

The Free Presbyterian Magazine

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

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

Contents

God’s Promise of Blessedness.....	33
Coming to Christ	
A Sermon by <i>John Newton</i>	36
David Brainerd:	
3. Early Missionary Work	42
Comments on Psalm 2:1-3	
<i>Matthew Henry</i>	46
The Lord Jesus as a Man of Prayer	
<i>Robert Craig</i>	49
Origin of a Believer’s Union to Christ:	
2. The Covenant Relation Between Christ and His People	
<i>Peter MacBride</i>	52
Gilbert Tennant	
<i>Archibald Alexander</i>	54
Book Reviews:	
<i>The Log College</i> by Archibald Alexander.....	56
<i>The Thought of the Evangelical Leaders</i> edited by John H Pratt.....	59
Protestant View	61
Notes and Comments	62
Church Information	64

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Communion

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:** Ingwenya, North Tolsta.

April: First Sabbath: Laide, Staffin; **Second:** Chesley, Gisborne, 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, Struan.

August: First Sabbath: Dingwall; **Second:** New Canaan, Somakantana; **Third:** Laide; **Fifth:** 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.

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God's Promise of Blessedness

Adam and Eve were created in a state of complete blessedness, which would have continued if they had obeyed God consistently. His warning to Adam, and by implication to Eve, was: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die". All Adam's descendants were included in that warning, because he was their head under the covenant of works. If he had continued obedient to God, they would have enjoyed all the blessings that were to follow obedience; but because he disobeyed, they all came under the curse of a broken covenant.

The curse, as the threatening clearly indicated, was death – not merely natural death, the separation of body and soul – but also spiritual death and eternal death. Spiritual death in Adam and Eve's souls meant that they were now unable to do what was truly good in God's sight. Instead there was sin in everything they did. Further, they were now guilty, for they had broken God's commandment, and so they were under the sentence of eternal death in hell. As the perfectly holy God, He must punish even one transgression of His law; so "cursed is every one that continueth not *in all things* which are written in the book of the law to do them" (Gal 3:10).

Adam and Eve could not have expected that there would be any deliverance from eternal punishment, but God revealed the basics of the gospel when He made it known. He said to the devil, who had brought them into the fearful situation in which they now found themselves, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel" (Gen 3:15). The Seed of Eve was Christ, the Son of God, who was to bruise Satan's head – while Himself having His heel bruised. The result was to be the deliverance of a vast number of Adam's fallen descendants from the curse. Christ suffered unto death, but the outcome for Satan was the destruction of so many of his evil ambitions. But instead of enduring the curse for ever, all who would believe on the Lord Jesus Christ would experience endless blessedness.

Among those who have believed on the promised Messiah was Abraham, who was given the assurance of God's blessing. When God had called him

out of his native land, He promised, “I will make of thee a great nation, and I will bless thee, and make thy name great” (Gen 12:2). The Lord went on to promise, “In thee shall all families of the earth be blessed”, which was also expressed: “*In thy seed* shall all the nations of the earth be blessed” (Gen 22:18), pointing to Jesus Christ as the descendant of Abraham through whom sinners in all parts of the world were to be blessed.

And God told him that He was to bless Abraham, “because thou hast obeyed My voice”. Abraham – not by his own power but through God’s grace – had obeyed God when He commanded him to offer his son Isaac as a sacrifice. Abraham’s obedience was all the more significant because Isaac was the promised son, through whom the Messiah was to come, after the flesh, in the fullness of time; and if Isaac was to be slain, what hope could there be of Abraham’s own salvation? Yet Abraham’s faith looked beyond the difficulty; we are told that, “by faith, Abraham, when he was tried,” or tested, “offered up Isaac . . . of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure” (Heb 11:17-19). Abraham’s faith was laying hold of what God was able to do, although he did not know the particular way that God would restore Isaac to him.

We have been speaking about God’s promises, but He went even further: “*By myself have I sworn*, saith the Lord . . . that in blessing I will bless thee” (Gen 22:16,17); so He was promising *most certainly* to bless Abraham, and strengthening the promise with an oath. Now Abraham was described as “the father of all them that believe” (Rom 4:11). Charles Hodge comments on this verse that the word *father* “is often applied to the head or founder of any school or class of men whose character . . . is determined by the relation to the person so designated”. Hodge continues, “Believers are called the children of Abraham, because of this identity of religious nature or character, as he stands out in Scripture as *the believer*”. Because Abraham was *the believer*; he is to be considered the father of all other believers.

So we can conclude that the Lord is undertaking to bless, most certainly, all the spiritual children of Abraham throughout all generations till the end of time. All believers, until the world will pass away, will most definitely be blessed, not only when they reach heaven, but also while they are left in this world. We may note some of these sure blessings as they are brought before us in Romans 8.

1. “*All things work together for good to them that love God*” (v 28). Those who love God, of course, are believers; they are assured most certainly that, whatever may be true of individual events that affect them, they will, in God’s holy, gracious providence, work for their good, especially for their

spiritual good, when they are taken *together*. For instance, these events will make them more dependent on the God whom they love and will bring them increasingly to seek His protection in the events of each day and especially to pray, "Lead us not into temptation, but deliver us from evil" (Mt 6:13).

2. "*He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?*" (v 32). But will He give them all things that they may set their hearts on? Clearly not – because their desires are imperfect, and it would not be good for them, or for the glory of God, to give His people everything they imagine would be helpful to them. But God will give them everything that they really need, everything that will actually be good for them.

They should ask the Lord to mould their desires so that they would be more conformed to His will. God's children are assured that they will never be allowed to fall completely out of the way of salvation, but will be brought at last to heaven, having been made perfectly holy. The work of sanctification will yet be completed in the soul of all who have set out on the way of holiness. God's promises of all these things are confirmed by His oath and are therefore absolutely sure.

3. The question is asked: "*Who shall lay any thing to the charge of God's elect?*" And the answer follows: "*It is God that justifieth*" (v 33) – not man, and certainly not the individual himself, but the One who "sent the Son to be the Saviour of the world". The Father is just in forgiving the sinner who believes in Jesus. He is also just in accepting the righteousness of Christ as making it possible for Him to accept that individual as perfectly righteous – as if he or she had always kept God's law perfectly. Yes, other people may accuse the children of God – and they may be accurate in their accusations – but God has washed away all the sins of His children because they have believed on the Lord Jesus Christ, their Substitute. And the Day of Judgement will make it clear that God has indeed accepted them, whatever accusations were never cleared up in this world. Hodge comments on this verse: "There is nothing to be dreaded but sin; if that be pardoned and removed, there is nothing left to fear". How earnest then we should be to seek this salvation for ourselves that God, through Christ, has provided for sinners!

4. "*I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor depth, nor any other creature, [that is, created thing], shall be able to separate us from the love of God, which is in Christ Jesus our Lord*" (vv 38,39). Nothing can do any real, lasting harm to those whom God has absolutely undertaken to bless, who are trusting in Christ, who seek to walk in all the paths of new obedience. God tells them: "Surely blessing I will bless thee" (Heb 6:14).

Coming to Christ¹

A Sermon by John Newton

Matthew 11:28. *Come unto Me, all ye that labour, and are heavy laden, and I will give you rest.*

The gospel provision may be compared to the cities of refuge in Israel. It was a privilege, an honour to the nation in general, that they had such sanctuaries by God's appointment; but the real value of them was known to few. Only those who found themselves in the situation for which they were provided – those who had killed someone inadvertently – could rightly prize them. Similarly, the gospel of Christ is the highest privilege of which a nation professing Christianity can boast; but it can be truly esteemed and understood by none but weary and heavy-laden souls, who have felt their misery by nature, are tired of the drudgery of sin, and have seen the curse of the broken law pursuing them, like the avenger of blood of old.

This is the only consideration that keeps them from despair: that God has provided a remedy by the gospel, and Jesus has said, "Come unto Me . . . and I will give you rest". If they could receive the full comfort of these words, and heartily obey the call, their complaints would be at an end; but remaining ignorance, unbelief and Satan combine in various ways to keep them back. Some will say, "O that I could come! But, alas, I cannot." Others will say, "I fear I do not come in a right way". I have already observed² that coming to Christ means the same as believing in Him. But, that we may understand it more clearly, let us ask: (1.) How, in all probability, did those to whom He personally spoke these words understand them? (2.) How far does their grasp of these words apply to us? (3.) As we have the same need, do we not have the same encouragement to come to Him, as those who knew Him on earth?

