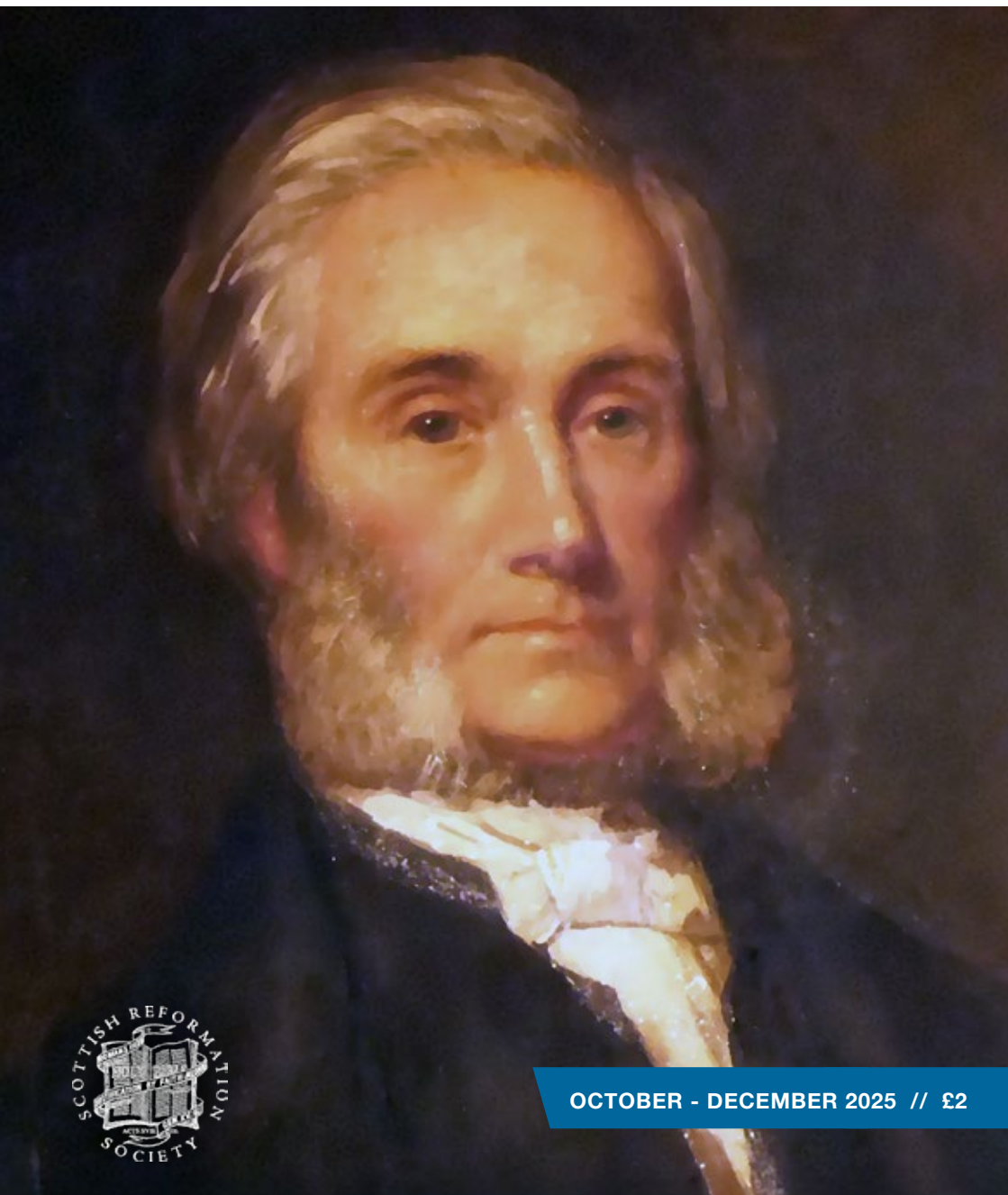


THE BULWARK

MAGAZINE OF THE SCOTTISH REFORMATION SOCIETY



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OBJECTS OF THE SOCIETY

(a) To propagate the evangelical Protestant faith and those principles held in common by those Churches and organisations adhering to the Reformation;

(b) To diffuse sound and Scriptural teaching on the distinctive tenets of Protestantism and Roman Catholicism;

(c) To produce and distribute evangelistic, religious and other literature in connection with the promotion of the Protestant religion.

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Zwingli

and the Swiss Reformation

John W Keddie

October - December 2025

I. INTRODUCTION

The same age as Luther, Ulrich Zwingli received an excellent classical education, graduating B.A. and M.A. from Basel University where he had come under the influence of the humanist, Wyttenbach, who taught him, as Zwingli testified, “not to rely on the keys of the Church, but to seek the remission of sins alone in the death of Christ, and to open access to it by the key of faith”. But this seems to have been only an intellectual discovery of gospel truth. Only later, from about 1516, did Zwingli's humanism become eclipsed by the study of the Scriptures where he found a personal saving application of the gospel to himself and from which he drew his theology. As early as 1522 Zwingli published his *Archeteles*, which upholds the authority of the Scriptures against that of the church. Interestingly, Erasmus was much displeased with it. However, Zwingli, working independently, saw more clearly than Luther and his fellow-Reformers the two central principles regarding the Word of God:

1. its sole, infallible authority for all teaching, doctrine and practice in the church; and
2. its own self-interpreting nature, Scripture explaining Scripture.

Zwingli had been ordained priest of Glarus in 1506 where he remained for the next ten years and where, as a celibate priest, he fell, according to Bullinger, into sexual immorality with one of the opposite sex – one of the very few Reformers tainted with this particular sin. Although Roman historians have done their best to discredit the Reformer, Zwingli's honest confession and evident repentance appear in a letter to Canon Utinger, who had been

commissioned by the Zurich authorities to investigate accusations of immorality at the time of his call to Zurich. His confession satisfied the Zurich authorities who had no hesitation in confirming his nomination for the pastorate at Zurich. Zwingli's conversion and irreproachable after-life cannot be questioned. In 1522, Zwingli, with ten other priests petitioned the Bishop of Constance to permit clerical marriage as being sanctioned by Scripture, and as the only remedy against the evils of enforced celibacy. In this petition he again admitted his own past sin of immorality. When the bishop refused, several priests disobeyed, including Zwingli who married and remained faithful to his marriage vows.

Following his ten years' ministry at Glarus, and prior to his ministry at Zurich, Zwingli had a two-year ministry at Einselden where he began to attack from the pulpit certain abuses in the church, especially the sale of indulgences. As early as 1517 he had told Cardinal Schiner that popery lacked foundation in Scripture. But it was at Zurich, that the Reformation proper began under Zwingli.

