

The Free Presbyterian Magazine

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

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

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Communions

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:** Auckland, Bonar Bridge; **Third:** Applecross, 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.

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Justice and Mercy

When the whole work of creation was finished, “God saw every thing that He had made, and, behold, it was very good” (Gen 1:31). In particular, both the angels and human beings that He had created were very good; spiritually and morally they were very good; they were wholeheartedly willing to do God’s will, to do His bidding continually.

Yet sin entered into heaven itself. We can be sure of this as a fact; Scripture tells us explicitly that there are fallen angels. In particular, we read about Satan, who is the chief of the devils. It was he who went so far as to undertake the impossible task of tempting the Son of God in our nature to commit sin. This shows Satan’s enmity to God – Father, Son and Holy Spirit – an enmity which will continue even when Satan and the other fallen angels are shut up in hell for ever. “God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgement” (2 Pet 2:4). God shows them no mercy, but for Him to act toward them in this way is no departure whatever from perfect justice. He acts in infinite justice both when He justifies the ungodly who believe in Jesus and condemns those who persist in their unbelief.

Let us note, first, some of the applications Matthew Henry makes in considering this verse, in his commentary:

(1.) “No excellency will exempt a sinner from punishment. If the angels, who excel us vastly in strength and knowledge, violate the law of God, the sentence which that law awards will be executed upon them . . . without mercy or mitigation, for God did not spare them.”

(2.) “By how much the more excellent the offender, by so much the more severe the punishment. These angels, who had the advantage [above] men as to the dignity of their nature, are immediately punished.”

(3.) “Sin debases and degrades the persons who commit it. The angels of heaven are cast down from the height of their excellency and divested of all their glory and dignity, upon their disobedience. Whoever sins against God does a manifest hurt to himself.”

(4.) “Those who rebel against the God of heaven shall all be sent down to

hell. There is no place nor state between the height of glory and the depth of misery in which they shall be allowed to rest.”

Let us now note the substance of two points Alexander Nisbet makes in commenting on this verse:

(1.) The judgement of God is brought upon the angels, creatures who excel mankind, to prove it certain that similar punishment will come upon the false teachers who are ready to make light of the Apostle’s threatenings. Nothing can shelter them from the wrath of the God they have provoked.

(2.) We should think it marvellous mercy in God that He does not at once send sinners down to hell when they provoke Him. Much more is it marvellous mercy that He has provided a remedy and offers pardon to them. Every moment that one is spared after committing sin should be thought of as wonderful indulgence on the part of God.

Satan has an eternal enmity to all the followers of Christ – those who “love God, and keep His commandments” (1 Jn 5:2). He no doubt envied the wonderful environment in which the first human beings lived, wishing to bring them down to a state of enmity against God. And that is what he did; he came into the Garden of Eden, used all his evil subtlety to bring Eve into a sinful condition through his temptations, and Adam also – bringing them out of the kingdom of God and turning them into his own willing slaves; yet he does not have the slightest desire for the good of any of his slaves. He has made them rebels against their Creator.

Satan glories in all the sin that is committed in this world and hates all that is done towards reconciling sinners to their Maker – especially by God the Father; and His Son Jesus Christ, whom He gave to suffer for sinners; and the Holy Spirit, who applies the gospel. Satan also hates those who preach the gospel or who in some other way serve God by, say, speaking a word on His behalf in opposition to sin, or in pleading for souls at the throne of grace. On the other hand, all the other fallen angels willingly support their leader Satan in all he does in opposition to the authority of God, seeking to deny Him the glory that is due to Him.

But many angels stood firmly in their original condition; they have never sinned and they never will; the Most High will always preserve them in perfect obedience; they will be ever ready to do His will, whatever He may command them to do. David calls them God’s “angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. . . . that do His pleasure” (Ps 103:20,21). To “hearken”, or listen, to God is an expression for obedience to Him. In his *Commentary* on the Psalms, David Dickson draws the following lesson, among others, from these verses: “It is the commendation of angels that they obey all God’s commands readily, and we

should follow their example and aim at their perfection in [God's] service, that the will of God may be done on earth, as it is in heaven".

Yet there is a great difference between fallen angels and fallen human beings. Fallen human beings may be reconciled to God in His infinite mercy, but that is impossible for fallen angels. Why not? The only answer we will give is that God is sovereign; He has the right to do what He wills with what is His own property, and both angels and human beings are His because He created them all. His eternal purpose is to show mercy to many human beings, but not to any of the angels who sinned.

The angels stood each one for himself at the beginning: if they sinned, they fell each one for himself; if they continued in their original holiness, they did so individually. It was otherwise with mankind: all the descendants of our first parents were represented by Adam in the covenant of works. Because Adam sinned, all these descendants are accounted guilty from the beginning of life; but if Adam had continued in perfect obedience to God's commandments for whatever period of time God had appointed as a probation, they would all have been accepted as holy because of Adam's obedience.

Let us consider then the kindness of God to sinful human beings. He has chosen "a great multitude which no man could number" (Rev 7:9) to be delivered from sin and its guilt and from eternal punishment in hell, and given a right to enjoy all the privileges of the covenant of grace – not only in this world, but for ever in heaven. Clearly those whom God has elected to everlasting life will be no small number. We should not treat God's election as something that keeps sinners away from everlasting blessedness; it is rather what should encourage us to seek for salvation in Christ. On the basis of Christ's finished work – what He did in this world to make provision for the salvation of sinners – Christ is calling all sinners who come in contact with the gospel to trust in Him for a full and free salvation. He is saying, in His wonderful mercy: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

The call of the gospel is not to be regarded lightly. Let *us* take it seriously. We considered the warning in 2 Peter 2:4, and there is a further warning two verses on: God "turning the cities of Sodom and Gomorrha into ashes condemned them . . . making them an ensample unto those that after should live ungodly". But we should also take seriously the direction: "Be diligent that ye may be found of Him in peace, without spot, and blameless" (2 Pet 3:14). The unconverted are *diligently* to seek reconciliation to God through Christ, and believers are *diligently* to seek further sanctification of heart and life. And when God will see all His people brought at last to glory after being fully acquitted by the great Judge, will He not say, It is very good?

The Duty of Attending Worship¹

A Sermon by Thomas Boston

Acts 10:33. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Attending public worship is one of the special means whereby Christ communicates the benefits of redemption to us. So I have chosen this text in order to enforce further upon you the duty of diligent attendance on them. The Lord Jesus, the only King and Head of His Church, has appointed ministers to be His ambassadors to declare His mind to His people. Though He could teach His people without them, yet the ministry is His ordinance and, by the foolishness of preaching, He saves them that believe. Here we have:

1. *A call to Peter.* The person calling is Cornelius, a soldier. He was a Gentile, yet a proselyte: a good man, but one who as yet did not know the doctrine of Christ crucified. The person called was Peter; God honoured him to break the ice for the calling of the Gentiles, and to take down the first stone in the partition wall between Jews and Gentiles. The call itself is in these words, “I sent”. He had sent three men to invite Peter to his house. The reason of the call is thus expressed: “Therefore” – because he had the command of God to that effect. He needed urgency in the call; it was done immediately after the mind of God was revealed to him.

2. *Peter’s compliance with the call:* “Thou hast well done that thou art come”. It is acceptable to God and to us. Peter had no great inclination to this work; he had his scruples about the lawfulness of it, but God condescends to solve his doubts and to clear his way. It was very offensive to the Christian Jews, which made it necessary for him to explain what he did (Acts 11). After all, it was well done for him to come, because he came in obedience to the call of God.

3. *An address made to Peter* when he had come, by Cornelius, who had called, in the name of himself and those who were with him.

Note (1.) *The congregation*, though small, were well convened. For what the congregation was, see verse 24: “his kinsmen and near friends”. These, with his family and those who came with Peter, made up the assembly. The good man made it his business to get not only his own family, but his friends, to attend the worship. (2.) *An acknowledgment of God’s presence* in a special manner in religious assemblies: “We [are] all here present before God”. (3.) *The great end of their meeting* was their soul’s edification: to hear – that is, to hear and obey. And here is what the minister is to preach and the people

¹A sermon taken with editing from Boston’s *Works*, vol 2.

to receive; it is what God has commanded. The minister has a commission from God, and he must preach, not what men would have him to preach, but what God commands; and the people are to receive nothing that is beyond his commission. The extent of both is all things the minister is to preach, and the people are to receive – all things commanded by God.

Observations: (1.) When God reveals His mind in any particular matter, to one or more people, it is their duty to comply with it without delay. There ought to be no disputing after the revelation of the Lord's mind (Gal 1:15-17). The contrary was the fault of Baalim, and of the Jews in Egypt (Jer 44).

(2.) It is a blessed thing for a people to call that minister whom God Himself directs and inclines them to. It is like Cornelius, who did not so much as know Peter by name (Acts 10:5,7), but he goes to God, and God directs him.