1. How did those to whom Christ spoke these words understand them?

It does not seem that those to whom the Lord spoke in person were as perplexed as many are now, to know what coming or believing should mean. He seems to have been understood both by friends and enemies. Many questioned His authority and right to require dependence on Himself, but they seemed to have no difficulty about His meaning. It certainly implied more than merely to come bodily into His presence. He was surrounded, and even followed, by multitudes who never came to Him in the sense of His invitation. To them, while they stood about Him, He complained, "Ye will not come to Me, that ye might have life". Therefore, if we consult what is

¹Taken with editing from Newton's *Works*, vol 2 (1985 edition).

²This was the second sermon on this text.

written of those who came to Jesus for relief and obtained it, we may conclude that coming to Him implies:

First. *A persuasion of His power and of their own need of His help.* They knew that they needed relief and conceived of Him as an extraordinary person able to succour them. This persuasion of Christ's sufficiency and willingness was then, as it is now, granted in different degrees. The centurion spoke with full assurance: "Speak the word only, and my servant shall be healed". The leper spoke more doubtfully: "Lord, if Thou wilt, Thou canst make me clean". Another said, in still fainter language: "If Thou canst do any thing, have compassion on us, and help us". The faith of this last was, as the man himself acknowledged, mixed with much unbelief and fear; yet Jesus did not despise the day of small things: He pardoned his suspicions, confirmed his fluctuating mind, granted him his request. And his case is recorded as an instance of how graciously Christ accepts and cherishes the feeblest efforts of true faith: "A bruised reed shall He not break, and the smoking flax shall He not quench".

Second. *An actual application.* This evidenced their faith to be right. They did not sit content with having heard of Him, but they went to Him, told Him their cases, and implored His compassion. Their faith prevailed against all discouragements. In vain the multitude charged them to hold their peace when they knew that only He was able to relieve them; they cried so much the more a great deal. Even when Jesus seemed to hold back, they still waited; they did not know how to depart without an answer. Nor could a sense of unworthiness, fear, or shame, keep them back when once they had a strong persuasion of His power to save.

Third. When He was sought to as a soul-physician, as was the case with many whose bodily diseases He healed, and with others who were not sick, those who came to Him *continued with Him, and became His followers.* They depended on Him for salvation, received Him as their Lord and Master, professed obedience to His precepts, accepted a share in His reproach, and renounced everything that was inconsistent with His will.

Some had a more express and open call to this; as Matthew, who was sitting at the receipt of custom regardless of Jesus, till He passed by and said, "Follow Me". That word, accompanied with the power of His love, won his heart and diverted him from worldly pursuits in an instant. Others were more secretly drawn by His Spirit and providence, as Nathaniel and the weeping penitent (Lk 7:38) who silently washed His feet with her tears; and this was the design and effect of many bodily and family afflictions. The man who was brought to be healed of the palsy received the forgiveness of his sins; and the ruler, who first came to Jesus with no other view than to obtain the

life of his son, obtained much more than he asked or expected. The Lord granted such a sense of His power and goodness on that occasion that he believed, with all his house.

2. These things are applicable to us. Jesus is no longer visible on earth, but He has promised His spiritual presence to abide with His Word, ordinances and people, to the end of time. Weary and heavy-laden souls have now no need to take a long journey to seek Him; for He is always near them – and in a spiritual manner where His gospel is preached. Poor and inconsiderable as we are in the judgement of the world, I trust we have a right to claim His promise, and to believe that He is even now in the midst of us. Therefore come to Him; that is:

First. Raise your hearts, and *breathe forth your complaints to Him*. Do you see your need of Him? Be persuaded and pray to Him to assure you more strongly of His power and goodness. He is just such a Saviour as your circumstances require, as you yourself could wish for; and He is able to convince you in a moment that He is so. If He is pleased to cause a ray of His glory to break in on your mind, your fears and doubts and griefs would instantly give place.

Second. *Persevere in this application to Him*. Set a high value on public worship and attend it constantly. His eye is fixed on us; His powerful working is to be seen among us. I trust it is a time of His grace and that, every day we meet, He does something for one or another in the assembly. He has a fixed time for everyone whom He relieves. He knew how long the poor man had waited at the poolside; and when his hour came, He spoke and relieved him. So endeavour to be found in His way; and not only here, but in whatever He has made your duty. Read His Word; be frequent in secret prayer. You will find many things arising from within and without to discourage and weary you in this course; but persist in it, and in good time you shall find rest for your souls. These are the means which the Lord has appointed you. Converse likewise at proper opportunities with His people; perhaps He may unexpectedly join you, as He did the two disciples when walking to Emmaus, and cause your hearts to burn within you.

Third. *You are to follow Him*, to take up His cross, to make a profession of His name and gospel, to bear contentedly a share in the reproach and scorn which is the usual lot of those who will live godly in Christ Jesus, in the midst of an unbelieving and perverse generation. You are not only to trust in Him as a Priest to atone for your sins, but to receive and obey Him as your Teacher and your Lord. If you truly feel weary and heavy laden, you will be glad to do this and are crying to Him to enable you. You are likewise willing to forsake everything that is inconsistent with His will and service.

If you desire to come to Christ, it is not grievous to you to think of parting with your sinful pleasures and vain companions. Rather these are a part of the burden from which you long to be freed.

Come in this way and you shall find rest for your souls. Are any of you thinking, O that I could! Surely if I had seen Him and heard Him, I should have ventured; but now unbelief and fear keep me back?

3. Therefore, as we have as much need of Jesus as those of old who saw and spoke with Him, **we have at least equal encouragement to come to Him.** This will, I think, appear if we consider that, on the one hand, the bodily presence of Christ, considered in itself, had no special or extraordinary influence on those who saw Him, but all was wrought by the power of His Spirit; the same Spirit which is promised to abide with His Church for ever.

First. *Multitudes who saw and heard Him were unmoved and unconvinced* by all the wonders of His love. Though He spoke as never man spoke and went about doing good, He was slighted, opposed and hated, even to death. Suppose Christ should appear again in the same circumstances of humiliation and use the same authoritative freedom in vindicating the commands of God from the vain figments, traditions and customs of men. Then those who know the heart of man, and believe that the carnal mind is enmity against God, will accept that it is highly probable He would meet with little better treatment than He did from the proud, self-righteous, unbelieving Jews. This would be so even in those countries which are called by His name. We may warrantably suppose there were many more lepers and blind, for example, in the places where He resorted than those who came to Him to be healed.

Second. *Many of His professed disciples*, even after they had followed Him for a while, *turned back and forsook Him.* We have therefore the less reason to wonder when we see any give up the profession of the gospel and return to the world. It was thus from the beginning; and those who do so now would have done so if they had lived then. His looks, His voice, His gestures, and even His discourses and miracles, could not engage a single person to cleave to Him with full purpose of heart, unless He was spiritually revealed to the eye of their faith, as the image of the invisible God, the brightness of the Father's glory, full of grace and truth.

Third. Even Christ's true disciples, who were constantly with Him, to whom He had personally made the most definite and endearing promises, and who sometimes thought themselves assured beyond the power of a doubt, yet *they could not maintain their confidence any longer than His Spirit upheld them.* To them expressly, though not exclusively, Jesus said, "I go [to] prepare a place for you", and I will come again to receive you to Myself, that "where I am, there ye may be also".

When He had concluded that affectionate discourse, their doubts and fears were dissipated and they could confidently say, "Now we believe", yet it was not long before they found His reply fulfilled: Jesus said to them, "Do you now believe? The hour cometh . . . that ye shall be scattered, every man to his own, and shall leave Me alone." Will not this instance convince you of your mistake, when you think you could depend more on a voice from heaven than on the written Word? The Apostles had the strongest assurance imaginable, the word of the Lord Jesus Himself, face to face; and yet this would not support them, without renewed supplies of strength.

On the other hand, consider that the loss of His bodily presence is more than made up to us:

(1) by *the fuller manifestation of the Holy Spirit* than was afforded before His ascension. The Holy Ghost was not then given in that clear and abundant measure as afterwards, because Jesus was not yet glorified. While He was with them, He was their Comforter and Teacher, but He told them: "I will pray the Father, and He shall give you another Comforter", whose work and abode with you will be in many respects so much more advantageous that, on this account, it is expedient for you that I go away.

(2) by *the greater number and variety of promises* which we enjoy. We have not only the Scriptures of the Old Testament in common with them, but to us the ancient revelations of the will and love of God are enlarged, explained, applied and confirmed by the addition of the New.

(3) by *the experience of multitudes, of all ages, people and languages who have gone before us*, since their time. The cloud of witnesses to the truth and grace of God, the reality of eternal things, and the victorious power of faith, these are now increased by the concurrent evidence of thousands and millions who have overcome all opposition by the blood of the Lamb and the word of His testimony.

