

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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Communion

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

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

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

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

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

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

July: First Sabbath: Beaulay; **Second:** 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.

December: Third Sabbath: Bulawayo, Santa Fe.

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Divisions

One of the last judgements that God brought upon the Egyptians was the plague of flies. He emphasised on this occasion that He was to put a *division* between Pharaoh's people and His own people, the Children of Israel. God warned Pharaoh: "I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are" (Ex 8:21). On the other hand, God promised that in Goshen, where God's people lived, "no swarms of flies shall be there"; and God said that this division would be a sign to Pharaoh "that I am the Lord in the midst of the earth" (v 22). This was the God, the only true God, who had a right to rule over all His creatures, Pharaoh included; but the ruler of Egypt had a duty to obey whatever God commanded.

Yet Pharaoh still went on in his rebellion against the God who created all things and was keeping breath moving in and out of Pharaoh's lungs and so preserving him in life – as Daniel said when rebuking Belshazzar for his disregard of God's authority. Pharaoh had gone on rejecting God's command to release Israel, His chosen people, from bondage in Egypt.

The plague of flies was followed by one final plague: the slaying of all the firstborn in Egypt. Here again there was *the same division*: all the firstborn among Pharaoh's people died, but the firstborn among the Israelites did not die. But, if the firstborn in an Israelite family in Egypt was to be spared, that family must obey God's direction, and it would seem that they all did so. A lamb must be killed instead of the firstborn; it must be roasted in the fire and its blood must be applied to the doorposts and the lintel of the door to their house. The blood was identifying that house as the home of a family that were showing their readiness to obey God.

These were outward divisions. And the principle lying behind them carries over to *another division* today: there are those who keep God's commandments outwardly and, on the other hand, those who reject them, and likewise the authority of God, the foundation of His laws. As was true in Israel in the time of the judges, those who rebel do what is right in their own eyes. We, in

this generation, live in a secular society, a society that largely rejects religion – that says it is possible, and even assumes it is far better, to live without any god. That, sadly, is what a majority of people in the United Kingdom claim.

Yet those who live “without God in the world” have “no hope” (Eph 2:12). They have no hope that will hold them up in the face of calamity, death especially. They may seek help from family members and close friends, who may offer sincere help but cannot give hope if neither the would-be helpers believe in God or the one seeking help. Perhaps the one needing hope is nearing death; that person may be told, It will all soon be over, in the hope of giving some comfort. Yes, the bodily sufferings may soon be over, but what about the soul sufferings in a lost eternity? They, solemnly, will never come to an end for the unbeliever.

What people generally need is to submit to the authority and the dependability of Scripture when it makes known the truth about this life and what follows it. Beyond it is eternity, to be spent either in the unending blessedness and happiness of heaven or in the never-ending punishment of hell – according to how people have spent their lives in this world. All have sinned in Adam; they came into the world as fallen creatures. But the great question is: Did people turn from sin and trust in the Lord Jesus Christ as the Saviour of sinners, who died in the place of sinners that He might bring them to God, to bring them into a state of reconciliation with Him? How urgent and necessary is everyone’s need to obey the call, “Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon” (Is 55:6,7).

We come now to a *further division*; it is among those who profess to believe in Christ. The distinction is between those, on the one hand, who have truly sought the Lord and, by His grace, have found Him, and those, on the other hand, who have misunderstood some spiritual experience they have had and have wrongly assumed that they were believers. Indeed one of the great weaknesses of the professing Church today is a reluctance to confront the danger of false professions. Too often, the conclusion is that when someone has drifted away from a Christian profession, it is because of backsliding, when the truth is that the person never was converted.

It is the duty of individuals: “Examine yourselves, whether ye be in the faith; prove your own selves” (2 Corinthians 13:5). And it is the duty of preachers to proclaim the principles which individuals are to use when they seek to examine themselves.

What are these principles? First, are there any signs of spiritual life in

those who are, in some degree, examining themselves, or is spiritual life completely absent? Have they looked to Christ, and to Christ alone, as the One whom “the Father sent . . . to be the Saviour of the world”? Or are they looking to themselves, at least in part, to earn salvation, not realising that every supposed good work is stained by sin? Someone may claim, for instance, to be honouring their parents by a degree of obedience to them. But is that obedience perfect? In fact, unless the obedience is perfect, there can be no salvation; this is a fallen world. Salvation by works is impossible. Salvation is through dependence on Christ *alone*.

And is it their desire to be kept by the power of God, realising that they cannot keep themselves from sin? Certainly they are under a responsibility to flee from every evil way, but they need help from above so that they might become obedient, and remain so. Blessed are they who are continually dependant on God for the grace that will keep them walking on in the narrow way that leads to eternal life.

“Blessed are the poor in spirit”, the Saviour said, placing them on the right side of the line of division. They find nothing in themselves on which to depend for salvation; they know they must find in Christ all that will supply their spiritual needs. Matthew Poole comments on this first part of Matthew 5:3: “Happy are they who, though they be not rich in this world’s goods, yet have a spirit suited to their state and condition, not looking for their consolation here but, having a poor and low opinion of the world and all that is therein, looking after more excellent riches; and, in order to it, are of broken and contrite spirits for their manifold sins, and cannot entertain any proud opinion of their own righteousness, but flee unto the free grace of God and the righteousness of the Lord Jesus Christ”.

As individuals pass into the great eternity, a *solemn division* is made between God’s people and those who have remained in Satan’s kingdom to the end of their lives. It is the division between those who have, in this world, been accounted righteous for the sake of Christ, for they have believed in Him, and those who are still in their sins.

A further and *final division* will be seen on the last day of time, when Christ, the great Judge, will say to the first of the groups just distinguished: “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world”. But to the second group He must in justice say, “Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Mt 25:34,41). How earnest we should be to follow Paul in expressing before God the desire to “be found in [Christ], not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith” (Phil 3:9).

The Prince of Peace (1)¹

A Sermon by Mackintosh Mackay

Isaiah 9:6. *The Prince of Peace*

The common idea we attach to the term *Prince* is the son of a king, or one closely connected to royalty. But civil history shows that the term has been indiscriminately applied to the sovereign of a country. This remark is of some importance, in relation to our text, because every idea is dangerous which might lead you to associate, with the divine and glorious Saviour, any opinion that He is inferior in glory and perfection to God the Father.

The whole preceding context confirms the doctrine that Christ, as a divine Person, is equal with God the Father, and that in His offices as the Saviour of sinners, all authority and power, in heaven and on earth, are committed to Him personally, for the good and the eternal salvation of all His people; and that gracious government is on His shoulder. He is “the Mighty God, the everlasting Father, the Prince of Peace”. The last title is equivalent to *the King of Peace*, or *the Sovereign of Peace*. And let me seek to impress this upon the heart and conscience of each one of you present, that all these descriptions of the Person, character and offices of Christ are given for this object: to bring you individually into growing spiritual acquaintance with Him, that all who truly desire and seek salvation might live lives of faith on the Son of God.

We must continually urge it upon you solemnly that you cannot prosper but by having a growing knowledge of Christ in your mind – as the principal means of increasing life in your soul. It will be nothing, and worse than nothing, to you if you hear of Him without this practical faith and knowledge being rooted and grounded in you, and you grounded in them – and if all the testimony which the Word of truth bears to you about Christ does not bring you into closer habits of communion with Him, as your Saviour and Lord. If all this does not incline you, more and more, to live *to* Christ, it is because the Word is not mixed with faith in your heart. Seek this faith from Christ Himself, through His Spirit conveying the testimony of the Word to you with power. Then Christ will be glorified in you, and you in Him, growing in preparation of soul for being glorified with Him, when He shall come – and you know not how soon – to summon your soul into His presence.

There are two things which specially demand our attention: (1.) The title here given to Christ; and (2.) The peace of which He is the Sovereign.

¹Mackay (1793-1873) was at this time the parish minister of Dunoon. This is the first of two sermons on the text; it is somewhat abridged and comes from his volume, *Sermons on the Christian Warfare and Titles of Christ*.

1. The title here given to Christ. It signifies that Christ, as Mediator between God and men, has full sovereign authority. But there is one aspect of the doctrine to which we must direct your attention: the true, important and practical view that all the benefits of salvation have been purchased for His people by Christ alone. You will remember a particular emphasis given to this designation of *prince* when He addressed Jacob: “Thy name shall be called no more Jacob, but Israel: for as a *prince* hast thou power with God and with men, and hast prevailed”. The title therefore suggests the abundant, prevailing power which Christ had essentially as God, when He appeared in our likeness and, by all His doings and sufferings, obtained the victory for His people. He obtained the victory over sin in its condemning power, enduring all that it merited as punishment from the justice of God, and securing to sinners, from God, the benefits promised in the covenant of grace. He did so by His own prevailing strength, as He likewise overthrew Satan’s dominion in the hearts of those whom He purposed to save.