(3.) It is commendable in a minister of Christ to comply with the call of God and His people, though it should offend some and not be very agreeable to his own inclinations. Ministers are to go, not where they wish, and others would wish them, but where God directs. Levi was commended for his obedience: "Who said unto his father and to his mother, I have not seen him, neither did he acknowledge his brethren, nor knew his own children: for they have observed Thy word, and kept Thy covenant" (Deut 33:9).

The *doctrine* arising from the text is: It is the duty of a people to attend on public worship, to be all present there before God, where pure worship is set up among them, to hear all things God has commanded the minister whom He has sent to them.

In speaking from this doctrine, I shall (1.) Give reasons why people should attend public worship, when God has set that up among them. (2.) Show in what respects people are before the Lord in public worship. (3.) Consider the disposition of soul wherewith people should come to public worship. (4.) Make some practical application.

1. Reasons why people should attend public worship, when God has set it up among them.

(1.) *Because God has commanded it* (Heb 10:25). The Lord calls His people to be present there, wherever it is. Thus there was the tabernacle of the congregation in the wilderness, where the people resorted for public worship; and afterwards the temple. And normally the synagogues under the Old Testament were the places of public worship, the ruin of which the Church complains of (Ps 74:8). It was the practice of Christ Himself to attend these places, as we find in Luke 4:16. He sends ministers to preach and therefore commands people to hear.

(2.) *Because the public assemblies are for the honour of Christ* in the world. They are the places where His honour dwells, where His people meet

together to profess their subjection to His laws, to receive His orders, to seek His help to pay Him the tribute of praise, the calves of their lips. And as all are obliged to do these things, all are obliged to be present and listen and cast their mite into this treasury. And therefore the people of God look on Christ's standard in the world as fallen, when these assemblies are gone, as Elijah did (1 Ki 19:10).

(3.) *Because these assemblies are the ordinary place where Christ makes His conquest of souls* (Rom 10:14). The gospel is Christ's net wherein souls are caught. It is always good to be in Christ's way. Who knows when that good word may come that may take hold of a man's heart and make him Christ's prisoner, bound with the cords of love? A great number were caught at the first sermon preached after Christ's ascension, and they cried out, "What shall we do?" (Acts 2:37). So Lydia's heart was opened when she was hearing the Apostle Paul (Acts 16:14). The gospel is the power of God unto salvation. Blessed are they that get the deepest wounds in this field. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor 10:4,5).

(4.) *Because they are Christ's places for meeting with His people*, the galleries wherein our Lord walks (Ex 20:24); the mountains of myrrh, where He will be till the day breaks. Those that desire communion with God should seek Him there and wait on Him where He has promised to be found. What a disadvantage Thomas had by His absence from a meeting between Christ and the rest of the disciples!

(5.) *Because Christ delights to meet His people there*; for public worship is heaven on earth. Christ delights to be there with His people. "The Lord loveth the gates of Zion, more than all the dwellings of Jacob" (Ps 87:2). "With desire", said the Lord, "I have desired to eat this passover with you before I suffer" (Lk 22:15). And they delight to be there with Him and for Him. How passionately does David desire public worship! "How amiable are Thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God" (Ps 84:1,2). "I had rather", says he, "be a doorkeeper in the house of my God, than to dwell in the tents of wickedness". And again, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple" (Ps 27:4). What good news was it to him to hear of an opportunity of waiting on God there! "I was glad", says he, "when they said unto me, Let us go into the house of the Lord" (Ps 122:1).

(6.) *Because the needs of all who desire heaven require it.* Had public worship not been necessary, God would never have appointed it. Surely it is most necessary for those who least see their need of it. Those are the blind souls that need to come to the market of free grace for the eyesalve that opens the eyes of those that do not see. Do not Christ's soldiers need public worship to clear their rusty armour? Do not dead souls need public worship to quicken them? And sleepy souls, to awaken them? It is a pool where those on the way to Zion have much need to stop and quench their thirst, in their weary journey.

Surely due consideration of these things may engage us all to make conscience of being present at public worship, as God gives opportunity.

2. How are people before the Lord at public worship? The Lord is present everywhere; we can be nowhere but He is there (Ps 139:7). But we are before Him in a special manner at public worship. He holds the stars in His right hand and walks in the midst of the golden candlesticks. The Lord has a special concern there; the main part of His activity on earth lies there; and must He not be about His Father's business? This consideration should engage us to be at public worship. Satan will always be there; where Christ has a church, the devil will try to have one too. The fowls will be where there is seed being sown. Now Christ is in the assemblies of His people:

(1.) *Representatively.* He has His agents there, His ministers, who are the Lord's proxies to court a wife for their Master's Son (2 Cor 11:2), His ambassadors to negotiate a peace between God and sinners (2 Cor 5:20, Mat 10:40). Christ's ministers are like John the Baptist; He was no more than "the voice of one crying in the wilderness". The Speaker is in heaven. Hence the Lord is said to speak in or by the prophets. It is the Lord's goodness that the treasure is lodged in earthen, not in heavenly, vessels – lest their splendour should darken His glory in men's eyes and so dazzle their eyes. And for those who are now glorified, God "holdeth back the face of His throne, and spreadeth His cloud upon it" (Job 26:9).

(2.) *Efficaciously.* His power is there; His works are there. "For that Thy name is near", says the Psalmist, "Thy wondrous works declare" (Ps 75:1). The Word of the Lord is a powerful word. The ministers of Christ do not drive an empty chariot. Christ is addressed: "In Thy majesty ride prosperously" (Ps 45:4). Christ is there giving life to some, strength to others, and death's wounds to others (Mic 2:7, Ps 45:7, Hos 6:5). The Lord's Word does not return empty; it always does something. Preaching will always either harden or soften you; it will drive you a step nearer heaven or hell.

We are always before Him in His ordinances:

(1.) As our *witness*. They need to act warily that have many eyes on them.

While we are at public worship, men's eyes and the devils' eyes are on us; but what should affect us most is that God's eye is on us in a special manner, noticing how we behave, with what tenderness we handle holy things. And though our outward behaviour is never so promising, God is witness to our heart-wanderings (Ezek 33:31).

(2.) As our *Judge*. God has a tribunal as well as a throne in public worship, to reward or punish those who worship Him – according to their works. This has made the blood of some to be mingled with their sacrifices, as in the case of Nadab and Abihu (Lev 10:3). God is jealous of His honour. A curious look into the ark cost the Bethshemites dear, and a wrong touch of it cost Uzzah his life. And we should make the same use of what David said, “Sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel, unto the place that I have prepared for it. For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought Him not after the due order” (1 Chr 15:12,13). It is true that the gospel dispensation is more spiritual; therefore spiritual plagues are more usual now, but public worship cures the worst of plagues.

(3.) As our *Lawgiver* (Is 33:22). We are His creatures, and therefore His will must be our law. We are His on many accounts; we know not our duty. He has set up the ministry in His Church to declare to people what is their duty (Mal 2:7). But many, by despising the messengers of the Lord and their message, say, “Who is lord over us?” (Ps 12:4). But God will be lord over such people in spite of their hearts: “I will be thy King” (Hos 13:10). But the heralds must proclaim the subjects' duty, whether they will hear, or whether they will forbear.

(4.) As the *Lord and Master* of the family, who has provided liberally for all of His house. Ministers are the stewards of the house, but He is the Master; He has made the provision in the gospel (Is 25:6). He sends out His servants, saying, “Come, eat of My bread, and drink of the wine which I have mingled (Prov 9:5). Look then how obedient children will stand and wait for the supply of their needs from an affectionate parent; so ought God's children to wait in public worship for the supply of their spiritual needs from their heavenly Father.

(5.) It should strike us with reverence that “*God is greatly to be feared* in the assembly of the saints, and to be had in reverence of all them that are about Him” (Ps 89:7). “O come let us worship and bow down: let us kneel before the Lord our Maker” (Ps 95:6).

3. How people should come to public worship – with a spirit ready to hear all things commanded to ministers of God. It implies the following:

(1.) Ministers are only to preach the mind and will of God. Lawyers must

not speak without the authority of the law, and ministers must not speak without a “Thus saith the Lord”; otherwise they go beyond their commission. The Scriptures contain what we are to believe and practise. To coin new articles of faith is the work of Antichrist, not of the ministers of Christ. To impose and teach significant rites and ceremonies in the worship of God, is a piece of Romanist dregs in the Church of England, concerning which our Lord says, “In vain do they worship Me, teaching for doctrines the commandments of men” (Mat 15:9).

(2.) It is the duty of ministers to labour to know the mind of God on the particular messages they are to bring to their people. They are not to preach on whatever truths they can spend a half-hour on. A word in season is very precious (Prov 15:23). And ministers need the tongue of the learned.

(3.) Whatever message the Lord gives them, they are to deliver it all impartially. It was Paul’s comfort that he had done so (Acts 20:20). “I kept back nothing that was profitable unto you”, he tells the elders of Ephesus.

(4.) People ought to receive these messages from ministers as from the Lord and comply with them. The hearing pointed at in the text is not bare hearing, but hearing with obedience.