(4) by *the proofs and living witnesses of His power and grace* among ourselves. Are there not many, with whom you worship and converse from day to day, who can tell you they were dead in trespasses and sins, but He has given them life. They were once, as you are, labouring and heavy laden; they waited long for Him, had a share in such temptations and conflicts as you now feel, were often at a stand and upon the point of concluding that their case was desperate, as you may think yours is at present; but at length they were enabled to come to Him and they have found rest. Every such instance should encourage you to gird up the loins of your minds, to be patient and hope to the end. As they have known your troubles, so shall you partake of their consolations in due time.

What then should hinder you from coming to Jesus that you may find rest?

What exceptions can your unbelief devise against the invitations, motives and examples which the Lord sets before you by His preached gospel?

(1.) Is it *a sense of your load* which makes you say that you are not able? But consider that this is not a work, but a rest. Would a man plead, I am so heavy laden that I cannot consent to part with my burden, so weary that I am not able to stand still or lie down, but must force myself further? The greatness of your burden, so far from being an objection, is the very reason why you should instantly come to Christ, for He alone is able to release you.

(2.) But perhaps *you think you do not come aright*. I ask, How do you wish to come? If you can come as a helpless, unworthy sinner, without strength, without righteousness, without any hope but what arises from the worth, work and word of Christ, this is to come aright. There is no other way of being accepted. Would you refresh and strengthen yourself, wash away your sins, free yourself from your burden, and then come to Him to do these things for you? May the Lord help you to see the folly and unreasonableness of your unbelief.

I have observed already that coming to Christ signified more, when He was in this world, than merely to come into His presence; so likewise it means more now than to be found among His worshippers. Let none of you be deceived with a *form* of godliness. Examine your religious profession by this test: Have you laboured under a sense of your misery? Have you known the burden of sin? Has Jesus given you rest? Or are you earnestly seeking to Him for it? If you do not understand the meaning of these questions, you are not yet in that state to which the promises are made.

Why, are you not labouring and heavy laden? Are you not sinners? Has not the righteous God revealed a law? Has He not guarded this law with the sanction of a dreadful curse? Have you not transgressed this holy law in thought, word and deed, times without number? If you have not transgressed, why do you join in the public confession and call for mercy, when the commandments are repeated? If you have transgressed, how will you escape the penalty? How indeed, if you dare to neglect this great salvation? The law condemns you already; if you do not receive the gospel, you must perish without remedy, for there is no other name or means under heaven whereby men can be saved.

Once more you are warned of danger; once more the refuge is set before you. We preach Jesus, who came to seek and to save those who were lost. Jesus who was wounded with whips and thorns and nails, so that His enemies might be healed. Does this thought affect you? Will you slight His love, despise His blood, and crucify Him afresh? God forbid! Is there not some heart now relenting, beginning to feel impressions of fear, shame and grief? Happy

beginning! Obey the voice of God now opening in your conscience! Now is the time to pray. Before, you did not know what to pray for; but now you see you need the blood of Christ and the teaching of His Spirit. “Ask, and it shall be given you; seek, and ye shall find.” Take your warrant from my text; Jesus has said, “Come unto Me . . . and I will give you rest”. Let your hearts answer, “Take away all iniquity, and receive us graciously”; “Behold, we come unto Thee, for Thou art the Lord our God”; and “in Thee the fatherless, [the helpless, the comfortless,] findeth mercy.”

David Brainerd¹

3. Early Missionary Work

On 2 February 1743 Brainerd set off for the district where he would begin work among the Indians. He was to spend time in East Hampton until the cold of winter would be over. In early March he rode 16 miles to Manatauk, where he spoke to the local Indians. Then he went away on his own to pray, but found himself “awfully deserted and had an afflicting sense of my vileness”. Yet he did preach, on Christ, from Isaiah 53:10: “Yet it pleased the Lord to bruise Him”. The missionary did acknowledge: “Had some assistance; and, I trust, something of the divine presence was among us”.²

Back in East Hampton, on a Sabbath in mid-March, he thought it would be impossible for him to preach because of how weak he felt in his body and how dead he felt in his soul. Yet again he had to acknowledge that he spoke “nearly an hour and a half with sweet freedom, clearness and some tender power”. His text was: “And Enoch walked with God”. He noted, in contrast to his earlier feelings, “I was sweetly assisted to insist on a close walk with God, and to leave this as my parting advice to God’s people here: that they should walk with God. May the God of all grace succeed my poor labours in this place!” (p 72).

In March, Brainerd again met the men who represented the Society in Scotland for Propagating Christian Knowledge (SSPCK), who directed him to go to evangelise some Indians at a place, in New York state, called

¹A further part of a longer version of a paper given at last year’s Theological Conference. Last month’s instalment covered Brainerd’s preparation for the ministry and his meeting with some men that were in correspondence with the Society in Scotland for Propagating Christian Knowledge (SSPCK), who were anxious to promote missionary work among the American Indians. Brainerd was appointed as a missionary to them.

²Jonathan Edwards, editor, *The Diary and Journal of David Brainerd*, Banner of Truth Trust, 2023 edition, p 72. Page references in brackets, in the body of the text, are to this edition of the *Diary and Journal*.

Kaunaumeeck. At the beginning of April, he went there and slept on a little heap of straw. That day he suffered from spiritual depression, which continued for most of the next five days. Soon afterwards, he recorded that he “was exceedingly pressed under a sense of pride, selfishness, bitterness and party spirit” when, in the past, he had tried “to promote the cause of God”. “Of late”, he added, “I have thought much of having the kingdom of Christ advanced in the world; but now I had enough to do within myself.” He went on to record the petition, “The Lord be merciful to me a sinner, and wash my soul” (p 75).

He noted of his second Sabbath in Kaunaumeeck that, at the two services, the Indians “behaved soberly in general: two or three in particular appeared under some religious concern” (p 75). When he spoke to them privately, one of them told him that her heart had cried ever since she first heard him preach. One Saturday, an Irishman and a Dutchman came to Kaunaumeeck with a view to hearing Brainerd preach. But he was very disturbed by their “profane talk”. The next day he tried to teach them, in his sermon, “something about sanctifying the Sabbath”, but afterwards, when a little distance away from Brainerd, “they again talked freely about secular affairs”. He added, “I thought what a hell it would be to live with such men to eternity” (p 76).

Later that week, he turned 25 and “set apart this day for fasting and prayer, to bow my soul before God for the bestowment of divine grace, especially that all my spiritual afflictions and inward distresses might be sanctified to my soul” (pp 76-7). He also tried to remember God’s goodness to him over the previous year. But he also wrote, “My soul was pained to think of my barrenness and deadness; that I have lived so little to the glory of the eternal God. . . . O that God would enable me to live to His glory for the future!” (p 77).

By early May, Brainerd was hard at work building a small cottage, so that he could live among the Indians. Meanwhile he lived first with a poor Scot and his wife; it would seem that she could only speak Gaelic. Afterwards, till his house was ready, he stayed in a wigwam – presumably with the Indians to whom it belonged.

Clearly Brainerd was a man of prayer, and conscientious in all his spiritual duties. He noted, “A seasonable, steady performance of secret duties in their proper hours, and a careful improvement of all time [that is, making the best possible use of it], filling up every hour with some profitable labour either of heart, head, or hands, are excellent means of spiritual peace and boldness before God. Christ indeed is our peace, and by Him we have boldness of access to God; but a good conscience void of offence is an excellent preparation for an approach into the divine presence. There is a difference between self-confidence, or a self-righteous pleasing of ourselves – as with our own

duties, attainments and spiritual enjoyments – which godly souls sometimes are guilty of, and that holy confidence arising from the testimony of a good conscience, which good Hezekiah had when he said, ‘Remember now, O Lord, I beseech Thee, how I have walked before Thee in truth and with a perfect heart’” (p 83).

Edwards noted Brainerd’s happiness over the next week. He noted too how he more than once blessed God for giving him “a little cottage, where he might live alone and enjoy a happy time on his own, free from noise and disturbance, and could at any hour of the day lay aside all studies and spend time in lifting up his soul to God for spiritual blessings” (p 83).

In mid August, Brainerd again noted his physical weakness. That day he spent most of his time gathering fodder to feed his horse through the winter. He had difficulty procuring suitable food for himself; he had to get bread from 10 or 15 miles away and sometimes it was mouldy and sour before he could eat it, if he bought any considerable quantity. He also had some maize, which he made into little cakes and fried them. “Yet”, he adds, “felt³ contented with my circumstances, and sweetly resigned to God. In prayer I enjoyed great freedom and blessed God as much for my present circumstances as if I had been a king, and thought I found a disposition to be contented in any circumstances. Blessed be God” (p 84).