He took out of the way what stood between their souls and the favour of God – which could never have been removed unless He had come as the Prince of Peace, to prevail, by His own Almighty power, in this fearful conflict. We would here also ask you to note what was said to Jacob: that as a prince he had power with men. There is an allusion here to Jacob’s circumstances at the time. Men had combined against him. His brother Esau, actuated by the worst passions of the human heart, came with armed forces, bent on Jacob’s destruction. How did Jacob prevail with men as a prince? Not by opposing strife to strife, but by acting in kindness, truly as a prince, disarming his brother’s mind of those evil passions by showing him kindness and love. He convinced Esau that, instead of Jacob cherishing toward him the evil designs which Esau suspected, he cherished towards him kindness and affection, and all the regard for his welfare and happiness which Esau could desire. It was unspeakably more than he might reasonably expect, considering his conduct to Jacob.

This important analogy is to remind you that sin has brought on our race ignorance of God, so that the human heart is filled with suspicions of God, with fear and terror and enmity. But Christ, the Prince who is spoken of here, came and made known to sinners – as He now seeks to do to you individually – kindness and love. We, as Esau toward Jacob, naturally act to God, and to Christ personally, with evil suspicions, fears and enmity; and the evil passions of the natural mind. We reject Him and despise His salvation. The natural heart is jealous of Christ and of God, fearing that They demand from us too much homage, obedience and devotedness. The natural heart shrinks from giving these in the manner or measure required; it fears that this

Prince will disturb us and rob us of our possessions, idols and joys. It arms itself therefore against receiving Christ and His glorious gospel; it calls to its aid everything it can of its own ingenuity and skill – to ward off the calls of Christ in the gospel, from the conscience and heart.

How much of this kind we see around us: the sinner dreads to be interfered with, or robbed of his pleasures, if he should receive Christ to rule in his soul. But this glorious Prince of Peace shows to every unbelieving soul here that He wishes your good – that He has everlasting benefits to bestow, of unspeakably greater value than those you possess – that He purchased them by sufferings unspeakably more awful than those of Jacob in a land of strangers. As He purchased them and now possesses them, He would impart them to you, and bless your soul in possessing them for ever.

It is when the mind is enlightened to see the grace of God in Jesus Christ, to understand the value of what Christ has purchased and would now bestow – it is then the mind is renewed with reference to God and to Christ. So Esau's mind changed towards Jacob when he saw such princely gifts before him. If Esau had not seen those gifts, he would never have believed that Jacob was brotherly towards him; but the sight overcame him, and he was then reconciled. And while Christ, as the Prince of Peace, has purchased glorious eternal bounties for sinners like you, and now offers them freely to you, we would testify to every unconverted mind here that the sorest trespass you commit against your own everlasting well-being is not considering those things in their greatness, value and glory, which Christ is now offering to your souls as blessings for you.

It is both your guilt and your misery that you do not wish to think of these blessings, that you will not lay them to heart, that when they are urged on you, you turn your mind away. You must be conscious that this is your habit of mind. While it is so, how unworthy is your conduct towards the Prince of Peace! It is infinitely worse than that of Esau to Jacob and involves for you consequences infinitely more awful. You are urged to receive all these precious, eternal benefits. To everyone here who has not yet chosen Christ and His salvation, but positively neglects them; who does not yet feel that the favour of God is the life of your soul, who does not pursue it as life to you – what has been the effect on you of all these offers of Christ? Only that you still think evil of God and this glorious Prince of Peace.

Perhaps you do not willingly admit this charge. But consider, while you refuse to treat the salvation of Christ as the one thing needful; while you refuse to give to it your heart and mind above all other objects, you reject the Prince of Peace in His gracious offers. Why do you still refuse? It is because you judge that Christ's authority, and the offers of Him in the gospel, would

interfere with your comforts and your good. You will not part with them as your treasure – as you vainly suppose them to be – for the gifts which the Prince of Peace is offering. Do you not then dislike the authority and offers of the glorious Prince who makes them? Assuredly you do.

We solemnly entreat you to consider this. Will you not seek that He would give you the desire and the ability to ponder the things which belong to your peace? If you do not, how can you defend yourselves from the charge that you really dislike the whole matter? You cannot deny this in the presence of an all-seeing God. Such a state of your mind is positive enmity, but to be restored from it is peace and salvation. The Prince of Peace waits to be gracious to you. Come then to Him, while He yet calls to you, to be instructed by His Spirit and become sharers in His everlasting benefits.

We would offer some counsel to those who have been brought to seek salvation as the one thing needful. While Christ is held forth to you in the Word as the Prince of Peace, and while this title signifies that He has purchased every benefit you stand in need of, it is your safety to feel continually that He is the purchaser of them, whatever special benefits, or grace, or help you seek, as you feel your present need. Do you not know, ever since you were made earnest about salvation, that you have been prone to attach much more importance to your asking and seeking, as a means of receiving, than to the purchasing work of Christ? In your supplications and prayers, has your mind been directed to Him as the Prince who conquered for sinners? That is why you ask and receive not – because you ask amiss.

Even when you thought you had, for the time, clear views of the work of Christ as the only way of purchasing the benefits you sought, how sad it is when you again lose sight of Him as the Prince of Peace, conquering for sinners, and purchasing the benefits! And while you longed to receive them, your mind again settled down into thinking more that you have asked and performed your duties, than that He has purchased. Perhaps every wish you expressed for the needed benefit, and every hope that you would yet receive it, was much more connected with your deeds than with the sufferings of Christ. On the former you leaned as a ground of hope in God, and not on the latter. Now, in such a state, you have been turning away from Christ as a Prince, and trusting to yourselves. It is true He commands the means and the duties which you have observed; it is true that He promises benefits to those who seek, and your commanded course most truly is to seek them.

But this seeking is not the purchasing; this has all been done already by Christ; the benefits are in His own hands, to bestow them, as the Prince who obtained them. You must therefore come to see Him by faith as your Prince; you must seek this believing view of Him to rule your mind. Your prayers,

your every duty must be performed at the foot of His cross, beholding Him there as the mighty, glorious Prince who achieved all things for sinners, the Sovereign who now has them as purchased benefits to bestow. Seek therefore from Him, through His gracious Spirit, that this believing view might be given you and continually upheld in your mind. While you come short of it in practice, you come short of true peace. As Christ is the Prince of Peace to His people, He must be so in this view: in His purchasing work, in His power to conquer, before they become sharers in that peace which He gives and which He seeks that all His own people should enjoy.

This is a view which continually humbles the mind; it makes the spirit contrite – feeling that you have not merited bounties of peace but inflictions of wrath, that your personal sinfulness renders you wholly unworthy. This is the truth – a true view for the believing soul. It is the view in which peace, consolation and joy will begin to come in and abound, notwithstanding the believer's knowledge of himself. He sees that in Christ all the purchasing work is already finished, that in Christ the power and the love to bestow reign with eternal and unchangeable fulness. Christ therefore declared, "Blessed are the poor in spirit: for theirs is the kingdom of heaven". If the mind is effectually awakened to consider the things which belong to its peace, it is as impossible for it to have true establishment or comfort or hope, without this believing view of Christ, as it is to enjoy light, warmth and comfort on earth, without the natural sun rising and shining on it.

2. The peace which it is the purchase and property of Christ, the Prince of Peace, to bestow. We would ever seek to impress it upon you, as the leading characteristic of this peace, that it is peace with God as opposed to the temper of mind which every son and daughter of Adam naturally shows to God in their unconverted state. As this temper of mind is put into practice, it is in opposition to the will and government of God, in what He requires of us and what He would have us to be and what He offers to us as our everlasting portion. This peace includes reconciliation of the mind and soul – in its principles and powers, and in its desires and habits – to the will and government of God over us individually, to what He would have us to be, and to what He offers to us as our everlasting inheritance. It is anything but a peace and contentment with ourselves in our natural estate and condition, anything but a peace with sin and contentment in sin ruling over us, or a peace or enjoyment in its ways.

A peace with God implies, as its primary element, a knowledge of God, a cherished view of His glorious perfections and divine character, and of that sovereignty over His creatures which is His by eternal right. It implies a reconciliation, in each one who enjoys this peace, to God in exercising that

sovereignty over the individuals themselves – who know Him, and whom grace makes obedient to Him. Now, it is through Christ that this knowledge of God has been given. And when it has been received by the mind and applied by the Holy Spirit, sinners are reconciled to God.

