saviour of the lost and the undone, the One who died in order that sinners might live – whose blood was shed in order that they might be cleansed, that they might be saved with an everlasting salvation. The soul that is conscious of this now desires Christ, longs for salvation, and is praying for it. He is saying, “Upon the name of God the Lord then did I call and say, Deliver Thou my soul, O Lord, I do Thee humbly pray”.

But they come to believe very firmly that Christ will never receive them because they discover that they are such great sinners, so vile and hell-deserving. Is that your question here this morning: Will Christ have me? Who are you? I am a sinner, vile, hell-deserving, undone. Will Christ have such a sinner? Here is His answer: “Him that cometh to Me I will in no wise cast out”. Put down every reason why Christ should not receive you, and to every such reason Christ says, “I will in no wise cast out”. Therefore the sinner comes to see that Christ is for sinners; that Christ is altogether suitable as a Saviour for sinners; that He is the One whom the soul desires. And in the everlasting gospel, the soul embraces Christ in the exercise of faith.

That is what faith is: an embracing of Christ. Or, since we have been speaking about the will, faith is the willingness of the will to have Christ. We may explain faith here Sabbath after Sabbath; yet the unregenerate man will never understand it. But do not get confused over what faith is; it is a warm receiving of Christ; it is the willingness of the will to have Christ on His terms. What happens is this: the will of the Saviour is willing to receive the sinner, and the will of the sinner is willing to receive Christ.

There you have the spiritual espousal in connection with the preaching of the everlasting gospel, the reading of the Word of God, and meditating on it. The soul is espoused to Christ for time and for eternity. The soul is asked, "Wilt thou go with this man?" And the soul says, "I will go". Isaac was far away in the tents of Abraham but, as far as Rebekah was concerned, she was espoused to Isaac in her heart the moment she said, "I will go". Thus when the gospel says to the soul, Wilt thou have Christ as thy bridegroom? and the soul says, I will, then that soul is espoused to Christ for time and for eternity. Their sins, which are many, are forgiven them; they are clothed in the righteousness of Christ; they are brought to have peace with God; and now they are journeying on from the place of espousal, through the wilderness of this world, to be presented at last before the throne of God.

**3. What the Apostle has in view.** He knew that if sinners were espoused to Christ, they would be kept by the power of God, through faith, unto salvation. But it was his duty as a friend of the Bridegroom to present the bride eventually to the Husband. It was his duty to ensure that, as she journeyed through the wilderness of this world, with all its dangers, she would not be caught in its snares. "I am jealous over you with godly jealousy". In the day of her espousal her language about her Husband was:

"Whom have I in the heavens high but Thee, O Lord, alone?  
And in the earth whom I desire besides Thee there is none."

There was but one Husband, one who was the object of the love of the soul thus espoused to Him. Paul was concerned that she would be kept. That is the meaning of *chaste virgin* here; the virgin that turns aside becomes unchaste. He used this strong expression: "present you as a chaste virgin to Christ".

Paul uses an example which ought to impress us: "as the serpent beguiled Eve through his subtlety". He refers to Eve in all her beauty, created by God without sin and espoused to Adam, married to Adam. She had all the beauty of innocence, of holiness, of righteousness, and of the knowledge she had from God, and yet she was beguiled. Her heart was taken away from God and from the word of God by the subtlety of that old serpent the devil, even when she was in the garden of Eden, married to a man who was holy. She herself was holy; the whole bias of her soul was towards holiness; she knew God

as the God of consummate holiness and of love. She had all that knowledge; yet she was beguiled.

Now what about the soul espoused to Christ, in whom there is grace but also a great lump of corruption – indwelling sin – in the heart? That sin will never depart until the soul is made perfect in holiness at death. Surely, if we are espoused to Christ, we must be careful not to be beguiled by the same devil who beguiled Eve, when we have in our hearts so much that Satan can work upon: the body of sin and death. That is what Paul is concerned about here: lest they should be corrupted from the simplicity that is in Christ.

Paul was jealous for Christ's honour and glory, and he was jealous for those in Corinth who were in danger of being beguiled. This was not because he was narrow-minded and bigoted but because of godly jealousy, which is almost unknown in our generation. They do not even begin to understand the principle involved in the protection of the Church, as shown in Paul's godly jealousy. He was concerned about the beguiling activities of false apostles, "deceitful workers transforming themselves into the apostles of Christ". "No marvel," he says, "for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." He is concerned that, just as Eve was beguiled from the simplicity of the word of God, so the people in Corinth might be beguiled from the simplicity that is in Christ. "By grace are ye saved through faith, and that not of yourselves."

Christ is the bridegroom and, as such, He demands, and ought to have, the love of the heart. Where that is, there is love to the truth. The danger they were exposed to was that they might receive another spirit or another gospel through someone preaching another Jesus; that was the method being taken to beguile them away from the simplicity that is in Christ. And Paul was jealous over them with a godly jealousy because of this. How could he present them as chaste virgins to Christ if they were unfaithful to Him, if they were going to swallow another gospel or another Spirit or another Jesus set forth by these men who were claiming to be apostles and claiming to preach the gospel better than Paul did? At the back of it all was a desire to bring people away from the simplicity that is in Christ. Paul was concerned; he had a godly jealousy; and his warnings are repeated by everyone in the true apostolic succession. His warnings about the dangers confronting souls that profess to be espoused to Christ are most necessary.

For a simple example of the simplicity that is in Christ, take salvation by faith, by the power of the Holy Spirit and people living a life of faith upon the Son of God; and contrast that with all the ceremonial in the Church of Rome and the ideas they have about the mass and confessing to priests, all

these abominations which are an insult to Christ and to His glory. Yet people are beguiled by them.

Our Queen is going to meet a man who rules over the 110 acres of the Vatican. The Church of Scotland has been beguiled; the Moderator is going to meet the Pope under John Knox's statue. People do not see very much wrong with it because they are beguiled; that is why they are deceived. They are beguiled from the simplicity in Christ; so they cannot distinguish between light and darkness and between worship according to the mind of the Spirit of God and worship riddled with paganism. The Church of Rome has these altars, candles, incense and temples, but there is no worshipping of God there. People are beguiled by it, yet altars, temples and priests are 2000 years out of date; they all belong to the immaturity of the Church.