II. REFORMATION AT ZURICH: ZWINGLI'S EARLY REFORMS

Zwingli began his Zurich ministry by expounding systematically the Gospel of Matthew, followed by preaching through Acts and the Pauline epistles. In 1517 some of Luther's books came to Zurich and Zwingli read them avidly. Zwingli was moving along the path of reform by means of the Bible. He preached against indulgences and forced Sanson, the indulgence seller, to flee the city. During Lent 1522 he openly preached against the prohibition of eating meat. A disturbance having occurred, the Bishop of Constance ordered the city to

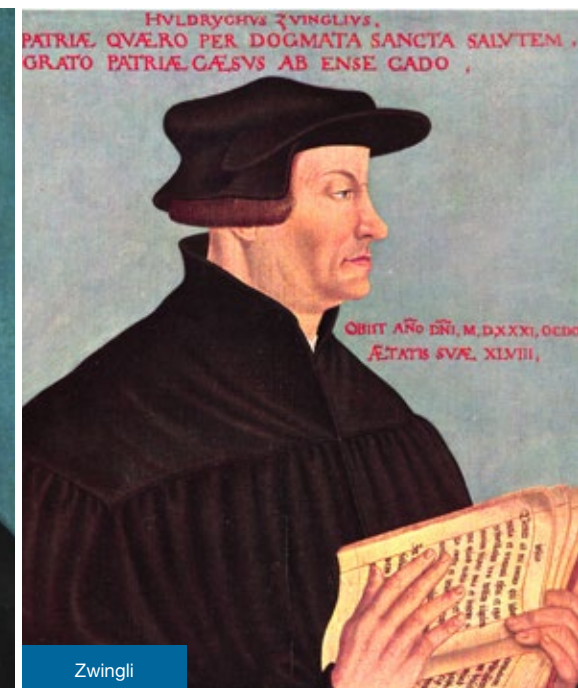


Martin Luther

prohibit the spread of heretical doctrines and pressurised the Swiss Diet to take similar action, but to no avail. The Reformer then attacked compulsory church tithing, declaring that all tithes and offerings should be voluntary.

Zwingli's preaching and his attacks upon church traditions roused the Bishop of Constance to repeated pressure on the Zurich council to act against the new doctrines. Zwingli's reaction was to suggest a public disputation to decide the issues – a common practice of all the Reformers who wished the public to judge for themselves the truth of evangelical theology.

Zwingli wrote 67 Theses for a disputation to be held in the Town Hall on 29th January 1523 – Theses decidedly more evangelical than Luther's 95 Theses of 1517 – evidence



Zwingli

of the progress in doctrinal understanding of the Bible during the five-year interval. Among the 67 Theses were the following:

1. All who say that the gospel is nothing without the approbation of the church, err and cast reproach upon God.
2. The sum of the gospel is that our Lord Jesus Christ the true Son of God has made known to us the will of the heavenly Father, redeemed us from eternal death, and reconciled us to God.
3. Therefore Christ is the only way of salvation to all who were, are, or shall be saved.
15. Whoever believes the gospel shall be saved: whoever believes not, shall be damned. For in the gospel the whole truth is clearly contained.
19. Christ is the only Mediator between God and ourselves.

50. God alone forgives sins, through Jesus Christ alone.
57. The Holy Scriptures know nothing of a purgatory after this life.

The disputation was held before an audience of some 600 persons, including all the town clergy and council members. Neighbouring cantons of St Gall, Bern, and Schaffhausen were also represented. Oecolampadius from Basel, who expected no good from disputations did not attend, but later saw the good sense of these means and used them in Basel. The Bishop of Constance did not attend, but sent Dr Faber (his vicar general) with three others as counsellors. Zwingli won the debate, Faber personally declining to enter into the theological issues involved, recommending instead that these questions be referred to a general council (a favourite delaying tactic for burying controversies – Popes being opposed to general councils). Zwingli replied that competent scholars, if true Christians, were as capable as a council to decide the meaning of Scripture. Thrice he challenged the assembly to provide biblical arguments to counter his theses: “I implore all my accusers to come forward, and for the love of the truth, show wherein I deserve blame.” No reply being forthcoming, the burgomaster ruled that Zwingli, not having been censured by anyone, should continue to preach the Holy Gospel and that all other priests of the canton should teach only what they could establish by the Scriptures.

As a consequence, the population swung solidly behind the Reformation. Priests began to marry, and baptism was administered without Latin incantations and without exorcism. Churches where the mass was still performed and where image worship continued, were neglected and

ignored. But Zwingli strongly disapproved of wanton acts of image destruction unauthorised by the magistrate. He was a prudent Reformer, concerned to educate the people through sermons, preached and then printed – making no changes himself until authorised by a willing co-operating magistracy.

The destruction of images necessitated another disputation (October 1523) lasting two days. The conclusion was that images were to be removed from the churches by an orderly process of the authorities. Another subject of this disputation was the Mass and the need for its reformation. It was concluded that a simplified Communion be substituted for it, the first of which took place in the Zurich Great Minster in April 1525, attendance being optional (those desiring the Mass could attend it elsewhere). It was decided that this Communion service of bread and wine at an ordinary table, without music or sacramental ceremony, should be held four times yearly. The mass, having become almost wholly unattended, was abolished in the city where, in the 1520s, the Reformation was completed (the break with Rome having occurred gradually and without tumult). The secret of Zwingli's calm orderly Reformation was that he never initiated anything but simply taught evangelical truth, the force of which convinced lay authorities of their responsibility for carrying through reformation.

However, the circumstances in Zurich were unusually favourable. Switzerland was a confederation of small independent states (called cantons), federally joined for defensive purposes, the governments of which were mostly communal, i.e. political power belonged to the people and all were free men. Swiss independency



and democracy resulted in the Roman Church being less powerful in the cantons than elsewhere, Zurich itself being an independent and relatively isolated community over which the pope could exercise little control. Diplomacy rather than coercion was the favoured papal means of dealing with the Swiss. In 1531, Zwingli, acting as chaplain to the small Zurich Protestant army was killed in a battle with the Roman Catholic Forest Cantons.

III. REFORMATION BEYOND ZURICH

Basel, seat of a famous university, was a centre of German humanism where

Wytenbach, Erasmus, and Capito all taught. As early as 1512, Capito was showing that many of the church ceremonies and practices had no Scriptural foundation. When Oecolampadius, a supporter of Luther, arrived in 1522 as lecturer on the Holy Scriptures at the university, his lectures made such an impact that the bishop prohibited his preaching, but the Reformers, following Zurich's lead, suggested a disputation. In 1524, two disputations demanded by the townspeople greatly increased the evangelical party (the second of which was led by William Farel, the French Reformer).

The following year, the Town Council appointed Oecolampadius as preacher in St Martin's Church, authorising him to make such changes as the Word of God demanded. When these reforms were carried through, Erasmus departed – a clear indication that the Reformation was victorious.

Bern, a substantial city to the west of Zurich, had great influence in German-speaking Switzerland. The Reformation had been introduced by two priests, Haller and Meyer, the former having met Melancthon in his student days before the Reformation, while the latter, since 1518, had been preaching in Bern against church abuses. The evangelicals grew rapidly in numbers and by 1527 they formed a majority in both the great and small councils of the city. It was then decided to hold a public disputation.

This disputation was important. If the evangelicals won, then the two most powerful cantons in Switzerland would be on the side of the Reformation – and probably influence much of the rest of Switzerland. All the key Reformers in Switzerland attended, including Zwingli from Zurich (who exercised a profound influence), and Bucer and Capito from Strasbourg. But Rome mustered little strength. The four nearest bishops all declined to attend, while the more distinguished Roman Catholic theologians who did attend, refused to participate. The result was that the authorities and citizens of Bern were confirmed in their resolve to adopt the Reformation. The Mass was abolished, images removed, and monasteries secularised. The Lord's Supper, preaching, and education were instituted in their place.

In Appenzell the authorities declared, as early as 1524, that gospel preaching was to have free course within their territories. In August 1523 a referendum was held as to whether the town of Biel (which had been leavened with Wyttenbach's evangelical preaching) should implement Reformation principles – the majority voting in favour of such action.

St Gall was evangelised by John Kessler (1502-73) who had studied under Luther at Wittenberg, and Joachim Watt (1484-1551), a poet and scholar deeply influenced by the Reformation. By their labours they succeeded in winning over the canton.

This only left Lucerne and the Forest Cantons in German-speaking Switzerland under Roman control. From the start, they had prohibited any preaching of the Reformed faith within their boundaries and persisted in this attitude throughout the Reformation – an attitude hardened by the premature formation of a Protestant league urged by Zwingli which led to warfare when the Protestants attempted to blockade and prevent the trade of the southern Forest Cantons. A Protestant defeat ended the blockade while at the same time interference from the Catholic powers ceased.