In early October, Brainerd rode home and found the Indians glad to see him. He noted further in his diary: “Found my house and all things in safety. I presently fell on my knees and blessed God for my safe return after a long and tedious journey and a season of sickness in several places where I had been, and after I had been ill myself. God has renewed His kindness to me, in preserving me one journey more. I have taken many considerable journeys since this time last year, and yet God has never suffered one of my bones to be broken, or any distressing calamity to befall me, excepting the ill turn I had in my last journey. I have often been exposed to cold and hunger in the wilderness, where the comforts of life were not to be had: have frequently been lost in the woods, and sometimes obliged to ride much of the night, and once lay out in the woods all night; yet blessed be God, He has preserved me” (pp 91,92).

Later that month, Brainerd preached on a Sabbath morning on the glories of heaven and “in the afternoon on the miseries of hell and the danger of going there”. He noted, “Had some freedom and warmth, both parts of the day. And my people were very attentive. In the evening two or three came to me under concern for their souls”. He spoke earnestly to them, and his desire was, “O that God would be merciful to their poor souls!” (p 93).

³Note that Brainerd often omits the subject of a sentence in his diary.

On the last day of October, he wrote of riding “to Kinderhook, about 15 miles from my place. While riding I felt some divine sweetness in the thought of being ‘a pillar in the temple of God’ in the upper world, and being no more deprived of His blessed presence and the sense of His favour, which is better than life. My soul was so lifted up to God that I could pour out my desires to Him for more grace and further degrees of sanctification, with abundant freedom. O, I longed to be more abundantly prepared for that blessedness, with which I was then in some measure refreshed” (p 94).

Shortly afterwards, Brainerd was noting that his sense of the evil of sin was such that he had completely all hopes of being made an instrument “of doing any special service for God in the world; it has appeared entirely impossible that one so black and vile surely should be thus employed for God”. But his spirits were lifted by reading Exodus 3-20, where he “saw more of the glory and majesty of God discovered than ever I had seen before”. As he read, he would often fall on his knees and cry to God for the faith of Moses and for the manifestation of God’s glory.

He continued, “My soul blessed God that He had shown Himself so gracious to His servants of old”. He recalled “the season of my first spiritual comfort, when I had just got through the Red Sea, by a way that I had no expectation of. O how my soul then rejoiced in God! And now those things came fresh and lively to my mind; now my soul blessed God afresh that He had opened that unthought-of way to deliver me from the fear of the Egyptians when I almost despaired of life. Afterwards read the story of Abraham’s pilgrimage in the land of Canaan; my soul was melted, in observing his faith, how he leaned on God; how he communed with God, and what a stranger he was here in the world.

“After that, read the story of Joseph’s sufferings and God’s goodness to him; blessed God for these examples of faith and patience. My soul was ardent in prayer and was enabled to wrestle ardently for myself, for Christian friends, and for the Church of God. And felt more desires to see the power of God in the conversion of souls than I have done for a long season. Blessed be God for this season of fasting and prayer! May His goodness always abide with me and draw my soul to Him!” (p 95).

In late November, Brainerd began to study one of the Indian languages, with John Sergeant, a missionary to the Indians at Stockbridge, where Jonathan Edwards was to labour after he was dismissed from Northampton. To study in Stockbridge meant a 20-mile ride in each direction and Brainerd had to face difficult weather conditions through the winter. He refers to the “extreme cold” on a ride back to Kaunaameek, but he refers too to “some refreshing meditations by the way”. He commented, “I trust I shall ere long

arrive safe at my journey's end, where my toils shall cease". Another day he got soaked by falling into a river. He complained of being "barren, wandering and lifeless, much of the day. Thus my days roll away, with but little done for God; and this is my burden" (p 98). Yet Brainerd was not the best judge of how much he was doing for God, especially when we view the matter in the light of his reference to being visited at Kaunaumeeek on December 20 by some who were under spiritual concern. God *was* working through him, even if the spiritual concern in some cases was to vanish.

Comments on Psalm 2:1-3¹

Matthew Henry

Psalm 2:1-3. *Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying, Let us break Their bands asunder, and cast away Their cords from us.*

We have here a very great struggle about the kingdom of Christ, hell and heaven contesting it. The site of the war is this earth, where Satan has long had a usurped kingdom and exercised dominion to such a degree that he has been called the prince of the power of the air and the god of the world we live in. He knows very well that, as the Messiah's kingdom rises and gains ground, his falls and loses ground. Therefore, though Christ's kingdom will certainly be set up, it shall not be set up tamely. Observe here:

1. The mighty opposition that would be given to the Messiah and His kingdom, to His holy religion and all its interests (vv 1-3). One would have expected that so great a blessing to this world would be universally welcomed and embraced, and that every sheaf would immediately bow to that of the Messiah and all the crowns and sceptres on earth would be laid at His feet. But it proves to be quite the opposite. Never were the notions of any sect of philosophers, though ever so absurd, nor the powers of any prince or state, though ever so tyrannical, opposed with so much violence as the doctrine and government of Christ – a sign that it was from heaven, for the opposition to it was plainly from hell originally.

1. We are here told *who would appear as adversaries to Christ* and be the devil's instruments, in this opposition to His kingdom. Princes and people, court and country, have sometimes separate interests, but here they are united against Christ – not the mighty only, but the mob, the *heathen*, the *people*,

¹Last month's editorial was based on some aspects of the first verses of Psalm 2. We follow this up with this edited extract from Henry's *Commentary*.

numbers of them, communities of them. Though usually fond of liberty, yet they were averse to the liberty Christ came to procure and proclaim. Not the mob only, but the mighty – among whom one might have expected more sense and consideration – appear violent against Christ. His kingdom is not of this world, nor in the least calculated to weaken their interests, but very likely, if they pleased, to strengthen them. Yet the kings of the earth and rulers are up in arms immediately.

See the effects of the old enmity in the seed of the serpent against the seed of the woman, and how general and malignant the corruption of mankind is. See how formidable the enemies of the Church are: they are numerous; they are powerful. The unbelieving Jews are here called *heathen*, so wretchedly had they degenerated from the faith and holiness of their ancestors; they stirred up the heathen, the Gentiles, to persecute the Christians. As the Philistines and their lords; Saul and his courtiers; the disaffected party and their ringleaders, opposed David's coming to the crown, so Herod and Pilate, the Gentiles and the Jews, did their utmost against Christ and His interest among men (Acts 4:27).

2. *Who do they quarrel with* and muster up all their forces against? It is "against the Lord and against His Anointed" – that is, against the Christian religion. It is certain that all who are enemies to Christ, whatever they pretend, are enemies to God Himself: they have "hated both Me and My Father" (Jn 15:24). The great Author of our holy religion is here called the Lord's Anointed, or Messiah, or Christ, in allusion to the anointing of David to be king. Christ is both authorised and qualified to be the Church's Head and King; He has been duly invested in the office and every way fitted for it; yet there are those opposed to Him. They are against Him because they are impatient of God's authority, envious at Christ's advancement, and have a rooted enmity to the Spirit of holiness.

3. The opposition they give is here described. (1.) *It is a most spiteful and malicious opposition.* They rage and fret; they gnash their teeth for vexation at the setting up of Christ's kingdom; it creates in them the utmost uneasiness, and fills them with indignation, so that they have no enjoyment from themselves. Idolaters raged at the discovery of their folly; the chief priests and Pharisees at the eclipsing of their glory and the shaking of their usurped dominion. Those that did evil raged at the light.

(2.) *It is a deliberate opposition.* They *imagine*, or meditate – that is, they contrive means to suppress the rising interests of Christ's kingdom and are very confident of their success; they promise themselves that they shall run down religion and carry the day.

(3.) *It is a resolute and obstinate opposition.* They "set themselves", set

their faces as a flint and their hearts as adamant, in defiance of reason, conscience and all the terrors of the Lord; they are proud and daring, like the Babel-builders, and will persist in their resolution, come what will.

(4.) *It is a combined opposition*; they “take counsel together”, to assist one another in this opposition; they are unanimous in pushing on the unholy war against the Messiah with the utmost vigour. All their wits are at work to find out ways and means to prevent Christ’s kingdom being established.

4. We are here told *what they are exasperated at and what they aim at* in this opposition (v 3): “Let us break their bands asunder.” They will not be under any government; they are children of Belial, that cannot endure the yoke, at least the yoke of the Lord and His Anointed. They will be content to entertain such notions of the kingdom of God and the Messiah as will serve them to support their own dominion. If the Lord and His Anointed will make them rich and great in the world, these enemies will make Them welcome; but if They will restrain their corrupt appetites and passions, regulate and reform their hearts and lives, and bring them under the government of a pure and heavenly religion, they will not have this Man to reign over them (Lk 19:14). Christ has bands and cords for us; those that will be saved by Him must be ruled by Him; but they are cords of a man, agreeable to right reason; and bands of love, conducive to our true interest, and yet the quarrel is against those cords and bands.