Paul had this godly jealousy because he knew that, at the end of the journey, the Church was to be presented to Christ. He says, "That I may present you" – ministerially. But of course Christ Himself is the One who pre-eminently presents the Church to Himself, as we read in the Epistle to the Ephesians. Christ, by the Holy Spirit, presents "it to Himself a glorious Church, not having spot, or wrinkle, or any such thing but . . . holy and without blemish". That is what the Church is going to be at the end of the journey, and Paul says that it is to be presented as a chaste virgin, one that has been faithful to her Lord in the midst of many difficulties, trials, and backslidings of heart that needed the washing of the blood of the covenant. Nevertheless there has been a faithfulness to the Saviour, a faithfulness to His worship, a faithfulness to all that belongs to Him.

John Knox, whose statue stands at the entrance to what was the old Free Church College in Edinburgh, had the same spirit of godly jealousy. Was there ever a man who exercised more godly jealousy towards this land? But look at the unworthy descendants of such faithful people, who imagine that they have Christianity. The ex-Moderator of the Church of Scotland said that it is better to have Christian charity than Christian separation. What strange confusion of thought! Christian separation involves faithfulness to Christ and faithfulness to Christ involves Christian love.

This is what we need to be praying over: we need to be watchful that we are not beguiled by error from men who appear as angels of light when, in actual fact, they are serving the devil and his kingdom. We ought to seek grace and wisdom to understand these things and, above all, to be espoused to Christ. We ought to seek to be kept faithful to Him in our generation and be numbered among those of whom we are going to sing in conclusion:

"They shall be brought with gladness great, and mirth on every side,  
Into the palace of the King, and there they shall abide".

# A Dying Man's Testament to His Church<sup>1</sup>

## 5. Church Union

*Rev A W MacColl*

The last section of the *Treatise on Scandal* brings us to the practical object that Durham spent so much energy labouring for in the final years of his ministry – to bring harmony to the divided parties of Protesters and Resolutions in the Church of Scotland. We see here, not only Durham's view of the unity of the visible Church, but also an extensive practical course of procedure laid out to be followed, in order to facilitate reunion in the body of Christ. Durham agrees entirely with the position of the Church Fathers, who saw disunity as the greatest of all evils that could befall the body of Christ.

There may be no practical or doctrinal scandal in a Church, yet the scandalous sin of schism and division may exist. This is a very difficult subject to deal with, he notes, since there may be both good and bad on both sides and the original cause of the offence may be difficult to detect. Schism is the "breaking of the union of the Church" in either government or worship (p 225). It implies that two or more separate Churches may exist side by side in a place. Such a situation, to Durham and the other Scottish divines of his time, was inadmissible except in the most pressing of circumstances.

What is remarkable here is that Durham primarily grounds all Church union and communion in the doctrine of the unity of the Catholic<sup>2</sup> visible Church itself, rather than in any higher bond such as the common witness to the truth, or the connection between Christ and the Church as Head and members. His position is that there ought to be unity in the Church simply because there ought to be only one Church. This view was strongly espoused by Cyprian, bishop of Carthage (c200-258AD) and was later used vigorously by Augustine of Hippo (354-430) in his contentions with the Donatist<sup>3</sup> separatists in North Africa. Durham believes that in cases where the doctrine of Catholic unity is denied there can never be unity in the Church. Only if Christians are willing to share in the same government can unity exist.

<sup>1</sup>This Theological Conference paper dealt with James Durham's volume, *A Dying Man's Testament to the Church of Scotland, or, A Treatise Concerning Scandal*. The previous article, in January, summarised Section 3 of the *Treatise*, which discusses doctrinal error. All page references in the text of this article refer to the Naphtali Press edition of the book.

<sup>2</sup>Catholic, in the sense of *universal*.

<sup>3</sup>The Donatists were a schismatic movement of the fourth and fifth centuries named after Donatus, a North African bishop. They believed in baptismal regeneration and advocated complete separation from the mainstream Church of the time, which they believed had been compromised during the period of persecution under the Roman Emperors.

Durham infers from this that there is an absolute duty upon the Church to seek visible unity. It is non-negotiable, he argues, and not a matter that needs to be debated. He holds that, if every orthodox minister will do their duty, there is no division that cannot be healed and overcome. Not every area of judgement and practice can be brought into perfect harmony and much mutual forbearing would be required, but that is no reason to avoid making the effort.

He strongly maintains that whatever does not constitute a lawful breach in a Church cannot be the grounds for continuing a separation between contending parties. In other words, if it would be wrong to cause a separation over a certain issue in a Church, then the same issue would not be a lawful ground for continuing a division between two contending Churches. A faulty case of discipline might be an example of this. He asserts that the only thing to which a man must not condescend in order to attempt unity is actually to sin. Mutual condescension is needed, but that party or Church which appears to have most right on its side should be the one which is prepared to condescend the most (p 270).<sup>4</sup>

At this point, we might compare Durham's views with Thomas M'Crie's handling of the matter in his book, *The Unity of the Church*. Durham urges union as an imperative duty at all times, whereas M'Crie is more cautious and urges the need for spiritual revival and reformation before union can be contemplated between divided branches of the visible Church. In this we see Durham's background in the one, undivided Church of Scotland of 1638, which – however divided the Protesters and Resolutioners were – remained united in doctrine and practice during the period of Durham's ministry. M'Crie, on the other hand, was writing as a minister of the Secession in the context of a fragmented Church in Scotland and at a time when the Moderates remained the majority in the Established Church.

As noticed earlier, Durham's own vision is greatly informed by that of Augustine, and Augustine's own ecclesiology was, in turn, much influenced by the writings of Cyprian. This is important to bear in mind since the *Treatise on Scandal* does not deal with the issue of separating when a Church has

<sup>4</sup>It is important to note here that the Free Presbyterian Synod in 1906 took a different view from Durham on this point in response to the reasons given by those ministers who left the Free Presbyterian Church and joined the Free Church in 1905. A Synod Committee's response stated: "In regard to the assertion that what does not justify the making of a separation does not justify the maintaining of it, we have simply to observe that, according to the rule of Scripture, if a Church at a certain date in its history gets repentance from a condition of backsliding, and by grace is enabled to revert to the position of purity from which the declension started, such a Church is not at liberty, for the sake of number or external unity, to seek alliance with a body which has refused to go in for more than half a reformation". See *The History of the Free Presbyterian Church of Scotland, 1893-1970*, pp 107-8.



grievously backslidden from the truth and, very tellingly, gives no reference to the separation from the Church of Rome at the Reformation, although Durham's comments on the abominable nature of Popery make it clear where he stood regarding the Antichrist. Rev Donald Beaton contended in the *Free Presbyterian Magazine*<sup>5</sup> that Cyprian's view of Church unity was a distortion of the unity Christ prayed for, which was primarily spiritual and vital, more than external and organisational. Mr Beaton, however, made no reference to Durham in his article.