IV. THE SACRAMENTAL CONTROVERSY

Zwingli had developed a clear view of the Lord's Supper which went much further than Luther's and came much closer to scriptural consistency – that nothing material in itself, such as bread and wine, has any effect on the soul and that God alone works on the soul. To Zwingli the bread meant the gospel, to eat meant to believe. The transference of these words to

the communion service had for centuries produced utter confusion. Zwingli wanted a complete break with the Mass and rejected both the transubstantiation of Rome and the consubstantiation of Wittenberg. The fourth thesis of the 1523 Bern disputation stated: "It cannot be proved from the Scriptures that the Body and Blood of Christ are substantially and corporeally received in the Eucharist". This statement became the distinctive watchword of the early Swiss Reformation.

Luther had indiscriminately linked Zwingli with Carlstadt and the radicals without pausing to carefully enquire into his true opinions. This prejudice made him impatient of the Swiss Reformer's views and the only concession he was prepared to make was to agree to meet the Swiss Reformers – perhaps with hopes of gaining their agreement to the Lutheran Reformation.

Luther and Melancthon met with Zwingli and Oecolampadius at Marburg in 1529 – called the Marburg Colloquy. While neither party conceded any theological conviction, they gained a mutual respect for one another. Luther, imagining the Swiss Reformers to be intransigent, framed 15 Articles which he expected would be rejected, and was surprised when all but the last – on the Lord's Supper – were accepted. Even on this one point they agreed on the spiritual presence of Christ's body and blood – differing only in regard to the corporeal presence and oral feeding on Christ. This shows the injustice of accusing Zwingli of mere "memorialism". At Marburg, Zwingli manifested not only considerable debating ability but superior gentlemanly courtesy than Luther whose intransigence in holding literally to the words, "This is my body", caused the Marburg Colloquy to fail.

V. ZWINGLI AND LUTHER COMPARED

Luther's attitude to forms of church government is revealed by his statement: "Our meaning is not to have rule taken from the bishops; but this one thing only is requested at their hands, that they would suffer the gospel to be purely taught, and that they would relax a few observances which cannot be observed without sin." This indifference arose from his view of the church as basically a fellowship of believers. Whatever its visible aspect in corporate life, worship, and organisation, it is essentially invisible since the relationship between Christ and the believer is not visible. Hence the Lord alone knows who are His – the church is no judge in the matter. One may be a member of the visible, and yet be outside the invisible church and conversely – in unusual circumstances – belong to the invisible church while outside the visible.

While far closer to biblical truth than the Roman doctrine which equates the visible with the invisible, Luther failed to take fully into account the Bible's teaching on the visible church and its organisation. However, he did believe that there was a true visible church whose two main features were (a) the ministry of the Word and sacraments, and (b) the active exercise of the priesthood of all believers. Later he added the marks of discipline, an ordained ministry, public worship and willingness to suffer for the faith. But the vagueness and weakness of his church principles arose from their being based solely on his evangelical principles of justification by faith and the priesthood of all believers. He also failed in applying scriptural principles to worship and liturgy. He rewrote the Roman Mass with an evangelical flavour – removing the sacrificial element from it – and turning the liturgy into German – his great standing



Zwingli's death

as a Reformer causing his views to be adopted uncritically by many.

As for Zwingli, he concentrated on implementing a true experimental reform of the visible church in his immediate surroundings – setting a pattern for the Swiss churches which was followed elsewhere. It was improved upon by Calvin in Geneva and spread throughout the world, eventually coming to be recognised as the pattern for Reformed Churches. Compared to Luther, Zwingli was more parochial in influence. Luther's literary output was far greater than Zwingli's and its influence was felt in the minds and hearts of men all over Europe.

Despite his personal failings and the

imperfections of his reformation, Luther revealed a greater depth of spiritual character and experience of the fearful nature of sin and the riches of divine grace. His cry for justification by faith was the cry of a heart unsatisfied by the barren, hypocritical ceremonialism of the Church of Rome. Knowing the terror of a guilty conscience, the sweetness of pardoning love and the assurance of faith, he had a deep compassion for, and understanding of, the spiritual bondage of his perishing fellow-sinners under Romish delusions. The two Reformers were constitutionally and temperamentally different, each foreordained, equipped and prepared by God – Luther for Germany and Europe, Zwingli for Switzerland.

‘Religious observers of providence’:

Thomas Boston's Practice and Contemporary Lessons

Matthew Vogan

Anyone with a passing acquaintance with the *Memoirs* of Thomas Boston (1676-1732) will know that he was a careful observer of providence. Indeed, he is perhaps better described as a religious observer of providence. He believed that we are “religiously to observe and consider the dispensations of providence”. Perhaps we too seek to observe and take note of what takes place in providence and even seek to learn from it.

Yet for the minister of Ettrick, religious observation of providence was active; it meant a clear response to God's works. Watching and learning were not enough; the soul must at times humble itself in response to God's calls to do so, and this was best done by fasting. For Boston, religiously to observe providence and to fast amounted to much the same thing. He articulated this not only in his diary but also in *A Memorial Concerning Personal and Family Fasting* from which the phrases concerning religious

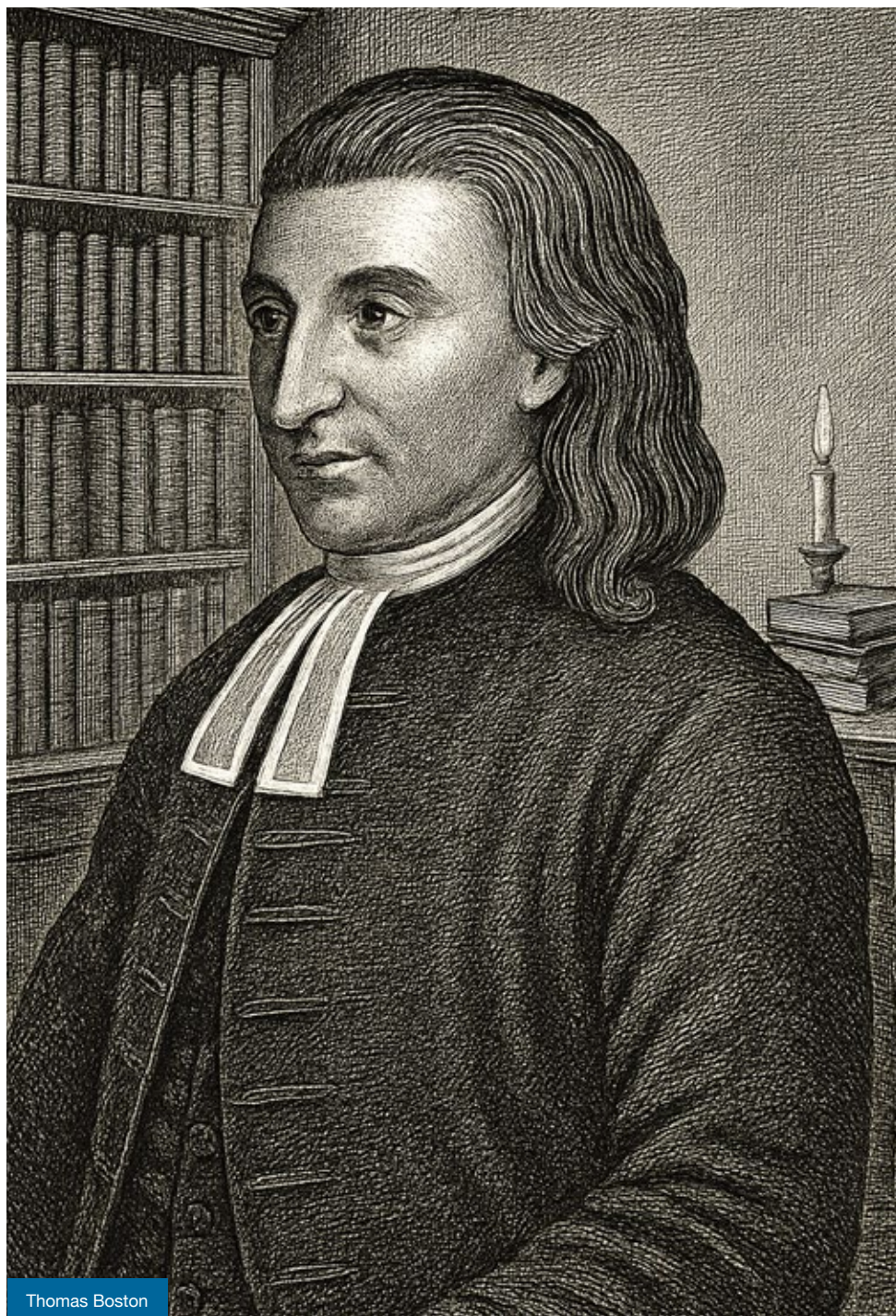
observation of providence are drawn. His concerns in relation to this offer valuable insights into how we might cultivate a deeper awareness of and response to God's providential workings.