Why do men oppose religion but because they are impatient of its restraints and obligations? They will break asunder the bands of conscience they are under, and the cords of God’s commandments by which they are called to tie themselves out from all sin and to tie themselves up to all duty; they will not receive them, but cast them as far away from them as they can.

5. *They are here reasoned with* about it (v 1). Why do they do this? (1.) They can show *no good cause* for opposing a rule so just, holy and gracious, which will not interfere with the secular powers, nor introduce any dangerous principles hurtful to kings or provinces. On the contrary, if universally received, this rule would bring a heaven on earth.

(2.) They can hope for *no good success* in opposing so powerful a kingdom, with which they are utterly unable to contend. It is a vain thing; when they have done their worst, Christ will have a Church in the world, and that Church shall be glorious and triumphant. It is built on a rock, and the gates of hell shall not prevail against it.

They which use their utmost diligence in the things of God all their days shall at last have an abundant entrance ministered to them into the everlasting kingdom of our Lord and Saviour Jesus Christ.

James Janeway

The Lord Jesus as a Man of Prayer¹

Robert Craig

John 11:41,42. *Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always.*

The blessed Saviour was most evidently a man of prayer, which was all the more wonderful when we consider that He was the Son of God. God Himself, the answerer of prayer, was able to command all He needed or desired, as man, at any time and in any circumstances.

We must never forget, however, that as the God-man He was the servant of the Father and bound to do His will, not merely on the whole, and in great and important affairs, but in every particular and from day to day. In everything it behoved Him, by prayer and supplication with thanksgiving, to make His requests known unto God, who always heard Him.

There was thus, as was most fit, a constant recognition of His Father, a perpetual honouring of Him, a habitual laying down of His own will and wish, as a free-will offering on the altar of His God, saying, “Thy will be done”; “Not as I will, but as Thou wilt”. For Himself He ever presented that prayer which He taught His disciples: “Thy will be done on earth as it is in heaven”. His prayers were always such as the Father willed them to be; therefore, as often as He prayed, He was certain the Father would hear Him. Thus all of them were the utterances of His desire, and at once the offspring of perfect submission and of entire confidence. He prayed “in faith, nothing wavering”.

In this way we perceive how prayer could be no burden to Him. He never could grow weary in it or of it – never could feel it to be a hard or difficult task, but always a spontaneous, natural, pleasing flowing-out of the desires of His heart to the attentive, delighted ear of Him whom He loved and trusted, and in whom all His delights were placed.

We read of Him spending whole nights in prayer and of often retiring to pray. His prayers were not offered to be seen of men, or in pretence. He never made long prayers in the hearing of anyone. The longest of them, uttered in the hearing of His disciples, was the one which solemnly closed His first Lord’s Supper with them. He wished them and all men to hear it, and it is by no means tedious. It was an act of His own, and for others as well

¹Taken with editing from *The Christian Treasury* for 1866; it appeared originally in Craig’s book, *The Man Christ Jesus*. Craig (1792-1860) was latterly a minister of the Free Church of Scotland in Rothesay. It is said that this volume contains “many precious views of Christ as the great example of His people” and that Christ’s character is considered in detail, with an impressive reverence.

as for Himself. In the offering of it, they had no share except to hear, wonder and admire the One who offered it. It was therefore chiefly private. It was only overheard by the eleven, who were nearby – His believing, loving hearers at the time.

It is also plain that He often prayed silently, even though He was in the midst of a throng, and when no one else knew that He was praying. This appears, for instance, from what He said at the grave of Lazarus. Then He thought it necessary, for the sake of those who were around Him, to express aloud, “Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it.” They had not heard His prayer, nor observed Him praying, but He let them hear the expression of His thanks for having been heard and answered. It was by His audible thanks they came to know that He had prayed at all.

We are warranted to believe that everything He did or said or suffered was preceded by prayer to His Father; that in everything, by prayer and supplication, with thanksgiving, He made His requests known to God. What a filling up this was of His whole life with prayer – joining with others in the house of God; or the companies of devout men and women throughout the land, at the stated hours of the morning and evening sacrifice, wherever He might happen to be at the appointed times! He prayed always, “prayed without ceasing”, continued “instant in prayer”, because it was the law of His God to Him as well as to others, because it was His delight, because He would teach His people thus, and because the very Spirit of prayer dwelt in His heart. How all this should instruct us!

We have enough left on record to show that He prayed no less for others than for Himself – for His disciples, and for His enemies. He said to Peter, for instance, “I have prayed for thee, that thy faith fail not”; and for His enemies, “Father, forgive them, for they know not what they do”. This He did in sympathy and love for them, and according to the will of His Father in heaven.

When He wept over Jerusalem in the deepest distress of soul and with the most tender pity, we do not read that He prayed for it. Why? Because He knew its doom was sealed – that repentance was hidden from the eyes of its leading inhabitants and from the blinded multitude whom they had led into the same unpardonable sin with themselves. Their house was left unto them desolate. They had sinned a sin unto death, and therefore He did not – He knew he ought not, he would not – pray for it. He refrained from praying for what He knew was contrary to His Father’s will and decree. He would not even seem to be more pitiful than God His Father. He knew the holy bounds which God had set to the exercise of pity, that blessed attribute of His nature, which is so gloriously displayed in His government of our sinful world.

In this, the blessed Lord showed the true sphere and limits of prayer. He knew them and He kept within them; He filled up all the space but did not go beyond it; He prayed for what was well pleasing for God to grant or to do – to grant or to do in answer to prayer. He asked for all that He was authorised to ask at the throne of grace, but for no more.

In this manner He shed a clear and much-needed light over all the difficulties and perplexities which are apt to present themselves to our minds when we think about this mysterious subject. If cavillers at prayer would but look into the Word of God, and to the practice of Christ in this matter, they would see no ground whatever for their objections to the power or the holiness or the efficacy of this exalted exercise. They would see how it neither alters, nor attempts to alter, the purpose of God, but is the plainest, worthiest means of bringing about the fulfilment of the divine decree – that true and authorised prayer is in perfect harmony with the whole scheme of providence, and is even necessary to complete the whole of that gloriously complex movement towards its great end.

Who would ever say that a child altered a father or a mother's plans for him by his desires for all that was truly good for them to give and for him to receive? Christ's prayers were according to God's will and purpose and were but parts of God's decrees for accomplishing His purposes. They were the very channels through which He constantly received the things which He lawfully, dutifully desired. They were part of that grand communication which His beloved Son kept up with His heavenly Father, and part of the fit means by which the Father let in upon Christ's holy soul the answers which He did crave, and which He and the Father had ordained to be antecedents to bestowing these things on the beloved Petitioner.

Christ's prayers, we say, formed a part of all these communications and means of conveying them. They were not indeed the only channel, or the whole of the means. For everything else which Christ thought, did and suffered, along with His prayers, brought down upon Him the blessing of His Father. His whole character was a solicitation, a prayer. Holy obedience in love, like prayer, is an offering of the soul, heart, body and life to the great God who can make "all things work together for good to them that love" Him – "to them who are the called according to His purpose". For as prayer is an offering up of the desires, so loving obedience is the offering of the whole man to God and will therefore receive the most significant tokens of God's good pleasure. Thus, through both of these together, the one always accompanied by the other, a perfect fellowship is maintained, and God is all in all. Prayer, without obedience and the holy use of answers to prayer, is mockery; and obedience attempted without prayer is atheistical pride and in-

solence in God's sight, without which no creature can do anything good.

Christ was always complete in both prayer and obedience, and therefore His Father poured out on Him as man incessant showers of light, and richest appropriate answers, making all He did the fruit of prayer, and of His own and His Father's united working.

Origin of a Believer's Union to Christ¹

2. The Covenant Relation Between Christ and His People

Peter MacBride

2. This union flows from the covenant relation formed between Christ and His people in the covenant of grace from eternity. It is commonly called the legal union, inasmuch as He is their surety in virtue of it, and undertook for them. This blessed covenant is then to be regarded as the source of this union, next to redeeming love, the love of Christ – for the covenant itself is the fruit of His love. It was in His love that He entered into this covenant for their deliverance, and this connection was formed between Him and them. In regard to this covenant we have to observe:

1. This covenant was *framed for the salvation of sinners* of this world. It arose from the sovereign, redeeming love of Father, Son and Holy Ghost. Hence they all agreed as to the great plan of salvation, but especially God the Father entered into this covenant with Christ for this end. We have to notice this in particular, though it is also true that the Spirit is concerned in it. God the Father entered into this covenant with His Chosen One in His love – His electing, redeeming love.

