

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

**February: Second Sabbath:** Dingwall; **Third:** Stornoway; Carterton; **Fourth:** Zenka.

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

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

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

**June: First Sabbath:** Perth; **Second:** Nkayi, North Uist, Santa Fe; **Third:** Uig; **Fourth:** Gairloch; **Fifth:** Bulawayo, Inverness.

**July: First Sabbath:** Beaulay; **Second:** Bonar Bridge; **Third:** Applecross, Auckland, Fort William; **Fourth:** Cameron, Vatten.

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

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

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

**November: First Sabbath:** Dornoch; **Second:** Glasgow; **Third:** Chiedza, Singapore.

**December: Third Sabbath:** Bulawayo, Santa Fe.

# The Free Presbyterian Magazine

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## Growth in Grace

Almost the last words that the Apostle Peter wrote, under the inspiration of the Holy Spirit, were, “Grow in grace” (2 Pet 3:18). This command is directed to those who already have grace; in particular, they have the grace of faith; they have believed on the Lord Jesus Christ, for deliverance from the guilt and power of sin. But they are not to stop at the beginning of the road to heaven; they are to make progress; they are to seek the continuing work of the Holy Spirit in their souls, until they have been made perfect and are ready to pass into the blessedness of heaven.

But how are believers to grow in grace? And how are people to find grace in the first place? We must bear in mind, of course, that graces are all the gift of God, the result of the work of the Holy Spirit in the souls of sinners. But these questions relate to the responsibility of believers and of unbelievers, to make use of the means that God has appointed. The fact is that both believers and unbelievers must use the means God has provided.

*The Shorter Catechism* teaches, “The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation” (Ans 89). Preaching on “the sword of the Spirit, which is the word of God” (Eph 6:17), with a view to explaining and applying this answer, Thomas Boston<sup>1</sup> thus sums up the teaching of the text, and more particularly of his sermon:<sup>2</sup> “The Word of God is the sword the Spirit makes use of for raising up a kingdom to Christ”.

Boston intimates as the first main point of his sermon:

**First**, how “**the Word** is an ordinance of God and means of salvation”.

He continues, “1. The *reading of the Word* is an ordinance of God and means of salvation, of God’s own appointment. The Bible is this Word, and God has given it to us, and appointed it, to be read.

<sup>1</sup>The quotations in this article are from this sermon, which appears in his *Works*, vol 2, Aberdeen, 1848, pp 421-426, and is headed, “How the Word Is Made Effectual to Salvation”. Some editing of these quotations has taken place.

<sup>2</sup>What he and other preachers of his time were in the habit of calling their “doctrine”.

“(1.) The *public reading* of it in the congregation is God’s ordinance and a means of salvation. And we find it in Scripture performed by the teachers of the people: ‘So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading’ (Neh 8:8). . . . Hence reading and expounding a passage of Scripture every Lord’s Day in the church is a laudable and well-warranted practice in this Church.

“(2.) So is the *private reading* of it in families. ‘These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children . . . ’ (Deut 6:6-9). Every family ought to be a church; and as they are to speak to God by prayer, so they are to hear God speak to them by reading His Word. And this they ought to do every morning and evening, as well as command their children and servants to read it by themselves.

“(3.) So is the *secret reading* of it by oneself. The Word of God ‘shall be with him, and he shall read therein all the days of his life’ (Deut 17:19). . . . ‘Search the Scriptures’ (Jn 5:39). By this means the soul converses with God in His Word. And those who do not make a practice of daily reading the Scripture [assuming they are able to do so] are none of the Lord’s people, whatever otherwise they may profess. . . .”

How sad that so many in the twenty-first century are determined to ignore the Word of God completely and reject the testimony that it bears to the eternity to which they must go when death will carry them away from this world! But have *we* paid attention to the counsel in the Bible, so often repeated in the preaching of the Word: “Seek ye the Lord while He may be found, call ye upon Him while He is near” (Is 55:6)?

“2. The *preaching of the Word* is an ordinance of God and means of grace. ‘It pleased God by the foolishness of preaching to save them that believe’ (1 Cor 1:21). . . . Though the reading of the Word is a means of salvation . . . yet the preaching of it is the special means, though a despised ordinance in the world; therefore called *foolishness* (1 Cor 1:21). It is the most ancient of the two [preaching and reading]. Noah was a preacher, before the Bible was [available] to take his text from (2 Pet 2:5) . . . . In this work, Christ Himself spent the time of His . . . public appearance in the world: namely, preaching the kingdom of God. It is the mercy of the Church of God that they have the Word of God as a lamp always burning . . . . For this reason the preaching of the Word should be attended to by all, if ever they expect to be saved.”

**Second.** Boston goes on “to show what are **the ends** for which the Lord has appointed these means and ordinances of reading and preaching the Word. (1.) *For sinners out of Christ* they are the appointed means of

two great and necessary purposes”: their conviction and their conversion.

“(2.) *For saints*, the Word of God is a means appointed for their edification or building up (Acts 20:32). The Church of Christ in the world is but in building, and not yet finished; and every particular saint’s state in this world is but an unfinished building; and therefore they must have the Word with them always, as the scaffolding is with the house till the topstone is put in place (Eph 4:11-13). The reading and preaching of the Word are:

“1. *Means of building the saints up in holiness*, the foundation of which is laid in them at conversion (Acts 20:32). As they are born again of the incorruptible seed of the word, so they are nourished by these breasts; by the same means by which they obtained their spiritual life, they get it more abundantly (1 Pet 2:2). The Word does so by:

“(1) *Establishing them* in the good they have attained, setting them to hold it fast in spite of temptations (Eph 4:14). By the reading and preaching of the Word, the truth according to godliness is riveted in them. Thus the longer they live under the means, the more they are confirmed in the Lord’s way.

“(2) *Cleansing them from remaining evils* in their heart and life (Ps 19:9). Coming to this mirror, their spots are shown to them, so that they may wipe them off. So the Word is the pruning-hook of the great Husbandman (Jn 15:2,3), and a device for demolishing the remaining strongholds of rebels (2 Cor 10:4,5).

“(3) *Pressing and helping them forward* to the good things lacking in them (2 Tim 3:16,17). So the effect is that they ‘all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord’ (2 Cor 3:18). It helps them still to add a cubit to their stature, showing them more of the truth and of the duties of holiness.

“2. *Means of building them up in comfort* (Rom 15:4). They are liable to many griefs in the world, but it is appointed to be their great cordial and sovereign remedy against all their griefs. This it does, (1) By setting their case in a true light (Ps 73:17). (2.) By affording suitable remedies for their case, from the precious promises and doctrines of the Word suited to every case: ‘Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord’s hand double for all her sins’ (Is 40:1,2).

**Third.** Boston’s final point is “**the efficacy of the Word**”. He called his hearers to observe:

“1. *The parties to whom it is effectual*. It may have a convincing efficacy on the reprobate, as Felix (Acts 24:25). Only on the elect has it a converting

efficacy. ‘As many as were ordained to eternal life believed’ (Acts 13:48). Only on the saints has it an edifying efficacy, both in holiness and comfort.

“2. The source of its efficacy is not from itself, nor the preacher, but from the Spirit’s operation by and with it. ‘Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered: but God gave the increase’ (1 Cor 3:5,6).

“3. The inward means which the Spirit makes use of to render it effective is faith, resting upon God’s faithful Word for the efficacy (Heb 4:2).”

Boston concludes his sermon with these five inferences:

**“Inference 1.** Prize your Bibles, and read them diligently in your families, and by yourselves, and look on that exercise as a means appointed of God for the good of your souls. ‘Search the Scriptures’ (Jn 5:39). Alas, the dust on many people’s Bibles will be a heavy witness against them at the great Day of Judgement, which should excite us all to peruse them carefully.

**“Inference 2.** Prize the preaching of the Word and attend it conscientiously. Remember that to neglect the Word and to desert it is not such a light thing as many think it is, since it is the spiritual means which the Lord uses in converting sinners and edifying saints. So it necessarily produces the most terrible consequences for those who despise it.

**“Inference 3.** Let not the one jostle out the other. God has joined reading and preaching; do not then put them asunder. Do not think that because you hear the preaching, you may neglect reading the Bible; nor to sit at home without necessity on the Lord’s day, thinking that you will do as well with your Bible as by attending the preaching of the Word. For as the preaching sends you to your Bible, so your Bible will send you to the preaching, if you would listen to it (1 Cor 1:21). And the Bible is read in vain, if it does not inspire you with a sincere love to the preaching of the Word.

**“Inference 4.** The Word is necessary, for saints as well as sinners. It is a false growth by which people grow beyond the need for either the preaching or the reading of the Word before they get to heaven. Indeed, all such growth and progress is an utter delusion.

**“Inference 5.** Look to the Lord Himself for the efficacy of the Word; and labour to believe the Word, so that it may profit your souls. For, without faith, the Word will be unprofitable to you; and without the influence of the Spirit, you will reap no benefit by it.”