More recently David Lachman has written positively in favour of Durham's position, stressing that Durham was not contending for unlimited union but rather a union that was founded on Reformed orthodoxy. He notes that, if the *spirit* that Durham urges was more prevalent, "there would be far greater unity in the Church of Christ, both in formal organisation and in oneness of heart and mind" (p xii). It is rather unhelpful that at no point does Durham give us his definition of orthodoxy, although we might presume he had subscription to the *Westminster Confession of Faith* in mind in the Scottish context. For ourselves, we believe that, when the Lord will gather the disunited branches of His Church together into visible unity, an unqualified subscription to the *Westminster Confession* will, next to the Scriptures themselves, be the best and safest standard around which a firm bond of union will be cemented.

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## The Reformation in Spain<sup>1</sup>

### 1. Light Shining Dimly in the Darkness

“There is no country in Europe whose history is so tragic as that of Spain.”<sup>2</sup> So the nineteenth-century Scottish Church leader J A Wylie declared. Partly he had in mind the country's economic condition, but he was most interested in its religious history.

“In Spain”, Wylie pointed out, “the Reformers had to encounter unaided the whole power of Philip II, pushed on by the Pope.” Not least, they had to face the ruthless power and the highly-organised force of the Inquisition. “Before they had time to organise,” Wylie adds, “or had gathered strength from numbers, or enlisted public opinion on their side, the blow fell upon them and crushed them.” Yet “before the Inquisition, ever on the watch . . .

<sup>5</sup>Vol 27, no 6, (October 1922).

<sup>1</sup>This is the first section of a longer version of a paper delivered by the Editor at the 2014 Theological Conference.

<sup>2</sup>J A Wylie, *Daybreak in Spain*, Edinburgh, nd, p 1.

had even suspected that Reformed opinions had entered Spain, the gospel numbered its converts by thousands and had spread through all parts of the country . . . . The cause of Rome was well-nigh lost before she knew it was in peril. Whole villages had become Protestant. The light found its way into the convents; and in some instances whole communities of monks and nuns embraced the gospel, and the fact was known only when their sudden flight left the buildings empty.”<sup>3</sup>

Yet the Spanish Church had already undergone a reformation, albeit one that was merely moral, rather than one which involved the saving work of Holy Spirit. Francisco Ximenes de Cisneros was appointed Archbishop of Toledo in 1495, when Ferdinand and Isabella were the first rulers of the united kingdom of Spain. The Queen was concerned to cleanse the Church in her realms, and Ximenes was placed in charge of the operation. For instance, he went round the monasteries and insisted on the strictest discipline. He also made arrangements to provide education for the clergy and removed from their positions those who were totally ignorant. But something far more was needed.

On 31 October 1517 Martin Luther, then a professor of theology at Wittenberg University, nailed his 95 theses, on the subject of indulgences, to the door of the local church – a date and an action which are taken to mark the beginning of the Reformation. Less than two years later, at the beginning of 1519, a collection of tracts by Luther, in Latin, appeared in Spain; they had come from John Froben, a well-known printer in Basel. But in the next year Luther’s commentary on Galatians was translated into Spanish, a book which contains his fundamental, distinctively-Reformed teachings on justification by faith alone. This was followed by other translations, which were probably carried out in Antwerp, then part of the Spanish Netherlands. The cost was borne by Spanish merchants trading in the city, and they would have found it easy to get such literature to Spain along with other goods.

Alphonso Valdes was a young, able Spaniard who had accompanied Charles V to his coronation, as a secretary. Peter Martyr Vermigli, an Italian Reformer, had employed the skills of Valdes in 1520, when he had him translate into Spanish an account of the religious dispute in Germany; the account concluded with Luther burning the Pope’s decrees at Wittenberg. The following year Valdes continued the history until the end of the Diet of Worms. M’Crie believed that Valdes’ account was “in general correct; and although he expresses great horror at the boldness with which the Reformer attacked the papal authority, he acknowledges the necessity of reform and ascribes

<sup>3</sup>*Daybreak in Spain*, pp 18-19.

the continuance of the evil to the aversion of the Pope to a general council, and ‘his preferring his private interest to the public good’”. Clearly Valdes, though recognising defects in the Roman system, was still entangled with it, for he continues, still referring to the Pope: “While he tenaciously adheres to his rights, and shutting his ears, under the influence of a pious feeling perhaps, wishes to have Luther devoted to the flames, the whole Christian commonwealth is going to ruin, if God interpose not”<sup>4</sup>.

In March 1521, the Pope, Leo X, directed the civil authorities in Spain to take steps to prevent the books of Luther and his defenders entering the country. Within a month, the future Pope Adrian VI, then a Cardinal in Spain and acting as regent of the country in the King’s absence, was directing the Inquisition to seize all books of this kind. At this point in time, the Inquisition was more focused on the writings of Erasmus than those of Luther. Though Erasmus wrote against defects in Roman Catholic practice, he never left the Church and did not give up the distinctive doctrines of Rome; he certainly was not a Protestant. The unreformed nature of his doctrine led to controversy between him and Luther over the freedom of the will; Luther’s contribution to this debate was *The Bondage of the Will*. The Inquisition in Spain was intensely hostile to Erasmus’ writings and put great effort into pursuing his followers and his books, dishonestly conflating his teachings with those of Luther. Indeed the writings of Erasmus had a greater circulation in Spain than in any other country in Europe.