We would seek to appeal to your consciousness about a feeling which is inherent in the mind of man by nature, a distant sort of conviction that there may be, or is, a God. But when this is the only knowledge of God exercising the mind, it is accompanied by a dread of God, a shrinking from the sense of His authority over you, and a dislike of the demands He makes on your obedience and love. Now, very much of this temper of mind is most obviously the fruit of spiritual ignorance concerning God. Christ has revealed the Father; He has shown to us what God is: that He is merciful and gracious, and bears toward sinners an everlasting love, that He freely offers to you everlasting happiness for your soul. Of this He has given the clearest proofs through Jesus Christ. God has made clear the way for you to be reconciled to God – in Him, the Prince of Peace. Not only has Christ made known the character of God, but Christ has in Himself made provision for the temper of mind to be removed which naturally reigns in you – to be subdued and done away in your heart and spirit.

He invites you to contemplate His mercy, grace and love, as exhibited to you in His finished work, that you might be thus reconciled to God. God gives you the assurance in His Word that, if you come to Christ, your sins will be pardoned, accounted no longer to you, and that your soul will be accepted guiltless before Him, for the sake of what Christ has suffered and done. And He assures you that you shall be treated as His children, enjoying the blessing and favour of God. All these privileges Christ has procured, who is Himself God and the Saviour, and who has the divine authority, power and will to make you possess a mind and heart reconciled to God, and at peace with Him. But you cannot possess this peace without being brought to Christ, without you coming to Him, without you seeking and obtaining the knowledge of Him, as He is set forth in the gospel, full of grace and truth, and now exalted in heaven, to bestow on you this peace with God, as His own purchased gift.

From what has been already advanced on the first head of this discourse, is it not obvious to you individually that you need such a peace with God, such a reconciliation with Him, as would incline you effectually to seek to God, and not to retreat from Him? Is it not obvious that such a peace and reconciliation would dispose you to cultivate communion with God and to be obedient to His divine authority and will? That you do not have such dispositions naturally, we consider to be a matter made out in all plainness

to you already, and yet unless you are actually brought to have such dispositions and desires, you have no peace with God. And though you may name the name of Christ, and profess Him outwardly in solemn services, yet He is not to you “the Prince of Peace”.

Such a peace with God, such a reconciliation to His government, character and will, as would have the effect of preserving in your mind a supreme desire to serve and glorify Him as the great end of your being, is of unspeakably great value. It establishes the mind in peace and security on the most assured and unchangeable foundations. It enables the soul to contemplate God as its friend; it strengthens the soul to wait habitually on God, as manifested in Christ, for every needed blessing, for time and eternity. Yet it gives no security that individuals shall be given what will gratify their natural desires in the present life which they are by nature prone to seek as their principal good. But it gives them the immeasurably better assurance that God freely offers to them in Jesus Christ: a glorious, eternal and unfading inheritance; an assurance that their true happiness does not depend on the transitory objects of the present world.

But when all those things have passed away which they who do not know God seek after, there will be awaiting for those who *do* know Him, what ear has not heard, what eye has not seen, and what it has not entered into the mind of man to think, of glory and eternal happiness. Surely what establishes the mind on such sure and unchangeable prospects of safety and happiness, is well worthy of being called peace. This conquers the world in all its sorrows and pains, in all its grievances and vexations; and it gives a cheering hope to the mind – a hope based on the word and promise of the eternal God of truth – that whatever evils afflict the individual in his person or circumstances in the life that now is, they are sent in mercy, wisdom and kindness, and will all be the means of contributing to his everlasting good.

But let us remember that none of these blessings can be enjoyed without a believing view of God, as a God in Christ, without this view being continually cherished. And if you feel the difficulty of realising this, it is indeed your weakness and your spiritual disease; but there is an ample remedy for this in the covenant of grace, of which the Prince of Peace is the living and glorious Head. The Spirit of truth is willing to come to dwell with you, that you may have His enlightening and convincing power. So this view of God as a God in Christ, merciful, gracious and faithful, will be upheld in your mind, and you will enjoy the blessedness of those whose minds are stayed on the Lord. And He shall keep your mind in perfect peace. To the believer, then, there is manifested, through the gospel, the will of God to bestow eternal happiness and glory on him as an individual soul. This has been

purchased for you by Christ, believer, Christ now has this to bestow; all the calls of God upon the believer are for his own good.

The unbelieving mind does not accept this, it does not understand. Being mad on its idols, it does not seek to understand. But if we truly behold the will of God to be gracious to sinners, a primary element of everlasting peace with God is conveyed to the soul and established there, and it shall remain for ever. Like every other element of spiritual life, this view of the character of God, when received, is eternal, for it is truth itself – it is the true manifestation of the character of God.

Again this peace, of which Christ is the Prince, implies a believing view in the mind of the beauty, excellence and glory of the character of God in His essential attributes: the infinity of His being, His eternity and self-existence, His everlasting sovereignty and dominion, His unchangeableness and perfection of being, His wisdom, His power, His holiness, His justice, His goodness and His truth. When these attributes are seen, by a spiritual enlightening of the mind, not only does the believer become reconciled to them, but he feels it to be his duty and privilege for his mind to become submissive to God, and he begins to love God for what He is in Himself, as well as for what He is willing to be to unworthy, guilty sinners. Christ has clearly revealed all those attributes of God, in such a way that they are all magnified and made honourable in the forgiveness of the guilty, in the sanctifying of the polluted soul of the sinner, and in him receiving glory, honour and immortality from God, as the purchased gifts of Christ.

Such a believing view of God as this, when manifested to the soul by Jesus Christ, through the teaching of the Holy Spirit, attracts the soul to God with ardour of spiritual attachment and a godly desire of heart. The sinner is now ashamed of his sin, as committed against so glorious and so gracious a being, and sincerely repents of it. He abhors sin and seeks to flee from it, anxious to strive against its ruling power in the mind. Formerly he was at peace with sin, and at enmity with God; now he is at peace with God, reconciled to Him, and at enmity with sin. This is an essential change upon the spiritual character of the human mind.

Do not deceive yourselves by imagining that you are the subjects of this Prince of Peace, if you neither possess nor truly desire the peace which He purchased, and which He offers to bestow. Let each one of you see to your own state of soul. You must be either the friends or the enemies of God and of Christ. Strangers to this peace with God are His enemies; but He is a gracious God and still beseeches you to be reconciled to Him, to seek from Him, by Jesus Christ, that knowledge of His will and character which would bring your souls into friendship and union with Him.

Origin of a Believer's Union to Christ¹

4. Christ Has Removed All the Obstacles

Peter MacBride

Here I observe: (1.) Union to Christ flows from *the love of Christ*. He loved them with an everlasting love, therefore with loving kindness He draws them thus to Himself; and hence the words of the Apostle: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen" (Rev 1:5,6). I observe:

(2.) Next to this love, this union flows from *the connection formed between Christ and them in the covenant of grace*, whereby He became their covenant Head, commonly called a legal union; in other words, it flows from this covenant of grace. Hence the words of Paul: "We, brethren, as Isaac was, are the children of promise" (Gal 4:28). Observe that:

[1.] The Apostle is here speaking of this very covenant of grace, as is clear from the context (verses 24,26). This doctrine is abundantly considered in the Word of God.

[2.] He shows they become the children of God, according to this covenant and by it. As Isaac was literally born through the promise of God, and His power in fulfilling it, so are true believers thus regenerated through the covenant of grace.

[3.] They are therefore brought into union with Christ, for it is by regeneration that one is brought to this; and now if one is thus regenerated in virtue of this covenant, it is clear that one is united to Christ in virtue of the covenant. O brethren, how precious this covenant is, this fruit of the love of God. It is an *everlasting* covenant, formed in the eternity that is past, lasting for ever. It is a *well-ordered* covenant, in which everything is arranged as to the salvation of sinners. It is a *sure* covenant: it can never fail. It is a covenant *full of every blessing* to believers, for Christ Himself is the source of it; so David might well say, "This is all my salvation, and all my desire" – that is, Christ Himself.