Our first duty is to seek salvation, to obtain grace. To that end, we are to use the means, among others, that Boston sets before us in his sermon – the reading and preaching of Scripture. If we have obtained grace, our further duty is to *grow* in grace; again we are to use the means just mentioned. Let us remember, whether we seek grace or more grace, God is a ready giver.

# The Vital Question<sup>1</sup>

A Sermon by *Thomas Main*

Hebrews 2:3. *How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?*

The question proposed in the text is not about the possibility of salvation. The Apostle is not here raising the previous question: How can the sentence of condemnation be arrested? How can the sinner escape the wrath due to his sins? That might be a question for Adam in the day when he fell: How shall we escape? For as yet the possibility of escape had not been revealed. It may be a question for the heathen, on whom the sun of gospel revelation has never yet shone. That was the question of a past eternity. It was then taken up and determined; and the voice was heard from the eternal throne: "Deliver him from going down to the pit: I have found a ransom". And no one, with the Bible in his hand, ought to find any difficulty as to the way of escape: "Believe on the Lord Jesus Christ, and thou shalt be saved".

But the question brought before us in the text is widely different. It is not: How shall we obtain a way of escape? But, How shall we escape if we neglect that way? It is not: What shall we do to be saved? For the way of salvation is as manifest as the necessity for it. But it is, How shall we escape if we neglect the great salvation? The question put is conditional. It is not the case of a soul in quest of salvation, asking the way to Zion, but the case of a soul that puts salvation far from it.

The question for Noah and his family, in prospect of the flood, was not, How shall we escape? for God had taught him to build an ark for the saving of his house. But if Noah will not set himself to build the ark, or if his children will not enter it, how shall they escape – if they neglect the means of deliverance? The question for Lot when God rained fire and brimstone from heaven on the cities of the plain, was not, How shall we escape? For God commanded, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed"; but if they neglected the command, and would not flee to the mountain, how shall they then escape?

It is precisely so with our text. It is not a question about the remedy, but about the neglect of the remedy. It is not, How shall we escape? For the answer is plain, and the way is open: "Look unto Me, and be ye saved, all the ends of the earth". But the burden of the question – what gives it its

<sup>1</sup>Taken with editing from *Memorials of Thomas Main*. Main (1816-1881) was a minister, first in the Church of Scotland and then in the Free Church, in Kilmarnock and Edinburgh.

special force and meaning – is the condition specified: “How shall we escape, *if we neglect so great salvation?*” In speaking on these words, we shall consider: (1) the character of those described here; (2) the question about them; and (3) the guilt of neglecting this great salvation.

**1. The character of those described here** – those who neglect the great salvation. Now, to neglect a thing is just to leave it alone – to pass it by unheeded, or not to give it that reception to which it is entitled. When the priest and the Levite passed by on the other side, what crime were they guilty of? Had they wounded and stripped the poor traveller of his clothes? No, they had not lifted their hands against him. Had they been guilty of treating him with contempt, pronouncing him worthy of the foul treatment he had received? No, it was a case simply of neglect. They passed by on the other side. They did not go up to him and deal with him as his case so manifestly demanded.

It is precisely so with the great salvation of the gospel. The man who does not give to it that earnest heed, that diligent attention, that cordial reception which its infinite importance requires, is guilty of neglecting it. Beware, we beseech you, of imagining that, in order to be described by the text, you must be guilty of some special degree of transgression. Remember that in order to a person’s destruction, it is not at all necessary for him to hold sceptical opinions and deny the truth of Divine revelation – to be a bitter enemy or a contemptuous reviler of the cross, blaspheming the good name by which we are called, or to deny the leading doctrines of the Bible and construct for himself a way of salvation of his own. It is not even necessary that he should resolutely refuse to embrace Christ, treating the gospel as an idle tale. True indeed, one and all of them shall perish: the infidel, the blasphemer, the heretic, the self-righteous and the rejecter of the gospel offer shall not escape. But the list is not complete. To these must be added a far more numerous class – those who neglect it, who do not embrace its offer, comply with its invitation, and obey its call.

When an invitation is given to a banquet, in order to manifest your dislike and indifference, there is no necessity whatever for you to meet it with scorn and contempt, nor that you send an express refusal. It is quite enough if you do not answer it at all. And the man who, amid a multitude of other cares, sets the invitation aside and neglects it, is just as sure of missing the banquet as the man who decidedly rejects it. Precisely so it is with the gospel invitation. There is no necessity for you to treat it with contempt. It is quite enough if you make no answer, no matter what the motives or reasons that may have led you to do so – whether it was from pride or prejudice, from ignorance or indifference, from the love of the world or the love of sin. The

one who neglects it is just as sure of going down to perdition as the one who scornfully rejects it.

True, you may read the Bible, but that is merely to acknowledge receiving the message. To receive and read the message is one thing, to answer it is totally different. What have you done with the offer it makes to you? Have you accepted it or have you rejected it? We would press this with all earnestness upon you, for there are many who lull their conscience to sleep with the idea that they do not neglect this great salvation, because they have no quarrel with the gospel, and no peculiar dislike to the salvation which it brings. There are many who idle away a whole lifetime in a sort of passive indifference to the gospel, and go down to the grave utter strangers to its saving power. The man who is not diligent in prosecuting his worldly business is said to neglect it; likewise, if you do not esteem the salvation of the soul as the one thing needful, as the pearl of great price, for which you are willing to part with all you possess; if you do not strive to enter in at the strait gate, and give diligence to make your calling and election sure, then know that you are among those who are guilty of neglecting it.

**2. The question put here:** "How shall we escape, if we neglect so great salvation?" Let no one imagine that mere neglect is a small thing and cannot be very dangerous, for observation and experience go to prove the very opposite. More injury is sustained through neglect than from any other cause. Escape is altogether impossible:

(1.) *From the very nature of the case;* for the neglect of salvation is just the rejection of the remedy, and if the remedy is rejected, only ruin can await us. If a sick man refuses the only medicine that can cure his disease, how can he escape? If a drowning man refuses to take the rope thrown out to save him from the water, how shall he escape? If Hagar in the wilderness would not fetch water from the well to give her son drink, how shall he escape? If the manslayer will not flee to the city of refuge, how shall he escape the sword of the avenger of blood? If the Israelites in Egypt will not kill the Paschal lamb, or neglect to sprinkle the door posts and lintels with the blood, how shall they escape from the destroying angel, as he passes through the land? If the wounded Israelites refuse or neglect to look to the brazen serpent lifted up on the pole, how shall they escape? If Naaman the Syrian will not wash himself seven times in the Jordan, how can he be cleansed from leprosy?

And so, if the sinner neglects to lay hold of this great salvation, how shall he escape the destruction that hangs over him. It comes to this: either he stands in need of no salvation at all, or else he must perish by neglecting it; for how can the polluted one be cleansed without washing? How can the sick be healed without a remedy? How can the lost soul be saved without

salvation? The very least that can be said is this: a neglected gospel must leave you as it found you. If it found you uncleansed, it leaves you so; if it found you in sin and under the curse, it leaves you still in your sins, with the wrath of God abiding on you. It has failed of its object, which is to deliver you from the wrath to come. If the condemned criminal will not accept pardon, how can he be set free? If the sick man will not accept a remedy, how can he be healed? If the sinner will not receive a Saviour, how can he be saved? His destruction is certain, his salvation impossible – because he resolutely refuses the only way of escape.

(2.) *From the history of God's dealings.* There is no reasoning against facts. What God has done in the past is the surest evidence of what we may expect Him to do in the future. Sin is no new thing in the world; it has existed for nearly 6000 years. Neither is the infliction of terrible judgments on sinners something unheard of. If we had only heard of the threatening, but never heard of the threatening being put into execution – the penalty pronounced but never inflicted – the case would have been very different.

But if the eating of the forbidden fruit was followed up by the immediate execution of the sentence; “if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation?” If God did the one, how much more will He do the other? If God brought in the flood upon the world of the ungodly, so that they did not escape; if He rained fire and brimstone from heaven on the cities of the plain, so that they did not escape, how shall we escape?

Look especially to the history of Israel. How many and sore were the judgements which God inflicted on them – as at the foot of Sinai, where they made and worshipped the golden calf! For that sin they did not escape: 3000 fell by the judgment of God. At Taberah they murmured because they had no flesh to eat. Neither for that were they suffered to escape, for God sent a pestilence among them, by which many were consumed. But time would fail us to tell how the earth opened and swallowed up alive Korah and his company; how 14 000 were destroyed by the plague for murmuring against Moses and Aaron; or how 24 000 were consumed for the sin of idolatry; while the carcases of a whole generation fell in the wilderness.

Now what use are we required to make of these facts? Do not say that they have no lesson of warning or instruction for you, for all “these things happened unto them for ensamples . . . and they are written for our admonition, upon whom the ends of the world are come” (1 Cor 10:6-11). “God spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and

turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly” (2 Pet 2:4-6).