Now such hearing of the Word has these properties:

(1.) *Reverently*. God speaks through ministers; seeing God speaks, we must hear reverentially (Ps 89:7).

(2.) *Diligently and attentively*. “Hearken diligently unto Me” (Is 55:2), says the Lord. God sends no message to us unless it is very important for us to hear it; He does not take up our time with trifles; and when God speaks, we should be attentive.

(3.) *Understandingly*, so that we may know the mind of God in what is preached (Mat 13:11). We must endeavour to see heavenly things in their divine lustre, and to understand the things as well as the words. We should look into the perfect law of liberty, and continue therein, being not forgetful hearers, but doers of the word. Were this the way of hearing, ministers would get more soul-difficulties to resolve than they do.

(4.) *Believingly* (Jn 9:27). He that hears as out of the mouth of God must believe what is said. If the Word is not believed, it is all one as if it were not heard (Heb 4:2). The soul rightly disposed to hear, is ready to yield itself captive to divine revelation, and to receive the kingdom of God as a little child, with application. The Lord’s word is compared to rain (Amos 7:16); and the soul should be as the dry and gaping ground, ready to drink it in (Ps 143:6); though most are like the rock, upon which the rain makes no impression. Ministers make the plaster, but faith of application makes it stick.

(5.) *Ready to practise what we hear*. Even if the ear hears, it is not accep-

table to God if the feet are not set on God's way (Jas 1:22). The hearing that fills the head with knowledge, but not the heart with holiness, will serve only to let people see the way to hell more clearly.

4. Application [1.] Reproof.

(1.) It reproves *those who will not come to hear* what God commands us. A very small matter will prevail with many to sit at home and loiter away the Lord's day. While ministers are at pains to seek something that might edify their people's souls, they will not take pains to hear. What contempt is poured on the gospel today by the pride of some and the laziness of others!

Whatever temptations anyone may have, I advise them, when they meet anything that may seem to hinder them from public worship, to weigh the matter before the Lord and see if it will bear weight there. If it does, they may look to God to make up their loss; if not, *they* cannot. For it is a most deceitful principle of some that they can spend the Sabbath Day as well at home as in church. It reflects on the wisdom of God in appointing public worship, and is most unlike the practice of the saints, to whom it was a great burden to be deprived of public worship. As for those who separate from our communion, I wish they would consider that Christ keeps communion with us, as many of the children of God can testify; and then say, "We will go with you; for we have heard that God is with you" (Zec 8:23).

(2.) It reproves those who come to public worship but do not hear the Word as becomes those who are to hear what God commands. Such are:

[1] *Irreverent* hearers. Many behave as makes it appear there is no fear of God before their eyes. Some are sleeping, others gazing hither and thither, altogether careless and inattentive, to whom the Word is as the seed picked up at once by the fowls. Their bodies are present, but their hearts are not; they have eyes but see not; they have ears but hear not.

[2] Hearers who *act as judges of the Word*, and not as they that are to be judged by it. Such people will be ready to commend the preacher, not to loathe themselves; or else to reproach the preacher and try to expose him: like the riddle that lets through the good grain, and keeps the chaff; or like flies that fasten on festering sores.

[3] *Ignorant* hearers, who hear the Word, but neither know nor endeavour to know God's mind in it. A good voice and good words please them. They are not concerned to know the mysteries of the kingdom of God.

[4] *Unbelieving* hearers (Is 53:1). Unbelief is a defence against the power of the Word (Mat 13:58); an unbelieving heart is a proud heart, ready to oppose the Word, like Ahab. And if the Word hit them, their passion rises, and they say that the minister meant them and wanted to expose them, and so they are filled with prejudice.

[5] Such as *make no application of the Word to themselves*, but are ready to give it away to others. It is the weakness of godly souls, sometimes to give ear to nothing but what may tend to their discouragement; and it is the breaking of the necks of others to turn away threats from themselves.

(3.) It reproves those who do not set themselves to hear what God commands ministers to preach but will command ministers to preach otherwise. Thus bands have been laid on the gospel in our land in the recent persecuting times (most of the period from 1660 to 1688), when the exercise of the ministry was allowed by the magistrate with limitations, which could neither be imposed nor accepted without sin. As little power have the people to limit what we should preach, or give orders concerning it; but every faithful minister will say as Micaiah: “As the Lord liveth, what the Lord saith unto me, that will I speak” (1 Ki 22:14).

Application [2.] Exhortation. Attend public worship and come with a purpose to hear reverently, diligently, attentively, understandingly, believably what God commands us and so practise it. We desire you to take nothing as a matter of faith on our authority, but to do as the Bereans, who searched the Scriptures daily, whether those things were so (Acts 17:11). I offer the following motives to press this exhortation:

(1.) Consider *how the Word came to the world*. It was by the Mediator, (Jn 1:18). When Adam fell, death stared him in the face, and he ran away from God, till the word of reconciliation came forth (Gen 3:15); which disappointed the expectation of devils, surprised angels, and revived the self-murdering creature.

(2.) Consider *it is the Word of life* (Deut 32:46,47). Nothing so nearly concerns us as this. If you do not prize the Word, and obey what God commands us, there can be no comfort on a deathbed. The Word will make us table complaints against you before the Lord; and we will have a sad meeting at the great day. But if you will hear, you will be our joy and crown; your souls shall be saved in the day of the Lord, and we will bless the day that ever we met. Come to public worship with a keen appetite after the bread of life and pray for us that the Lord may deal kindly with us and furnish us with proper nourishment for your souls.

You may well call your state in question if you say you have grace enough or are good enough, or if you slacken your endeavours to get more grace upon a conceit that you need no more. It is as natural for a living saint to call for grace as for a living child to cry for food. Insatiable desire after grace is a clear test of the reality of grace.

Nothing so fills the soul as grace, and nothing makes the soul so hungry for more grace as a principle of grace.

Oliver Heywood

David Brainerd¹

4. From Kaunaumeeek to the Forks of Delaware

On 7 January 1744 Brainerd spent most of the evening in prayer, reading and meditation; yet he “was grieved to think that [he] could not watch unto prayer the whole night”. But perhaps he had a better understanding of the reality of life in heaven than of the reality of life on earth, for he added, “Blessed be God, heaven is a place of continual and incessant devotion”. A week later he expressed himself thus: “Longed exceedingly for angelic holiness and purity, and to have all my thoughts, at all times, employed in divine and heavenly things”.² Edwards comments that Brainerd “seems to be filled with trembling fears lest he should return to a life of vanity, to please himself with some of the enjoyments of this lower world” (p 104).

Early February found Brainerd expressing the hope that “the Lord gave me some true sense of divine things this day; but alas, how great and pressing are the remains of indwelling corruption! I am now more sensible than ever that God alone is ‘the author and finisher of our faith’, that is, that the whole, and every part of sanctification and every good word, work, or thought, found in me, is the effect of His power and grace; that ‘without [Him, I] can do nothing’, in the strictest sense, and that He works in us ‘to will and to do of His good pleasure’, and from no other motive. O how amazing it is that people can talk so much about men’s power and goodness, when, if God did not hold us back every moment, we should be devils incarnate!” He went on to say that his “bitter experience”, over the past several days, had “abundantly taught” him these things about himself (p 105).

The following day he wrote, “Enjoyed some degree of freedom and spiritual refreshment; was enabled to pray with some fervency; and longing desires [for] Zion’s prosperity. And my faith and hope seemed to take hold of God, for the performance of what I was enabled to plead for. Sanctification in myself, and the ingathering of God’s elect, was all my desire; and the hope of its accomplishment all my joy” (p 105).

Later in the month, he notes the sense he had of “the exceeding pollution” of his nature, especially through remembering “the follies” of his early life. But “in the evening, the hand of faith seemed to me strengthened in God; my

¹A further part of a longer version of a paper given at last year’s Theological Conference. Last month’s instalment covered Brainerd’s early missionary work in a place called Kaunaumeeek, on Long Island.

²Jonathan Edwards, editor, *The Diary and Journal of David Brainerd*, Banner of Truth Trust, 2023 edition, p 103. Page references in brackets, in the body of the text, are to this edition of the *Diary and Journal*.

soul seemed to rest and acquiesce in Him; was supported under my burdens reading the 125th Psalm; and found that it was sweet and comfortable to lean on God” (p 108). The grace of faith was clearly strong in this devoted missionary and far stronger than he ever imagined it in fact was, especially given how depressed he so often was because of his sins.

By the start of April 1744, Brainerd would be over a year in Kaunaumeeck. And on 11 March 1744, a Sabbath, he had conducted his last services there. He preached on the Parable of the Sower, in Matthew 13, noting that he “enjoyed some assistance both parts of the day; had some freedom, affection and fervency in addressing my poor people; longed that God should take hold of their hearts and make them spiritually alive. And indeed I had so much to say to them that I knew not how to leave off speaking” (p 111).