In 1533 Juan de Vergara, a leading Greek scholar and a personal friend of Erasmus, was arrested on the orders of the inquisitors of Toledo. Though he was no Lutheran, the inquisitors held him in their dungeons until he had abjured what they described as the heresy of Luther and had submitted to certain penances. We see here the mindset that would allow no deviation from strict Romanism and would use all manner of oppression to prevent any such deviation from taking hold in Spain. Yet this was the country whose king, Charles V, had waged war with Pope Clement VII and in 1527 had even imprisoned him.

When Charles V appeared at the Diet of Augsburg in 1530 to settle the religious affairs of his German Empire, the King had many Spanish attendants

<sup>4</sup>Thomas M’Crie, *The Reformation in Spain*, Hartland Publications reprint, 1998, p 125-6. This reprint has been reset, but the original pagination, of the 1824 edition, has also been included; it is the original pagination that has been used here. Page references in the text are to this volume. It is worth noting that A Gordon Kinder in his bibliography of *Spanish Protestants and Reformers in the Sixteenth Century* (Grant and Cutler Ltd, 1983, p 68), comments on M’Crie’s volume as follows: “Despite its age, this book is remarkably reliable”. This praise should not surprise anyone who realises how thorough M’Crie’s research was.

around him. Valdes, the King's secretary, had a number of meetings with the Reformer, Philip Melanchthon. Melanchthon expressed disappointment about the strong Spanish prejudices against the Reformers; he referred to his many efforts, by word of mouth and by correspondence, to set the record straight, but he confessed that he had very little success.

Valdes acknowledged that it was commonly believed in Spain that Luther and his followers did not believe either in God or the Trinity, in Christ or the Virgin Mary, and that it was thought as meritorious an action to strangle a Lutheran as to shoot a Turk. He told Melanchthon of his efforts to help the Emperor to understand the Reformed position better and that the Emperor had expressed the wish that Melanchthon should draw up a clear summary, point by point, of the differences between the Lutheran and the Roman Catholic doctrines. Melanchthon willingly did so, and Valdes passed the document on to Campeggio, the papal legate. Valdes had actually read the Augsburg Confession before it was presented to the Diet; his only objection apparently was that the language used against its opponents was rather severe. But when he returned to Spain, he was accused to the Inquisition and condemned as a suspected Lutheran.

Among Valdes' friends was Alphonso de Virves, a learned Benedictine who was Charles V's chaplain. The King was so fond of his chaplain that, after returning to Spain, he would listen to no other preacher. The chaplain, however, was known to appreciate, to some extent, the writings of Erasmus; he was also known to have conversed with some of the Reformers. This was enough to attract the suspicions of the Inquisition in Seville, in southern Spain. He was arrested, and nothing he could do could release him from the ruthless power of the Inquisition. He pointed to the fact that he had written a volume against Melanchthon, then ready for the printers, but it was in vain.

The King tried to stop the Inquisition pursuing his favourite preacher and to banish the Inquisitor-General from Seville, but this too was unsuccessful. De Virves spent four years in prison before he was condemned as *suspected* of holding Lutheran views. He was sentenced to making a formal abjuration, in general, of Luther's doctrines and, in particular, of those errors that he was suspected of accepting. He was also sentenced to confinement in a monastery for two years and was barred from preaching for an additional two years. It shows the huge power of the Inquisition when it could so act in the face of the King's wishes.

The Spanish Inquisition was not a new institution brought into existence to resist the Reformation. It dated back to 1478 – and to 1238 in Aragon, then a separate nation. It was established to root out Jews and Moors who professed to be Roman Catholics but were suspected of practising their former

religion secretly. It has been described as “the most efficient instrument for the suppression of dissent yet developed”.<sup>5</sup> It illustrates the determination of the Inquisition to snuff out any deviation from its idea of orthodoxy that it was suspicious of Ignatius Loyola, the founder of the Jesuits, and barred him from preaching for three years. One inquisitor stated to his colleagues in 1578: “We must remember that the main purpose of the trial and execution is not to save the soul of the accused but to achieve the public good and put fear into others”.<sup>6</sup>

Yet there were occasions when the Inquisition succeeded, not in stamping out someone’s Protestant beliefs, but in bringing him to understand the truth. One such was a simple soul from the Spanish countryside who was brought before the inquisitors of Seville accused of telling some friends that he did not think there was any purgatory but the blood of Christ. He admitted that he had indeed said so but indicated his willingness to retract, since the idea was offensive to the priests. They were not satisfied; they pointed out that this one error implied a multitude of others: if there was no purgatory, then the pope, who had decreed its existence, could not be infallible; general councils had erred; justification was by faith; and so on. It was pointless for the man to declare that these thoughts had never entered his head; he was sent to prison until he would be prepared to retract them. But when these ideas had entered his head, he considered them seriously, and he left prison a confirmed Lutheran.

According to M’Crie, the first person in Spain to embrace the Reformation faith and become active in spreading it was Juan Valdes. He had a university education and held a position at court. When Charles V left Spain in 1535, Valdes followed him and was sent to Naples, part of the King’s dominions, as a secretary to the viceroy there.

Before leaving Spain, he committed his thoughts to writing in a piece entitled, *Advice on the Interpreters of Sacred Scriptures*. Valdes originally sent this as a letter to his friend Bartolomé Carranza, later Archbishop of Toledo. It contained the following statements: (1) in order to understand the sacred Scriptures, we must not rely on the interpretations of the Fathers; (2) we are justified by a lively faith in the passion and death of our Saviour; (3) thus we may attain to a certainty concerning our justification (pp 141-2). The Inquisition already had suspicions about Carranza’s orthodoxy, but when he was arrested, Valdes’ letter was discovered and formed one of the most serious pieces of evidence against him. Carranza acted inconsistently at times, but he spent 17 years in prison because of his beliefs, and died there.

<sup>5</sup>W R Estep, *Renaissance and Reformation*, Eerdmans, 1986, p 284.

<sup>6</sup>Quoted in Michael Baigen and Richard Leigh, *The Inquisition*, Penguin, 2000, p 67.

Valdes' contribution to the Spanish Reformation continued from outside the country – through his writings, which included a commentary on Romans. His doctrine reflects Luther's but also reflects the influence of Tauler, one of the fourteenth-century German mystics, who for a time had a great influence on Luther himself.

