

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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May 2025

Vol 130 • No 5

The Free Presbyterian Church of Scotland

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The Free Presbyterian Magazine

Published by The Free Presbyterian Church of Scotland (Scottish Charity Number SC003545). Subscriptions and changes of address to be sent to the General Treasurer, Mr W Campbell (for contact details, see above). The subscription year begins in January. Prices are on back cover. One month's notice is required for change of address. Queries about delivery of the magazines should be sent to the General Treasurer, not the printer.

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Deadline for sending material to the Editor: The beginning of the month previous to publication.

The Gaelic Supplement (quarterly): Editor: Rev A W MacColl MA PhD, 10 Achany Road, Dingwall, IV15 9JB; tel: 01349 866546. Available free on request.

Youth Magazine: *The Young People's Magazine*. Editor: Rev K D Macleod BSc.

Communions

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

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

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

April: First Sabbath: Laide, Staffin; **Second:** Chesley, Maware; **Third:** Gisborne; **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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Volume 130

May 2025

Number 5

The Captain of the Lord's Host

The Children of Israel had experienced 40 long years of wandering in the wilderness after they had come out of Egypt. The Lord had brought them safely through the River Jordan and now they had to conquer Jericho, which stood near where they had crossed the river. Very obviously, it was through God's power that the river had opened up to make it possible for all the people to pass over, for it was then in spate.

Jericho must have seemed a very serious obstacle to conquering the rest of the promised land. No doubt Joshua believed that God would fulfill His promise to give Canaan to the Israelites, just as he and Caleb had shown strong faith when they had been sent to report on the promised land, although the rest of the spies brought back such a negative, unbelieving report. These 10 spies said, "There we saw the giants . . . and we were in our own sight as grasshoppers, and so we were in their sight" (Num 13:33). But Caleb and Joshua believingly counselled the Israelites: "Rebel not ye against the Lord, neither fear ye the people of the land . . . their defence is departed from them, and the Lord is with us: fear them not" (Num 14:8). By speaking in these terms, these two men showed that they feared God – that they had a holy respect for God and His will.

Joshua was in the vicinity of Jericho when he looked up and saw a man standing opposite him holding a drawn sword. Joshua went over to him and asked, "Art thou for us, or for our adversaries?" (Jos 5:13). The reply was, "Nay; but as Captain of the host of the Lord am I now come". And Joshua's response was to fall on his face and worship. He had recognised this "Captain" not as a man or an angel but as a divine Person. If we ignore the division between chapters 5 and 6, we will see that the narrative continues without any real break from one chapter to the next, where we read that it was "the LORD" – that is, Jehovah – who was speaking to Joshua. We can then understand that here we have a theophany: a temporary appearance of the Son of God in human nature in Old Testament times. In the same way, He had come to Abraham in temporary human nature, along with two angels, when Sodom was to be destroyed.

This divine Captain was indeed on the side of Joshua and of Israel. He had come to give instructions to Joshua about the conquest of Jericho; He was the great Captain – the Commander in chief – of the hosts of Israelites, the armies of God. He directed them, through Joshua, to carry the Ark of the covenant round that city; the number of days on which they were to do so was specified, as was the number of times they were to go round Jericho on particular days; and then they were to shout. All this must have seemed totally pointless to unbelieving Israelites, but the critical point was that the Captain brought down the walls by His divine power. Yet the walls would never have come down unless the Israelites had been obedient to God's commands. Matthew Henry comments, "That suggestion of the evil spies that Canaan could never be conquered because the cities were walled up to heaven (Deut 1:28) would by this be for ever silenced. The strongest and highest walls cannot hold out against Omnipotence; they needed not to fight, and therefore needed not to fear, because God fought for them."

The Son of God was to be the Captain of the hosts of Israel in all their battles as they fought to take possession of the land that God had promised them. And no doubt their success would have been greater if their faith in Him had been stronger. But Christ is still the Captain of His hosts today as these hosts go out to engage in battle, as it were, against the enemies of Christ. He is the King of His Church.

When He was bringing Israel out of Egypt, He told Moses, "The Lord shall fight for you". In their unbelief, the Israelites were afraid and were ready to turn back to Egypt, from which they had been so glad to escape such a short time before. And the Lord did fight for them, bringing them safely through the Red Sea and destroying their enemies when the waters of the Sea rolled back over them. So it is when the Lord would take sinners out of Satan's kingdom, it is His power that is effective.

When He was in this world, going about doing good, He might bring sinners out of darkness into His marvellous light without the use of human means. Thus He worked directly in the heart of the woman of Samaria. He led her on in conversation until she was convinced of her sin, and then He revealed Himself to her as the Messiah, the Saviour of sinners.

Again, when the Saviour met the men of Sychar and spoke to them, they testified to the woman of Samaria: "Now we believe, not because of thy saying: *for we have heard Him ourselves*, and know that this is indeed the Christ, the Saviour of the world" (Jn 4:42). Here too the Captain of the host of the Lord worked directly in the hearts of these men.