This is the very argument of the apostle: “If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward” – with what terrible and fiery indignation shall they be smitten who neglect the great salvation spoken by Him before whom those angels fall down, veiling their faces with their wings! If under an imperfect economy that had carnal ordinances and a worldly sanctuary, and priests that had infirmity, every transgression was visited with swift retribution, what must it be under the new and better dispensation, with its spiritual sacrifices, its heavenly temple, and unchangeable priesthood? If under a system of types and shadows, every disobedience received a just recompense of reward, what retribution shall be deemed adequate under the new dispensation that excels in glory? If the word spoken by the servant took effect, how much more that which was spoken by the Lord and Master?

Moses was but a man, a feeble worm, a wandering shepherd on the plains of Midian. But if they “that despised Moses’ law died without mercy under two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?” What God has done already must be perfectly just and right; and what is there to hinder Him doing it again? Do not say that God is too merciful to inflict the penalty He has threatened; for was God not merciful then, and yet He did not permit them to escape? And how can you, who have clearer light and greater privileges than they, ever hope to escape if you neglect so great salvation?

(3.) *From the means employed for our deliverance.* The very nature of the gospel is of itself sufficient to demonstrate the utter impossibility of escape. The existence of the remedy proclaims the reality of the ruin. The greatness of the means employed to rescue sinners proclaims the greatness of the danger in which we were involved. Why was Christ made a curse for us, if no curse rested upon man? Why were stripes inflicted upon Him, if we had done nothing worthy of stripes? Why did the sword of eternal justice awake against the Man who is Jehovah’s Fellow, if there was no danger of that sword being unsheathed against us? The gospel does not come proclaiming that there is no danger, else how could it come bringing a great salvation?

The cross of Christ sweeps away, as the broom of destruction, all those refuges of lies to which sinners are ready to flee for shelter. Does it come making the announcement that sin is a trivial evil, not worthy of creating one

feeling of anxiety or alarm? No, for it reveals the exceeding sinfulness of sin when “the Lord laid on Him the iniquities of us all”. Does it say, Do not be disturbed, for God is not very angry with the wicked, and will not execute the fierceness of His wrath? No, for we would never have known the power of Jehovah’s wrath unless He had poured the vials of that wrath on the head of His own Son. Thus He has overwhelmingly demonstrated His determination to punish sin, showing that He will by no means clear the guilty. Does it say that the law of God is not very strict, that its rigour may be relaxed, and its requirements broken with impunity? No, does Scripture not proclaim aloud that heaven and earth may pass away, but one jot or tittle can in no wise pass from the law till all be fulfilled?

If sin was trivial, if the law was flexible, if God was changeable, Christ would never have suffered, the just for the unjust, that He might bring us to God! In the cross we see wrath revealed, the sentence executed, the threatening fulfilled, the law magnified; and all this with the very purpose that the sinner might be saved, proclaiming that there is no way of escape except through Christ. And how utterly hopeless it is for the sinner to expect to escape who neglects that way! Nothing but the dire extremity of our condition can account for the sacrifice of Christ. If sin is not an infinite evil, then the redemption of man is far too costly. Had we not been in danger of lying down amid everlasting burnings, the cross would never have been erected. Immanuel would never have bled and died, and such a ransom would never have been paid. Such was the love that the Father bore to His Son that He would have spared Him and not delivered Him unto death, if salvation could have been accomplished in any other way.

If He sent His Son into the world, we may well be convinced that it is last of all that He did so, because no other could make atonement for sin or open up a way of escape. The cross of Christ is Jehovah’s uttermost, both in the revelation of His wrath and the manifestation of His mercy. It is a sacrifice which can never be equalled and can never be repeated. Nothing inferior in worth could meet the necessities of man; nothing loftier in value can be found in the universe of God. If this salvation is lost, all is lost – for ever. “There remaineth no more sacrifice for sins.” What then remains? What is kept in reserve for those who have neglected the great salvation which the wondrous sacrifice of Christ Jesus procured? There remaineth no other sacrifice to be offered for sins, but there remains “a certain fearful looking for of judgement and fiery indignation, which shall devour the adversaries”. “Vengeance is mine; I will repay, saith the Lord.” “It is a fearful thing to fall into the hands of the living God.”

**3. The guilt of neglecting this great salvation.** We have shown you already

that escape is impossible for all who neglect salvation. But we now proceed further: not merely can they not escape, but they do not deserve to. In the solemn language of Scripture, “their damnation is just”, for if ever condemnation is justly deserved, it is the everlasting condemnation of that soul that neglects the great salvation, that refuses or declines to receive it. The mariner who refuses to cast his anchor on the seabed deserves to suffer shipwreck. The man who declines to accept of the bread that is offered to him deserves to die of famine. And so the destruction of the sinner that puts salvation far away from him is sure, and it is solemnly deserved.

I could not believe the gospel to be true, or at all consistent with itself, if after telling us of the Divine dignity, the amazing condescension and the mysterious agony and suffering of Christ – after telling us of the preciousness of His blood, the worth of His sacrifice and the value of His great salvation – I could not believe it to be true if it did not set down the neglect of such a great salvation as a crime of crimson dye, as guilt of the most aggravated character and deserving the very darkest doom.

But how shall we set forth the magnitude of this guilt? We are utterly unable to do so. Could we tell you the greatness of that salvation which you neglect, we might be able to tell the guilt and the punishment of those who neglect it. But we cannot comprehend its greatness, for it is high as heaven and deep as hell. What can we know? It is so great that even angels desire to look into it. If we could tell you of the glory and majesty of Him who procured it, we might be able to estimate the guilt of those who turn away from Him who speaks to us from heaven. But here again we are baffled, for He is “the brightness of [the Father’s] glory, and the express image of His person,” the infinite and everlasting God.

Sin committed under the gospel dispensation has such fearful aggravations that it makes other sins appear small in comparison. Jesus says, “If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin”. You provoke an amount of wrath proportioned to the greatness of the gospel scheme, to the dignity of Him who wrought it out, to the value of those sufferings by which He procured it, and to the magnitude of those means by which it is carried forward and applied. It is by one act to be guilty of the highest rebellion and the basest ingratitude. You sin as the fallen angels never sinned, as the ungodly cities of the plain never sinned, as the idolatrous heathen never sinned; for it is to be guilty of despising a Saviour whom they never knew, neglecting a salvation of which they never heard, and sinning against a light they never enjoyed. “It shall be more tolerable for Sodom and Gomorrah in the Day of judgement than for thee.”

God has not provided this great salvation at such a cost and left men to

trifle with it at their pleasure. If it does not exalt you to the highest heaven, it will sink you down to the lowest hell. If it is not the savour of life unto life, it will prove to be the savour of death unto death. Surely you cannot be willing that this should be the result for you. You surely cannot have reconciled your mind to the thought of perdition, for who can dwell with the devouring fire? Who can lie down amid everlasting burnings? Dear dying hearer, listen to the earnest entreaty of a dying man and be done with indifference to the safety of your soul; be done with the dangerous neglect of this great salvation. "Turn ye, turn ye, why will ye die?" Why choose death rather than life, a great destruction rather than a great salvation? Why rush on the thick bosses of the Almighty's buckler [projections on His shield]?

You might even be as happy as the saints and seraphs are happy round the throne in heaven! And will you push the cup of bliss away from your lips? Can you find it in your heart to leave Jesus standing at the door outside? Will you not give up to Him the throne of your affections? Look what hands are stretched forth to plead: "My son, give Me thine heart". Are they not the hands that were nailed to the accursed tree? Surely you may well feel that in such hands your soul is safe. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Do not say, Go thy way for this time; for *now* is the only accepted time. "Today, if ye will hear His voice, harden not your hearts."

It is speaking of tomorrow that has peopled hell with the myriads of the lost. Time is advancing; eternity is drawing near; the Judge stands at the door. Therefore do not delay, not for an hour. I charge you before God and the Lord Jesus Christ, who shall judge the living and the dead at His appearing and His kingdom, not to neglect this great salvation. Do not say, "I pray thee, have me excused".

I cannot, I will not, I dare not take an excuse. The day is coming when every Christless soul will be left without excuse. "Friend, how camest thou in hither not having the wedding garment? And he was speechless." That was the dumbness of despair. What will you be able to say against the sentence of condemnation going forth against you? "What shall I do when God riseth up? And when He visiteth, what shall I answer Him?" If you refuse to listen now, then that awful declaration awaits you: "Because I have called, and ye refused; I have stretched out My hand, and no man regarded;" therefore "I also will laugh at your calamity; I will mock when your fear cometh". "Knowing therefore the terror of the Lord, we persuade men." "Now then 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."