2. This covenant was made with Christ *for the salvation of sinners*. This is evident from various things:

(1.) Because Christ is called “the last Adam”; that is, the last covenant head of sinners of this world; not of all, but of such as were given to Him. David was in one sense, the covenant head typically of his particular descendants, as the covenant was made with him in respect of them. “The first man Adam was made a living soul; the last Adam was made a quickening spirit” (1 Cor 15:45). “Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of

¹A further part of a chapter of “The New Creature”, in MacBride’s *Remains*. “The New Creature” is a series of sermons on: “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor 5:17). MacBride (1797-1846) was a minister in Rothesay, on the Isle of Bute, latterly in the Free Church. The first part dealt with the point that a believer’s union to Christ flows from His love.

Him that was to come" (Rom 5:14). This clearly shows that God made this covenant with Christ, as the covenant Head of His elect.

(2.) Because He is the surety of His people, which implies that He has engaged for them in this covenant. In Him all its provisions are ratified, as is clear from Hebrews 7:22: "By so much was Jesus made a surety of a better testament". And again: "Now hath He obtained a more excellent ministry, by how much also He is the Mediator of a better covenant, which was established upon better promises" (Heb 8:6). "For this cause He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Heb 9:15).

Here Christ and the priests of old are compared. They were types of Him and, as it were, typical sureties of a typical covenant. This covenant could avail nothing of itself, but derived all its value from what it signified and from holding that forth. But Christ is the real surety of the real covenant. What the priests only typified, He actually is; yes, more than is, for He exceeds all types. Here we see clearly how the covenant was made. It is called "a testament" in its reference to the elect, but it is also fulfilled as a testament to them. But it was a strict covenant with Him, in whom the fulfilment of its promise is secured to them.

(3.) It is evident that God made this covenant with Christ for this purpose, because Christ is said to be "given as a covenant", which can only mean that, as someone engages to do a something in a covenant, on a certain condition, so God engages to do good to sinners, in Christ, on a certain condition also – the condition of His finished work. For though the covenant is actually free to sinners in Him, it was by no means free to Him. "God spared not His own Son."

(4.) This is clear further from the type. Thus we see, "I have made a covenant with My chosen, I have sworn unto David My servant" (Ps 89:3). That these words are to be understood of Christ is beyond all doubt, as the words of the covenant to which they refer are applied to Him in Hebrews 1:5, "I will be to Him a Father, and He shall be to Me a Son". "I will be His Father, and He shall be My Son" (2 Sam 7:14). Here we see that the words were spoken primarily as to Solomon, yet they truly refer to Christ. So we see the covenant was made with Christ. This is also clear from the establishment of the priesthood, already referred to (Heb 7:22). This shows that the covenant was made thus with Him.

(5.) If it is necessary to enlarge, the fact of this covenant being made with Christ might be further shown from God being the God of Christ. "Then I said, I have laboured in vain; I have spent My strength for nought and in

vain; yet surely My judgement is with the Lord, and My work with My God” (Is 49:4). “The God of our Lord Jesus Christ, the Father of glory” (Eph 1:17). “Jesus saith unto her, Touch Me not; for I am not ascended to My Father; but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God.”

(6.) It might also be shown from Christ being the servant of the Father. “Behold My servant whom I uphold, Mine elect in whom My soul delighteth.”

(7.) And it might be shown from the reward promised to Him: “He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand” (Is 53:10). “Wherefore God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth . . .” (Phil 2:5-11). Thus we see this covenant was actually made as to the salvation of sinners, and we may notice its gracious titles, as: (1.) It is an everlasting covenant (2 Sam 23:5). (2.) It is a sure and ordered covenant (2 Sam 23:5). (3.) It is a better covenant (Heb 7:22). (4.) It is a new covenant of promise.

Gilbert Tennent¹

Archibald Alexander

It is doubtful whether George Whitefield has ever expressed so high an opinion of any other preacher of any denomination as Gilbert Tennent. Indeed it is probable that he never met with a man of a more congenial spirit with his own. As Whitefield was doubtless honoured to be the instrument of the conversion of more souls than any other preacher of his age, or perhaps of any age since that of the Apostle Paul; so Tennent, among orthodox preachers, undoubtedly deserves to be placed next to him, both in the abundance of his labours and the wonderful success of his ministry.

When in the year 1740, Whitefield returned from Boston, he persuaded and urged Gilbert Tennent to make a preaching tour through New England as far as Boston, to water the good seed which he had sown there by his preaching on his recent visit. At that time, there was little contact between the middle and eastern colonies. Whitefield’s preaching, attended by the mighty power of God, was not only the means of the conviction and conversion of many of his hearers, but he also excited a host of enemies, who pursued him with unrelenting hostility. Among his opposers were reckoned, both in America and in Great Britain, the majority of the clergy

¹An edited extract from *The Log College*, reviewed on page 56.

and of professors of religion. This verified the words of our Lord, "If they have persecuted Me, they will also persecute you; if they have kept My sayings they will keep yours also."

Tennent must have been inflamed with a very ardent zeal, when as the pastor of a church and the father of a family, he set off in the depth of winter to preach to a strange people, among whom he probably knew no one, either among the clergy or the laity. But unconquerable resolution was a prominent trait in his character. Whitefield made no journeys without several men who cheerfully ministered to him, as did Timothy and others to Paul. But Tennent appears to have gone on this self-denying and evangelistic tour alone.

As Whitefield's preaching had kindled a considerable flame in Boston, Tennent went there immediately and arrived on 13 December 1740. He stayed for nearly three months, preaching almost every day, with extraordinary power and success. There were many who were ready to welcome him; several excellent ministers of the town cordially received this zealous preacher, and opened their pulpits to him; among such ministers Thomas Prince, the author of "The Christian History".

From his pen we are favoured with an account of Tennent's manner of preaching during his ministry in Boston. "It was", says he, "both terrible and searching. It was for matter, justly terrible, as he, according to the inspired oracles, exhibited the dreadful holiness, justice, law-threatenings, truth, power and majesty of God, and His anger with rebellious, impenitent and Christless sinners: the awful danger they were in at every moment of being struck down to hell and damned for ever, with the amazing miseries of that place of torment.

"By his arousing and scriptural preaching, deep and pungent convictions were wrought in the minds of many hundreds of people in Boston; and the same effect was produced in several scores of people in neighbouring congregations. Now was such a time as we never knew. William Cooper, one of the Evangelical ministers in Boston, used to say that more came to him in one week, in deep concern, than in the whole 24 years of his preceding ministry. I can say the same also, as to the numbers who came to me."

By a letter from Cooper, it appears he had about 600 different people to visit him about the concerns of their souls, in three months' time. And Webb, another of the pious Boston ministers, stated that he has had, in the same space of time, more than a thousand.

He who is in covenant with God is a holy person, for this . . . is its first promise: "I will put My laws in their minds, and in their heart will I write them". It found him a sinner, but it has made him a saint.

John Dick

Book Reviews

The Log College, Biographical Sketches of William Tennent and His Students, Together with an Account of the Revivals Under Their Ministries, by Archibald Alexander, published by the Banner of Truth Trust, hardback, 251 pages, £16.00, obtainable from the Free Presbyterian Bookroom.

The Log College by Archibald Alexander (1772-1851) is a historical account of the early roots of Presbyterian education and ministry in America. Recently reprinted, it was first published in 1851 and tells the story of William Tennent, a Presbyterian minister, and the theological school he founded in the early 1700s in Pennsylvania.

Established around 1726 by William Tennent in Neshaminy, Pennsylvania, the modest institution (a literal log cabin but also described in this way as a mark of contempt) became a cradle for the spiritual revival that would sweep through the American colonies, producing a remarkable number of ministers and leaders who profoundly shaped American Presbyterianism and broader Evangelical movements.

Tennent's aim was to provide rigorous theological education to young men who lacked the financial means or connections to attend the established universities in Europe, or Harvard and Yale at home. His belief in divine calling over social status was a radical departure from the prevailing norms, and his unwavering conviction that God could raise up ministers from among the ordinary and overlooked, became a hallmark of the Log College ethos.

The College's influence is best measured by the lives of its alumni, many of whom became luminaries in the Great Awakening. The book is composed of biographical sketches, with commentary, of ten of these men: William Tennent senior, his sons Gilbert, John, William and Charles, and five others.

Gilbert Tennent finished his education, entirely under the tuition of his father, before the Log College was built. He became a key figure in the Awakening and used great boldness in calling for spiritual renewal. His fiery sermons, such as "The Danger of an Unconverted Ministry", were instrumental in stirring revival across the colonies. The Synod of Philadelphia was largely composed of university graduates from Scotland and New England, while the newly formed Presbytery of New Brunswick was largely composed of Log College alumni.