I. BOSTON'S UNDERSTANDING OF PROVIDENCE AND ITS RELATION TO FASTING

For Thomas Boston, providence was not a detached theological concept but the active, continuous governance of God in all the affairs of life. His spiritual sensitivity to providence is evident throughout his *Memoirs* and other writings, particularly in how he connects the practice of fasting with discerning and responding to God's providential actions.

1. *Providence as a call to fast*

Boston understood various providential circumstances as divine calls to the practice of fasting. He writes that fasting is appropriate “when the Lord by his providence calls for it,



Thomas Boston

as when tokens of his anger do in a special manner appear.” These providential calls might be public, affecting the entire church or community; familial, touching a particular household; or personal, relating to an individual’s spiritual condition.

His *Memoirs* reveal numerous occasions when he interpreted providential circumstances as calls to fast:

- Times of public calamity: “This day I spent in fasting and prayer... for the case of the poor, it being one of the years of dearth and scarcity that the Lord was then contending by year after year.”
- Family affliction: “My daughter fell very ill of that disease her brother died of last year. This was a heavy exercise to me: what to do I knew not... Again, therefore, I went to God by prayer with fasting.”
- Personal spiritual deadness: “I had been for some time before this, and was still, under a very dead and drowsy frame of spirit... I therefore resolved, against Monday, to set some time apart for fasting and prayer, that I might get that devil cast out of my heart.”

For Boston, these providential circumstances were not merely occasions for spiritual discipline but divine communications requiring faithful response. Fasting was not just about self-denial but about active engagement with God’s providential dealings.

2. Fasting as means of discerning providence

Beyond responding to providence, Boston’s practice of fasting also served as a means of discerning God’s providential guidance. When facing decisions or standing at life’s crossroads, Boston frequently turned to fasting as a spiritual practice to gain clarity about God’s will:

“Having preached at Duns on the Sabbath, I gave myself on the Monday to fasting and prayer, to seek of the Lord a right way in that matter now laid before me, breaking over an averseness I found to that exercise ungrateful to the flesh.”

Similarly, when considering his call to Ettrick, Boston records: “This day I spent some time in fasting and prayer... concerning the business of Ettrick. I found I was for either of these two, to wit, that either God would divert the heritors from opposing, or give me grace to bear up under it, and countenance me in my work.” In these instances, fasting functions as a spiritual discipline that clears away distractions and heightened Boston’s sensitivity to divine guidance in providential circumstances.

3. Fasting as submission to providence

Perhaps most significantly, Boston understood fasting as an act of submission to God’s providential sovereignty. Through fasting, he expressed his dependence on God and acknowledged divine authority over all life circumstances.

When renewing his personal covenant with God during a fast, Boston articulates this submission: “I, Mr. Thomas Boston, minister of God’s word at Simprin: Forasmuch as I am in some measure sensible of my grievous, horrid, and frequent backslidings from the Lord... I did, and now (giving it under my hand) I do, adhere to all my former covenants with, and engagements to be, the Lord Jesus Christ’s.”

This posture of submission enabled Boston to view even difficult providences as opportunities for spiritual growth. After a period of illness and trial, he reflects: “This has been a time of many troubles to

me, so that I have sometimes wondered what the Lord minded to do with me. Now I had a very sharp one, but was quickly delivered; so on the morrow I spent some time in fasting and prayer, and renewed my covenant with the Lord; and it pleased the Lord to let out something of Himself to me, so that, reflecting on my troubles, I clearly saw the need of them."

II. BOSTON'S PRACTICE OF FASTING

Boston's approach to fasting was methodical, intentional, and deeply intertwined with his broader spiritual practices.

1. Types of fasting in Boston's practice

From the documentation we have, we see that Boston observed several types of fasting:

1. **Personal fasting:** "I have been wont, in my secret fasts all along, still to set before mine own eyes for my humiliation, and lay before the Lord, that He may not remember them against me."
2. **Family fasting:** "One feature of their household was family fasts, which Boston had first experienced in Mair's house in 1699."
3. **Congregational fasting:** "As to the storm, the Lord seems to refuse to be intreated therein by congregational fasting with prayer."
4. **Preparatory fasting:** Boston often fasted before significant ministerial duties or the sacraments: "I spent some time in fasting and prayer for the divine assistance in what I was called to, and was going about."

2. Boston's method of fasting

Boston's fasting was not merely abstinence from food but followed a structured pattern:

1. Self-examination and confession: "I drew up a catalogue of sins, which, with many

unknown ones, I had to charge on myself." This catalogue became a reference point for future self-examination.

2. **Prayer:** Central to Boston's fasting was extended prayer, focusing on specific concerns: "After prayer and meditation with respect to the aforesaid causes."
3. **Meditation on Scripture:** Though not explicitly detailed in every account, Boston's theological writings suggest Scripture meditation was integral to his spiritual practices.
4. **Covenant renewal:** Many of Boston's fasts culminated in covenant renewal: "With all willingness of soul I renewed and subscribed a personal covenant with God."
5. **Practical resolution:** Boston's fasting typically led to practical resolutions regarding specific sins or spiritual practices.

3. The duration and frequency of Boston's fasting

Boston practiced both regular and occasional fasting. He refers to his "secret fasts all along", suggesting an ongoing pattern of personal fasting. He also engaged in fasting for specific occasions, as providence directed. Regarding duration, his fasts appear to have typically lasted a day, though some may have been partial-day fasts: "I spent some time this day in prayer with fasting." Occasionally, Boston modified his practice due to health considerations: "I set apart some time for fasting and prayer, eating on a little bear bread", and later, "considering that my head was the worse of fasting before, I ate as ordinary."

III. THE PURPOSES OF BOSTON'S FASTING

Boston fasted for a variety of reasons, all connected to his understanding of divine providence:

1. For spiritual revival

Boston frequently fasted to combat spiritual deadness and seek revival: "March 25. I had been for some time before this, and was still, under a very dead and drowsy frame of spirit... I therefore resolved, against Monday, to set some time apart for fasting and prayer, that I might get that devil cast out of my heart."

2. For victory over sin

Persistent sins drove Boston to fasting: "A long time of freedom from a temptation that had often worsted me, it began again about a month ago, and made fearful havock on my case... On the 7th instant, I set apart some time for fasting and prayer."