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## The Grace of Jesus Christ<sup>1</sup>

*Rev M Mloyi*

**B**y the grace of God you have marked out a piece of history for your children and the generation to come: by having such a great day each year when you meet in brotherly love. The Psalmist says, “Behold, how good and how pleasant it is for brethren to dwell together in unity” (Ps 133:1). This is an expression of unity among the brethren here in the Netherlands, when friends gather in one spirit to testify of the love they have towards the cause of Christ.

The spirit of unity you are testifying has such a great echo; it reaches our land, Zimbabwe. Your love, your desire and your labours are commendable; we value your great support to our Church, schools and the Thembiso children's home. By your efforts you have greatly supported us. The testimony of the Apostle Paul was: “I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive” (Acts 20:35). Your support is commendable; you are friends indeed who incline your ear when we cry for your support. It shows how much you gather your treasure to support others. You are abounding in this grace of giving and you have earned yourselves a great name as an organisation.

I would now like to address this gathering on the words we find in 2 Corinthians 8:9: “For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich”. In this verse the Apostle uses several ways to stir up the Corinthians to this good work of charity.

1. He urges them to consider their eminence in other graces and would have them excel in this grace of charity also. He uses much holy art here. When he would persuade the Corinthians to this good thing, he commends them for other good things that were found in them. We observe what the Corinthians abounded in. Faith is mentioned first, for that is the root, and as “without faith it is impossible to please God” (Heb 11:6), so those who abound

<sup>1</sup>An address given at the last Mbumba Zending meeting in Holland.

in faith will abound in other graces and good works also. This work will show itself by love.

To their faith was added utterance, which is an excellent gift and is much for the glory of God and the good of the Church. Many have faith who lack the gift of utterance. But the Corinthians excelled most churches in spiritual gifts and particularly in utterance. They had a treasury of things new and old, and in their utterance they brought out of this treasury. They abounded also in diligence. Those who have great knowledge and ready utterance are not always the most diligent Christians: great talkers are not always the best doers. But these Corinthians were diligent to do, as well as to know much and talk well. Further they had abundant love to the Apostle and were not like too many who, having gifts of their own, are but too apt to slight their ministers and neglect them. Now to all these good things the Apostle desires them to add this grace also: to abound in charity to the poor – that, where so much good was found, there should be found yet more.

2. The grace of the Lord Jesus Christ is much higher, in comparison with the Corinthians: He gave Himself. “The love of Christ constraineth us.” The churches of Macedonia were such as the Corinthians should imitate, but Christ should have much greater influence. In this verse, the Apostle expresses the grace of Christ Jesus: that though He was rich – being God, He was equal in power and glory with the Father, rich in all the glory and blessedness of the upper world – yet for the sake of sinners He became poor. Not only did He become man, but He became poor also. He was born in poor circumstances, lived a poor life and died in poverty. This was for the sake of sinners that they thereby might be rich – rich in the love and favour of God, rich in the blessings and promises of the new covenant, rich in the hopes of eternal life, as heirs of the Kingdom. This is a good reason why we should be charitable to the poor, out of what we have, because we ourselves live on the charity of the Lord Jesus Christ.

3. The greatness of this charity of Christ is in giving Himself for us. He suffered the just for the unjust. He laid down His life for His flock to purchase them, paying a great and precious price. Being a rich Saviour in all His graces, He became poor for us. His life became a ransom. The justice of God was satisfied by His sacrifice for sin. He died such a cursed death, and the wrath of God due to His people was removed. There can be no greater love than this: the Lord died for His chosen ones to be heirs of God’s everlasting Kingdom. It was all for their sakes He became poor that through His poverty they might be spiritually rich.

We commend you for supporting the Mission so much. May God bless you!







## Preparation for the Believer's Death<sup>1</sup>

*John Newton*

**O**ur view of death will not always be the same; it will be in proportion to the degree in which the Holy Spirit is pleased to make us feel His influence. We may anticipate the moment of dissolution with pleasure and desire in the morning, and be ready to shrink from the thought of it before night. But though our feelings and perceptions vary, the report of faith concerning it is the same. The Lord usually reserves dying strength for a dying hour. When Israel was to pass over Jordan, the ark was in the river; and though the rear of the host could not see it, yet they all beheld the ark as they successively came forward and approached the banks and all went safely over.

As you are not weary of living, if it be the Lord's pleasure, so I hope, for the sake of your friends and the people whom you love, that He will spare you amongst us a little longer. But when the time shall arrive which He has appointed for your death, I do not doubt but He will overpower all your fears, silence all your enemies, and give you a comfortable, triumphant entrance into His kingdom.

You have nothing to fear from death; for Jesus, by dying, has disarmed it of its sting, has perfumed the grave, and opened the gates of glory for His believing people. Satan, so far as he is permitted, will assault our peace, but he is a vanquished enemy: our Lord holds him in a chain, and sets bounds for him which he cannot pass. He provides for us likewise the whole armour of God, and has promised to cover our heads Himself in the day of battle, to bring us honourably through every skirmish, and to make us more than conquerors at last.

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## The Manna and the Sabbath<sup>1</sup>

*James Foote*

Exodus 16:25-26. *And Moses said, Eat that today; for today is a Sabbath unto the Lord: today ye shall find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.*

**1** • We have here a proof that the Sabbath is always to be observed everywhere. It is mentioned at this time, when Israel had just left Egypt, not

<sup>1</sup>Part of a letter written in October 1777 to a widow. It is taken, with editing, from Newton's *Works*, vol 2.

<sup>1</sup>Taken, with editing, from *The Christian's Daily Companion*. Foote (1781-1856) became a minister in Aberdeen in 1825; he was latterly in the Free Church.

as something new, but as an institution with which the Israelites were already familiar. It is incidentally implied that they were already aware of the institution, though they needed to be reminded of the duty of observing it strictly. It was very natural thus to state a reason for the particular directions given about the manna. We should notice too that there is a plain indication of the division of time into weeks and, course, of the Sabbath as a turning point, in the directions for observing the passover before the Israelites left Egypt: "Seven days shall ye eat unleavened bread" (Ex 12:15). Let no lax, mistaken theories shake our orthodoxy on this point, or have any discouraging effect on our keeping the Sabbath holy.