As the number of Indians in Kaunaumeeck was limited, he persuaded them to move to Stockbridge, so that they would be under the ministry of John Sergeant, another missionary. On Wednesday of that week, Brainerd left and rode to Stockbridge; he speaks of “repeating my petitions for God’s presence in every place where I expected to be in my journey”. The following day he came to Sheffield. Here he met a messenger from East Hampton, on Long Island, who brought a further invitation, from the church there, to settle among them as their minister. He “felt some desires to comply with the request, but knew not what to do; endeavoured to commit the case to God” (p 112).

On the next two days he made only slow progress, because of the rain. He arrived in Salisbury feeling very unwell; yet he preached there on the Sabbath though he could scarcely walk. He acknowledged that “God was pleased to afford me much freedom, clearness and fervency in preaching: I have not had the like assistance in preaching to sinners for many months past” (p 113).

Another messenger came to him with a request from some other congregation, for him to come to preach among them, on probation. Brainerd continued his journey towards New York with “a weight and burden of care” and expressed the scriptural wish, “O that God would send forth faithful labourers into His harvest” (p 113). Although he was still very unwell; he preached several times on the way. But he was afraid that his constant moving around and a lack of privacy for his devotions would result in a decline in his spiritual life. In New York he said, “It is not the pleasures of the world [that] can comfort me! If God deny His presence, what are the pleasures of the city to me? One hour of sweet retirement, where God is, is better than the whole world” (p 114).

From New York he went on to Elizabethtown, where he waited for the representatives of the Scottish society, who were supporting him, to arrive. They decided that Brainerd should now work among the Indians who lived

near the Delaware River, in Pennsylvania. In the middle of April, he spent a few days in his native town, Haddam. A few days afterwards Brainerd returned to Millington, but when he was setting out, he felt “feeble in body and weak in faith” (p 114). He was going to preach in Millington but was afraid that he would not be strong enough to get through that duty. Others were planning to travel to Millington but Brainerd managed to get away from them, so that he could spend the time lifting up his heart to God in prayer. The missionary had not gone far when the words came to his mind: “If God be for us, who can be against us?” and he felt very much strengthened. He writes, “I went on, confiding in God, and fearing nothing so much as self-confidence. In this frame I went to the house of God and enjoyed some assistance. Afterwards felt the spirit of love and meekness, in conversation with some friends” (pp 114-5).

He went on to say that “eternity appeared very near” and himself very weak. He added, “I longed to fill up the remaining moments all for God! Though my body was so feeble and wearied with preaching and much private conversation, yet I wanted to sit up all night to do something for God.” The next day, Brainerd again felt very weak but found himself in the company of someone who was opposing the doctrine of original sin. The missionary’s reaction was to wish, “May the Lord open his eyes to see the fountain of sin in himself!” (p 115).

Brainerd was firmly of the view that he should continue his missionary work among the Indians, in spite of the calls he had received to settled congregations; he was to receive other invitations afterwards but, to the end, he continued to believe that it was his duty to go on working among the Indians. Brainerd received fresh directions about where to go on the Delaware River, and on May 1 he set out. That day he rode for several hours in the rain, through what he calls a “howling wilderness”; he was also haemorrhaging blood. No wonder he felt so unwell. And yet he kept going; such was his desire to serve his Master and to do all he could to extend his Master’s kingdom.

About a week later, Brainerd was crossing the Hudson River and then he travelled for about 100 miles through woods, where there were very few settlements; it was a difficult, tiring journey. He did find some Indians on his way and visited them, speaking with them about Christianity. On the following Saturday he reached a settlement of Irish and Dutch people, about 12 miles upriver from the Forks of Delaware. He had arrived in the area where he was to work for the foreseeable future.

He rose early on the Lord’s Day, though he felt very poorly and depressed. He was disturbed because no one seemed to care that it was the Sabbath, and

the children were out playing. He was disappointed that there was no interpreter, though it seems that there had been some arrangement for one, and he heard that the Indians were very scattered. He described his feelings: "I mourned after the presence of God and seemed like a creature banished from His sight! Yet He was pleased to support my sinking soul amidst all my sorrows, so that I never entertained any thought of quitting my business among the poor Indians, but was comforted to think that death would ere long set me free from these distresses." Brainerd rode about three or four miles to the Irish settlers and found that some of them appeared sober and concerned about religion. He continued, "My heart then began to be a little encouraged; went and preached first to the Irish and then to the Indians; and in the evening was a little comforted; my soul seemed to rest on God and take courage. O that the Lord would be my support and comfort in an evil world!" (p 117).

During part of the next Saturday, Brainerd felt very much weighed down by the responsibility of the new work he had undertaken; it seemed impossible that he would get through it. He comments, "Towards night was very calm and comfortable, and I think my soul trusted in God for help" (p 118). No other true Christian would have doubted, in the least, that Brainerd's trust in God was totally genuine.

On the Sabbath morning, Brainerd preached twice to the Indians and enjoyed some freedom in speaking while he tried to remove their prejudices against Christianity. Afterwards he preached to the Irish; he records, "Was much assisted in the first prayer and something in sermon". Several seemed very concerned for their souls, and he spoke with them afterwards, "with great freedom and some power" (p 118). The next Sabbath, which was the last in May, he saw an Indian funeral, where "their heathen practices" disturbed him very much. His desire was that they might be turned "from darkness to light". Afterwards he gathered a good number of them together and preached; he noticed that they were very attentive. He later preached to the whites from Hebrews 2:3: "How shall we escape, if we neglect so great salvation?" He records that he "was enabled to speak with some freedom and power; several people seemed very concerned for their souls, especially one who had been educated as a Roman Catholic. Blessed be the Lord for any help!" (pp 118-19). Such was the beginning of Brainerd's ministry in his second mission field among the native Americans, at the Forks of Delaware.

Where the world fills both head and heart, there is no room for Christ.
Sinners have their mercies with God's leave, but not with His love.

It will not frighten a Christian to have all the signs of death in his body when he can see all the signs of grace in his soul.

Thomas Watson

FREE PRESBYTERIAN CHURCH OF SCOTLAND - CONGREGATIONAL CONTRIBUTIONS - 2024

CONGREGATION	MINISTER (Interim Moderator)*	SUSTENTATION FUND	HOME MISSION FUND	COLLEGE & LIBRARY FUND	BOOKROOM FUND	GENERAL BUILDING FUND	OUTREACH FUND	JEWISH & FOREIGN MISSN FUND	OVERSEAS FUND	TOTAL
		£	£	£	£	£	£	£	£	£

NORTHERN PRESBYTERY

Aberdeen	Rev D W B Somerset	13,416.62	37.50	778.50	37.50	37.50	37.50	1,254.75	37.50	15,637.37
Greich, Dornoch, etc	Rev J A Morrison	14,581.00	403.00	288.00	148.00	98.00	220.50	613.00	330.00	16,681.50
Daviot, Tomatin & Stratherrick	Rev K D MacLeod*	3,500.00	147.50	150.00	75.00	72.50	75.00	250.00	60.00	4,330.00
Dingwall & Beaully	Rev A W MacColl	23,421.75	1,248.50	1,015.00	486.25	173.75	321.25	1,428.75	358.75	28,454.00
Halkirk, Strathy, Thurso & Wick	Rev W A Weale	20,405.00	610.00	1,520.00	352.50	370.00	540.00	3,282.50	627.50	27,707.50
Inverness	Rev K D MacLeod	38,051.00	5,338.75	5,840.75	1,232.25	900.00	961.25	6,488.50	880.00	59,692.50
Kinlochberrie & Scourie	Rev J A Morrison*	1,610.00	150.00	110.00	50.00	40.00	-	260.00	230.00	2,450.00
		114,985.37	7,935.25	9,702.25	2,381.50	1,691.75	2,155.50	13,577.50	2,523.75	154,952.87

SOUTHERN PRESBYTERY

Barnoldswick	Rev D Campbell*	10,350.00	460.00	835.00	415.00	260.00	275.00	550.00	245.00	13,390.00
Chesley	Rev R MacLeod*	-	-	-	-	-	-	-	-	-
Perth	Rev D Campbell*	4,797.50	410.00	297.50	285.00	335.00	63.75	503.75	70.00	6,762.50
Edinburgh	Rev D Campbell	28,007.00	692.00	3,737.00	414.00	426.00	2,471.00	3,987.00	613.00	40,347.00
Fort William & Oban	Rev R MacLeod*	750.00	75.00	50.00	25.00	25.00	20.00	170.00	25.00	1,140.00
Glasgow	Rev R MacLeod	32,840.35	1,888.96	1,901.19	1,114.34	1,045.44	1,267.41	3,989.66	1,315.91	45,363.26
Greenock (Preaching Station)	Rev R MacLeod	426.25	35.00	35.00	17.50	17.50	5.00	35.00	17.50	588.75
London & Broadstairs	Rev R MacLeod*	19,840.00	500.00	4,060.00	-	-	500.00	4,550.00	-	29,450.00
Santa Fe, Texas	Rev D Campbell*	-	-	-	-	-	-	-	-	-
		97,011.10	4,060.96	10,915.69	2,270.84	2,108.94	4,602.16	13,785.41	2,286.41	137,041.51