This covenant is the source of every saving blessing to us. All comes to us through this channel. Nothing now comes to us by the covenant of works but guilt and wrath. It is therefore in vain that we look to it or, in other words,

¹The first part of a further chapter on the same subject as before, in "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). The main point in the previous article, last month, was that "God gave those whom He loved to Christ to be saved".

trust in our own merits in the hope of getting any saving blessing, for “as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them”. How unspeakable is the folly of desiring to be under the law, and yet that is the desire of all by nature. Let all seek deliverance from this! Blessed be God that there is a way. And if you ask, What is the way in which there is deliverance? I answer:

(1.) *It is the work of God*, and so you must seek that *He* would do this. He must bring you Himself by His Spirit into the bond of the covenant, if you come to this at all. This is God's work, by His Spirit. I beseech you to remember this. Isaac, the child of promise, was not born of nature, but by promise, by the immediate power of God; and so must you be. Here is where many fail: in seeking deliverance through the covenant of works. They satisfy themselves with trying to deliver themselves through the covenant of works; but no one was ever delivered in that way. O remember that this must be a work of God – a renewing, regenerating work – if you would be delivered.

It is true there are means for this, and blessed be God that there are; it is an unspeakable mercy. And it is our duty to wait on God in these means and thus to seek Him. But, remember, God never appointed means so that we may be independent of Him, or that we may apply the benefits of redemption to ourselves, but that He may apply them, as our excellent *Shorter Catechism* says. Have you experienced this? If you have experienced this, seek that you may experience more; if not, seek it now. Remember that it is through God's work in you that you will, like Isaac, become children of promise. It is thus He delivers sinners from the covenant of works, and brings them within the bonds of the covenant of grace.

(2.) *This is done through closing, by a living faith, with the offers of the gospel*. This is clearly stated in Isaiah 55: one is brought within the covenant of grace: [1.] By seeing his needs. [2.] By seeing the glory of Christ as a Saviour. [3.] By being brought to close with Christ as fully offered in the gospel. O seek this, and then seek to live by this covenant: [1.] In all your duties. [2.] In all your trials. [3.] In the prospect of death itself. [4.] In regard to everything, seek that you may thus receive from Christ, who is given as a covenant of the people.

(3.) This union flows next from the union of Christ to our nature in His own Person and through the work He thus finished.

[1.] Consider *the need there was of the work of Christ* in order to this union. Here, I observe, there was need for it because of the obstacles that were in the way of it, because of what sinners naturally are. Here remember the state of all who are brought to this union: (1) They are all fallen in

Adam. They are all connected with him in the covenant of works, and so they are all fallen in him; and (2) they themselves fall further and further as soon as they are capable of it.

So they are: (1) Guilty creatures before God, under the guilt of Adam's first sin, and under the guilt of innumerable sins of their own, as soon as they are capable of committing them. They are thus further condemned, the children of wrath. Everyone by nature is condemned already. (2) They are also depraved and helpless before God. They can do nothing to deliver themselves. "When we were without strength, in due time Christ died for the ungodly," says the Apostle. (3) They are under the power of the wicked one; they are given over to him. Now there are many difficulties in the way of their union to Christ:

[1] *Justice stood against them.* The justice of God required that such sinners should not be delivered till their sin should be punished. God cannot allow sin to pass unpunished. His holiness forbids this, for He hates sin infinitely and so cannot but punish it. His justice requires it; for He must give sin what is its due, and that is punishment. His truth requires it; for He has said, "The soul that sinneth, it shall die"; and so it must be. So justice stood in the way of the deliverance of sinners and their union to Christ, which is the source of their deliverance. Justice could not allow them to be exalted without an atonement; God would cease to be a just God if that could be.

[2] *The law stood against them.* It demanded the obedience due to it. It cannot allow creatures to enjoy happiness except in the way of obedience. But they failed in this obedience. This the law could never overlook; so it stood against them. Not merely did its precept so stand, but much more its threatening, which never could be satisfied without satisfaction for sin, as well as the fulfilment of its precepts. Here then were the real difficulties in the way of the union of sinners to Christ.

[3] *Their bondage stood in the way.* They became bondmen in consequence of sin. And if it is asked, To what? I answer,

(1) They became *slaves to sin*. It reigns over them; it has dominion in them. They are under the power of darkness, so as not to see things as they really are; they are under the power of death, so as not to feel things as they ought. In short, they are under the power of their evil hearts and lusts, which war against the soul.

(2) They are under *bondage to the world*. They are the slaves of its traditions and customs, and so are carried away by it.

(3) They are *slaves of Satan*. This spirit rules over all the children of disobedience and leads them captive at his will. Such is the state of man.

(4) They are *slaves to the law*, under it, and willing to be so; and this law

binds them under all their other taskmasters. Such is the state of man, and this renders their deliverance difficult and puts a barrier in the way. It is true that divine power could easily break their bondage, but it could not justly do so without satisfying the law. This then is the difficulty.

(5) *The distance between God and them* rendered this also impossible. They could not be delivered by Christ Himself unless He would come into the world for that end.

[2.] *Christ has now removed these things out of the way.*

(1.) He did so *by coming into our nature*. This was the first thing needful. Nothing could be done at all without this. It was impossible that the glorious Redeemer Himself, notwithstanding His love, could do anything to deliver poor sinners without this. This could not be done by the mere exercise of divine power and wisdom; no, but by the fulfilment of the law in the nature that sinned. This could never therefore be done without His incarnation.

Wonder at the love of Christ which could think of this. We might well exclaim, "Will God in very deed dwell with men on the earth?" If Solomon said so in reference to His typical dwelling in the temple, how much more may this be said as to His dwelling in human nature! This is indeed a mystery; it is a great mystery. It is so in itself, and involving, as it were, all others in it. It is a mystery of love, a mystery of wisdom, a mystery of power, a mystery of sovereignty, a mystery that implies the mystery of the Trinity, the Sonship of Christ, His death and His salvation.

But Christ did come into the world. "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (Jn 1:14), "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham" (Heb 2:14-16).

Here observe: (1) He took the whole nature of man. (2) He took it in a holy manner, being conceived by the power of the Holy Ghost. (3) He took it into personal union to Himself. (4) He took it without any confusion, but with two distinct natures in one Person for ever. The two distinct natures were necessary: (1) the nature of man, to obey and suffer; and (2) the nature of God, to give efficacy to what He did. Also the unity of His Person was necessary, for the work done in the one nature could not otherwise derive any virtue from the other. Thus He has removed all difficulty. Here He laid the foundation for this in Himself.

(2.) He took away the obstacles *by the work which He finished* in the

nature He thus assumed. This work was: (1) a work of perfect fulfilment of the law. He did all that it required as to its precept and threatening; all that the law could demand, not merely of Adam, but of everyone that will be saved – Christ did all that was necessary to satisfy these demands; (2) a work of satisfaction to justice; He did all that justice required, not merely in obeying, but also in suffering for sinners. He suffered for all the sins of those whom He came to save and all that they deserved; so He left nothing in the way of their union to Christ and nothing in the way of their deliverance. He did it all fully. It was all a work by which glory was given to God. He glorified God in it all; so all the requirements of the glory of God, as to sin, are fully answered in Christ. Thus He removed all difficulty.

(3.) He did so *by obtaining their redemption*. By what He did, He purchased redemption from wrath, redemption from sin, redemption from the law, redemption from misery and, in short, full and eternal redemption. Thus He removed all difficulties.

[2.] Consider how this bears on His union with believers. It does so,

(1) Because all difficulties are now actually removed. There is nothing in heaven, earth, or hell that can object to this union. All things are now ready, so nothing can stand in the way of this union. Thus Christ has opened the way for His love to break forth in bringing His own to Him.

(2) Because He has thus secured this, He will now see of the travail of His soul in them. He has purchased all these sinners to Himself and merited this union for them.

(3) Because He has now also secured all other things for them. Thus, for instance, He has secured the coming of the Spirit. As the flowing of the water depended on the smiting of the rock, so the coming of the Spirit on the death of Christ. Without this He could not come at all, but now that this is secured, so also, in the same manner, He provides all that is needful for them.

All power in heaven and on earth is given to Christ, that He may do this; He has all power for this end: so He has thus secured this union. All bears on this very thing. Now seeing this is the case,

1. See what they are who are brought to this union.
2. Consider that Christ will by no means reject anyone that comes.
3. See that your sins will not stand in the way of this union to Christ. Do you say that you are unworthy? He has removed all this.
4. See that your depravity cannot stand in the way of it, for Christ has obtained deliverance for those who believe: He can do it. Look then to Him and be saved.
5. Let those who come to Christ see that they have an interest in *all* that Christ has done.

Comments on Psalm 2:4-6¹

Matthew Henry

Psalm 2:4-6. *He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set My King upon My holy hill of Zion.*

2. *The mighty conquest gained over all this threatening opposition.* If heaven and earth are the combatants, it is easy to foretell which will be the conqueror. Those that make this mighty struggle are the people of the earth and the kings of the earth – who being of the earth are earthy – but He whom they contend with is One that sits in the heavens (v 4). He is in heaven, from where He can watch them all and all their projects, and such is His power that He can overcome them all and all their attempts. He sits there out of the reach of all their impotent menaces and attempts. There He sits as Judge in all the affairs of the children of men, perfectly secure in the full accomplishment of His own purposes, in spite of all opposition. The perfect repose of the Eternal Mind may be our comfort under all the disturbances of our mind. We are tossed on earth and on the sea, but He sits in the heavens, where He has prepared His throne for the judgement.