2. Let us mark with reverence the example which the Lord God Himself sets of the sanctification of the Sabbath in this part of sacred history. By resting from His works of creation, He gave us an example at the original institution of the ordinance. And here He gives us an example again in the way he proceeds in His extraordinary providences, and also miraculously. He rains manna from heaven on six days of the week, but on the seventh day He ceases from that work, and no manna is given. He orders it so that though, on the first five days the week, however much the people gathered, they all had just a certain quantity; yet on the sixth day they gathered it in greater abundance, so that when it was measured and prepared they had twice as much.

God's general order was, "Let no man leave of it till the morning"; and if anyone transgressed and kept part of it, it became putrid. On the sixth day, however, His order was, "That which remaineth over, lay up for you to be kept until the morning". And when they did so, they found it perfectly fresh the next morning. How can we fail to see in all this the very striking example of Jehovah Himself and the special interest He displays in the sanctification of the Sabbath, by working at least three miracles in honour of it? Let us devoutly observe this; and let us, in relation to the Sabbath, be "followers of God as dear children", as far as we can imitate His ways.

3. In this part of the sacred history we have several points of instruction about our own duty of sanctifying the Sabbath.

(1.) This passage teaches us a lesson of diligence on the other days of the week, in order that we may have it in our power to rest on the sacred day. Even when the manna was given miraculously, God would not dispense with their gathering of it diligently. Similarly we are all called to use diligence during the working days, so that we may afford to rest on the Sabbath.

(2.) We are taught, in one part of this history, to make special preparation for the Sabbath on the day immediately before it: "Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that which ye will seethe". We read also, in the New Testament, of

the “day of preparation, when the Sabbath drew on”. While therefore it is well to have the privileges of the Sabbath in view throughout the week, we are particularly called on to think of them and prepare for them, on the day before. It is clear that as little work as possible should be left till the Sabbath, even though it may relate to food or the most necessary affairs of life. Thus, though the table may not be furnished with such variety, the fare will be good; for there will be a good conscience in partaking of it, being “sanctified by the word of God and prayer”.

(3.) We are here taught the sin and folly of prosecuting worldly business with a view to worldly gain on the day of holy rest. In defiance of God’s command, “some of the people went out on the seventh day to gather manna, and they found none. And the Lord said, How long refuse ye to keep my commandments and my laws?” It is right to be diligent in business, but to carry business into the Sabbath is positively forbidden and certainly incurs God’s displeasure. This is probably one reason why some do not thrive. And this is plainly the reason why some have no solid pleasure and are strangers to the peace of God. He grants them, it may be, their worldly desire, but sends leanness into their souls. Let us also act up to the spirit of the command, “Abide ye every man in his place; let no man go out of his place on the seventh day”. This teaches us not to leave our home on the Sabbath for secular business or pleasure or travelling.

(4.) While the directions about the manna furnish us with much instruction relating to the Sabbath, let us also note the typical meaning of that miraculous food. We need support for our bodies, but we also need spiritual nourishment for our souls. God fed the Israelites with manna, that He might make them and us know that “man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord”. Jesus said, “Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. I am the bread of life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.” Let us seek this nourishment every day, and especially on the Sabbath Day. Let us earnestly seek an interest in all the benefits the Saviour purchased, and an abundant supply of the grace of the Holy Spirit, so that we may be nourished up into eternal life.

“Lord, evermore give us this bread!” So shall we have strength to pass on through this earthly wilderness and arrive at last in safety and comfort at the Canaan which is above.

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Our Saviour’s rule is, Seek first the kingdom of God and His righteousness – first in order of time, first in importance, first in the urgency of desire and in the strenuousness of endeavour – and all other things shall be added unto you.

*William Henry Green*

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## Book Review

*An All-Surpassing Fellowship*, Learning from Robert Murray M'Cheyne's Communion with God, by David P Beaty, published by Reformation Heritage Books, paperback, 172 pages, £9.99 from the Free Presbyterian Bookroom.

Here is another book about M'Cheyne, the faithful minister of St Peter's Church, Dundee, from 1836 till his death in 1843 at the age of only 29. About a third of the book is occupied with a brief account of M'Cheyne's life.

A second section discusses "M'Cheyne's communion with God". It is based on a wide variety of sources, including his sermons and letters. "It is prayer", M'Cheyne noted, "that gives preaching all its power." A chapter entitled, "Eternal Perspective", notes that "he saw life, with its choices, challenges, pleasures, and opportunities, in the light of eternity". This "helped him to hold this world loosely and to pursue God's kingdom with zealous determination. . . . He often said to friends, 'Live and labour now, so that, when you die, you may be missed by man and accepted by God'." A quotation from another chapter solemnly illustrates this same perspective: "Life is like a stream made up of human beings, pouring on, and rushing over the brink into eternity".

"Learning from M'Cheyne" is the third and final section. Chapter titles include: "Really Understanding the Gospel" and "The Purposeful Pursuit of Holiness". Each chapter ends with a series of bullet points, giving advice to readers. Most of these are appropriate, but the counsel to "thank the Lord often for His presence in your life" assumes that every reader is converted, an assumption which may be dangerous. But there is indeed much to learn from M'Cheyne; for instance: "There is nothing more deceitful than your estimate of your own strength".

On the basis of a recent biography of W C Burns, Dr Beaty claims that Burns "was not yet fully licensed" when he deputised for M'Cheyne in Dundee while the latter travelled, with three colleagues, as far as Palestine to investigate opportunities for missionary work among the Jews. This is inaccurate: Islay Burns' biography of his brother states that W C Burns was licensed on 27 March 1839 and began his labours in Dundee on the first Sabbath of the following month. And quotations from the NKJV are incongruous in the midst of a multitude of quotes from M'Cheyne.

It is unlikely that anything can ever be produced on M'Cheyne that will prove superior to Andrew Bonar's *Memoir*; C H Spurgeon called it "one of the best and most profitable volumes ever published". Yet *An All-Surpassing Fellowship* is a helpful book. May its reflections about M'Cheyne encourage many readers to seek greater holiness!

## Protestant View

### Priests, Nuns and Death

A recent article in the *Daily Mail* (27 January 2015) by a medical doctor sheds light on the horrors of conscience which many Roman Catholic priests and nuns experience on their deathbeds. Dr Martin Scurr, a GP of 40 years' experience, with no religious affiliation of his own, was entrusted with caring for a convent in central London, for the priests associated with Westminster Cathedral and for the Jesuits at their headquarters in Mayfair – as well as looking after Pope John Paul II while in London in 1982.