In 1773 the Synod passed a requirement that those without university degrees should be examined by a committee of Synod before licensing. The Log College was not mentioned specifically but its graduates knew full well that they were being singled out, and Gilbert Tennent took offence at this

attempt to discredit the College degrees. What the Log College lacked in science and literature was greatly outweighed by its emphasis on piety and its students were used mightily by the Lord. Other differences between the Synod, the "Old Side", and the Log College men, the "New Side", included the style of preaching, and eventually the New Brunswick Presbytery separated from the Synod for 17 years before harmony was restored.

William Tennent, second son of William, Snr, followed in his father's footsteps, and his work further spread the revivalist spirit and solidified the Log College's influence. His biography includes a strange and remarkable incident which occurred when he was preparing for a presbytery exam and staying with his brother Gilbert. He fell down as though dead, and his funeral was arranged, but a close friend who was a doctor insisted that he was not dead. Gilbert was unconvinced but agreed to delay the funeral until another day. Only half an hour before William was due to be buried, he opened his eyes, only to close them again immediately.

After making a slow but full recovery he later explained what a shock it was to him to be back in the world. When pressed to speak of his experience he said, "I can say, as Paul did, I heard and saw things all unutterable; I saw a great multitude before this glory, apparently in the height of bliss, singing most melodiously. I was transported with my own situation, viewing all my troubles ended and my rest and glory begun, and was about to join the great and happy multitude, when one came to me, looked me full in the face, laid his hand upon my shoulder and said, 'You must go back'. These words went through me; nothing could have shocked me more; I cried out, 'Lord, must I go back?' With this shock I opened my eyes in this world." Great care, of course, should be taken when trying to understand William Tennent's experience, but it is, nevertheless, a remarkable event related by a faithful man of God. It undoubtedly greatly influenced him for the rest of his life.

On one occasion William Tennent, Jnr, was in the company of several ministers, including George Whitefield. Whitefield commented on the difficulties attending the gospel ministry, arising from its small success. He said that his great consolation was that in a short time his work would be done, when he would depart and be with Christ. He asked the ministers around him if they agreed. They generally assented, except for Tennent, who sat in silence. When pressed for an answer, he said this thought was no pleasure to him at all. "But now, brother, let me ask you a question. What do you think I would say if I was to send my man Tom into the field to plough, and if at noon I should go to the field and find him lounging under a tree, and complaining, 'Master, the sun is very hot, and the ploughing hard and difficult; I am tired, I'm weary of the work you have appointed me, and I'm overdone with the

heat and burden of the day; do, master, let me return home and be discharged from this hard service”?

“What would I say? Why, that he was an idle, lazy fellow; that it was his business to do the work that I had appointed him, until I, the proper judge, should think fit to call him home. Or suppose you had hired a man to serve you faithfully for a given time in a particular service, and he should, without any reason on your part, and before he had performed half his service, become weary of it, and upon every occasion be expressing a wish to be discharged or placed in other circumstances. Would you not call him a wicked and slothful servant, and unworthy of the privileges of your employment?”

The biographer comments that “the mild, pleasant, and Christian-like manner in which this reproof was administered rather increased the social harmony and edifying conversation of the company, who became satisfied that it was very possible to err, even in desiring with undue earnestness to depart and be with Christ, which in itself is far better, than to remain in this imperfect state; and that it is the duty of the Christian in this respect to say, ‘All the days of my appointed time will I wait till my change come’”.

Another Log College graduate, Samuel Blair, became a powerful preacher, credited with furthering the spread of the Awakening, particularly in Pennsylvania. His school in Faggs Manor continued the tradition of ministerial education, creating a further supply of trained evangelists.

Samuel Finley, another alumnus, later became the fifth president of the College of New Jersey, bridging the gap between the Log College and what would become one of America’s leading institutions of higher education, Princeton University. John Rowland and John Blair (Samuel Blair’s brother) were also key figures who carried the message of revival into new territories.

Though the Log College ceased to exist as a physical institution following the death of William Tennent, Snr, in 1746, its legacy endured. It was the spiritual forerunner of the College of New Jersey, which was founded by associates and supporters of the Tennents, who sought to institutionalise the mission of the Log College, on a grander scale. Princeton’s founding charter reflects many of the College’s values – theological rigour, evangelical zeal, and accessibility for all called to the ministry. Contemporaries of the Log College, particularly the “Old Side” Presbyterians, criticised it for its unorthodox approach and perceived lack of formal scholarship. However, sympathetic observers recognised the College’s alignment with the “New Side” movement, which prioritised heartfelt conversion and spiritual authenticity over mere intellectual attainment.

The Log College holds a special place in American educational and religious history as a pioneering institution that shaped the foundations of higher

education and ministerial training in the early eighteenth century and represented a bold and visionary commitment to intellectual and spiritual growth. What stands out most about the Log College is its deep dedication to nurturing future leaders, particularly ministers, who would go on to play pivotal roles in the Great Awakening and the development of Presbyterianism in America. The emphasis on rigorous theological training, personal faith, and moral character helped foster a new generation of preachers who carried their knowledge and passion into the communities that they served.

Tennent and his contemporaries showed remarkable foresight, demonstrating that even the smallest educational endeavours can have a profound and lasting impact on society. The story of the Log College continues to resonate as a testament to how commitment to knowledge and belief can shape not only individual lives but entire generations. This reprint of Archibald Alexander's *The Log College* provides an extremely interesting history of the growth and struggles of early Presbyterianism in America. The biographies are fascinating, with their heart-warming stories of spiritual revival.

The cover is almost identical to that of the 1968 edition and therefore rather old fashioned, but once the reader opens the book, an absorbing story begins to unfold which is well worth discovering. The book is heartily recommended.

F R Daubney

The Thought of the Evangelical Leaders, *Notes of the Discussions between John Newton and his friends in the Eclectic Society, London, 1798-1814*, edited by John H Pratt, published by the Banner of Truth Trust, hardback, 719 pages, £19.00, obtainable from the Free Presbyterian Bookroom.

As explained on the front flap of the cover, this Society “was formed in 1783 by John Newton, Richard Cecil, Henry Foster and Eli Bates, and held its first meeting at the Castle and Falcon Inn, Aldergate Street, in the old city of London. Its aim was to provide fellowship for ministers of the gospel, and to encourage biblical and experimental Christianity.”

In a very helpful introduction by Sinclair B Ferguson, we are told that the numbers attending those meetings “never grew beyond a manageable size for serious discussion, perhaps with a dozen or so in attendance every second Monday, while country members or guests attended from time to time. The Eclectics were mainly clergymen in the Church of England, with a small number of Free Church or Dissenting brethren . . . and a few laymen. . . . The aggregate membership over the thirty or so years of its existence was less than fifty. Apparently the by-laws of the Society allowed for a fine of two shillings and sixpence if a member missed a meeting without good cause.”

The subjects discussed were many and varied, as can be imagined when one considers the size of the book and that the “Table of the Questions and

Discussions” takes up some 15 pages! A couple of examples may be given.

On page 177 the question, “What are the Causes and Signs of Declension in Religion?” was proposed by John Newton. He introduces the subject by stating that “Christians are often not aware how soon they may decline in their religious affections. The Israelites, when singing on the sea shore, would little have credited one who told them that soon they would be murmuring. Declension begins, says one ‘at the *closet door*’, Satan waits his opportunity. He will not come when impressions are fresh. The heart will cool, if the means of grace are not habitually used. The declining professor [that is, professing Christian] grows formal in prayer and reading the Scriptures. . . . It is often with us as with the Galatians: we are ‘soon removed from Him that called’ us.”

The three signs that Newton gives are: “1. Laxness in the use of the means. 2. Itching ears in hearing the truth. 3. Listening to seducers.” John Venn lists eight chief causes: first, “Great laxity”. Under this head he states several things: “Everything earthly has of itself a tendency to draw us away from God. Grace in our hearts, striving with nature, is like a candle exposed to a storm.” Among the other things he lists are: the fickleness of our nature, the sensuality of our nature, creature love, prosperity, adversity, habits of mind and error.

In answering the question: “Upon what Grounds do we Invite Unconverted Sinners to Believe in the Lord Jesus Christ?” Thomas Scott makes three points: “1. There is the Lord’s express command, ‘Go ye into all the world and preach the gospel to every creature’. 2. It is the means by which God works. . . . The Apostle gives express direction to Timothy (2 Tim 2:24-26) to meet the unawakened. 3. It is adapted to have effect upon men” (p 309).

With so many and varied subjects, this huge volume is clearly not one to be worked through from start to finish but rather to be dipped into as subjects of interest present themselves. It is certainly fascinating to read the views of men of whom we have heard and read and whom we have admired so much.