OUTER ISLES PRESBYTERY

Achmore	Rev J B Jardine*	2,247.50	226.25	217.50	195.00	170.00	152.50	907.50	165.00	4,281.25
Ness	Rev K M Watkins*	7,567.50	95.00	22.50	22.50	42.50	30.00	122.50	20.00	7,922.50
North Harris	Rev J B Jardine	9,626.25	216.25	222.50	87.50	110.00	78.75	330.00	122.50	10,793.75
North Tolsta	Rev J B Jardine*	12,147.00	1,045.50	898.50	414.50	482.00	351.75	901.50	431.00	16,671.75
North Uist	Rev J B Jardine*	5,170.00	310.00	310.00	150.00	160.00	145.00	310.00	155.00	6,710.00
South Harris	Rev K M Watkins	9,061.33	701.50	683.00	351.75	344.50	312.00	654.50	589.00	12,697.58
Stornoway	Rev J B Jardine*	17,322.00	1,394.75	1,450.00	554.50	523.25	540.00	2,698.25	556.75	25,039.50
Ulig	Rev K M Watkins*	-	-	-	-	-	-	-	-	-
		63,141.58	3,989.25	3,804.00	1,775.75	1,832.25	1,610.00	5,924.25	2,039.25	84,116.33

Applecross & Shieldaig	Rev D A Ross*	3,981.00	182.50	482.50	100.00	62.50	200.00	1,150.75	62.50	6,201.75
Bracadale, Strath & Duirinish	Rev ID MacDonald*	10,800.00	345.00	235.00	300.00	182.50	132.50	280.00	235.00	12,490.00
Garloch	Rev ID MacDonald*	11,487.34	179.00	131.75	104.50	128.50	82.25	189.00	99.50	12,401.84
Kyle, Plockton & Lochcarron	Rev D A Ross*	2,780.00	20.00	20.00	170.00	10.00	20.00	170.00	10.00	3,200.00
Lalide	Rev D A Ross	14,320.00	460.00	530.00	330.00	250.00	390.00	520.00	281.00	17,081.00
Lochbroom & Assynt	Rev D A Ross*	2,770.00	360.00	300.00	200.00	220.00	225.00	360.00	220.00	4,655.00
Odessa, Ukraine	Rev D Levytskyi	513.00	-	-	-	-	-	-	-	513.00
Portree	Rev ID MacDonald	24,807.50	335.00	1,035.00	450.00	385.00	385.00	572.50	530.00	28,500.00
Staffin	Rev J B Jardine*	12,672.50	769.00	859.00	338.50	376.50	312.50	1,136.50	270.00	16,734.50
		84,131.34	2,650.50	3,573.25	1,993.00	1,615.00	1,747.25	4,358.75	1,708.00	101,777.09

Auckland			-	-	-	-	-	-	-	-	-
Carterton	Rev J D Smith	~ NZD 80,400	18.68	46.72	18.69	18.69	18.69	18.69	46.72	186.88	-
Gisborne	Rev C J Hembd*	~ NZD 2,880	-	-	-	-	-	-	-	-	-
Grafton	Rev G B Macdonald*	~ AUD 67,077	-	-	-	-	-	-	-	-	-
Singapore	Rev G G Hutton	~ NZD 42,200	-	-	-	-	-	-	-	-	-
Tauranga	Rev G B Macdonald	~ AUD 50,870	205.88	117.64	58.82	29.41	29.41	141.18	245.95	541.09	-
Tauranga	Rev J D Smith*	~ NZD 1,200	-	-	-	-	-	-	-	-	-
Total			224.56	164.36	77.51	18.69	48.10	455.01	439.74	1,427.97	-

Region	1990	1995	2000	2005	2010	2015	2020	2025	2030	2035	2040	2045	2050
Northern Presbytery	114,985.37	7,935.25	9,702.25	2,381.50	1,691.75	2,155.50	13,577.50	2,523.75	154,952.87				
Southern Presbytery	97,011.10	4,060.96	10,915.69	2,270.84	2,108.94	4,602.16	13,785.41	2,286.41	137,041.51				
Outer Isles Presbytery	63,141.58	3,989.25	3,804.00	1,775.85	1,832.25	1,610.00	5,239.25	2,039.25	84,116.33				
Western Presbytery	84,131.34	2,650.50	3,573.25	1,993.00	1,615.00	1,747.25	4,358.75	1,708.00	101,777.09				
Asia Pacific Presbytery	-(See note above)	224.56	164.36	77.51	18.69	48.10	455.01	839.74	1,427.97				
TOTAL CONGREGATIONAL CONTRIBUTIONS	359,269.39	18,860.52	28,159.55	8,498.60	7,266.63	10,163.01	38,100.92	4,937.15	479,315.77				

[illegible]

Origin of a Believer's Union to Christ¹

3. God Gave Those Whom He Loved to Christ to Be Saved

Peter MacBride

2. In this covenant, God gave those whom He loved to Christ, to be saved. Here the love of the Father and Son, as it were, first met, and was agreed to by the Spirit. The Father Himself loved them: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (Jn 3:16). As the Father loved them, so He gave them to the Son to save them. This is abundantly stated by the Saviour in John 17:6,9,11: "I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word. . . . I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine. . . . And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are." This is also clear from Proverbs 8.

Here Their love met, as it were, and agreed exactly together. There was not, and could not be, any difference between Them, except the personal distinction. And so, as the Father was willing to give those whom He loved to His Son, and Him for them, so Christ was willing to take them, and give Himself for them. And the purpose of Christ giving Himself is abundantly obvious; it was to save them. The terms of the covenant are abundantly clear: "Yet it pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed" (Is 53:10). Here we may see the nature of the covenant. Those whom Christ loved could not be saved without atonement being made for them. He could not do so without being appointed to that end. The Father gave Him for them, and He gave Himself in His love. Christ "loved the Church, and gave Himself for it". This is the tenor of the covenant.

The part of the Spirit is noticed, "I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove

¹A further part of a chapter of "The New Creature", to be found 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. The previous part dealt with the believer's union to Christ flowing from the covenant relation between Christ and His people. This article follows on from the last point in that article: the covenant of grace was framed for the salvation of sinners.

the world of sin, and of righteousness, and of judgement" (Jn 16:7,8).

3. In this covenant, Christ became bound to God for His people as their covenant Head, just as Adam was bound in the covenant of works, in behalf of his children; so Christ became bound on behalf of His seed. Adam was only bound for those that were to descend directly from him; so Christ was only bound for those that were to be directly, as it were, descended from Him – His spiritual posterity, who are, like Isaac, the children of promise. This is abundantly illustrated in Romans 5:12-18. Adam was the figure of Christ; but he would not be so if Christ was bound for any but His spiritual seed, for Adam was not bound for any but his natural posterity.

This covenant was most solemnly ratified; it was confirmed by an oath: "Those priests were made without an oath; but this with an oath, by Him that said unto Him, The Lord sware and will not repent, Thou art a priest for ever, after the order of Melchisedec" (Heb 7:21). The whole of this was the fruit of the love we have already noticed. How truly it passes knowledge! As He was bound thus for them, so He undertook the fulfilment of the law for them, and is the security of the inheritance to them.

4. A legal union was then framed between Christ and His chosen people. It is called a covenant because it made them one in law; as the surety and the borrower are one as to the security and payment of the debt, so is it here. Such a union has been framed in the covenant between Christ and the people whom He loved. As He united Himself to them in law, and as His heart was knit to them in such a way that He could not rest without them being with Him, so He has, in law, become thus connected with them in covenant, as their surety, so that they may be saved.

Now it is from this wonderful transaction that the union we have been speaking of flows. This is clear from Isaiah 53:10, where it is said, "He shall see His seed". This could not take place without this vital union. None can be the posterity of Christ, who are not created anew by Him, and so brought into spiritual life by Him. Therefore the union flows from this covenant. This is also clear from John 6:37: "All that the Father giveth Me shall come to Me". All who were given to Christ shall come to Him; so this union flows from this wonderful transaction. And as this union stands on the basis of this covenant, it is sure. This covenant can never be broken, because Christ is infallible. It is not only certain that He will not fail, but this is absolutely impossible. This covenant is fulfilled; so sinners are brought to Christ, and He sees of the travail of His soul and is satisfied. Now as this union thus flows from the covenant, we see that:

1. All that is necessary to it have been arranged from the first: "All things are now ready". He has made provision, sinner, for salvation. Do you look

to the holiness of God and say, How can mercy break forth in love, so as justly to save such as you and bring you to union and fellowship with the Lord? See here the whole matter cleared up in the wonderful covenant, in which all things are ordered and sure. "He hath made with me", says David, "an everlasting covenant, ordered in all things and sure." See that the wisdom of God has devised the way for Him to exercise His love; see that His all-sufficiency has provided it. We may well exclaim, "O the depth of the riches both of the wisdom and knowledge of God!"