1. The attempts of Christ's enemies are *easily ridiculed*. God laughs at them as a company of fools. He has them, and all their attempts, in derision; therefore the virgin, the daughter of Zion, has despised them (Is 37:22). Sinners' follies are the just sport of God's infinite wisdom and power, and these attempts of the kingdom of Satan which are formidable in our eyes are despised in His. Sometimes God is said to awake and arise and stir up Himself, to vanquish His enemies; here He is said to sit still and conquer them, for the utmost operations of God's omnipotence create no difficulty at all, nor the least disturbance to His eternal rest.

2. They are *justly punished* (v 5). God despises them as powerless, yet He does not therefore wink at them, but is justly displeased with them as impious. He will make the most daring sinners to know that He is displeased, and to tremble before Him.

(1.) Their sin is a *provocation* to Him. He is angry; He is sore displeased. We cannot expect that God will be reconciled to us or well pleased in us, but in and through the Anointed. Therefore, if we affront and reject Him, we sin against that remedy and forsake the benefit of His interposition between us and God.

(2.) His anger will be a *vexation* to them. So if He will only speak to them

¹This article follows Henry's comments on the first three verses of Psalm 2 in the January issue. We follow it up with this further edited extract from his Commentary.

in His wrath, even the breath of His mouth will be their confusion, slaughter and consumption (2 Th 2:8). He speaks, and it is done; He speaks in wrath, and sinners are undone. As He made us by a word, so He can unmake as again. Who knows the power of His anger? God's enemies rage, but cannot vex Him. God sits still and yet vexes them, puts them into consternation and brings them to their wits' end. His setting up this kingdom of His Son, in spite of them, is the greatest possible vexation to them; they were vexatious to Christ's good subjects, but the day is coming when vexation shall be recompensed to them.

3. They are *certainly defeated* and all their counsels turned headlong: "Yet have I set My King upon My holy hill of Zion" (v 6). David was advanced to the throne and became master of the stronghold of Zion, notwithstanding the disturbance given him by the malcontents in his kingdom, and particularly the affronts he received from the garrison of Zion, who taunted him with their blind and their lame, their maimed soldiers (2 Sam 5:6). The Lord Jesus is exalted to the right hand of the Father, has all power both in heaven and in earth, and is Head over all things to the Church, notwithstanding the restless endeavours of His enemies to hinder His advancement.

(1.) Jesus Christ is a King, and is invested by Him who is the fountain of power, with the dignity and authority of a sovereign prince in the kingdom both of providence and grace.

(2.) God is pleased to call Him His King, because He is appointed by Him, and entrusted for Him with the sole administration of government and judgement. He is His King, for He is dear to the Father and one in whom He is well pleased.

(3.) Christ did not take this honour to Himself but was called to it; the Father called Him: *I have set Him*; Christ received His commandment, His commission, from the Father.

(4.) Being called to this honour, He was confirmed in it. High places (we say) are slippery places. But Christ, being raised to this honour, is fixed in it: "I have set" Him; I have settled Him.

(5.) He is set upon Zion, the hill of God's holiness, a type of the gospel Church, for on that hill the temple was built, and for its sake the whole mount was called holy. Christ's throne is set up in His Church (Is 2:3), and therefore it is spoken of as the headquarters of this General, the royal seat of this Prince, in whom the children of men shall be joyful.

We are to sing these verses with a holy exultation, triumphing over all the enemies of Christ's kingdom – not doubting but that all of them will quickly be made His footstool. We are to be triumphing in Jesus Christ as the great

Trustee of power; and we are to pray, with a firm belief of the assurance given here: “Thy kingdom come”; let Thy Son’s kingdom come.

David Brainerd¹

5. Early Months at the Forks of Delaware

On 28 May 1744, Brainerd set out from the Forks of Delaware for Newark for his ordination. He spent some time in Elizabethtown and was present at the administration of the Lord’s Supper there on the Sabbath, where he felt “enlivened, refreshed and strengthened”. The following Sabbath, in Newark, though he “was much concerned how I should perform the work of the day, and trembled at the thoughts of being left to myself,” yet, in the event, he “enjoyed very considerable assistance in all parts of the public service. . . . And through divine goodness was refreshed in [the Lord’s Supper]: my soul was full of love and tenderness towards the children of God, and towards all men; felt a certain sweetness of disposition towards every creature” (p 119).

The next day, the Presbytery met in Newark for Brainerd’s ordination. He felt “very weak and disordered in body; yet endeavoured to repose my confidence in God. Spent most of the day alone, especially in the forenoon. At three in the afternoon preached my probation sermon, from Acts 26:17,18: ‘Delivering thee from the people, and from the Gentiles . . .’” – the text prescribed for the occasion. Brainerd did not feel well, physically or mentally, yet he felt that God carried him through as he preached. He likewise passed the examination that followed. Not only was he tired, but his “mind was burdened with the greatness of the charge I was, in the most solemn manner, about to take upon me: my mind was so impressed with the weight of the work incumbent upon me, that I could not sleep this night, though . . . in great need of rest” (pp 119-20).

The next morning, Brainerd was further examined, on his Christian experience, and afterwards a sermon was preached by Ebenezer Pemberton, a minister in New York, on Luke 14:23: “And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled”. Brainerd felt the solemnity of the occasion, but “was composed and solemn and without distraction”. He added his hope that “I gave myself up to God, to be for *Him* and not for *another*. O that I might always be engaged in the service of God and duly remember the solemn

¹A further part of a longer version of a paper given at last year’s Theological Conference. Last month’s instalment saw Brainerd move to a new missionary work among the Indians at the Forks of Delaware.

charge I have received in the presence of God, angels and men.” Pemberton wrote to the society in Scotland that employed Brainerd: “We can with pleasure say that Mr Brainerd passed through his ordination trial to the universal approbation of the Presbytery, and appeared uncommonly qualified for the work of the ministry. He seems to be armed with a great deal of self-denial and animated with a noble zeal to propagate the gospel among” the heathen (p 120).

The morning after his ordination, Brainerd seems to have expected to leave for the Forks of Delaware but was delayed by a headache, but in the afternoon the headache became much worse and he was forced to take to his bed. During the night he was troubled by the headache and sickness; he even felt that he was on the verge of losing his reason because of the severity of the pain. He was somewhat better on the Saturday but still felt feeble. He notes, “I often admired the goodness of God, that He did not suffer me to proceed on my journey from this place where I was so tenderly used, and [instead] to be sick by the way among strangers. God is very gracious to me, both in health and sickness, and intermingles much mercy with all my afflictions and trials. Enjoyed some sweetness in things divine, in the midst of my pain and weakness. O that I could praise the Lord!” (p 121).

Five days later, Brainerd set out for the Forks of Delaware. His journey occupied three days, but he still felt very weak physically; yet he experienced comfort in his soul, and this continued for the rest of the week. On the next Sabbath, he was still very feeble and scarcely able to walk. But he visited the Indians and tried to instruct them, including those who were “much disaffected to Christianity”. He comments, “My mind was much burdened with the weight and difficulty of my work. My whole dependence and hope of success seemed to be on God; who alone, I saw, could make them willing to receive instruction. My heart was much engaged in prayer, sending up silent requests to God, even when I was speaking to them” (p 121).

The next evening, during a time of prayer, he notes, “My faith and hope in God were much raised. To an eye of reason everything that respects the conversion of the heathen is as dark as midnight; and yet I cannot but hope in God for the accomplishment of something glorious among them. My soul longed much for the advancement of the Redeemer’s kingdom on earth. Was very fearful lest I should admit some vain thought, and so lose the sense I then had of divine things. O for an abiding heavenly temper!” (pp 121-2).

The next day again, the missionary spent a lot of time translating prayers into the language used by the Delaware Indians. The difficulty was increased by his interpreter’s lack of understanding. He noted, “Though I was much discouraged with the extreme difficulty of that work, yet God supported me;

and especially in the evening gave me sweet refreshment. In prayer my soul was enlarged . . . was enabled to cry to God for my poor Indians; and though the work of their conversion appeared impossible with man, yet with God, I saw, all things were possible” (p 122).