# Some Thoughts on Prayer<sup>1</sup>

John Flavel

**Motive 5.** Consider, all you that go about without prayer, how soon you may no longer have the capacity to pray. Now you do not wish the opportunity to pray, and shortly you may never have one more such opportunity; now unbelief shuts your mouths, and shortly death may do it. How soon you may be past your prayers, both your own and others', and be fixed by death in an unalterable condition? Seek the Lord therefore while He may be found; call upon Him while He is yet near.

Now is your praying season; hereafter there will be no use of prayer. The Psalmist says, "For this shall every one that is godly pray unto Thee, in a time when thou mayest be found: surely in the floods of great waters, they shall not come nigh unto him" (Ps 32:6) – that is, says Diodati<sup>2</sup> on the place, in the time of the general destruction of sinners, as it was in the deluge, there is no coming nigh to God by prayer, and you cannot come nigh to Him in the day of your particular destruction, by the flood of great waters. Therefore do not live a day longer in the profane and sinful neglect of this great duty of prayer!

**Objection.** But I observe those that do not pray generally escape as well as they that do.

**Answer.** This objection was once made by a soldier in the time of fight, when he was pressed by his companion to pray; and God quickly stopped his blasphemous mouth with a mortal bullet. Have a care of such bold atheistical pleas; they greatly provoke the Lord against you. I had rather die praying, than live prayerless.

**Objection.** But to what purpose is it for me to pray, if I am unregenerate? God does not hear such prayers if I make them. Besides, the prayers of the wicked are an abomination to the Lord.

**Answer.** Labour therefore to get into a regenerate state, and be not persuaded to rest a day longer in so sad a condition. However in the mean time you must know that prayer, being a part of natural worship, all men, even the unregenerate, are obliged to engage in it by the light and law of nature; otherwise the neglect of it could not be their sin.

**Objection.** But many pray, and receive not. I myself have often done so.

<sup>1</sup>The last part of a sermon entitled "The Seaman's Farewell", taken with editing from *The Seaman's Companion*, published in Flavel's *Works*, vol 5. This is one of a series of motives Flavel uses to persuade his hearers not to neglect such an excellent duty as prayer.

<sup>2</sup>Giovanni Diodati (1576-1649) was a Reformed theologian who translated the Bible into Italian.

*Answer.* “Ye ask, and receive not, because ye ask amiss” (Jas 4:3). If we were as disposed to receive as God is to give, we should not be long without the answer to our prayers.

(1.) If your persons were accepted through Christ, your prayers would be accepted too (Gen 4:4). But you are in a state of nature, destitute of the Spirit. And so your voice is, to God, the voice of a stranger, not of a child.

(2.) If your prayers were regulated by the will of God, they could not miss the desired success. “If we ask any thing according to His will, He heareth us” (1 Jn 5:14).

(3.) If your prayers had more faith and fervency, they would not return empty (see Jas 1:6, 5:16). Well then, object no more against your duty, but apply yourselves to it in the fear of God, and do not dare go forth for any reason, until you have by prayer recommended yourself and your affairs to God. Go alone, my friends, go aside from the world; and do not say you cannot spare time for prayer; better anything else were neglected than this. Tell the Lord you are now launching forth into the ocean, and do not know what this voyage may bring forth. Possibly thou may never return to the land of your birth any more; but however it shall please Him to dispose the event, beseech Him with all earnestness that you may have the pardon of sin sealed to you before thou go. O beg Him to separate guilt from your person before you are separated from your habitation and relations, lest the stroke that shall separate your soul from your body should eternally separate both soul and body from God.

Desire of the Lord that His presence may go with you wherever you shall go. Tell Him it is the fountain both of your safety and comfort. Desire Him not to carry you hence if His presence may not go with you. All the relief you had against trouble is wrapped up in that promise of His: I will be with him in trouble. Tell Him those will be tasteless comforts and succourless troubles in which He is not.

Entreat the Lord with all importunity to keep you, by His fear, from the sins and temptations that are in the world. Tell Him you are affected by the danger which your own corrupt heart will everywhere expose you to: sins in buying and selling, into which you may easily be drawn by an earthly covetous heart; sins in drinking, wherein you may be entangled by evil company and an irregular appetite (unless He keeps you); sins of uncleanness, by which you may be overcome, in the absence of lawful remedies and the presence of alluring objects, unless His fear quenches the temptation and breaks the snare.

Be earnest also with the Lord to protect you graciously in all dangers. Tell Him you cannot be in safety anywhere but under the shadow of His wings.

Tell Him you will trust in Him, whatever time you are afraid, and beseech Him that, when your heart shall be overwhelmed with fears and troubles, He will lead you to the rock that is higher than you. Beseech Him also to give you counsel in all your difficulties, so that you may not lean on your own understanding, but that He will make your way plain before you.

And if it will be His good pleasure, that He would bless your just and honest enterprises with success and prosperity. If He shall do so, tell Him it is your desire – and beg the assistance of His grace – that you may use all your mercies to His praise. If you thus set forth in the fear of God, you may expect sweet success and a happy outcome.

# The Bible and the Scottish Reformation<sup>1</sup>

## 4. The Battle Won

*D Hay Fleming*

The Word of God exerted a marvellous power in Scotland also, even over many who were personally unable to read it. The keenness of some of these illiterates was exemplified in Robert Maule of Panmure,<sup>2</sup> who became “very penitent of his former life and embraced the Reformed religion”, and who died on 3 May 1560, aged 62. “He could neither read nor write”, but one of his sons, “a godly person given to reading the Scripture”, did each night instruct him in “the chief points of religion”. Although many of the common people were less ignorant than many of their clergy, it does not follow that all or most of the miners, carters and cooks, to whom Sir David Lyndsay directed a poem, were able to read. Lyndsay wrote in the vernacular that they might understand what he wrote, and they could understand it when read aloud to them, though they could not read themselves.

To him it appeared utterly absurd that nuns should both sing psalms and say prayers, in Latin night and day. When the unlearned heard the gospel solemnly sung, it was, he thought, no better to them than the ringing of a bell; therefore they ought to know in their own tongue the life of Christ Jesus. “In our language let us pray and read the Lord’s Prayer . . . and our Creed.” Moses on Mount Sinai did not give the law in Greek or Latin, but in Hebrew, the “common language” of “the Children of Israel”. Jerome had

<sup>1</sup>The final part of a chapter in Hay Fleming’s *The Reformation in Scotland: Causes, Characteristics, Consequences* (1910). It has been edited. The original title of the chapter was: “Primary Causes – the Word of God”, and the title of last month’s extract was “Progress and Regress”. The author was a noted church historian, writing from a Reformed standpoint.

<sup>2</sup>Near Carnoustie, on the east coast of Scotland.

translated the law of God from Hebrew and Greek into Latin, “his own tongue”; and if he had been born in Argyleshire, he would have written his books in Gaelic. Moreover, had not Paul said that there was more edification in five words which people understood than in ten thousand in a strange language? Such mumbling, Lyndsay thought, was not worth two pins. Even he may well have been surprised at the power which in Scotland underlay a translation of the Scriptures, not in his own tongue but in English, which in those days, as in ours, was not the same as Lowland Scots.

While Quintin Kennedy<sup>3</sup> admitted in 1558 that it was expedient that those should read the Scriptures who did so “temperately”, he contended that God had provided a better way than burdening every private man to read His Word in order to find out all its secrets that were necessary for salvation. Private men, he said, ought not to pry into such mysteries as “the sacraments, predestination, free will and justification”. They should not seek any other understanding of them than those that were already taught by general councils, who, “in declaration of doubtful matters – necessary or expedient to be known for all Christian men’s salvation – have assuredly never erred”.

In all such matters above their knowledge, Kennedy went on, the people should stick to the judgement of their pastors “without curious reasoning”. It was necessary to lean on “the judgement of the Kirk in all matters concerning both faith and religion”, for there were things which faithful Christians ought to believe, although “they cannot be proved by express testimonies of Scripture”. For example, “Is he not to be estimated as a heretic, who would deny the blessed mother of Jesus Christ our Saviour to be a perpetual virgin? The authority of the Church extended to more than was expressly contained in Scripture, yet “the Scripture and Kirk are both alike true, equal of strength, power and dignity, governed ever by the same Spirit of God”.<sup>4</sup>

This doctrine might continue to hold the field at Rome; it was rapidly ceasing to hold it in Scotland, where this year, the year of Walter Mill’s martyrdom, the ultimate triumph of the Reformed doctrines was already assured to the eye of faith. To the Parliament which met in November, the Protestants formally protested that, as they had not been able to obtain a “just Reformation according to God’s Word”, it should be lawful to them to act in matters of religion and conscience as they must answer to God, until their adversaries proved themselves to be true ministers of Christ’s Church and purged themselves of the crimes laid to their charge.

On the first of the following January, the notice known as *The Beggars’*

<sup>3</sup>Abbot of Crossraguel (1521-1564), Maybole, in Ayrshire.

<sup>4</sup>Tradition is here being given the same authority as Scripture, according to Roman Catholic teaching.