The Banner of Truth have done an excellent work in reprinting these discussions, and to quote again from the introduction by Sinclair B Ferguson: “This is a book every gospel minister should have and return to often. I cannot imagine anyone being disappointed by it. It is impossible to read it without being instructed and stimulated by its contents, not to mention delighted by the personalities who appear in its pages.”

(Rev) *W A Weale*

It is ordinary for God to discover corruption under the graces that are most eminent in His children. Patience is eminent in Job, yet here impatience. In Abraham faith is eminent, yet a fit of faith takes hold of him.

James Durham

Protestant View

Roman Catholicism's Jubilee Year

Unlike the divinely authorised Jubilee Year given to the Church in the wilderness, which was to be held every 50 years and has had such a wondrous and spiritual fulfilment in the Lord's ascension into glory, Rome has a Jubilee Year of its own every 25 years, and sometimes more often; the last was in 2015. According to an edict of the Pope, 2025 is such a year in Rome's eyes.

This unscriptural proclamation is no more than a promotional gimmick for Rome. Its Jubilee Years commenced in 1300, when Pope Boniface VIII proclaimed its first Jubilee Year. Its purpose, we are informed, was "to offer a special opportunity to pilgrims to visit the holy sites in Rome, receive a plenary indulgence to take away all punishment due to sins already confessed and experience spiritual renewal". By all reports, the year proved so successful that the Jubilee Year became an occasion held every 25 years. Considering what is known of Rome now, it would be surprising if the year did not prove very rewarding for Rome, at least financially.

In December 2024, Pope Francis declared 2025 a Jubilee Year, "a holy year of hope", stating, "Hope is the central message of the coming Jubilee. . . . May the Jubilee be for everyone a moment of personal encounter with the Lord Jesus, our Hope". These words, out of context, may be thought of by many as relatively orthodox and unambiguous. However, great care must be given to all language emanating from Rome, as her usage of terminology, especially of Scriptural expressions, is often ambiguous, if not wholly inaccurate, self-serving and blasphemous.

An illustration of this is seen in the message sent out by the Roman Catholic bishops of Scotland in connection with the current Jubilee Year. After quoting Romans 8:28 and how it is "through baptism we have been given hope of eternal life and the sacraments nourish that hope", they state, "More than ever, we need examples of hope to inspire us, and few better for Scotland than Venerable Margaret Sinclair, who belonged to the modern world – of mass industry, the movie theatre and high street fashion – and whose young face, captured on camera, is of a modern girl and one of us".

The article continues, "Margaret strove for sanctity wherever she found herself, whether at home, or in the factory or the convent. Because she was set on doing God's will she had the firmest hope, often in times of extreme trial, that the Lord would see her through.

"Margaret was a commonplace young woman who looked for personally (*sic*) holiness and is an example to all of us who want to live our own ordinary

lives in the modern world for God too. Perhaps our prayers for her help will open the door to a miracle through her intercession that raises her to the altar of the saints.”

We need to be aware of the wiles of Satan and earnestly pray that the day may soon dawn when Rome and all the other forces of evil shall fall and that many ensnared in their pernicious evils will, by God’s grace, in His wondrous providence and by the power of the Holy Spirit, come under the liberating sound of the gospel in all its fulness, freeness and richness! DPR

Notes and Comments

Religious Education in Schools

In November the Scottish Government launched a consultation document with a view to amending the legislation on Religious Observance (RO) and Religious Education (RE) in schools. The consultation period was to end on January 26.

The proposal is, by law, to require schools to consider pupils’ views when developing Religious Observance and Religious and Moral Education (RME) programmes. Supporters argue that this move is intended to enhance student engagement and ensure that educational practices reflect the perspectives of those directly involved. By incorporating students’ opinions, the proposal aims to align with the United Nations Convention on the Rights of the Child (UNCRC), particularly regarding the right of children to express their views in matters affecting them. The idea is to encourage schools to develop RO activities that are more inclusive and considerate of the diverse beliefs of the student body, fostering a more respectful and harmonious school environment.

The National Secular Society has described the proposals as “feeble and completely unenforceable”, expressing concerns that they may not effectively ensure compliance with UNCRC. On the other hand, some religious organisations, notably the Roman Catholic Church, have expressed apprehension that the Bill could undermine the religious identity of denominational schools (which are almost entirely Roman Catholic). They fear that increased pupil input might erode traditional religious practises integral to their educational ethos. The *Herald* reported on 16 December that Professor James Conroy, a vice-principal of Glasgow University, where he is Professor of Religious and Philosophical Education, said, “There is a cohort of anti-religious and anti-Catholic civil servants in the Scottish Government who have become obsessed with imposing a cultural agenda on our

schools which has little to do with closing the attainment gap or improving basic literacy and numeracy skills". Professor Conroy may well be right because we live in a secular and increasingly atheistic society. However, the anti-religious obsession is not simply a cohort of civil servants, it is a societal shift, a tidal wave of opposition to the truth.

In addition, there is a fear that atheistic and secular influences may persuade children to request withdrawals. As already mentioned, The National Secular Society are taking an interest in the progress of the legislation.

There are also concerns as to how schools will effectively implement the requirement to consider pupils' views. The lack of clear guidelines may lead to inconsistent practices across schools, potentially causing confusion among educators, students and parents. Parents already have the legal right to withdraw their children from RO and RE, so the need for additional pupil consultation is questioned by some. This appears to be a further erosion of the right of parents to make decisions on behalf of their children.

It is clear that the quality and nature of religious education has slipped badly in the last number of decades. Forty or fifty years ago children from non-Christian families who attended state schools were taught the fundamentals of Christianity. Who can say that now? It is to be feared that if increasing numbers of children, in their ignorance and indifference, opt out of RE and RO, that the education authorities will use that as a basis for encouraging legislation to remove religious education from the curriculum altogether. Mathematics, English and the sciences are regarded as necessary subjects, which of course they are, but what is most essential for our never-dying souls is regarded as optional, or even unnecessary. These proposals, dressed up as children's rights, are another move in the wrong direction. *FRD*

Dinosaur Tracks in Oxfordshire

Very impressive dinosaur tracks have been uncovered at a quarry in Oxfordshire. The footprints are huge – some of them are more than three feet long and a foot and a half deep – and some of the tracks extend for 150 yards, and may continue even further under the clay. The tracks cross each other, as if the mighty animals were walking or running in different directions. That such huge creatures should have existed on the earth is a wonder, and so too is the preservation of something as transitory as footprints in the mud. Probably some cataclysmic event connected with the Flood was responsible.

The scientists, with their usual confidence, date the tracks to "about 166 million years ago", but such dates conflict with Scripture, and seem to involve so many assumptions, and get revised so often, that one pays little attention to them. They are trotted out mainly to bolster the rejection of the Bible in

Britain. We are more interested to hear what the scientists can tell us about the biology of these “behemoths” (Job 40:15-24) from their footprints, and we would also like a more detailed explanation of how the footprints came to be preserved. Similar footprints were found 30 years ago in another Oxfordshire quarry, but they were not studied and recorded with modern equipment and they are now buried at a landfill site. God gives us these remarkable things that we may return praise to Him: “Praise the Lord from the earth, ye dragons, and all deeps” (Ps 148:7). DWBS

Church Information

Synod Committee Meetings

Synod committees will meet, DV, as follows:

Tuesday, March 25:

- 09.10 - 09.40 Church Interests Committee
- 09.50 - 11.20 Training of the Ministry Committee
- 11.30 - 12.30 Sabbath Observance Committee
- 12.40 - 13.40 Overseas Committee
- 13.50 - 14.50 Outreach Committee
- 15.00 - 17.00 Religion and Morals Committee
- 18.00 - 19.30 Publications and Bookroom Committee
- 19.40 - 20.40 Welfare of Youth Committee

Wednesday, March 26

- 10.00 - 13.00 Finance Committee (Rev) K M Watkins, Clerk of Synod

Bookroom Fund

By appointment of Synod, the Special Collection on behalf of the Bookroom Fund, is due to be taken in congregations during February.

W Campbell, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

General Fund: Anon, £125, £65; Friends, Australia, £200.

Jewish & Foreign Mission Fund: Anon, £500.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Glasgow: *Bus Fund:* Anon, £40. *Eastern Europe Fund:* Anon, £80, £80, £80, £80, £80, £80, £80, £80. *Outreach Fund:* Anon, £10. *TBS:* Anon, £50, £25.

Greenock: *TBS:* Anon, £50.

North Tolsta: *Door Collection:* Anon, £80, £30, £80, £30. *TBS:* Anon, £300.

“The Lord is my shepherd, I shall not want;” it belongs to Him to provide, and to me to depend. I will trust my Father’s care and love. *John Flavel*

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: grafton@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: sydneyfpchurch@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

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Ukraine

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Zimbabwe

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

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