The next morning, about 9 o’clock, Brainerd went out to his “usual place of retirement” in the woods and experienced God’s help in prayer. He writes, “My great concern was for the conversion of the heathen to God, and the Lord helped me to plead with Him for it. Towards noon rode up to the Indians, in order to preach to them; and while going, my heart went up to God in prayer for them; could freely tell God He knew that the cause was not mine, which I was engaged in; but it was His own cause, and it would be for His own glory to convert the poor Indians. And blessed be God, I felt no desire [for] their conversion that I might receive honour from the world, as being the instrument of it. Had some freedom in speaking to the Indians” (p 123).

July 1 was a Sabbath, and the day began for Brainerd with miserable feelings. When he preached to the Indians in the morning, he did not feel that his heart was in it. He felt the same during the first half hour or so of the afternoon service. But then, he noted, “I found in myself a spirit of love and warmth and power to address the poor Indians; and God helped me to plead with them ‘to turn from all the vanities of the heathen to the living God’; and I am persuaded the Lord touched their consciences, for I never saw such attention raised in them before” (p 124). Later in the day he preached to the white people. He believed that God helped him greatly, especially in prayer. Some of the Indians were sufficiently moved to come to that service too, “and one appeared much concerned” (p 125). Brainerd rode the three miles back to where he was staying, praising God and praying.

By the middle of that week, Brainerd was ill and suffering pain, but he spent most of the day in prayer. He had a sense of the greatness of his work, his need of God’s help, a sense of the extreme danger of self-confidence and a longing for holiness and humility.

Around 10 days later, he felt “greatly oppressed with a sense of inward vileness and pollution”, and he went out to the woods to pray. In the evening he felt his burden about his work among the Indians increasing, after hearing various things about them, particularly their intention to hold an idolatrous feast and dance the next day, which was a Sabbath. He felt it his duty to try to break up the gathering, but he did not know how to go about it. So he went to pray and, he noted, “my soul was as much drawn out as ever I remember it to have been in my life, or near[ly so]”. He explained, “I knew they were met together to worship devils, and not God; and this made me cry earnestly that God would now appear and help me in my attempts to break

up this idolatrous meeting". He prayed that he would not depend on himself but completely on God. Nothing appeared to be of any great importance to him "but holiness of heart and life, and the conversion of the heathen to God" (pp 128-9).

When he wakened on the Sabbath morning, Brainerd began to pray about the matter that was so much on his mind. As soon as he dressed, he went out to the woods to pray, asking especially for God's help in opposing the idolatrous feast; he could scarcely think of anything else. Amazingly, if we do not take into account the fact that God answers prayers, Brainerd was able to persuade the Indians to leave off what he calls "their frolic" and listen to him preaching. Yet there did not appear to be any special power from heaven accompanying the truth. He preached to them again in the afternoon, when the Indians were more sober, but his words had no particular effect on them.

Later in July, on a Monday, Brainerd rode to a settlement of Irish people about 15 miles to the south west. As he rode on, he spent his time in prayer and meditation. In the evening he preached on Matthew 5:3: 'Blessed are the poor in spirit . . .'. He notes, "God was pleased to afford me some degree of freedom and fervency. Blessed be God for any measure of assistance." The next day he rode about 17 miles to the west over what he calls, "a hideous mountain". He gathered together a congregation of nearly 30 Indians; he preached and spent the night among them. He felt weak and somewhat depressed but he knew he could not feel at ease in any other kind of activity. He adds, "All my desire was the conversion of the heathen, and all my hope was in God". The following day he preached to the Indians and then, after returning to the Irish settlement, he preached to a large gathering. He reports, "There was a considerable appearance of awakening in the congregation" (p 130).

Thursday saw the missionary reach home again feeling very tired. He wrote, "I have felt this week more of the spirit of a pilgrim on earth than perhaps ever before, and yet so desirous to see Zion's prosperity that I was not so willing to leave this scene of sorrow as I used to be" (pp 130-1).

On the first Sabbath of September, he spoke to the Indians with much concern and earnestness. He believed that God enabled him to exercise faith while he was preaching. He realised that some of them were afraid to embrace Christianity lest they should be enchanted and poisoned by the powwows, Indian sorcerers. Brainerd pled with them not to be afraid of the powwows, whom he challenged to do their worst on him first. He told the Indians that he was a Christian and asked why the powwows did not bewitch and poison him. He did want his life to be preserved at this time – not for selfish reasons, but as a testimony to God's power and goodness and

to the truth of Christianity. Obviously, Brainerd was preserved; while Satan had great power over the heathen, it was God's purpose to preserve His servant from the evil intentions of sorcerers and from every other kind of danger.

Musical Instruments in Public Worship (1)¹

The men who founded the Presbyterian Church were possessed of solid learning and profound scriptural wisdom. They did not discard musical instruments from divine worship without a reason. Many maintain that there is no important principle involved in this question. But if it is of no importance, why do the innovators not give up the idea?

The fact of the matter is that the question of instrumental music in divine worship involves, when properly understood, the whole line of those foundation truths upon which the Presbyterian Church rests. Every Presbyterian minister promises at his ordination to follow "no divisive courses from the doctrine, worship, discipline and government of this Church", and that he will to "the utmost of his power assert, maintain and defend the purity of worship as *presently* practised in this Church".

It has been said that the use of musical instruments is *not prohibited* in our *Directory for the Public Worship of God*. Let us admit this. But neither is the mass prohibited, nor are any of the peculiarities of Rome. The object of a *Directory* is not to prohibit, but to enjoin; and our *Directory* enjoins the whole of our existing mode of worship, and nothing else, including "the singing of Psalms together in the congregation, and also privately in the family".

All the theories that have ever been maintained in the Christian church on the subject of divine worship may be reduced to three:

1. The first is the *Roman Catholic* theory: that the Church can introduce into the divine worship whatsoever forms and ceremonies it pleases.

2. The second is the *Lutheran* theory, also acted upon by the Church of England: that everything is lawful in divine worship which is not expressly condemned in Scripture. This makes way for the continuance of many things which can evidently plead no scriptural authority.

3. The third theory, and that of the true *Presbyterian* Church, is that nothing is to be admitted into divine worship which cannot plead a direct scriptural authority. This principle is found in all our standards. It is very clearly asserted in the *Confession of Faith*, and in the *Larger* and *Shorter Catechisms*. In

¹This piece is understood to be the work of Rev Malcolm MacSween, Oban. It has been edited. This is the first of four sections. The original title was, *Should Musical Instruments Be Used in the Public Worship of God Under the New Testament Dispensation?*

answer to the question, "What is forbidden in the Second Commandment?" it is said in *The Shorter Catechism*, "The Second Commandment forbiddeth the worshipping of God by images, or *in any other way not appointed in His Word*". This again is taken from the express words of Christ Himself: "Teaching them to observe all things whatsoever *I have commanded you*". (Mt 28:20). This was the essential principle of Presbyterianism, in opposition to will-worship, or mere human enactments. It is equally applicable to doctrine, worship and discipline.

Now has God appointed instrumental music as part of the worship of the New Testament Church? This is not difficult to answer. Instrumental music was part of the Old Testament temple service, had no existence in the order of the synagogue worship of the Jews, and was swept away with the sacrifices, priests, incense and gorgeous ceremonial of the Old Testament system.

The only worship appointed under the New Testament consisted simply of preaching, praying and singing. For these there is express divine authority. History proves that this state of things continued in the Apostolic Church until the "mystery of iniquity" began to reconstruct the whole temple system with appeals to the eyes by pictures, to the nose by incense, to the ears by instruments, all accompanied with magnificent temples, a priesthood, and a pretended sacrifice.

1. A view of the instrumental music employed in the worship of God under the Old Testament dispensation. Instruments of music were employed by the Israelites in the praises of God, from the time of their departure out of the land of Egypt (Ps 81:1,2,5). After the passage of that people through the Red Sea we note the same thing (Ex 15:20,21).

By the direction of God, Moses appointed to the Israelites the blowing of trumpets over their burnt offerings and other sacrifices, and on their solemn days. These trumpets were blown by the priests, the sons of Aaron (1 Chr 15:24, Num 10:8). This practice continued at the service of the altar after the other musical instruments had been introduced. The blowing of trumpets took place only during the intervals of the music. The Levites were the singers and players upon instruments, who stood by the altar, looking up the court of the temple. The priests, who blew with the trumpets, stood on the other side of the altar, looking down the court, but both looking toward the altar. The number of such Levites was not on any occasion to be less than 12, but there might be as many more as convenient. The number of such priests might not be less than two because of the commandment to make two trumpets (Num 10:10), nor above 120 because of the example at the beginning of the temple service (2 Chr 5:12).