*Summons* was posted on the gates of the friaries. This summons, much briefer than Simon Fish's famous *Supplication for the Beggars* and, unlike it, made no attack on the shameless immorality of the ecclesiastical "beggars and vagabonds"; but it vigorously denounced the feigned holiness and selfish craft by which the friars, though strong and sturdy, had acquired the alms which ought to have been given to the diseased and feeble poor. In it the friars were warned in the name of God to quit the hospitals before Whitsunday next, so that possession might be taken by the only lawful owners – the blind, crooked, bedridden, widows, orphans and other poor unable to work. These wretched poor intimated that, failing compliance with their demands, they would, with God's help and the assistance of His saints on earth, take possession of their patrimony at Whitsunday, and eject the friars "utterly forth of the same". The provincial council which met in March (the last which Archbishop Hamilton was to hold) failed to deal with the pressing matters of doctrine and ritual, and held out no hope of toleration to those who wished to be ruled by the Bible, not by theologians and councils.

When Knox returned to Scotland (2 May 1559) the realm was in the very throes of Reformation. The thirst for the gospel he found to be wondrously great. By the beginning of September, though troubled with fever, he travelled through most of the country and found men of all sorts and conditions embracing the truth. A few weeks later he was still so engrossed that he did not have four hours out of 24 for natural rest. The French held Dunbar and Leith, and were strong enough to be aggressive, but so far as the body of the Scottish people was concerned, the battle of the Reformation was won.

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## David Brainerd<sup>1</sup>

### 1. Early Life

Robert Murray M'Cheyne, referring to Brainerd, exclaimed, "Most wonderful man! O to have Brainerd's heart for perfect holiness!" John Newton said, "Next to the Word of God, I like those books best which give account of the lives and experiences of His people. No book of this kind has been more welcome to me than the life of Mr Brainerd of New England".<sup>2</sup> And nothing is clearer in reading the life of Brainerd than that he was an exceptionally godly man.

David Brainerd was born in April 1718 at Haddam, in the American state

<sup>1</sup>The first part of a longer version of a paper given at this year's Theological Conference.

<sup>2</sup>These commendations appear on the back cover of the Banner of Truth 2007 edition of *The Diary and Journal of David Brainerd*.

of Connecticut. His father, Hezekiah Brainerd, died when David was only nine and his mother Dorothy when he was just 14. David noted: "I was from my youth somewhat sober, and inclined rather to melancholy than the contrary extreme".<sup>3</sup> When he was about 7 or 8, he became concerned for his soul; he was terrified at the thought of death, and felt driven to perform the duties of the law. But this did not last long; he had little further concern until he was about 13. Again he turned to the deeds of the law, but he gradually lost his religious concern.

He was not much given to what was called "frolicking", in the company of other young people, but he confessed, "When I did go into such company, I never returned with so good a conscience as when I went; it always added new guilt, made me afraid to come to the throne of grace, and spoiled those good frames I was wont sometimes to please myself with. But, alas, all my good frames were but self-righteousness, not founded on a desire for the glory of God" (p 15).

When David was about 20 he became anxious to acquire a better education and began to study seriously. He also became more serious than ever about religious duties. He recalled, "I became very strict, and watchful over my thoughts, words and actions; and thought I must be sober indeed, because I designed to devote myself to the ministry; and imagined I did dedicate myself to the Lord" (p 15).

In 1739 he set apart a day for secret prayer and fasting, spending almost the whole day crying to God for mercy. He comments, "Still I trusted in all the duties I performed. . . . Yet God was pleased to make my endeavours that day a means to show me my helplessness in some measure. Sometimes I was greatly encouraged and imagined that God loved me and was pleased with me; and thought I should soon be fully reconciled to God. But the whole was founded on mere presumption, arising from enlargement in duty, or flowing of affections, or some good resolutions, and the like. . . . Once, I remember, a terrible pang of distress seized me, and the thoughts of renouncing myself and standing naked before God, stripped of goodness, were so dreadful to me that I was ready to say to them as Felix to Paul, 'Go thy way for this time'" (pp 17,18).

Brainerd noted later that he was then looking for greater conviction of sin as one of the qualifications that he imagined others obtained before they received Christ; he was looking for further conviction in order to recommend himself to the Saviour. He could scarcely allow himself to sleep, in case he

<sup>3</sup>Jonathan Edwards, editor, *The Diary and Journal of David Brainerd*, Banner of Truth Trust 2023 edition, p 14. Page references in brackets, in the body of the text are to this edition of the *Diary and Journal*.

would waken up in hell. Yet he dreaded the loss of convictions; he clearly had some desire to be reconciled to God. But he found great fault with Adam's sin being imputed to his descendants and "often wished for some other way of salvation than by Jesus Christ" (p 19). But one morning, as Brainerd was walking outside alone, he saw that all his efforts to "procure deliverance and salvation for myself were utterly in vain" (p 23); he saw that it was impossible for him to do anything towards delivering himself. He was convinced that his state would be for ever miserable. He realised, he said, "The more I did in prayer or any other duty the more I saw I was indebted to God for allowing me to ask for mercy". He now saw: "It was self-interest had led me to pray, and . . . I had never once prayed from any respect to the glory of God" (p 24).

On the evening of 12 July 1739, he was trying to pray in the same place, yet he had no heart to do so; he thought the Holy Spirit had completely left him. After about half an hour, he recalled, "Unspeakable glory seemed to open to the view and apprehension of my soul". It was not, he emphasised, "any external brightness", or "any imagination of a body of light" in heaven, but it was a new inward apprehension or view that I had of God, such as I never had before . . . but it appeared to be divine glory". He went on: "I was inwardly pleased and satisfied that He should be God over all for ever and ever. My soul was so captivated and delighted with the excellency, loveliness, and other perfections of God, that I was even swallowed up in Him . . . I had no thought (as I remember) at first about my own salvation, and scarce reflected that there were such a creature as myself" (p 25).

One may feel surprised that there is nothing thus far in Brainerd's account, which is taken from his diary, about Christ and His work of redemption. But he speaks of what could only flow from a new heart: "God, I trust, brought me to a hearty disposition to exalt Him, and set Him on the throne, and principally and ultimately to aim at His honour and glory, as King of the universe. He goes on to speak of the views he had the following evening: "The way of salvation opened to me with such infinite wisdom, suitableness and excellency that I wondered I should ever think of any other way of salvation. . . . If I could have been saved by my own duties, or any other way that I had formerly contrived, my whole soul would now have refused it. I wondered that all the world did not see and comply with this way of salvation, entirely by the *righteousness of Christ*" (p 25). There can be no doubt, from the rest of Brainerd's brief life, that he was a remarkable example of a true follower of the Lamb.

Later that year, Brainerd began his studies at what is now Yale University. He records several times of great blessing in his soul, one of which gave rise

to the remark: “One hour with God infinitely exceeds all the pleasures and delights of this lower world” (p 29).

During his second session at Yale, Brainerd had to return home because of physical weakness and spitting blood; this was perhaps the first indication of the tuberculosis that was to cause his death at the early age of 29. During his time at Yale, there was a revival of religion. The effects have been described thus: “Prayer meetings replaced drunken parties, and frivolities gave place to serious times of Bible study and conversation about the Christian faith”.<sup>4</sup>

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## Book Review

*Passing Milestones*, by Rev John MacLeod, published by Reformation Press, paperback, 199 pages, £8.40; may be obtained from the F P Bookroom.

This book contains the New Year pastoral letters that the Rev John MacLeod sent to the congregations of which he was the pastor over a period of 50 years. Mr MacLeod was called to the Stornoway Congregation, and ordained and inducted there on 30 December 1969. The congregation had been vacant since the Rev Donald Malcolm Macleod’s translation to Auckland the previous year. Thus began a pastorate that was to last for almost 34 years until he was called to the London Congregation. Some were doubtful whether Mr Macleod after such a long ministry in Stornoway, and then aged 74, would even consider leaving Lewis. However, Edward Greene and Jessie MacLean and others were zealous that he be given a call to London. There was rejoicing in the London Congregation when he accepted the call.

The induction on 25 June 2004 was held at Grove Chapel in Camberwell, when Rev Donald MacLean, Glasgow, preached from 2 Timothy 2:15, ‘Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth’. Mr MacLeod retired from the London pastorate in 2020 after a 16-year ministry in the English capital.

At the New Year of 1978 he began sending pastoral letters to his congregation. Mr Macleod’s purpose was to assure the congregation of his “continuing care for them and with the hope that the letters would be of spiritual benefit to those into whose hands they came”. With the exception of four years, this volume contains the pastoral letters from 1978 to 2021. In his foreword, he explains his thinking in reprinting this series of letters as a book: “It is hoped that, both now, and in time to come, there will be found in them a ‘word in season’ by which some weary pilgrim or sojourner will

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<sup>4</sup>John Thornbury, *David Brainerd*, Evangelical Press, 1996, p 61.

be encouraged to persevere and press on until, passing milestone after milestone, that destination is reached 'where the wicked cease from troubling and the weary are at rest'."