2. See that this union between Christ and the objects of His love shall certainly take place; it is here secured. The love of Christ is not left to expend itself on idle work, after the Arminian fashion of stating this. But the object of His love is secured. The covenant secures it; it cannot be broken. It is sure in itself; it is also sure because of the oath by which it was confirmed; and farther, because of the blood of Christ, by which its condition is fulfilled. But as this covenant cannot be broken, see not merely the *possibility* of this union being formed, but the *certainty*, that it shall be so with multitudes which no man can number. Therefore seek to be among them. The freeness of this salvation is not at all contrary to this. Therefore seek to be so brought yourselves; you are warranted to plead this, and you cannot do so in vain.

3. As this union thus flows from this covenant, we may also see that those who are thus united to Christ are, through Him, also in covenant with God. They are thus brought within the bonds of the covenant, and God is, in Christ, engaged in covenant to them as to all that concerns their salvation – for they are heirs according to the promise. In one sense, all the elect have an interest in the covenant from eternity; that is, it is made about them; but they are not personally brought within its bond till they are united to Christ. Its promises do not belong, *as sealed*, to them till then. The absolute promises are indeed free to all, but they are personally sure to none till thus embraced.

They are like a blank draft, which can *secure* nothing to anyone till his name is put in, and so it becomes *sure*. Now God brings them to this; it is He that does it. As it was He that wrote their name in the Book of Life from eternity, so it is He that thus writes their names personally in the covenant, so that they may have it specially *directed* to them. In other words, He brings them to Christ, and so to have an interest in all the blessings of the holy, blessed covenant, of which we read here. They are brought to this by faith only, and brought to union to Christ; and they are thus brought to these circumstances in the providence of God. He, their covenant God in Christ, is engaged to them. So, as they received Christ, they have God engaged to them in Christ, as to all the purposes of this covenant.

Think of this, believer, and see what a *broad* foundation is here laid for

your security and comfort. As God is engaged thus in covenant with Christ, so also He is thus engaged to you in covenant with Christ. So it is all a testament to you; a new testament, as the covenant now has a new and better way of being dispensed to sinners.

5. As this covenant is the source of this union, see what ground of comfort in life and death the true children of God really have. How wonderful this is!

(1.) What comfort this was to David! (2 Sam 23:1-7). He had to pass through many afflictions in life, some of them very painful; his household was not as it should have been with God; yet he had comfort in this covenant, "Although my house be not so with God, yet hath he made with me an everlasting covenant". So, child of God, if you are united to Christ, you may adopt the same words. Your heart may be sunk, your soul may be pierced with these afflictions, yet see here comfort in these, and all other, sorrows.

(2.) He came near eternity; he was now at his last words, "the last words of David". How solemn one's state is when he comes to his last words! The scene is then changed. How little the world seems! How vast eternity appears! How important a sure salvation then is! In these circumstances David said he had a ground of comfort; so have you who are united to Christ. This covenant secures everything to them who are in Him, for "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" – that is, in covenant, and this covenant secures all.

(3.) David was about to leave all things here; all was now in prospect of being removed. But *here* he had all: "This is all my salvation, and all my desire". Think of this, believer. Nothing is lacking here. All is ordered, and all is sure. How blessed then are all who are united to Christ, in that they have an interest in all this! Our years are fading away; our time here is passing. We need some firm ground of support for eternity. We need something even now to bear us up against the evils of this world.

Can you do without this? Do you not need something for death, for that solemn time when all other things must fade away? No answer to these questions is to be found here, outside Christ and the covenant. It is not *out of Christ*; it is not in Christ *out of the covenant*, for everything is there. Seek union to Him and all shall be secured in Him. All shall be well with you in Him. It is so with His people. They may even enjoy the comfort of knowing it, of having all unfolded as secure with them. Do you wish to have this? Do you wish to be in David's position, who could say what we are now considering? Death is life. David was a happy man; so it may be with you.

If you are in Christ, you have as sure an interest in the covenant as David, and may as surely take up his words. Not only is this clear from the truth we have now been considering, but it is directly stated, "Ho, every one that

thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David” (Is 55:1-3). Note, “the sure mercies of David”.

Such, then, is the source of the union we are now considering. O think of this blessed covenant! Here strong consolation is provided for all who have fled for refuge, as is provided for all who now flee to lay hold of the hope set before them.

Zimbabwe Mission News

March 2025

Rev J B Jardine

Budget and Development Plan 2025. The Jewish and Foreign Mission Committee (JFMC) met in December 2024 to consider the Budget and Development Plan that was drawn up by Mr Hugh Mackenzie, Mission Co-ordinator, in collaboration with the various Mission Boards in Zimbabwe. After discussion, the document was approved and passed on to the Mbumba Zending Committee in Holland, who provide the majority of the funding for the Mission.

Representatives of the JFMC met with the Mbumba Zending Committee in Leerdam, Holland, in January to discuss the funding for 2025. Ds A van Voorden, Chair of the Committee, opened the meeting with worship and gave a short and very suitable address on Acts 16. Application was made to the current work in Zimbabwe, drawing in particular from verse 10: “And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them”.

The meeting lasted four hours, and members of the Mbumba Zending Committee asked detailed questions, which the JFMC representatives were able to answer to their satisfaction. A brotherly spirit was evident, and both parties appreciated the close relationship that had developed between the two Committees over the last 60 years. The Mbumba Zending Committee agreed to provide funding for the work in Zimbabwe for 2025 and expressed their desire to support the work there as much as possible. “Behold, how good and

how pleasant it is for brethren to dwell together in unity!” (Psalm 133:1).

John Tallach High School. The John Tallach School continues to provide sound religious instruction alongside a high standard of academic teaching. A total of 86 students sat the Bible Knowledge examinations, which are paid for by the Mission. Sitting this examination helps keep the witness among the students at John Tallach at a good standard. It is appreciated by students and parents alike.

The school once more took part in the National Schools competition for cleanliness and environmental awareness run by the Government’s Environmental Management Agency and came second for the second consecutive year. The school’s debating club qualified for regional competitions as they did in 2023 and travelled to Botswana to compete in 2024.

Food shortage update. The El Nino weather system has had a devastating effect over the last couple of seasons, culminating in the loss of many animals in rural areas over the last few months, through drought. Many of the remaining animals used for ploughing were too weak to do so. Lack of water was also becoming a problem for the people. However, there is hope at the moment for a good crop this year. The rainfall has been good, for which the people are thankful. The people continue to pray for the rains that will bring the seed to fruition. It is noted that the relief distributed by the Church has had a great alleviating effect for those who received it and is much appreciated.

Presbytery news. The principal work is the preaching of the gospel and this continues in the various congregations and preaching stations in the Presbytery, with the two ministers being assisted by the local elders and others. A new preaching station was opened in the Gwampa Valley, south of Mbumba. However, there are discouragements as well as encouragements. We have a small congregation at Donsa, an area where our witness is endangered by false teachers who claim to be able to heal the sick and to prophesy. These people draw away many from the right way, destroying souls through their actions, and there is a tangible sense of spiritual darkness where they are settled. It is only the Word of God and the Holy Spirit that can counter this movement.

Communion seasons continue to be times of blessing, with new members being added to the communion rolls. Large numbers of young people have been attending recent communions at Mbumba. Some who have recently been baptized have now come forward to sit at the Lord’s Table. Sadly, attendance at some preaching stations has diminished.

The Bulawayo congregation has been encouraged as a result of several former John Tallach High School pupils developing an interest in the Free Presbyterian Church since leaving school. They have continued to attend the

services in Bulawayo and attend communion seasons in other places. Some have recently been received into full membership in the Church, while others have been granted the privilege of baptism for themselves. Yet there remains a great need for gospel ministers to be raised up.

The witness of our Primary schools. Our five Primary schools provide an early witness to the truth, as well as providing religious instruction and a general education. They have an opportunity to counter false teachings and practices. There is also an opportunity to instruct the young correctly, and the Lord may bless that teaching in due course. It is possible to instruct the children, while the adults in the community have already been influenced by false teachings. The light of the Word of God is the only remedy for our generation.

Revival Blessings¹

A Letter from *Gilbert Tennent*

During my return home, I have been preaching daily; ordinarily, three times a day and sometimes oftener. Through pure grace, I have met with success much exceeding my expectations.

In the town of Boston, there were many hundreds, if not thousands as some have judged, under soul concern. When I left the place, many children were deeply affected about their souls, and several had received consolation. Some aged persons in church communion and some open opposers were convinced. Various young and middle-aged people were converted, and several blacks. The concern was rather more general at Charlestown. Multitudes were awakened, and several had received great consolation, especially among the young people, children and blacks. In Cambridge also, in the town and in the college, the shaking among the dry bones was general, and several of the students have received consolation.