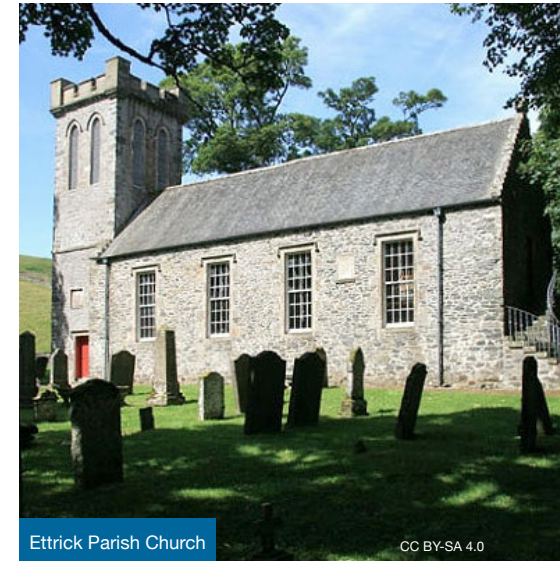
In his *Memorial Concerning Personal and Family Fasting*, Boston connects fasting directly to battling sin: "The body being pampered becomes a luxuriant beast; and those that cram their bellies with meat and drink, are, but one remove from, and in near disposition to filthiness; for one sensuality makes way for another... Some devils are not cast out, so some are not held out but by fasting and prayer."

3. For guidance in life-decisions

Boston turned to fasting when facing significant decisions, particularly regarding his ministerial calling: "I spent some time in prayer, with fasting, to seek of the Lord a right way in that matter now laid before me."

4. For protection and blessing in times of danger

When facing threats or calamities, Boston fasted for God's protection: "This day I spent some time in fasting and prayer, to seek of the Lord... for the distress of the parish by the storm lying on the ground."



5. For family needs

Boston frequently fasted for his family's needs, particularly during illness or childbirth: "This day I spent some time in prayer with fasting, for my wife's safe delivery."

6. For preparation for ministry

Before significant ministerial duties, Boston fasted for divine assistance: "On the 2nd of April I spent some time in fasting and prayer for the divine assistance in what I was called to, and was going about."

IV. CONTEMPORARY LESSONS FROM BOSTON'S PRACTICE

Are we religious or irreligious observers of providence? Boston's approach to fasting offers several valuable insights.

1. Reconnecting providence and practice

Perhaps the most significant lesson from Boston's example is the intimate connection between providence and practice. Have we lost the habit of "reading" providence? Do we only do so when it suits us? Boston

calls us to interpret our life circumstances as divine communications calling for specific spiritual responses.

Boston's practice challenges us to cultivate greater sensitivity to God's providential workings and to respond appropriately through disciplines like fasting. This means developing what the Puritans called a "sanctified judgment"—the ability to discern God's hand in everyday circumstances.

2. Addressing contemporary distractions

Boston faced his own distractions when fasting, noting that he sometimes had to "break over an averseness I found to that exercise ungrateful to the flesh." Fasting from food is pointless if we lose the time and focus gained on our distracting devices. How much we need focused communion with God whatever we deny ourselves to secure it.

3. Recovering spiritual intentionality

Boston approached fasting with clear purposes, specific petitions, and thoughtful preparation.

4. Integrating Personal, Family, and Congregational Practices

Boston practiced fasting at personal, family, and congregational levels; it was a corporate and not merely an individual discipline. Patterns of life may have changed, but we ought still to respond to shared trials or challenges.

5. Relating fasting to specific spiritual challenges

Boston did not fast in a general way but in relation to specific spiritual challenges: persistent sins, important decisions, spiritual deadness, or external trials.

6. Adapting practice to physical limitations

Boston recognized that fasting practices

needed adaptation based on physical considerations; he was flexible in response to medical circumstances. When he found that complete abstinence affected his health negatively, he modified his approach: "considering that my head was the worse of fasting before, I ate as ordinary."

7. Connecting fasting to covenant renewal

Many of Boston's fasts culminated in covenant renewal, connecting the practice to his ongoing relationship with God.

V. CONCLUSION:

FASTING AND PROVIDENCE

IN A CONTEMPORARY CONTEXT

In a time when even in the wider evangelical church, providence is often neglected or misunderstood, Boston's example is striking. He himself observed, "In vain will we fast, and pretend to be humbled for our sins, and make confession of them, if our love of sin be not turned into hatred; our liking of it into loathing; and our cleaving to it into a longing to be rid of it." This transformation of heart, more than any outward observance, remains the true purpose of fasting. The outward exercise is in vain without it.

Fasting, in Boston's practice, was never an end in itself but a means of engaging with God's providential workings: discerning divine guidance, responding to divine discipline, seeking divine blessing, and submitting to divine sovereignty. In a time when distractions multiply and spiritual focus wanes, Boston's disciplined approach to fasting shows us the way to set aside not only food but whatever distracts us from attending to God's providential voice. We would do well to recover Boston's acute awareness of the divine presence and purpose in all of life's circumstances.

Our Duty Regarding Romanism

Roman Catholicism is a large subject and makes up a substantial department of Protestant theology. It does not merit a chapter by itself in the Westminster Confession of Faith, but its errors are often touched upon in the Confession, and they intrude into most areas of theology.

1. THE PRINCIPAL ERRORS OF ROMANISM

The principal errors of Romanism are many, and we would mention the following: (1) its false teaching on Scripture; (2) its perverting of the doctrine of the Trinity by elevating the Virgin Mary to virtually Divine status; (3) its demeaning of Christ by refusing to acknowledge the completeness and sufficiency of his sacrificial death; (4) its false doctrine of justification by faith and works; (5) its externalising of religion by its excessive claims concerning baptism and the Mass; (6) its deceitful doctrine of transubstantiation; (7) its false claims concerning its priests, and the intrusive position that they occupy; (8) its blasphemous doctrine of the "sacrifice" of the Mass; (9) its idolatry and saint-worship;

(10) the false notion of purgatory; and (11) the position it claims for the Pope in the Christian Church.

To these might be added matters such as the folly and danger of the confessional; the error and harm of monasticism; the sale of indulgences; the false miracles and apparitions; and the immoral consequences of imposing celibacy on priests and nuns. All these and other subjects are well covered in William Cunningham's edition (1837) of Stillingfleet's *Doctrines and Practices of the Church of Rome*, to which Cunningham added extensive notes.

2. ROMANISM AND PAGAN RELIGION

The many errors of Romanism would occupy a great deal of space if they were discussed in detail. Another important aspect of Romanism is its relation to pagan religion of the past. On this, there is the famous book *The Two Babylons* (1858) by the Free Church minister Alexander Hislop. The present writer has not read this work in full, and does not claim competence in the subject that it discusses.



Edward Stillingfleet



Alexander Hislop

What is noticeable, however, is that *The Two Babylons* continues to be subjected to a vast amount of online abuse. The first page of a quick Google search on “The Two Babylons” turns up the following items, all dating from the twenty-first century: “The Two Babylons Exposed: The Book That Misled Millions”; “His Sloppy History: Alexander Hislop and the Two Babylons”; “The Two Babylons: A Case Study in Poor Methodology”. Wikipedia devotes a page to Alexander Hislop and a further separate page to criticising *The Two Babylons*. There must be people alive who feel that their religious views are threatened or exposed by this book.

The knowledge of Babylonian history and society has vastly increased since Hislop published his book in 1858, and doubtless his book contains many faults and errors, but it cannot possibly deserve the volume of criticism and invective that it receives. It

must contain some important truth which is causing Satan to spew out his malice against it in this way.