Before the days of David, the tabernacle had no fixed place of residence.

It was moved about by the ministry of the Levites, and pitched at different places, such as Gilgal, Gibeah, Shiloh and Jerusalem. It is probable, however, that even then both vocal and instrumental music sometimes accompanied the offering of sacrifice. Saul was forewarned by Samuel that he should “meet a company of prophets coming down from the high place, with a psaltery, and a tabret, and a pipe, and a harp before them, and that they should prophesy” (1 Sam 10:5). This prophesying with musical instruments was, at their places and times of sacrifice, most probably an adjunct, if not a part, of the solemn service of God, which was managed chiefly by the choir of the sons of the prophets, who were resident there, and were trained up in all exercises of piety and devotion.

After the Israelites obtained the quiet possession of the land of Canaan, and when it was no longer necessary to employ the Levites in moving the tabernacle from place to place, they were divided and arranged by David for different services. 24 000 were ordained to set forward the work of the house of the Lord, 6000 were officers and judges, 4000 were porters and 4000 praised the Lord with song and various instruments of music (1 Chr 23:4,5). Of these 4000, 288 were more particularly instructed in the songs of the Lord (1 Chr 25:7,8) and were divided by lot into different courses, to teach and lead their brethren. The priests were divided by lot into 24 different courses (1 Chr 24:6,7) and they continued ever after to minister at the temple alternately in the order of the course (Lk 1:8,9,23). Agreeably to this order of the priests, those Levites who were appointed to the songs of the Lord were also divided into 24 courses. The sons of Asaph, Jeduthun and Heman were the heads of these courses. Asaph had four sons, Jeduthun six, and Heman 14, in all 24, each being the head of a different course of those who were for “song in the house of the Lord” (1 Chr 25:6).

Though David, by divine appointment, added instrumental music to the service of the tabernacle, and arranged a number of the Levites to officiate by courses in that service, yet the vocal music was always considered by the Jews as the original service, and ground of the song. Hence none but Levites were ever admitted to join their voices with the vocal music, whereas men of worth and piety, addicted to musical devotions, if they were in near affinity with the priesthood, were sometimes allowed to join the temple choir in the instrumental music, with their instruments.

At present we can have but a very imperfect knowledge of the nature of several of those instruments of music employed in the temple service. The Jews themselves have now no distinct knowledge of them. The best, the very short, account we have of them is given by Josephus in *Jewish Antiquities*, and by Lightfoot in his *Temple Service*. These instruments were appointed

by David “according to the commandment of the Lord by His prophets” (2 Chr 29:25) – as authorised, approved and accepted by the Lord in His worship (see 2 Chr 5:13,14 and 2 Chr 7:6).

Numbers of those employed in the songs of the Lord were carried to Babylon. In this, their captive and dejected state, they “hanged [their] harps upon the willows” (Ps 137:2). Many of them returned from their captivity (Ezra 2:4, Neh 7:44) and, after the building of the temple, had a provision appointed them (Neh 11:23) that they might wait upon their service “according to the commandment of David and Solomon his son” (Neh 12:45).

Thus, after the return of the Jews from Babylon, this part of the temple service was restored, and both vocal and instrumental music continued to accompany the offering of sacrifice in the temple to the end of the Jewish state. These various services were “a shadow of good things to come” and were intended to prepare for the worship of gospel times, when the true worshippers should worship the Father in spirit and in truth.

Response to a Letter of Sympathy¹

I ought to have answered your kind letter before now, but as you will very likely understand, I don’t seem to have much heart for doing anything. I feel so lost. Although my beloved husband was ailing for so long, I never let myself think that he would be taken from us.

We had a lot to be thankful for that he was at home and, although he seemed to be losing strength, he did not suffer much, and that all the family were about him, and the greatest of all was that he was prepared to go, and that he is now enjoying the rest that remaineth to the people of God.

Three months before the end I was with him alone all night. He was very restless and not getting much sleep. I asked him: “Are you happy, Father?” “I could not be happier”, he said. “Would you not like to wait till the children come home?” “Yes,” he said, “but when my Father calls me I must go to meet Him in the Promised Land.”

He suffered a good deal the last two nights, but was quite conscious all the time. We were all around him when he was taken. Just a few minutes before the end, I said, “You will soon be home now, Dad”. “Yes!” he said quite clearly. I then quoted the text that he always spoke of as his “marriage

¹This is the text of a letter dated 31 March 1927 from Mrs Marion Graham, widow of Rev Donald Graham (1859-1927), who had been the minister of the Shieldaig and Lochcarron congregation. It was sent from the Free Presbyterian manse in Shieldaig to Mrs Jessie Sinclair, widow of Rev J S Sinclair (1867-1921), who had been the minister of John Knox’s congregation in Glasgow.

lines”: “I will betroth thee unto Me for ever”. “O yes!” he said. These were his last words. He went home and we are left behind.

I need not tell you the blank that is in our home now. You know it too well, but we have many pleasant memories of our dear husbands, and they have left us the precious legacy of a devoted family. The great thing now for us is to strive to be ready to follow them when our time comes.

It is very likely we will be here for a year anyway; so if any of you can see your way to come for a holiday there will always be a welcome waiting for you.

With our united love to you all and a double share to Jessie Jo.

What Is the Cure for Covetousness?¹

Thomas Watson

(1.) *Faith*. “This is the victory that overcometh the world, even our faith” (1 Jn 5:4). The root of covetousness is distrust of God’s providence. Faith believes that God will provide, that He who feeds the birds will feed His children, that He who clothes the lilies will clothe His lambs; and thus faith overcomes the world. Faith is the cure of care. It not only purifies the heart, but satisfies it; it makes God our portion, and in Him we have enough. “The Lord is the portion of mine inheritance . . . the lines are fallen unto me in pleasant places; yea, I have a goodly heritage” (Ps 16:5,6). Faith, by a divine chemistry, extracts comfort out of God. A little with God is sweet. Thus faith is a remedy against covetousness; it overcomes, not only the fear of the world, but the love of the world.

(2.) *Judicious considerations*. What poor things are these things below that we should covet them! They are far below the worth of the soul, which carries in it an idea and resemblance of God. The world is but the workmanship of God; the soul is His image. We covet what will not satisfy us. “He that loveth silver shall not be satisfied with silver” (Ecc 5:10). Solomon put all the created things in a retort and distilled out their essence, and behold, “All was vanity” (Ecc 2:11). Covetousness is a dry dropsy – the more a man has the more he thirsts. The more water is drunk, the more is craved.² Worldly things cannot remove trouble of mind. When King Saul was perplexed in conscience, his crown jewels could not comfort him (1 Sam 28:15). The things of the world can no more ease a troubled spirit than a gold cap can cure a headache. The things of the world cannot continue with

¹An edited extract from Watson’s *The Ten Commandments*.

²Ovid, an ancient Roman poet.

you. The creature has a little honey in its mouth, but it has wings to fly away. These things either go from us, or we from them. What poor things are they to covet!

(3.) *To covet spiritual things more.* Covet grace, for it is the best blessing; it is the seed of God (1 Jn 3:9). Covet heaven, which is the region of happiness – the most pleasant climate. If we covet heaven more, we shall covet earth less. To those who stand on the top of the Alps, the great cities of Campania seem but as small villages; so if our hearts were more fixed upon the Jerusalem above, all worldly things would disappear, would diminish and be as nothing in our eyes.

We read of an angel coming down from heaven and setting his right foot on the sea and his left foot on the earth (Rev 10:2). Had we been in heaven, and viewed its superlative glory, how should we, with holy scorn, trample with one foot on the earth and with the other foot on the sea! O covet after heavenly things! There is the tree of life, the mountains of spices, the rivers of pleasure, the honeycomb of God's love dropping, the delights of angels, and the flower of joy fully ripe and blown. There is the pure air to breathe in; no fogs or vapours of sin arise to infect that air, but the Sun of Righteousness enlightens the whole horizon continually with its glorious beams. O let your thoughts and delights be always taken up with the city of pearls, the paradise of God! It is reported of Lazarus that, after he was raised from the grave, he was never seen to take delight in the world. Were our hearts raised by the power of the Holy Ghost up to heaven we should not be much taken with earthly things.

(4.) *To pray for a heavenly mind.* Lord, let the magnet of Thy Spirit draw my heart upward. Lord, dig the earth out of my heart; teach me how to possess the world and not love it, how to hold it in my hand and not let it get into my heart.