[Tennant then proceeds to name more than 20 towns to which the revival had extended; in most of which Tennant had preached on his return home.] In New Haven, the concern was general, both in the college and in the town. About 30 students came 10 miles on foot, to hear the Word of God. And at Milford, the concern was general. I believe, by a moderate calculation, some thousands have been awakened. Glory to God on high! I thank you, sir, that

¹In last month's *Free Presbyterian Magazine* an extract entitled, "Gilbert Tennent", appeared, from Archibald Alexander's book, *The Log College*. This letter, written in 1740 or 1741, comes from the same source and was sent to George Whitefield. What has been inserted in square brackets was written by Alexander.

you did stir me up to make this journey. I have had good information that, on Long Island, God has blessed my poor labours on my passage to New England.

The work of God spreads more and more. My brother William has had remarkable success this winter at Burlington. Mr John Cross has had remarkable success at Staten Island; and many, I hear, have been awakened by the labours of Mr Robinson, in New York State. Mr Mills has had remarkable success in Connecticut, particularly at New Haven. And I hear that Mr Blair has had remarkable success in Pennsylvania.

Book Review

Sydney Frank Paul, *A Pillar in the Church*, edited by Matthew J Hyde, published by Gospel Standard Trust Publications, hardback, 413 pages, £16.95, obtainable from the Free Presbyterian Bookroom.

Sydney Paul (1883-1971) was, as the sub-title of this volume indicates, “a faithful deacon at Galeed Chapel, Brighton, editor of the *Gospel Standard Magazine* and a faithful servant among the churches”. The book contains a biography of him written by Matthew J Hyde, the current pastor of Galeed Chapel, along with an autobiographical account and a selection of Sydney Paul’s writings, notes of sermons that he heard, and several appendices of spiritual and historical interest, one of which is a list of the books written or edited by him.

The subject of this book was well known to Free Presbyterians from the 1970s as the author of a series of books for young people – *Bible People* (1968), *Bible Places* (1968), *Bible Animals* (1970), *Bible Miracles* (1972), *Bible Prophecies* (1974) and *Bible Histories and Truths* (1975). Many of these books were used as prizes and awards following the completion of the Scripture and Catechism exercises in *The Young People’s Magazine*. Additionally, for those who, like the reviewer, have an interest in the history of English Nonconformity, he is also remembered as the author of a *Historical Sketch of the Gospel Standard Baptists* (1945) – a small book detailing the origins of that branch of the visible Church of which he was a member. This was followed by an invaluable set of six substantial volumes recording the histories of Gospel Standard congregations.

He was brought up by godly parents at Galeed when its pastor was the eminent James Kidwell Popham (1847-1937). The young Paul was an intelligent boy who obtained scholarships for schools and colleges where his parents could not have afforded to send him. He finally went, on a scholarship, to the

Royal College of Science which is today part of Imperial College, London, and graduated as an Associate of the Royal College in 1905. He spent his entire working career as an examiner of patents in the Patents Office in London where he specialised in patents for engines of cars and aeroplanes. A work of grace was begun in his life in 1901 when he was 18. It was, however, another 25 years before he went before the church confessing his faith. He was baptized by Mr Popham in October 1926, and elected a deacon four years later.

Paul retired early in 1943, at the age of 60, and spent the remaining 28 years of his life in the service of the Gospel Standard Churches. Dr Hyde correctly describes him as “a pillar of the Church”. He made a major contribution as an author. Besides writing 30 books, he was from 1951 to 1964 the editor of *The Friendly Companion*, a magazine aimed at children and the family circle. Then from July 1964 to December 1970, when he was between the ages of 81 and 87, he edited *The Gospel Standard Magazine*. To these publications he contributed numerous articles; the volume *Christ as Revealed in the Old Testament*, published in 2006 and edited by John R Broome, consists of two series of articles that he contributed to the *Gospel Standard Magazine*.

However, his service to his denomination did not end with his work as an author. In 1942 he was elected a member of the Committee of the Gospel Standard Societies and two years later he became the secretary of a sub-committee that set up a fund to assist the elderly in their churches who had no godly relatives to care for them. This resulted in the opening of the Bethesda Care Homes. Sydney Paul played a major role in three further projects of his denomination. The first resulted from the remnant of Mr Popham’s library being left to Galeed Chapel, where he catalogued the collection, which led eventually to a purpose-built denominational library being set up that is now an essential facility for historical research on the Gospel Standard churches and wider nonconformity. The second project was the setting up of a Trust to provide help to chapels to meet their legal responsibilities and to assist with repairs and maintenance of chapels. He was also intimately involved in a third project, that of publishing books with a particular relevance to the Gospel Standard churches.

The biographical account of Sydney Paul includes several references to Free Presbyterians. As a young man he used to go on holiday walking tours in Scotland with his brothers and always worshipped in Free Presbyterian congregations and made notes of the sermons he heard.² The book contains

²It is very probable that his link to the Free Presbyterian Church had been encouraged by J K Popham who had visited Caithness in 1908 and had preached in the Halkirk church.

notes of six such sermons from the years 1909 and 1910, one each of Rev Neil Cameron and Rev Donald Graham and four of Rev Ewen Macqueen. Following his marriage in 1912 to Ellen Oram (1876-1961), Paul, who had so appreciated the Communion seasons, arranged their holiday to be in Scotland. They stayed first in Thurso and then at Portree on the Isle of Skye in order to be present at communion seasons (pp 26-28).

When Rev Donald MacLean was in the Royal Navy, he was stationed in Brighton taking an officer training course and attended Galeed Chapel between March and June 1942. The Pauls often invited him to their home between the Sabbath services. Their only son Isaac Paul had been killed in action in December 1941. Matthew Hyde in his biographical account writes, “Mr MacLean was stationed in Hove for a time on Naval training and attended services at Galeed, arriving just about the time that Isaac Paul was killed in action. Mrs Poole (a daughter of the Pauls) often spoke of how Mr MacLean reminded her father of his son, and Mr MacLean’s presence in the Paul home when on Lord’s Day leave was a great help to Mr Paul” (p 30).

Ellen Paul died in 1961, when they were on holiday in Edinburgh. On the last day of the holiday, Mrs Paul was taken ill while walking in the Botanical Gardens and was rushed to the Western General Hospital. There her husband was told it was pneumonia and that her heart was giving way under it. Sydney Paul was supported at the time by Rev Donald J Macaskill (1909-1995), then the newly inducted Free Presbyterian minister on Raasay. Mrs Macaskill also was in the Western General Hospital at the time (after several more months of illness, she passed away on 1 January 1962). The Pauls had heard Mr Macaskill at the Gilmore Place church during their stay, and he visited Mrs Paul in the hospital shortly before her death (p 62).

Dr Hyde has produced an excellent account of an outstanding Christian who, though not a minister in the Gospel Standard Churches, was one of their leading men – “a pillar in the Church”. The book is produced to a high standard and is well illustrated both by photographs (five of Free Presbyterians) and of drawings by Isaac Paul. We warmly recommend it to our readers.

Roy Middleton

Notes and Comments

Assisted Dying Bill: Committee Stage

The Terminally Ill Adults (End of Life) Bill – to apply in England and Wales

See M J Hyde (ed) *According to Mine Heart: the Collected Correspondence of J K Popham*, Gospel Standard Trust Publications, 2010, pp 315-417, Appendix 7: Mr. Popham’s Scottish Connection.

– introduced by Labour MP Kim Leadbeater, has progressed to the Committee Stage in the UK parliament. The bill proposes to allow terminally ill, mentally competent adults, with a prognosis of six months or less, to choose an assisted death. This was intended to be contingent on approval from two doctors and a High Court judge, although the inclusion of a High Court judge has now been brought into doubt because of the lack of available judicial time.

The committee stage is a critical phase, where the bill undergoes thorough scrutiny, with MPs considering expert evidence and potential amendments. The process is expected to continue over several weeks, with the Committee aiming to complete its work by mid-April 2025. Following this, the bill will proceed to the Report stage, where all MPs will debate any proposed changes before a final vote.

The Committee comprises a cross-party group of MPs, selected by Kim Leadbetter, who reflect diverse perspectives and expertise in healthcare, law and disability rights. Notable members include Stephen Kinnock MP, the minister responsible for palliative care, and Sarah Sackman KC, MP, the minister responsible for courts and legal services. However, accusations have been made that Leadbeater has weighted the Committee with those sympathetic to her bill.

During recent hearings, Professor Sir Chris Whitty, England's chief medical officer, suggested that establishing a safe and effective assisted dying framework could take years. He highlighted challenges such as accurately defining terminal illness and predicting life expectancy. "If you're diagnosed with breast cancer most people live at least another 10 years", he said. Some people may have only months to live but that is because they are simultaneously afflicted with a "constellation" of illnesses, none of which are strictly terminal, some of which may even go away again. Working out who is terminally ill is going to be the first difficulty for the Committee to resolve.

Dr Andrew Green, the chair of the British Medical Association's ethics committee, said "I do not believe it is ever appropriate for a doctor to recommend that a patient go through an assisted dying process". Chief nursing officer Duncan Burton noted that the Bill does not specify the NHS as the provider of assisted dying services, indicating that service delivery details remain under consideration.