The reviewer, as an assessor elder in the London Congregation, received these letters during Mr. MacLeod's ministry in England. In re-reading them in this collected form, among the very many matters with which he deals, several stand out as of abiding value to all our congregations.

***The nearness of eternity.*** Practically all the letters stress the passing of time, the nearness of eternity and the urgent need for young and old to know the Lord Jesus Christ as their Saviour. Typical of the emphasis is his exhortation to the Stornoway congregation in 1988, "The passing of a day or even a week, in close succession, seldom reminds us of our progress to our destination. The close of one year, however, and the beginning of another can hardly fail to move us to reflect on how swift our advance is to the point of our departure from time and our entrance into eternity, to give our account to God for all the deeds done in the body. Experience reveals to us how true it is that 'man that is born of a woman is of few days, and full of trouble'.

"These 'few days', a good man once wrote, 'are all the working days that ever we shall have. Let this be a spur to diligence and to duty. In heaven there is nothing but rest; and in hell, though there be no rest, yet there is no labour. In hell there is nothing but wages, and in heaven there is nothing but reward; our whole work lies in the few days which are on this side of both. We stand now upon our 'inch of time' looking into the 'abysses of eternity' and oh! how much depends on how we occupy ourselves while we are still there."

In 1992 he reminded the Stornoway people of a scroll he had seen on the wall in one of the houses at the Ingwenya Mission in Zimbabwe,

"Only one life, / 'Twill soon be past.

Only what's done / For Christ will last."

A repeated observation was that "the period of time between Christ's first coming to die on a cross, in the room and stead of the guilty, and His second coming to sit on a great white throne in order to judge the world in righteousness has now been reduced by yet another year".

***The Free Presbyterian testimony.*** The first pastoral letter refers to the "goodly heritage" we have as Free Presbyterians and it is an emphasis that continues during the years. He urges his congregations to walk in the paths of godliness, in which our forebears walked in opposition to worldliness, to read their Bibles, to maintain family worship. He asserts that every home should have a copy of *The Westminster Confession of Faith*; that Free Presbyterians should be known for their witness regarding Sabbath-keeping and purity of worship.

Addressing his London congregation in 2011 he writes, “While fully aware of imperfections and blemishes, we yet believe that there is no other church in Christendom that comes as near to the apostolic pattern as the Free Presbyterian Church of Scotland does. The present Free Church of Scotland came into being in 1900 when a remnant was not prepared to enter into the ill-conceived union with the United Presbyterians. From the outset, our discerning founding fathers saw that there were elements within it that prevented them from entering into union with it, however numerous its overtures to do so were. Their wisdom in so acting is now fully justified when the Free Church has now sanctioned the use of instrumental music and hymns of human composition in the conduct of public worship within its bounds. Let us seek grace to be faithful, that we may hand on to others that which we received unimpaired from those who have gone before us.”

**Concern for the rising generation.** Throughout his ministry, Mr MacLeod had a tender concern for young people. We cite two examples 38 years apart. The first to Stornoway in 1978, “We are happy to have so many children in our midst. The Sabbath school is well attended and we are grateful to the teachers for their work and labour of love. ‘No one’, says Spurgeon, ‘knows the age of the youngest child in hell and therefore none can guess at what age children become capable of conversion. We at least can bear our testimony to the fact that grace operates in some minds at a period almost too early for recollection. Nor let it be imagined that the feelings of the young are slight and superficial. They are frequently of the deepest character. The early wounds of the Saviour are made upon hearts not yet rendered callous by worldliness and sensuality.’”

Then addressing his London congregation in 2016 he writes, “We would lovingly remind the children among us, yet again, that the Lord Jesus said, ‘Suffer the little children to come unto Me’, and that He took them up in His arms and blessed them. To teenagers and the young men and women we commend the example of Josiah, who, while he was yet young, began to seek after the God of his father David. Peer pressure, we know, can be intense, but we urge them to resist, to attend the church services with their parents, and hearken to Him who exhorts, ‘Thou shalt not follow a multitude to do evil’.”

**Faithfulness.** In Rev Lachlan MacLeod’s Training of the Ministry Report for the 1969 Synod, besides indicating that Mr MacLeod had passed his exit examinations, completed his theological course and was ready to be taken on trials for licence by his Presbytery, he also stated that there were 14 men on the Training of the Ministry Committee’s roll of students.<sup>1</sup> It is rather

<sup>1</sup>Free Presbyterian Church of Scotland: *Proceedings of Synod May 1969*, p 133.

sobering to realise that of those 14 students only five continue as, or died as, Free Presbyterian ministers. Eight of the other nine left the Church, many of them becoming leaders in the APC secession in 1989. Mr MacLeod has continued through these years as a stalwart defender of the Biblical principles underlying our Church's testimony, much of which is included in the pages of this book.

We thank Mr MacLeod for compiling these letters and Dr R J Dickie of Reformation Press for publishing them. We enthusiastically recommend the book to all our readers with the prayer that you will be blessed by reading it, as was the reviewer.

*Roy Middleton*

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## Notes and Comments

### Assisted Dying

In mid-October, Kim Leadbeater MP introduced her Terminally Ill Adults (End of Life) Bill in the House of Commons. It would allow people deemed to be terminally ill in England and Wales to receive help to kill themselves.

The Prime Minister, Sir Keir Starmer, has always been open about his support for assisted dying and is backing the Bill. He can ensure that, if it passes the vote at the second reading on 29 November (which may have taken place before you read this), the Government will give the Bill time to pass all stages in the Commons and Lords, to allow it to become law. The Lords have proved to be not very compliant on this issue in the past, so we hope that, if necessary, they will prove their independence of thought again. Baroness Meacher's Bill introduced in 2021 was rejected by the Lords.

The proponents of the Bill claim that the safeguards will be strict and iron-clad, obviating any misuse, abuse or coercion. One only needs to look at the slippage of safeguards for the Abortion Act to see that, with the passage of time, we have cause for serious concerns about how such a piece of legislation will expand and ease as the years go by. In opposing the plans, Plaid Cymru's Delyth Jewel commented, "My fear with this motion – well, my terror really – is not so much how it will begin, as with how it will end".

Canada is often cited as the exemplar by those who support assisted suicide, and yet that country's experience illustrates the very real dangers of this kind of legislation. Just five years after legalising euthanasia in 2016, the requirement for a person to be terminally ill was scrapped, a court in Canada ruling that this restriction was incompatible with Canadian human rights and equality laws. In 2016 Medical Assistance in Dying (MAID) accounted for 1000 deaths, in 2022 it accounted for 13 241 (4.1% of all deaths).

Archbishop Justin Welby said, “Even where there is no abuse, the pressure to end one’s life early could be intense and inescapable if the law were changed”, and “the right to end your life could all too easily and accidentally turn into a duty to do so”.

Baroness Grey-Thompson, a Paralympic gold medallist, said people say to her, “If my life was like yours, I’d end it,” and commented, “I have a massive amount of privilege. If you think that about my life, what do you think of other disabled people as well? So I am really worried.”

The UK Health Secretary, Wes Streeting, has said that he intends to vote against the Bill because he wants to get to a point where palliative care – which in his opinion, is not good enough at the moment – will be much improved and give people a real choice. Leading palliative-care doctors have said that, with modern analgesia, pain is much easier to control than once it was. Baroness Finley, a professor of palliative care at Cardiff University School of Medicine, has said it is a myth that assisted dying is needed to avoid dying in pain: “It is high time that the argument that assisted dying is necessary to avoid a painful death is exposed as a fallacy”.

Scotland is not far behind the Commons in seeking to introduce assisted dying. Dr MacCormack of the Association of Palliative Medicine said, “There are fewer palliative care doctors in Scotland than there are MSPs, and without adequate palliative care the worry is that assisted suicide is not just a choice; it becomes a suggestion, which then becomes an expectation and then our vulnerable patients are at risk.”

The Assisted Dying for Terminally Ill Adults (Scotland) Bill has passed stage one of three on its way through the Scottish Parliament. There was a consultation stage to which the Church’s Religion and Morals Committee responded. The submission can be accessed on the Scottish Government website. The Bill (see Notes and Comments in this *Magazine* for February 2023 and August 2024) was introduced by Liam McArthur MSP, who believes adults who have an advanced and progressive terminal illness should be able to decide how and when their life should end. There is some discussion about whether the Scottish Parliament has the power to introduce such a bill but, if it achieves a majority at Holyrood, the Scottish Government will no doubt hope to come to some arrangement with Westminster.

Powerful and well-financed secular organisations such as Dignity in Dying; My Death, My Decision; and Humanists UK are bringing all their resources to bear on this issue.