God in Christ¹

Archibald Hall

A distinction is commonly made, in the character of Jehovah, between an absolute God, or a God out of Christ, and on the other hand, a covenant God, or a God in Christ. He is one Lord, whose character is viewed in these different lights. When He is considered merely as a sovereign Lawgiver,

¹Hall (1736-78) belonged to one of the Scottish Secession Churches and, for the last 13 years of his life he ministered to their congregation in Wall Street, London. This is an edited extract from Hall's *Treatise on the Faith and Influence of the Gospel*.

prescribing perfect obedience as the condition of entering into eternal life, and denouncing His wrath and curse as the wages of every sin, He is then viewed without respect to the mediation of Christ; and this view of His character represents Him as an absolute God, or a God out of Christ. But when he is considered as offended by sin, yet purposing to save sinners by the obedience and death of His beloved Son, He is viewed as a covenant God, or a God in Christ.

The character of an absolute God is a source of joy to angels who have never sinned and would have secured the happiness of mankind, if man had persevered in his integrity; but this character is big with terror to devils and unbelievers. The character of a covenant God, or of God in Christ, is proposed in the gospel to a guilty world, to engage their belief in Him and their reconciliation to Him. And as many as receive this merciful declaration enjoy God as their exceeding great reward. He is an absolute God in His law, and a covenant God in all the declarations of the gospel.

Protestant View

Further Debasement for Scotland

The glory of Scotland was the Reformation of the sixteenth century and the high degree of purity to which her national Church was raised at that time, in doctrine, worship, and in the establishment of true religion in the land. The Reformation was a mighty deliverance from the Romanism which had long destroyed souls and corrupted morality in Scotland. Scotland attained to an even greater height during the “Second Reformation” of the seventeenth century, with the *Westminster Confession of Faith* and the National Covenant (1638) and the Solemn League and Covenant (1643).

Since then, sad to say, the national Church of Scotland has debased herself – and, through her, the whole nation – in many different ways. She has evacuated her doctrine of almost all substance; she has corrupted her worship with innovations and frivolities; she has admitted manifest unbelievers to her ordinances; and she has ordained heretics, women and sodomites as office-bearers. She still has a little life, with true believers in her midst, but in common with several other national Churches and denominations, she has become a disgrace to the true Christian Church, and a reef and a snare to the irreligious world.

Now, alas, a further debasement is proposed. The Lord High Commissioner is the monarch’s representative at the Church’s General Assembly, and hitherto this position has not been open to Roman Catholics. This is for

historic reasons, but these reasons are obvious enough and they retain their validity. How can anyone who professes a religion antagonistic to Protestantism occupy an honourable role at the General Assembly of a Protestant Church? And is it honourable even to propose or to accept such a thing?

But with the doctrine of the Church of Scotland reduced almost to nothing, and the doctrine of liberal Romanism likewise, our religious and irreligious leaders in Britain can see no obstacle to appointing a Romanist as Lord High Commissioner. In December, this was done, and the “Church of Scotland (Lord High Commissioner) Act 2025” is now before Parliament to revoke previous legislation and to “make provision for persons of the Roman Catholic faith” to occupy the role of Lord High Commissioner. This is hailed as a “significant gesture of unity, goodwill and collaboration” between the Kirk and the “Catholic Church” in Scotland.

In reality, it is the Church of Scotland leaders giving away what does not belong to them – namely, another part of the heritage and attainments of Christ’s Church and people in Scotland, in which they have “neither part nor lot” (Acts 8:21). All the people involved in this step – the Church of Scotland leaders, the politicians and the proposed Lord High Commissioner – know that they are striking a blow against Protestantism, and we believe Christ will challenge them for this at the Day of Judgement. If they do not repent, they will wish that they had never meddled in this matter. “Touch not Mine anointed, and do My prophets no harm” (Ps 105:15). *DWBS*

Further Comment on the Lord High Commissioner

In a historic and unprecedented move a practising Roman Catholic, Lady Elish Angiolini, has been appointed as Lord High Commissioner to the 2025 General Assembly of the Church of Scotland. She will be the first individual of her faith to hold this esteemed position.

As the monarch’s personal representative to the General Assembly, the Lord High Commissioner reflects the Church’s role as the national Church in Scotland, and the Monarch’s role as protector of the Church. The person appointed serves for one year and normally has a distinguished record of public service in Scotland. The role involves delivering opening and closing addresses at the Assembly and undertaking various official duties throughout Assembly Week. At the Assembly, the Commissioner sits on a throne in the Royal Gallery, which is technically “outside” the Assembly Hall, symbolising the independence of the Church from state interference in matters spiritual. The Commissioner has no vote and may not intervene in debates. Historically, the position has been inaccessible to Roman Catholics due to provisions in the Roman Catholic Relief Act 1829, which allowed Roman Catholics to

hold public positions with some exceptions, of which the Lord High Commissioner was one.

Lady Angiolini has undoubtedly had a distinguished career which includes serving as Scotland's first female Lord Advocate From 2006 to 2011 and as the first non-political Solicitor General for Scotland from 2001 to 2006. She has been the Principal of Saint Hugh's College, Oxford, since 2012.

To facilitate Lady Angiolini's Appointment, the UK Government introduced the Church of Scotland Lord High Commissioner Bill in February 2025, to remove the legal barrier in the Roman Catholic Relief Act 1829. The Government described her appointment as "a significant gesture of unity, goodwill and collaboration" between the Church of Scotland and the Roman Catholic Church in Scotland.

Elish Angiolini said, "Being appointed to represent the King was a fabulously significant gesture". And also, "I am a Catholic, but I don't see a conflict at all in taking up the role, it is really important that people of all religions and faiths come together. The world is a scary place these days and it is important that people of all faiths meet, share and promote peace and harmony. This is a good example of that."

Rev Fiona Smith, Principal Clerk of the General Assembly, said, "We are honoured that His Majesty has appointed Lady Elish Angiolini as Lord High Commissioner. We very much look forward to welcoming her in 2025 to the General Assembly, endorsing a historic friendship pact with the Catholic Church". Rev Alexander Horsburgh, Convener of the Ecumenical Relations Committee at the Kirk said, "By saying out loud that the Church of Scotland and the Catholic Church in Scotland are friends, we contributed to changing not only the narrative of our Churches but the narrative of our country too. There is no going back".

Lady Angiolini will, no doubt, do a well-intentioned job of representing the King as Lord High Commissioner but her appointment is extraordinary. In 1923 a report was presented to the Church of Scotland's General Assembly which spoke of "the menace" of Roman Catholic immigrants, and now, 100 years later, an Act of Parliament has been passed to allow the King to appoint a Roman Catholic to be his representative to the Kirk's supreme court. It is deeper than Lady Angiolini's good intentions. The Church of Scotland left the Roman Catholic Church at the Reformation out of a desire for purity of worship. The Covenanters were slaughtered out of hand in their fight for the crown rights of Christ and for resisting the Stuart kings' determination to foist Prelacy and the Papacy on the Reformed Church. Now the Church of Scotland feels "honoured" that a Roman Catholic has been appointed as the King's representative to their General Assembly – all of this in the name of

ecumenism. The Church of Rome does not change, but a law has been changed to accommodate them. The Protestant King has a Roman Catholic representative in the national, Protestant, Presbyterian Church of Scotland General Assembly. What next?

“Return, we beseech Thee, O God of Hosts: look down from heaven, and behold, and visit this vine” (Ps 80:14). FRD

Notes and Comments

The World Situation

Much of the world has got used to peace since the end of World War II, but the situation seems more precarious now than for many a year. There is no sign of a permanent cease-fire in the Middle East, and no sign that President Putin of Russia is serious about a cease-fire in his war on Ukraine.

Diplomats and leaders of other nations are doing their best to bring about peace, but are any of them calling on the living God to help them in their efforts? But the sad fact is that the world does not deserve peace. Formerly-Protestant nations, for instance, have very largely given themselves over to secularism; yet for many years they have enjoyed much of God’s long-suffering. How much we ought to pray that the Lord in His great mercy would turn multitudes to Himself, and even whole nations! He is able. He has said, “I will yet for this be enquired of . . . to do it for them” (Ezek 36:37).

Church Information

General Building Fund

By appointment of Synod, this year’s special collection on behalf of the General Building Fund, is due to be taken in congregations during April.

W Campbell, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

Sustentation Fund: Anon, £180.50.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Creich: Anon, £200; £400.

Dingwall & Beaully: FPC Texas congregation, £458.27.

North Tolsta: Anon, “In memory of beloved parents”, £20. *Door Collection:* Anon, £80, £80, £80, £20. *TBS:* Anon, £200.

Perth: Anon, £2000; JF, £250.

Staffin: Anon, for manse expenses, £100, £100. *Communion Expenses:* Anon, £80.

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: grifton@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.

Ingwenya: 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.

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