Dr Rachel Clarke, a palliative care doctor, said that the reason patients will beg her to end their life is not because of their cancer, but because they have not received proper palliative care. People will choose to die quickly – in other words, they choose to be spared the misery of dying slowly with the NHS. She went on: "It doesn't have anything to do with assisted dying,

but if we do not address that simultaneously, then people will choose to end their life because we as a society don't care about them enough to give them the care that might make life worth living".

There is an impression that the Committee only want to hear from those who agree with them. An Australian doctor seemed to see no problem about "feeling a burden" being cited as a reason for suicide by a third of patients, and an academic dismissed concerns about Oregon allowing anorexics to die as a "red herring". When Baroness Falkner, head of the Equality and Human Rights Commission, proposed the that Bill consider an impact assessment for all vulnerable groups, especially the disabled, there seemed to be an attitude of indifference.

The Committee is also evaluating proposals to expand the Bill's scope. Former High Court judge Sir Nicholas Mostyn, who has Parkinson's disease, advocated including individuals with neuro-degenerative diseases like Parkinson's and dementia, citing the severe end-of-life suffering these patients often endure. Mostyn said end-of-life suffering for Parkinson's patients was intolerable, with some unable to swallow. "This is what I'm facing," he said, "and I'd like to know why opponents are determined to condemn me to that."

Conversely, concerns have been raised about the Bill's application to younger individuals; in Scotland a senior police officer called for clarity regarding provisions that would allow terminally ill 16-year-olds to seek assisted death, highlighting discrepancies with other legal definitions of adulthood.

It has been reported that a number of MPs, who previously voted for the Bill to move forward, are having second thoughts and may vote against it at the next stage. Although it is quite apparent that palliative care is woefully inadequate in this country and ought to be significantly improved, we hope and pray that when this Bill next comes up for debate it will receive a resounding defeat. Dr Clarke's contribution to the debate gets close to the crux of the matter – do we as a society care sufficiently about the terminally ill? Sadly our society no longer sees life as a precious gift from God, or believes that man was made in His image and that our lives are in God's hands, not ours.

FDR

Families and the Mental Health of Children

A think-tank called the Centre for Social Justice (CSJ) is concerned at the "over-medicalisation of mental health". Many people in Britain are receiving medication for their mental health because they are failing to cope with the ordinary difficulties of human life. Nearly a fifth of adults in England are taking anti-depressants. The CSJ report does not mention religion, but it is

clear that the abandoning of religion has left many people in Britain without support, and without anyone to talk to.

The CSJ is also concerned about the spreading of this situation to children. “Currently a fifth of children aged 8 to 16 have a probable mental health disorder, up from 12.5% in 2017.” The CSJ predicts that the number will have risen to a quarter by 2030. One of the “drivers” behind this spread of “probable mental health disorder” is family breakdown. “The UK is a global leader in family breakdown, a key indicator of mental health in children. Those who have experienced family breakdown before the age of 18 are 1.7 times as likely as those who have not to experience mental ill-health.” The conclusions come as no surprise to Christians. Rulers ought to support marriage and the family, and the failure to do this will have many harmful consequences.

DWBS

Gender Ideology in the United States

President Donald Trump, as one of his first acts, has issued an Executive Order entitled, “Defending Women from Gender Ideology Extremism and Restoring Biological Truth to the Federal Government”. The Order seeks to eliminate gender ideology from the federal Government. Guidance following the Order instructs officials to ensure:

- Termination of contracts, programmes, and grants that promote gender ideology.
- Placement on leave of any employee whose job involves promoting gender ideology.
- Removal of all websites and social media accounts that promote gender ideology.
- Termination of e-mail system features with a pronoun prompt.
- Withdrawal of all orders, regulations and communications that promote gender ideology.
- Cancellation of any training that promotes gender ideology.
- Disbandment of resource groups that promote gender ideology.
- Alteration of forms to include only male and female options.
- Replacement of the word “gender” with “sex” on all documents.
- Ensuring intimate spaces are based on sex, not gender identity.

Further Executive Orders ban children from receiving transgender drugs and seek to remove gender-identity indoctrination from schools. Gender ideology is an evil compound of falsehood, sexual perversion and folly, and we are glad to see it receiving such a setback in the US. Many big American companies such as Google, Meta, Amazon, Pepsi, McDonald’s and Walmart have responded by reducing or scrapping their DEI (Diversity, Equity, Inclusion) programmes. We pray that such a day will soon come in Britain. *DWBS*

Recent Developments in the USA and the Need for Revival

It is intriguing to observe the significant impact that the new President of the United States has had on his country and other parts of the world since his inauguration earlier this year. The news media in various countries, including the United Kingdom, have been taken aback, with many apparently feeling enraged as they increasingly become aware of the extensive implications of recent events and what will possibly soon become the new norm. They are shocked, if not incredulous, at what they perceive as the audacity of the new administration in adhering to its manifesto and swiftly implementing the promised policies. Many on the liberal left are aghast and visibly angry at the speed and extent to which the “woke” order, which has been so widely accepted in recent years, is being rapidly repudiated and replaced with more generally acceptable, sensible and conservative societal changes.

Governments worldwide have been taken aback. They are full of condemnation, expressing their profound alarm at the new era that has emerged, fearing (no doubt) that this new order may spread and affect others in various parts of the world, especially as numerous nations are currently in political turmoil and facing governmental elections in the coming months.

Shock, incredulity, horror and proposals of legal challenges have characterised vast numbers in the USA and elsewhere who, in recent years, have ardently promoted the woke agenda with arrogant abandon. They now vehemently and ferociously oppose both the changes that have been implemented and those they fear are yet to come. Others of a more reasonable and conservative mindset, however, including many who fear God, cautiously rejoice and express gratitude for what seems to be (at least, in certain respects) the dawning of a new day.

Some more closely aligned with the events might wonder whether the changes of the past few weeks could be described as the beginning of a spiritual revival or awakening of some form. This might hold true if there was evidence that the President of the USA and the supporters of these changes had been wondrously transformed by the almighty power of the Holy Spirit working in conjunction with His Word and if these people were now directly motivated by the righteous demands of the law of God.

Then the resulting significant changes would be clearly explained from a spiritual and Biblical perspective. Having been personally confronted with the power of the Divine, authoritative claims of Holy Scripture, they would have been convicted of sin, and humbled by a sense of their guilt before Almighty God. They would have sought mercy in the name of the Lord Jesus

Christ, the one and only Saviour of sinners and, having found repentance, they would have sought grace to turn away from all known sin. Not only would their private lives have been dramatically turned upside down, but all their political and social aspirations would also have been fundamentally reformed to align with the Divine law of the Holy Scriptures.

Some may think of Cyrus and Nebuchadnezzar, along with others mentioned in the Holy Scriptures, whom the Lord has used as His servants. Of course, we cannot know how the Lord may be working in the minds or hearts of anyone within the administration, or anyone else in the USA. Similarly, we have no understanding of what lies ahead for the USA (or any other country) in the coming months and years; many things may surprise us, but everything that has occurred or is happening, and all that is yet to take place, will be entirely in accordance with His eternal decree, manifesting His divine purposes, and all for the glory and praise of His Name. No mere mortal can begin to comprehend the unfolding of the mysterious providence of the incomprehensible God.

While this partial transformation of society in the USA is welcome, it is abundantly clear that the people of the USA (and the world at large) are in dire need of a far more significant and profound “earthquake”. The broadly atheistic, humanistic and heathen societies of the world, immersed in all manner of evil, need a spiritual “earthquake” that would truly impact and transform them into societies that are godly – embodying love, righteousness and truth. Such a wondrous change can and will only be achieved through the mighty power of God.

Therefore let us be earnest in our prayers as individuals, as families, as congregations, and as a Church for such a mighty outpouring of the Spirit of God – on Jew and Gentile – among all the nations of the world, for the praise, honour and glory of His Name, and the advance of the kingdom of Christ throughout the world, so that the whole earth might be filled with His glory (see Ps 72:19)! DPR

Church Information

Meeting of Presbytery (DV)

Outer Isles: At Stornoway, on Tuesday, April 1, at 11 am.

Jewish & Foreign Missions Fund

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

W Campbell, General Treasurer

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. **Beauly** (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:** 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, PH1 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, StPeter's; Tues 7 pm at Friends' Meeting House, StPeter'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

Sanita Fe, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am, 5 pm; Wednesday 7.30 pm. Contact Mr Joseph Smith; tel: 409 927 1564.

Australia

Grafton, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA PhD, 3 Martin Crescent, Junction Hill, NSW 2460; tel: (02) 6644 6174; e-mail: graffton@internode.on.net.

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: sydneyfchurch@protonmail.com.

New Zealand

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

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

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

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

Singapore

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

Ukraine

Odessa: Odessa: F P Mission Station, 3 Saimona Litmana Street, 65047. Sabbath 12 noon, 6 pm; Thursday 6 pm. Rev D Levytskyi; tel: 00 38 067 457 02 18; e-mail: dlevytskyi@gmail.com.

Zimbabwe

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

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

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

New Canaan: Church. Rev T Mwedzi.

Zenka: Church.

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