His account is sobering, recalling that “priests are the most anxious, most hysterical and hardest to control”. Again he states, “I found that the nuns could be very spiteful, competitive and hysterical. When I started looking after them I found that they were all on Valium, which the previous GP had used to keep them under control. . . . In my experience only the nuns with dementia died well.”

These words clearly demonstrate how false and empty is the comfort which the rituals of the Roman Church afford on the brink of eternity, even to the souls of its most devoted members. The awful prediction of 2 Thessalonians 2:10-12 seems very applicable to the final experiences of these poor and pitiable men and women: “And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” *AWM*

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## Notes and Comments

### Biblical Separation not Narrow and Sectarian

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty” (2 Cor 6:14-18).

These precious words are of wide application to the people of God, but it is clear that, among other things, they are teaching Christians not to engage in public worship on an equal footing with unbelievers. Unbelievers are welcome to attend Christian public worship in a private capacity but they are not invited to take a leading part in it, nor to introduce into it their own elements of worship. “Unbelievers” are people who do not put their trust in Christ alone for salvation. They may call themselves Christians, but if they make up some false gospel – for example, mixing their own righteousness with that of Christ – and then put their trust in the idol that they have created, they are not “believers” in the biblical sense.

The teaching of Christ shows that the professing Christian Church may contain a considerable number of people who appear to be believers but in fact are not, and will be exposed as unbelievers at the Day of Judgement. The Christian Church takes people as they appear to be, but if it becomes evident that they are unbelievers, then their Christian privileges should be removed. Where the Church is unfaithful in doing this, it creates a difficulty for the people of God because they find themselves unequally yoked with those who manifestly do not share their faith in Christ. If this situation continues and worsens, then believers eventually have to separate from that corrupt branch of the Church, according to the words of Scripture that we have quoted above.

The stage at which this separation becomes necessary is a matter of judgement, and can be a point of disagreement among Christians. When believers are obliged to separate, they do so, not out of a “sectarian” spirit, but out of love and obedience to Christ; for the safety of their own souls; and also for the well-being of the souls of unbelievers, because the best thing for unbelievers is that there should be a sharp boundary between the Church and the world so that they can less easily deceive themselves with vain hopes.

In the history of Scotland, the Reformers separated from the Church of Rome in the sixteenth century because it was obvious that the Church of Rome was entirely dominated by unbelievers. In the same way, the Free Presbyterian Church of Scotland separated from the old Free Church in 1893 because that body was plainly on a fatal course of apostasy from the gospel. More recently, however, we have heard of a congregation in the Free Church of Scotland which is moving in the opposite direction and which participates in an annual “shared worship” scheme with various local congregations, including the Roman Catholics. The Free Church “provides the worship” for one service, with the Roman Catholics attending, and then the Roman Catholics provide a mass at which the Free Church people are invited to attend.

The website of the Free Church congregation condemns as “narrow” and

“sectarian” those who do not share their “ecumenical spirit”. We think that those involved in this step should be asking themselves why they are disobeying that part of the Bible that we quoted above, why they are abusing Christians with the unpleasant name of “sectarian”, and whether they really believe that salvation is by faith alone and that those who teach any other gospel are “accursed” (Gal 1:8-9). *DWBS*

### **Assisted Suicide**

In September last year we commented on Lord Falconer’s Assisted Dying Bill which is currently being scrutinised by a House of Lords committee. Providentially, time constraints will make it impossible for the Bill to pass through all the legislative procedures before the May General Election; so there is a merciful delay in the process.

However, in Scotland the spectre of assisted suicide once again raises its head in the Holyrood Parliament. The Assisted Suicide (Scotland) Bill was introduced in November 2013 by the late Margo Macdonald MSP. Now it is being carried forward by the Green MSP, Patrick Harvie. The Scottish Parliament’s Health Committee spent several days in January and February this year gathering evidence from professionals on both sides of the debate, and it will report back to Parliament shortly. In 2010 a similar Bill by Margo Macdonald was substantially defeated but supporters are determined to have this Bill enacted. They are giving the clear impression that the majority of the Scottish public support them and this cannot but influence MSPs.

The current position in Scotland is that it is not illegal to attempt suicide, but to aid someone to do so could lead to prosecution. In England and Wales, in the wake of the Debbie Purdy case, the Director of Public Prosecutions issued guidance (although crucially the law has not changed) that those who assist a family member or friend to end their lives at the notorious Dignitas suicide clinic in Switzerland will not face prosecution. No such guidance or guarantee was given by the Scottish Crown Office. The new Scottish Bill seeks to change this by making “it lawful, in certain circumstances, to assist another to commit suicide”. The “circumstances” focus on those whose lives are considered intolerable because of an incurable degenerative disease or terminal illness. It is argued that adequate safeguards will be set in place, but tragically there is no reference to God’s holy law and His rights over all His creatures, especially in His commandment, “Thou shalt not kill” (Ex 20:13).

Strong representations have been made to the Health Committee by the hospice and palliative-care sector. Recently-retired palliative-care consultant Dr Stephen Hutchison, from the Highland Hospice, argued that “incremental extension, known colloquially as the slippery slope,” would inevitably be



replicated in Scotland, as it has been in other countries where there are supposed safeguards. He told the Committee that countries such as Belgium, Switzerland, Holland, and the state of Oregon have safeguards in place in their assisted-dying legislation, but they do not prevent abuse, as the rules are relaxed or disregarded. He added there should be “no doubt whatsoever” that, if assisted suicide is legalised, it “would lead inevitably to euthanasia in future”. He said, “To argue otherwise is dangerously naive”. He continued: “In my professional life I can testify to thousands of people who, when given time, attention and high-quality professional palliative care, were deeply grateful for that care because it made all the difference”.

Dr Hutchison is also concerned about the abuse of the elderly. He told the Committee: “In the UK, elder abuse affects over half a million people, with the perpetrators commonly being friends or family. In the face of chronic illness and dependence, and the prospect of expensive care eroding the family’s inheritance, the availability of assisted suicide could create further risk to the frail and elderly and expose them to unhealthy societal and internal pressures.” Representing the other end of the age spectrum, at the Committee, was Dr Pat Carragher of the Children’s Hospice Association Scotland. He has “profound concerns” that parents may apply for legal attorney, and use this power to end their child’s life. He adds, “They could decide that what was in the best interests of their child would be assisted suicide”.