The laws proposed by Holyrood and Westminster are diametrically opposed to God’s law. Psalm 139 tells us that we are “fearfully and wonderfully made”; our life is in the hands of the Almighty to do with as He wills. Those

who believe in the preciousness and sanctity of life have a powerful ally who is accessible at a throne of grace. We should each of us plead with Him to thwart these pernicious endeavours. *FRD*

### **Archbishop Welby and Lord Carey: Blind Leaders of the Blind**

It must be exceedingly perplexing to many who are enquiring after the knowledge of the truth of God to hear and read again and again those who hold office in the visible Church of Christ unashamedly attacking and belittling the teaching of the Holy Scriptures. Instead of quoting from the Holy Scriptures and declaring, “Thus saith the Lord . . .”, as they ought, they arrogantly advocate their own erroneous opinions, which are contrary to the clear teaching of the Word of God.

It is evident such men are not faithful ministers of the gospel but blind leaders of the blind (Mt 15:14). Likewise, the churches which allow them to blaspheme so, and do not remove them from office, are not true churches but synagogues of Satan (see Rev 2:9 and 3:9). How desperate the situation is when those professing to be spiritual guides appointed by Christ to lead sinners, in the way that leads to heaven and eternal life, promote the wickedness of antichristian doctrine and practice that leads to death and eternal damnation!

Among the very many important issues before the nations at present, the following two are relevant to the above: the widespread, pernicious and ever-increasing influence of the evil of sodomy throughout society and the advance of the call for the legalising of euthanasia. It is in the context of these two evils in society that this article is written.

First, the present Archbishop of Canterbury, Justin Welby, after many years of equivocation on whether homosexual acts are sinful, has at last publicly stated that the Church of England and the worldwide Anglican communion have “evolved over the years” to now “include LGBTQ+ people more fully in the life of the church”.

This almost-unbelievable remark and the context in which it was given is commented on by a body of evangelicals within the Anglican communion, called the Church of England Evangelical Council (CEEC) as a “staggering set of statements”, in which “the Archbishop of Canterbury . . . admitted: ‘What the Archbishop of York and I, and the bishops, by a majority, by no means unanimous . . . where we’ve come to, is to say that all sexual activity should be within a committed relationship, whether it’s straight or gay’”.

The CEEC further exclaims, “Provoking widespread disbelief, the Archbishop of Canterbury has used this interview to indicate his view that ‘sexual intimacy is no longer limited to marriage; sexual intimacy in gay relationships

is OK; the Church should bless sexual relations outside of marriage’”. The CEEC concludes its initial introduction to its paper on the subject: “It is a devastating statement because it marks a clear departure from the doctrine of the Church of England, the Anglican communion, and [what] every other major Christian denomination across the world believe”.

It is no wonder that parts of the Anglican communion are separating from the Church of England for this and other grave departures from the teaching of the Bible. There are, not surprisingly, calls from within the Anglican communion for the Archbishop of Canterbury to resign over this matter.

Secondly, now that attention is being again drawn to euthanasia in our new parliament at Westminster, an article by *The Daily Telegraph* on the subject, written in May 2023 is particularly relevant. It drew attention to the former Archbishop of Canterbury, Lord George Carey, who had last year “called on the [then] government to set aside time for debate on a law to allow assisted dying, saying it is ‘profoundly Christian’ to ensure no one suffers against their will”.

The newspaper article explained, “Directly opposing the official view of the Church of England, Lord George Carey said statements used by those to oppose assisted dying – such as ‘life is sacred’, or, ‘Thou shalt not kill’ – were ‘too broad as principles to be very relevant to the issue’”.

*The Daily Telegraph* further reported that Lord Carey, Archbishop of Canterbury between 1991 and 2002, had written, “It is profoundly Christian to do all we can to ensure nobody suffers against their wishes. . . . Some people believe they will find meaning in their own suffering in their final months and weeks of life. I respect that, but it cannot be justified to expect others to share that belief.” He added, “It is within the capabilities of medical science to end intolerable suffering peacefully and that it is an act of great generosity, kindness and human love to help those when it is the will of the only person that matters – the sufferer himself. . . . I sincerely hope that the committee will send the message that we live in a compassionate society that has the courage to confront complexity, not one that bases its rules on fear or misunderstanding.”

What Charles Darwin spawned under the name of evolution, in the nineteenth century, developed into eugenics at the end of the nineteenth and beginning of the twentieth century. It was most cruelly used by the Nazis in their Aktion T4 programme at the time of the Holocaust, and later developed into what until recently was known as euthanasia. It is now sometimes called assisted suicide or dying with dignity, but whatever name man may give it, it is murder in the sight of Almighty God and is wholly condemned by the Sixth Commandment, “Thou shalt not kill” (Ex 20:13).

Neither those who promote, nor those who desire, the use of this barbaric practice of ending life (be they archbishops or whoever) can believe in the reality of eternal damnation: the most awful end for all who die without saving faith in the Lord Jesus Christ: “It is a fearful thing to fall into the hands of the living God” (Heb 10:31). The sufferings endured in this world, however great they may be, can bear no comparison to the far greater sufferings of the world to come, when those who blasphemously rebelled against their good and gracious Creator in this life will experience the infinite wrath of Almighty God in the next.

In the past, Justin Welby and George Carey professed to hold a scriptural position on these doctrines and practices. They had both commenced their ministries in the Church of England as evangelical Bible believers. It must have been thought that they then believed all the truths contained in their Bibles. However, whatever faith they had then, it evidently was not saving faith in the Lord Jesus Christ, the only Saviour of sinners, who said of His divinely inspired and infallible Holy Scriptures in His prayer to God His Father, “Thy Word is Truth” (Jn 17:17). Is there not a warning here for us and others? “See that ye refuse not Him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven” (Heb 12:25). “Wherefore let him that thinketh he standeth take heed lest he fall” (1 Cor 10:12). *DPR*

### **Floods in the Sahara**

The proponents of “climate change” maintain (1) that the temperature of the earth’s surface is rising; (2) that this is caused by human activities such as burning fossil fuels and cutting down forests; and (3) that it is a disaster. Their highly aggressive dogmatism makes one question the first two assertions. The third one is sustained by the ongoing claims that whenever there is a destructive flood, drought, storm, hurricane, fire, cliff collapsing, or whatever, then climate change is responsible.

Recently, there were floods in the Sahara Desert. Heavy rain from a cyclone on September 7 and 8 drenched parts of Morocco, Algeria, Tunisia and Libya. Several usually dry lakes filled up, and there were still impressive lakes a month later. Satellite images showed large stretches of the Sahara swathed in green. One news source said that “more extreme rainfall events could be expected in the Sahara in the future, according to recent research, as fossil fuel pollution continues to heat up the planet and disrupt the water cycle”.

Perhaps there is “climate change”, but it is not all bad. It is hard to accept that a huge desert becoming fertile would be an “ecological disaster”. Rock paintings of crocodiles in the Sahara show that parts of it were fertile in the

past. God turns “fat lands to barrenness”, on account of “the sins of those that dwell therein” (Ps 107:34, metrical). Perhaps He is now restoring the “dry land” of the Sahara to “water springs” (v 33), while scourging proud and ungodly men elsewhere through the weather. *DWBS*

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## Church Information

### **Pilot Bursary Scheme – Second round of Applications**

The Synod, at its meeting in May 2024, recognised the increasing moral and religious dangers of secularised education for our young people and the difficulties faced by parents and children in the current climate. The Synod accordingly authorised the Education Committee to establish a trial bursary scheme to assist Free Presbyterian parents in their endeavours to provide for their children educational material with a greater Christian ethos, and to counteract false teaching in schools. The scheme is being piloted for a period of one year and is initially open to parents based in Scotland. It is hoped that it may eventually be available to Free Presbyterian families further afield.

The bursary scheme is open to: (1.) Those who attend state schools but whose parents wish to provide additional or alternative education material from a specifically Christian point of view. Examples of this would be suitable materials or courses in subjects such as Scripture, Creation, Church history and Christian moral principles. (2.) Those who are not in the state system, to assist in the provision of general education from a Christian standpoint. This could provide, for example, assistance with course, school or examination fees, or the purchase of resources such as textbooks, or other expenses.

The scheme is intended to provide some assistance to parents but not to cover all expenses incurred. The Education Committee will determine the level of individual disbursements.

A number of families have already benefited from the first round of applications, which closed in September. Applications for the second round are now invited from those who did not apply in the first round, and also from those who did receive assistance but have now incurred additional expense for new courses or unexpected costs. Parents who wish to apply should obtain an application form from the Clerk, Dr Alex Ross, by email: [FPCSEducationCommittee@gmail.com](mailto:FPCSEducationCommittee@gmail.com) or by post: 70 Foindle, Lairg, Sutherland, IV27 4SU. The deadline for applications is 7 February 2025.

### **College and Library Fund**

By appointment of Synod, the second of the year’s two special collections for the College and Library Fund is due to be taken in congregations in December.