If the persecuting Whore of Revelation 17 is indeed Romanism, as Protestants understand, then there obviously is a connection between Romanism and Babylon which needs to be explored: “And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth” (Rev. 17:5). What exactly is this connection?

3. THE PLACE OF ROMANISM IN DIVINE REVELATION

A third important aspect of Romanism that calls for consideration is its place in Divine revelation. From the Reformation onwards (and even before that), the Protestants identified Romanism and the papacy with the Antichrist, the Man of Sin, the fourth

great beast of Daniel 7, and the Babylon of Revelation. One standard work on this subject is Henry Grattan Guinness’s *Romanism and the Reformation* (1887).

All this is part of a wider picture of the manifestation of sin, which God has allowed in his creation. This includes Satan himself and the devils, and various prominent figures, kingdoms, and religious systems in the Bible such as Cain, Sodom, Esau, Pharaoh and Egypt, Korah, Balaam, Saul, Ahithophel, Ahab, Jezebel, Assyria, Babylon, the Pharisees, Judas, Alexander the coppersmith, Diotrephes, the Nicolaitans, and Romanism. To these must be added Antiochus Epiphanes and ‘the abomination which maketh desolate’ (Dan. 11:31; 12:11; Mark 13:14); and the unpardonable sin (Mat. 12:31-32; Mark 3:28-30; Luke 12:10; Heb. 6:4-6; 10:28-29; 1 Jn 5:16).

There are close connections between many of these, such as Ahithophel, Judas, and the Papacy (Ps 41:9; 109:8; Jn 17:12; 2 Thess 2:3). The general view of this manifestation of sin is partly explored by Patrick Fairbairn in his *Interpretation of Prophecy* (1865), Part II, chapter 3, but it has never received the combined attention of many Reformed theologians, and it remains at a rudimentary stage of understanding and development. For example, few works on systematic theology have an entry on “Judas” in the index. Judas is seen merely as an example, rather than as a worthwhile topic in theology.

4. ANTICHRIST WIDER THAN ROMANISM

One of the points that Fairbairn makes in his work on *Prophecy* is that Romanism should be thought of as the *culmination* of Antichrist rather than the *entirety* of



William Laud

Antichrist. It is the supreme development of that evil growth, but we should not think that the spirit of Antichrist is confined to Romanism (see Fairbairn’s comments elsewhere in this issue). The spirit of Antichrist was found in Gnosticism in the days of the Apostle John, and Samuel Rutherford found it in the “familism” and antinomianism of his day, as he relates in his *Survey of the Spirituall Antichrist* (1647). The Scottish Presbyterian writers of the early eighteenth century found it in the persecuting pride of seventeenth-century prelates such as Archbishops John Spottiswoode, William Laud, and James Sharp.

5. ROMANISM IS NOT GOING TO REFORM

The empty pomp and outward corruption of Romanism does great harm to the general Christian witness in the world, but our main concern with Romanism is with the leaven



Rev James Begg

in Ireland at present). Others, of a poetic or arty type, are attracted to Romanism by the music and architecture; others find there an authority and certainty which they seek; others find, as they imagine, antiquity and “the old faith”. All these go to their ruin. Others, born in irreligion and seeking for something, look at Romanism, see the falsehood and hypocrisy, and go elsewhere – perhaps to Islam – never finding true Christianity because Satan has managed to conceal it behind Romanism.

or doctrine of the system (Mt 16:12). Her doctrines are “the little ones” of Babylon which are to be “dashed against the stones” (Ps 137:9). They steal the honour away from Christ and take the souls of those embracing them down to perdition. Romanism itself is not going to reform – though it may get even worse – but is on its way, with Satan himself, to perdition. The realisation that Romanism was beyond reformation was an important step for Martin Luther. The great need is not to try to improve Romanism, which is a vain attempt, but to flee out of it. Babylon in the Old Testament was destroyed in a night, and Babylon in the New Testament will fall with equal suddenness (Dan. 6:30-31; Rev. 18:8). Whatever form the New Testament destruction will take, it is to be avoided at all costs: “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you” (2 Cor 6:17; Rev 18:4; Is. 52:11).

6. THE ONGOING DANGER OF ROMANISM

Romanism continues – directly or indirectly – to slay its tens of thousands, even in Britain. Those that are born in it often continue in it, to their ruin. Others are born in it but abandon it, and being put off religion, they become atheists, also to their ruin (this path seems to be common

Even in conservative Protestant denominations, Romanism poses a surprising danger. The present writer belongs to a small denomination which – one would think – was sufficiently far removed from Romanism that it was pointless to warn members and adherents against it. But not at all. In the past thirty years, at least four people who have been active in the denomination have ended up in Romanism (either transferring directly or via Russian Orthodoxy).

7. CONCLUSION

The Scottish Reformation Society was set up in December 1850 “to resist the aggressions of Popery; to watch the designs and movements of its promoters and abettors; and to diffuse sound Scriptural teaching and information on the distinctive tenets of Protestantism and Popery”. The deadly errors of Romanism have been well explored since the Reformation, but its relation with other exemplifications of evil in the Bible much less so. It would help the work of Reformation if these things were more studied and better understood. Our great concern with Romanism is to flee from it; to warn others against it; and to try to rescue those ensnared in it. The better we understand the nature of Romanism, and the place that it has in the Divine purposes, the more useful we can be in this work.

William Cunningham *on the Sacrifice of the Mass*

William Cunningham (1805-1861) was the first editor of the Bulwark in 1851. In 1837, he republished Edward Stillingfleet's Doctrines and Practices of the Church of Rome, with extensive preface and notes. This is part of Cunningham's note on the chapter “Of the Mass”.



The sacrifice of the mass is the great idol of Popery, and may be considered as a kind of concentration of the corruptions of the apostacy. It is founded upon the doctrine of transubstantiation. It is in itself blasphemous and idolatrous; and, in its accompanying circumstances, and in the objects which it is alleged to serve, it exhibits most fully the great characteristic features of Popery, in leading men to build their hopes for eternity upon a false foundation, enslaving them in ignorance, and defrauding them of their money.

The sacrifice of the mass is defined by Peter Dens (*Theologia*, Vol. 5, p. 358) to be “an outward offering of the body and blood of Christ, sensibly exhibited under the

appearances of bread and wine, by a lawful minister, made to God in acknowledgment of his supreme dominion, with such accompanying prayers and ceremonies as the Church has prescribed, for the greater worship of God, and edification of the people.” The Council of Trent denounces an anathema (Sess. xxii) against all who deny, “that in the mass there is offered to God a true, proper, propitiatory sacrifice for the living and the dead.” And every popish priest, at his ordination, makes a solemn profession to the same effect.

The doctrine of the Church of Rome, then, on the subject of the mass, is this, that the officiating priest offers up to God the real

body and blood of Christ, corporally and carnally present, in virtue of the words of consecration; and that this offering is truly and properly a sacrifice, and not merely so, but a propitiatory sacrifice; that is, that it does actually make atonement before God for the sins of those, whether dead or alive, for whom it is offered. It is evident from this account of the nature of the sacrifice of the mass, that if the doctrine of transubstantiation be unfounded, the mass must fall to the ground; because, if the body and blood of Christ be not corporally and carnally present upon the altar, they cannot be offered up by the priest; whereas, even if transubstantiation be true, it does not follow that the sacrifice of the mass must be admitted; because, even if the body and blood of Christ were present, it would require additional evidence, of no ordinary strength, to prove that any priest was warranted to offer them up to God as a sacrifice, and that by doing so he certainly expiated the sins of the living and of the dead.