The pro-life organisation, Care Not Killing, said that, from their investigations, it would appear that the majority of the medical profession continue to be against assisted suicide, believing that a doctor’s role is to “focus on good, compassionate care and not to open their profession up to the deliberate ending of patients’ lives”. Yet 11 medical experts wrote last year to *The Herald* newspaper, supporting the Bill. One signatory, an Edinburgh professor, argued, “I think it is part of one’s doctoring responsibility to help someone at the end of life”. Comments such as these are sinister; so there is much need to pray that the Lord would overrule, in these deliberations, to stop Scotland legalising this murderous practice.

A palliative care nurse, quoted in *Evangelical Times*, reminds us of the solemn spiritual realities at death. She praises dedicated care facilities: “Palliative care . . . makes an immense difference to people and their families at a time of great suffering, but . . . these things do not remove the sting of dying . . . neither of course does a massive overdose of barbiturates”. She continued, “Death is the consequence of a sinful, fallen world . . . there is only one way to truly salve the agony of death and dying . . . not the empty promise of avoiding the pain and sorrows of dying by taking matters into one’s own hands”. She went on: “Christians believe that the gospel is the

surest cure for the fear of death and of dying. It is the best palliative care that there is and, if we are to treat people with the compassion and dignity that they long for, we must make the most of every opportunity to communicate it to them before they find themselves at life's end."

The Apostle states, "It is appointed unto men once to die, but after this the judgement" (Heb 9:27). Death cannot be avoided, and then, solemnly, there is eternal death for those who die without Christ. How good for those whose trust is in the Saviour of sinners! For them Paul says, "O death where is thy sting? O grave where is thy victory?" (1 Cor 15:55). *KHM*

PS. Since the above was written, the Canadian Supreme Court has ruled, unanimously, that the law against assisted suicide infringes Canadians' rights. The decision will permit doctors to help patients kill themselves who have severe and incurable medical conditions, not necessarily terminal. The Government has been allowed a year to change the present law, which makes it illegal to counsel, aid or abet a suicide, with a penalty of up to 14 years imprisonment. Failure to make a change will mean that the current law will be struck down. This is one in a series of dangerous changes to Canadian law. *KDM*

## Church Information

### Jewish and Foreign Missions Fund

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

*W Campbell*, General Treasurer

### Cancellation of Ordination and Induction of Rev Dymtro Levitskyi

The Western Presbytery have received information from Mr Levitskyi that the circumstances prevailing in Ukraine prevent him leaving that country at present; hence this notice of cancellation. The Presbytery will meet as arranged at 11 am on Tuesday, 3 March 2015, at Lochcarron, DV.

*(Rev) A E W MacDonald*, Clerk of Western Presbytery

### Acknowledgement of Donations

*The General Treasurer* acknowledges with sincere thanks the following donations:

*College & Library Fund*: Anon, £50.

*Jewish & Foreign Missions Fund*: N Pearce, Cymru, £140.

*Ballfeary Home* acknowledges with sincere thanks: Estate of late Mr C MacKinnon, £103 301.55.

*Congregational Treasurers* acknowledge with sincere thanks the following donations:

*Dingwall/Beaully*: Anon, £10, £20 per Rev NMR.

*Edinburgh: Sustentation Fund*: MM, £300; JM, £20 per Rev DC.

*Glasgow: Bus Fund*: Anon, £40, £20, £20. *Eastern Europe Fund*: Anon, £60, £60, £60, £60, £10, £60, £60, £50, £60, £60. *TBS*: Anon, £20.

*Greenock: Where Most Needed*: Anon, £10, £10, £10, £10, £45, £10, £20.

*Inverness*: Anon, £50; N Pearce, Cymru, £140. *Bus Fund*: Anon, £30, £15.

## 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 Achary 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 N M Ross; tel: 01349 864351.
- 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. (Each of these services is held once in three weeks as intimated). **Farr:** Thursday 7.30 pm (as intimated). Contact Mr M J Schouten; tel: 01463 221776.
- 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. Contact Mr A MacRae; tel: 01463 790521.
- Kinlochbervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Church. No F P services at present. 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 Rev D Campbell; tel: 0131 312 8227.
- Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Rev I D MacDonald, F P Manse, Achachork, Portree, IV51 9HT; tel: 01478 612110.
- Raasay:** Sabbath 12 noon, 6 pm; Saturday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. Rev W A Weale, F P Manse, Staffin, IV51 9HY; tel: 01470 562243.
- Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.
- Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.
- Uig (Lewis) Miavaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 7 pm. Manse tel: 01851 672251. 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; Monday 11.00 am. 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 7.30 pm. Rev G G Hutton BA PhD, 174 Fitzroy Street, Grafton, NSW 2460; tel: (02) 6643 5692.

**Sydney**, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel: (02) 9627 3408; e-mail: sydneyfpchurch@aapt.net.au.

### New Zealand

**Auckland**: 45 Church Street, Otahuhu. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev J D Smith, 9 Pedlar Place, Conifer Grove, Auckland; tel: 09 282 4195.

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

**Tauranga**: Girl Guide Hall, 17th Avenue, Sabbath 11 am, 7 pm; Thursday 7 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 (entrance is opposite 37/39 Mandalay Road); 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.

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

**Mbumba**: Church and Hospital. Rev N Sibanda. Postal Address: Mbumba 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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<b>The Marrow of Modern Divinity</b> (with Thomas Boston's Notes)		
by Edward Fisher, Christian Focus Publications, 2009 [1649], hbk, 388pp	£19.99	£14.99
<b>The Reformed Faith: An Exposition of the Westminster Confession</b>		
by Robert Shaw, Christian Focus Publications, 2008 [1845], hbk, 423pp	£17.99	£14.39
<b>Ruth: Her Story for Today</b> by Rev Keith M Watkins		
Free Presbyterian Publications, 2008, hbk, 288pp	£10.50	£6.99
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Whitaker House, 1996, pbk, 175pp	£2.50	£1.99

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