*W Campbell, General Treasurer*

# The Free Presbyterian Magazine

2024

Volume 129

Editor:  
Rev Kenneth D Macleod

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

**Free Presbyterian Church of Scotland**



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# FREE PRESBYTERIAN PLACES OF WORSHIP

## Scotland

**Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tues, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.

**Bracadale Duirinish-Strath: Struan:** Sabbath 12 noon. **Glendale and Vatten:** Sabbath 6pm, alternately. Thurs 7 pm, rotating between Struan, Vatten and Glendale. Contact Rev I D MacDonald; tel: 01478 612110.

**Dingwall:** Church, Hill Street, IV15 9JP; Sabbath 11 am, 6.30 pm; Wed 7.30 pm. **Beaully (Balblair):** Sabbath 6.30 pm, Thurs 7.30 pm. Rev A W MacColl MA PhD, 10 Achany Road, Dingwall, IV15 9JB; tel: 01349 866546.

**Dornoch:** Sabbath 11.30 am. **Bonar Bridge:** Sabbath 6 pm. Wed 7.30 pm (alternately in Dornoch and Bonar). Rev J A Morrison BA, 2 Cherry Grove, Bonar Bridge, IV24 3ER. Tel: 01863 766157.

**Edinburgh:** 63 Gilmore Place, EH3 9NU, Sabbath 11 am, 6 pm; Thurs 7.30 pm. Rev D Campbell MA, 35B Barnton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227, e-mail: dcampbell1560@gmail.com.

**Farr (by Daviot):** Sabbath 12 noon. **Tomatin:** Sabbath 12 noon. **Stratherrick:** Sabbath 12 noon. (Each as intimated). Contact Mr M J Schouten; tel: 01463 221776.

**Fort William:** Monzie Square, Sabbath 11 am, 5 pm, as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.

**Gairloch (Ross-shire):** Sabbath 12 noon, 6 pm. Prayer meeting in **Strath**, Thurs 7.30 pm. Manse tel: 01445 712118. Contact Rev I D MacDonald; tel: 01478 612110.

**Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE; Sabbath 11 am, 6.30 pm; Wed 7.30 pm. Rev R MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.

**Greenock:** Sabbath 2.30 pm, held in Free Church of Scotland hall, 14 Jamaica Street, PA15 1XX. Contact Rev R MacLeod; tel: 0141 954 3759.

**Halkirk:** Bridge Street; Sabbath 11.30 am, 5.30 pm, second, fourth and fifth Sabbaths of month; Thurs 7 pm. Rev W A Weale, F P Manse, Bridge Street, KW12 6YG; tel: 01847 831758. First and third Sabbaths of month: **Thurso:** Duncan Street; 3 pm; **Strathy:** 6 pm.

**Harris (North): Tarbert:** Sabbath 12 noon, 6 pm. **Tarbert and Stockinish:** Wed 7 pm, alternately. 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; Wed 7 pm. **Sheilebost:** as intimated. Rev K M Watkins BA, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271.

**Inverness:** Chapel Street, IV1 1NA; Sabbath 11 am, 6.30 pm; Wed 7.30 pm. Rev K D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.

**Kinlochbervie:** Sabbath 6 pm; **Scourie:** Sabbath 11.30 am, Tues 7 pm (as intimated). Contact Dr A Ross; tel: 01971 502099.

**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; Wed 7.30 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.

**Lochcarron:** Sabbath 11 am, 6 pm; Wed 7 pm. Manse.

**Lochinver:** Church. No F P services at present.

**Ness:** Sabbath 12 noon, 6 pm; Wed 7 pm. Manse tel: 01851 810228. Contact Rev K M Watkins; tel: 01859 520271.

**North Tolsta:** Sabbath 12 noon, 6 pm; Thurs 7.30 pm. Manse tel: 01851 890325. Contact: Rev J B Jardine; tel: 01859 502253.

**North Uist:** Bayhead; Sabbath 12 noon, 6 pm; Thurs 7.30 pm. Manse tel: 01876 510233. Contact: Rev J B Jardine; tel: 01859 502253.

**Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wed 7.30 pm. Manse: 5 Main Road, Luncarty, PH11 3EP; tel: 01738 828762. Contact: Rev D Campbell; tel: 07790 068991.

**Portree:** Sabbath 12 noon, 6.30 pm; Wed 7 pm.. Rev I D MacDonald BA, F P Manse, Achachork, Portree, IV51 9HT; tel: 01478 612110.

**Shieldaig:** Sabbath 12 noon; **Applecross:** Sabbath 6pm. Tues 7 pm (alternately in Shieldaig and Applecross, as intimated). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. Contact Rev D A Ross; tel: 01445 731340.

**Staffin:** Sabbath 12 noon, 5 pm; Tues 7.30 pm. Manse: Clachan, Staffin, IV51 9H. Contact Rev J B Jardine; tel: 01859 502253.

**Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thurs 7.30 pm. **Achmore:** Sabbath 12 noon; Tues 7 pm, or as intimated locally. Manse: 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501. Contact: Rev J B Jardine; tel: 01859 502253.

**Uig (Lewis) Miavaig:** Sabbath 12 noon, 6 pm; Wed 12 noon. Manse tel: 01851 672251. Contact Rev K M Watkins; tel: 01859 520271.

**Ullapool:** Sabbath 11 am, 6 pm; Wed 7.30 pm. Manse: Quay Street, IV26 2UE; tel: 01854 612449. Contact Rev D A Ross; tel: 01445 731340.

## England

**Barnoldswick:** Kelbrook Road, Sabbath 11 am, 6 pm; Wed 7.30 pm.; **South Manchester:** Sabbath 6.00 pm, in Upper Room (second floor), 11 Wilmslow Road, Cheadle SK8 1DW; (entrance is from the car park at the back of the building); Wed 8 pm, alternately in Sandbach and Gatley. Contact Mr R Middleton, 2 Emerald Drive, Sandbach, CW11 4ND; tel: 01270 761673.

**Broadstairs:** Sabbath 11 am, 5 pm at Portland Centre, Hopeville Ave, St Peter's; Tues 7 pm at Friends' Meeting House, St Peter's Park Rd. Contact Dr T Martin; tel: 01843 866369.

**London:** Zoar Chapel, Varden St, E1 2AW. Sabbath 10.30 am, 5.30 pm; Wednesday 7.15 pm. Manse. Contact Mr Hugh Campbell; tel: 01923 442497.

#### Canada

**Chesley**, Ontario: Church and Manse, 40 Fourth Street SW. Sabbath 11 am, 7.30 pm; Wednesday 8 pm. Contact: Mr David Kuiper; tel: 519 363 0367. Manse tel: 519 363 2502.

#### USA

**Sancta Fe**, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am, 5 pm; Wednesday 7.30 pm. Contact Mr Joseph Smith; 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, 3 Martin Crescent, Junction Hill, NSW 2460; tel: (02) 6644 6174; e-mail: [graffton@internode.on.net](mailto:graffton@internode.on.net).

**Sydney**, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6 pm; Wednesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel: (02) 9627 3408; e-mail: [sydneyfpcchurch@protonmail.com](mailto:sydneyfpcchurch@protonmail.com).

#### 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.

**Carterton**: 124 High Street North, Carterton. Sabbath 11 am, 4 pm; Wednesday 7 pm. Contact: Mr Hank Optland, P O Box 150, Carterton, 5743; tel: 02 7432 5625.

**Gisborne**: 463a Childers Road. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev C Hembd, 5 Goldsmith St, Elgin, Gisborne 4010; tel: 06 863 3140; mobile: 022 409 1336.

**Tauranga**: For services, contact Rev J D Smith; tel: 09 282 4195.

#### Singapore

**Singapore**: 33 Ubi Avenue 3, Vertex Tower A, #05-60, Singapore 408868: Sabbath: 9.30 am and 5.30 pm; Wednesday: 7.30 pm. Contact: Mr Bernard Yong, tel: (65) 9639 3040, e-mail: [byong1@singnet.com.sg](mailto:byong1@singnet.com.sg).

#### Ukraine

**Odessa**: F P Mission Station, 3 Pestelya Street, 65031. Sabbath 12 noon, 6 pm; Wednesday 6 pm. Rev D Levytskyi; tel: 00 38 048 785 19 24; e-mail: [dlevytskyi@gmail.com](mailto:dlevytskyi@gmail.com); or contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: [antipa@eurocom.od.ua](mailto:antipa@eurocom.od.ua).

#### Zimbabwe

**Bulawayo**: Lobengula Township, PO Magwegwe, Bulawayo. Rev S Khumalo, F P Manse, Stand No 56004, Mazwi Road, Lobengula, PO Magwegwe, Bulawayo; tel: 00263 9407131, e-mail: [skhumalo.byo@gmail.com](mailto:skhumalo.byo@gmail.com).

**Ingenya**: Church and Secondary School. Postal Address: Ingenya Mission, Private Bag T5445, Bulawayo.

**Mbumba**: Church and Hospital. Postal Address: Mbumba Mission Hospital, Private Bag T5406, Bulawayo.

**New Canaan**: Church. Rev T Mwedzi.

**Zenka**: Church.

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