Cardinal Bellarmine

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Council of Trent

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The Popish doctrine of the mass, as a true propitiatory sacrifice, is plainly in direct opposition to many express statements of Scripture with regard to the sacrifice of Christ – to all that we are told there of its complete perfection and efficacy – of its being offered but once, and thereby expiating fully the sins of the world. There is scarcely any truth more plainly recorded in Scripture than this, that under the Gospel dispensation there is no priest, properly so called, but Christ, and no sacrifice for the expiation of sin but that which he once offered upon the cross. It is an express assertion of Scripture, that without the shedding of blood there is no remission of sin; and as papists call the mass an unbloody sacrifice, it follows, that it cannot be propitiatory, or have the effect of expiating transgression.

The Council of Trent (Sess. xxii, Canon iv) pronounced an anathema against all “who should assert, that the sacrifice of the mass is in anyway derogatory to the sacrifice of Christ upon the cross”; but it is quite evident, that the Popish doctrine of the



Bishop Bossuet

sacrifice of the mass not only contradicts the statements of Scripture in regard to the sacrifice of Christ, but holds forth an unauthorized and blasphemous ceremony, as serving the purposes which the Scripture ascribes only to the shedding of Christ's blood, and thereby virtually charges his sacrifice with imperfection, introducing something else to supply its deficiency.

Popish controversialists have not been able to agree upon a definition of a sacrifice, which might apply to, and include, the sacrifice of the mass; neither have they settled among themselves what is the act, or what are the acts, of the priest in celebrating mass, in which the sacrifice consists, and on which the propitiatory or atoning effect depends. All the different acts of the priest or sacrificer, involved in the celebration of the mass, have been denied, by distinguished Popish divines, to be essential to the sacrament (Morton's *Institution of the Sacrament*, part ii, p. 9). And Dens, after manifesting considerable

perplexity upon this point, determines, (Vol. 5, p. 365) “that the more probable opinion is, that the essence of the sacrifice consists solely in the consecration of the two species” – an opinion evidently preposterous in itself, and not very consistent with other Popish principles.

According to the Church of Rome, the transubstantiation of the bread and wine into the body and blood of Christ is effected by the words of consecration, and this they consider necessary to the right use of the Eucharist as a sacrament; but, then, they are in the habit of asserting, that the Eucharist is not only a sacrament, but also a sacrifice, and they are bound, therefore, to exhibit some other act on the part of the sacrificing priest which may entitle it to that appellation. Bellarmine is just as much puzzled in discussing that point as Dens; and indeed Popish priests, while they profess to be habitually offering up Christ as a sacrifice to his Father, are quite unable to tell when or by what act or acts of theirs it is that this sacrifice is effected.

The mass is the great Diana of the Popish priests – the craft by which mainly they have their living and they will never renounce it; but some Papists have shewn a great desire to explain away the doctrine of the Council of Trent upon this point. Bossuet, in his *Exposition*, c. xiv. explains the sacrifice of the mass in such a way as to exclude the idea of its being a propitiatory sacrifice, and, in substance, resolves it into the intercession of Christ, personally present on the altar, under the appearances of bread and wine. He says, that “it wants nothing to be a true sacrifice”, a statement sufficiently cautious, but which, in the first or suppressed edition of his work, was thus expressed – “it may be very reasonably called a sacrifice.”

A black and white portrait of Patrick Fairbairn, an elderly man with a full white beard and mustache, wearing a dark suit and a white clerical collar. He is looking slightly to the right of the camera with a serious expression.

Patrick Fairbairn on Antichrist

Patrick Fairbairn (1805-74) was Principal of the Free Church College in Glasgow. His work on The Interpretation of Prophecy was first published in 1856. Having described the spirit of Antichrist in Romanism, he goes on to warn against the same spirit in other churches (Banner of Truth edn., 1964), pp. 383-4.

But while we thus hold the charge [of being the Antichrist] to be applicable to the Romish Church, primarily and peculiarly, we by no means think it should be laid there, as it too commonly is, exclusively. The Eastern Church, which does not differ essentially from that of Rome, must also be included; and much, too, that is to be found under the name of Protestantism. This Book of the Revelation of Jesus Christ, like the book of God's revelation generally, is pregnant with great principles of good and evil, which were to find their application far and wide in the coming future; and no more in regard to the antichrist, than to Christ himself, is it to be said, Lo, here he is, or, Lo, there, as if he were to be confined within some local territory, or pent up in the forms of an external worship. God is no respecter of persons, nor a creator of artificial distinctions.

AN ANTICHRISTIAN SPIRIT

Wherever the symptoms of an antichristian spirit, or of a grovelling and worldly condition, discover themselves in the Church, there, we say with our Lord in a like case, the carcase is, and there, also, the eagles shall be gathered together. The assurances which are sometimes held out to the Protestants of this land and America, of safety from the doom of antichrist — because, forsooth, “we never formed, or do not now form, a street of the mystical Babylon”, or because we never actually “shed the blood of the martyrs” — sound to our ears very much like the flattering unction of those of old, who deemed that, as they had not themselves

killed the prophets, so they should not inherit the condemnation of them who did; or of those who sheltered themselves under the thought of being Abraham's seed, as enough to screen them from the judgments denounced against their sins.

Our Lord showed himself to be of a different mind when he charged the one class with being children of the devil and the other with being in danger of the accumulated retribution due for all the righteous blood that had been shed in bygone generations of the world; and of like mind also were the ancient prophets, who so often identified the condition and doom of Israel with those of the heathen. (Ezek. 16; Amos 9:7, 8, etc.)

ONLY TWO KINDS OF CHRISTIANITY

In the realities of the world's history, as in the visions of the divine seer, there are two, and only two, kinds of Christianity — the false and the true, the worldly and the spiritual. The one is found in those who, in their state and character, correspond essentially with the symbol of the woman clothed with the sun, with the moon beneath her feet, or, which is all one, possess what is commended in the seven Asiatic Churches; the other is found in the merely outer court worshipers, who have not the faith that overcomes the world, whose citizenship is not in heaven, who mind earthly things. All who are not of the Lamb's wife, and related to the New Jerusalem, are necessarily of Babylon, and must share in her inheritance of evil.

"I am God on the Earth"

The following extraordinary account first appeared in the Bulwark, Vol. 72 (1922), pp. 103-4, and was reprinted in the Bulwark in Oct.-Dec. 2011.

People writing on Romanism often request a copy of it. The Editor of the Bulwark in 1922 was Rev. A.C. Gregg, a Reformed Presbyterian minister.

A friend in Rome sends us the following, for the truth of which he can absolutely vouch:

"Those who have difficulty in believing the full extent of the papal claim may lay the following to heart. Eastertide is a time when multitudes of Roman Catholic children make their first Communion. This year many of them, through those priests who had prepared them for Communion, requested to be received in audience by Pius XI. The request was granted, and 30th April was fixed for the great event. One who was present describes the function as follows:

We passed into the Vatican precincts at 11 o'clock amid a throng of priests, nuns, and boys and girls who had made their first Communion the week previous in the various churches of Rome. From 11 to 12.30 we were marched through several magnificent halls, and finally ordered in close files behind a cordon of the Swiss Guard in the Throne Room. At last all was in readiness, and preceded by members of the Noble Guard, flanked by Cardinals, and followed by a crowd of Bishops, the Pope arrived. All fell on their knees and listened to the words which Pius XI addressed to them as he stood on the steps of the

Throne. In a monotonous voice, and with an expression of great haughtiness, he spoke almost as follows: "You have requested the honour, boys and girls, of being received in the Vatican on the occasion of making your first Communion, by me who am the Holy Father. This your request is a proof of the depth of your religious sentiments. You know that I am the Holy Father, the representative of God on the earth, the Vicar of Christ, which means that I am God on the earth. You have desired to have my benediction: God Himself through me imparts it to you. You know those great churches, St John Lateran and St Peter's, which are in Rome, the Eternal City, the city that is ours. To-day you find yourselves in the Vatican, and you must ever remember this day as one of the most beautiful in your lives. I impart the benediction to you and to your families." Having spoken thus, the Pope passed slowly down our ranks, imparting the benediction, while the priests who followed behind him kissed the hem of his purple robe. Finally, he left the Throne Room with the same ceremonial which had attended his entrance. The impression that remained with one was that of boundless pride and a sad ineptitude to find any thoughts worthy of such an occasion."



JOHN KNOX

In Haddington, East Lothian around 1514, a boy named John Knox was born into a world where the Roman Catholic Church controlled not just people's souls, but their minds, their money, and their lives. His father, William Knox, was a merchant in the town of Haddington. His mother died when John was still young.

John earned a place at university, probably St. Andrews. There he studied to become a priest, learning Latin, philosophy, and church law. He was a capable student who successfully entered the priesthood and later worked as a tutor to the sons of nobles.

1. WISHART'S BODYGUARD

Everything changed for John Knox in 1545 when he met a preacher named George Wishart. Wishart preached in the common language so that farmers and merchants could understand God's word. Instead of demanding payment for forgiveness, he taught that salvation was a free gift from God.

Knox became Wishart's bodyguard, carrying a two-handed sword to protect the reformer as he travelled through Scotland. But Knox could not protect Wishart from everything. The Roman Catholic authorities arrested the preacher and burned him at the stake for heresy. Knox returned to his work as a tutor, keeping his dangerous new beliefs hidden. Until one day in 1547, when everything changed again.

2. CALL TO THE MINISTRY

Knox was teaching the sons of nobles in St. Andrews Castle when John Rough, the castle's preacher, stood before the congregation and did something extraordinary. He called upon John Knox to become a minister. Knox was stunned. According to those who were there, Knox burst into tears and fled to his room. The responsibility was overwhelming.

But Knox could not ignore what he saw as God's calling. He emerged from his room ready to preach the truth as he

understood it. His first sermon was so powerful that witnesses said it struck down the Roman Catholic teachings “more in one hour than all the preachers before him had done in many years.”

3. GALLEY SLAVE

Knox's bold preaching did not last long. French ships arrived to support the Roman Catholic cause, and St. Andrews Castle fell. Knox and the other reformers were captured and sentenced to serve as galley slaves on French ships which was a fate that was often worse than death.

For nineteen months, Knox pulled at heavy oars under deck in cramped, stinking conditions. His hands became raw and bloody. His back ached constantly. Other prisoners died around him from disease and exhaustion. But Knox's spirit never broke. When French officers tried to force him to kiss an image of the Virgin Mary, he grabbed it and threw it into the sea, declaring that they would see if she could swim. When Knox was finally freed, he was a changed man with an inner strength from his time of affliction.

4. LEARNING TO FIGHT

Knox fled to England, where young King Edward VI welcomed Protestant reformers. For five years, Knox preached freely, helping to shape England's religious reforms. But when the Roman Catholic Queen Mary Tudor took the throne in 1553, Knox had to flee.

In Geneva, Switzerland, Knox found a true teacher: John Calvin. Calvin showed Knox how to build a reformed church that could stand against Roman Catholic power. Knox learned that reforming religion meant more than just changing what people believed; it also meant changing how

society worked. Knox's pen became as dangerous as any sword as he opposed error and taught the truth plainly.

5. THE RETURN

In 1559, Knox finally returned to Scotland which was now ruled by Mary of Guise, a French Roman Catholic who was determined to keep Scotland in the same religion. But Knox had spent years preparing for this battle.

His first sermon back in Scotland, preached in Perth, was so powerful that the congregation immediately began tearing down Roman Catholic altars and smashing religious images. It was not something he told them to do but their zeal was set on fire by such clear and fearless preaching. The Scottish Reformation had begun.

Knox did not just preach; he also organised. He helped write the Scots Confession of Faith as a standard of belief not only for the church but the whole realm. Together with others, he prepared the Book of Discipline, a document that would reshape Scottish society. He established a system of education that would ensure that Scotland would be a nation where many people could read and write, unlike many other countries in Europe. Every parish was to have a school, and every child – rich or poor – was to learn to read.

6. FACING THE QUEEN

When Mary Queen of Scots returned from France in 1561, she found a Scotland transformed by Knox's reforms. The young, beautiful, Roman Catholic queen represented everything Knox opposed. Their confrontations became legendary.

Mary was clever and charming, but Knox refused to be swayed by royal glamour. When she wept during their debates, Knox remained unmoved. “I never delighted in the weeping of any of God's creatures,” he said, “but I can scarcely well abide the tears of my own boys when my hand corrects them, much less can I rejoice in Your Majesty's weeping.”

Their battles were not just about what should and should not be believed – they were about power and authority. Knox believed that even queens and all monarchs had to obey God's law. Mary believed monarchs had the greatest authority directly from God and no one could challenge them. Neither would back down.

7. THE TEACHER'S LEGACY

Knox's enduring achievement was his vision for education as well as for the church. He worked for a Scotland where every child could read the Bible for themselves, where knowledge would not be the privilege of the wealthy few.

He also transformed how Scots thought about authority. He taught that earthly rulers must answer to God, and that ordinary people had the right and duty to resist ungodly authority.

8. THE FINAL BATTLE

By the 1560s, Knox was growing old, but even when his body was failing, he continued to preach. Witnesses said that when he climbed into the pulpit, the frail old man seemed to be transformed, his voice booming with power as he thundered against sin and corruption, while people trembled as they listened. His final great battle came when Mary

Queen of Scots was forced to abdicate and make way for a Protestant ruler.

John Knox died on November 24th, 1572, at his home in Edinburgh. At his funeral, the Earl of Morton spoke words that captured Knox's extraordinary life: “Here lies one who never feared the face of man.”

9. THE MAN WHO CHANGED SCOTLAND

Sadly, many people today in Scotland despise the memory of John Knox. If you look for his grave in Edinburgh, you will discover it in parking space no. 23 outside the courts. Once I saw a walking tour visit the location. I do not know what the tour guide said about Knox, but I am sure it was not very nice. One lady remained behind and began jumping up and down on Knox's grave to show her contempt.

If people today value things such as justice, freedom, education and care for the poor, they have them as an inheritance from John Knox and his labours. He helped transform Scotland from being a dark, poor, and superstitious country into one of Europe's most educated and disciplined nations where claims to absolute power would not go unchallenged.

Knox was brave and would not compromise, no matter what he endured. The Bible tells us that “the righteous are bold as a lion” (Proverbs 28:1). This courage does not come from themselves; rather it is from trust in God and confidence in His truth. This is not just knowledge about God and His Word. The Bible also tells us that “the people that do know their God shall be strong, and do exploits” (Daniel 11:32). Do you trust and know God personally?

John Knox

WORD SEARCH

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SOCIETY & BRANCH NEWS

DAMAGE TO THE CHAPEL SPIRE

The lead on the Magdalen Chapel spire was damaged in a recent storm. It must have been a strong wind to lift and bend the lead in that way. The lead has now been repaired. The tower and spire were added to the Chapel about 1620.

ADDRESS ON THE STEWARTON REVIVAL

The online address on August 22nd by Rev. Murdo Angus Macleod (Snizort) on "The Stewarton Revival of 1625" attracted about 40 hearers, with quite a number of questions afterwards – in particular, on the various attitudes that people may have to revival. We regret to say that the address was not recorded.



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