But after Christ's ascension, He has generally worked savingly in the hearts of sinners through the use of means – with the remarkable exception

of the conversion of Saul of Tarsus. On the Day of Pentecost, Peter and the other apostles preached, but they had no access to the hearts of their hearers. Yet the Captain applied the truth to those who were listening, by the Holy Spirit – who had been poured out on the disciples in the upper room, earlier that day. Those convinced of sin through the preaching asked, “Men and brethren, what shall we do?” It was Peter who answered, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins” (Acts 2:37,38). Neither Peter nor any of the other apostles had any power to apply the truth to any of the 3000 souls who believed; the apostles were part of the Lord's host, but it was their Captain who exercised His power and delivered these thousands of people from Satan and his kingdom.

It was Christ who sent out Saul of Tarsus to the Gentiles, as an instrument “to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me” (Acts 26:18). Satan has great power, but the Captain of the Lord's host has infinite power and, until the end of time, every soul that God has a purpose to deliver from sin will most certainly be brought by the Holy Spirit, for Christ's sake, to exercise faith and will be taken to heaven at last.

No matter the extent to which Satan is allowed to rampage through the world seeking whom he may devour, he is not permitted to go any further than the Captain of the Lord's host will permit. The Lord is still exerting His power, through means of grace such as the Scriptures and the preaching of the gospel, but let us always be clear about the need for divine power to accompany these means and every other means of grace.

We should ask the Lord that He, in His providence, would send these means to every part of the world – especially providing people with the Bible in their own language and sending out men to preach the gospel. In God's way of working, means are necessary, but what is even more necessary is the infinite power of the Holy Spirit to work a saving change in those who read the Scriptures and who hear pure preaching. Satan has been erecting walls to keep out the Word of God – as in countries that forbid anyone to have a copy. And he has done his worst over the centuries to lead Christ's ambassadors astray in their teaching. But the Captain of the Lord's host, the Lord Jesus Christ, is able to bring down Satan's walls as He brought down the walls of Jericho and He is able to remove every one of Satan's obstacles to sinners benefiting from the preaching of the gospel. There is no need for the Church to fear, because the risen Christ – on the throne of infinite power in heaven – fights for His Church. Although it may have no power to fight, He has. And He will build up the Church as and when He pleases.

The Prince of Peace (2)¹

A Sermon by Mackintosh Mackay

Isaiah 9:6. *The Prince of Peace*

In already addressing you from these words, we endeavoured to state the nature and fitness of the title which is here given to Christ, in His being called a Prince; and then we spoke about that peace of which He is said to be the Prince. This peace embraces great, eternal interests and gives its character to the most important of all relations in which we stand as created beings: our relation to God. If indeed we are now among His people, we know this peace; if we reject the peace He offers us, we are still His enemies.

We shall now, in dependence on God's help, set before you *some essential features of this peace*. We have already observed that it is specially a peace with God, and that there is an implied reconciliation of mind, in His people individually, to the supremacy and government of God, to His character and will, and to the gracious offers which through Christ He makes to us in the gospel. We tried to prove that the mind of man is by nature opposed to all these: and so we sought to show you that this peace with God necessarily implies enlightening the mind in the knowledge of God, and His gracious and merciful will toward us made manifest in Jesus Christ.

In the next place, *the same enlightening of the mind continually impresses the character and attributes of God on the minds of God's people*. This is done in such a measure as brings them not only to be reconciled to God in the spirit of their minds, but also gives them the principle of love to God, when they see His character and attributes manifested in the face of Jesus Christ. That is, God's attributes and character are made known by Christ's personal character, His doings and sufferings, His doctrines, promises and precepts. Apart from such an enlightening, there cannot be true peace with God. There may be outward worshipping of God; there may be a profession of reverence toward Him and of respect to His service and cause, but there can be no true reconciliation to Him in heart and mind.

We should surely suppose it is possible to know whether one has received such an enlightening. If this is deemed too hard a test, surely there is no rational being who ponders the matter at all, who may not know, whether he is seeking it or not, whether he truly desires to receive it. Those who do not can be very easily known to themselves, and even to others, by their not seeking God, by avoiding His claims and calls upon them, seeking to put away

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

from their mind the thoughts of God and the consideration of eternal things. At all events, they may recognise themselves by not seeking these thoughts, or wishing, or striving to keep hold of them. To all who have that character, Christ is not the Prince of Peace: you are not His subjects; you do not enjoy the peace which He purchased and which He is still offering you; and you clearly do not seek to receive it.

We warn you of your imminent danger. You are the enemies of God and of your own souls; and we now repeat that the only way of deliverance from this state is to seek God now, while He yet offers to enlighten your mind by the Spirit of truth, while that gracious Spirit is willing to come and dwell with you. You must seek from God, through Christ Jesus, His powerful, enlightening guidance, to give you that mind. Otherwise you must continue to be enemies of God, on the road to eternal destruction. Your time and opportunities of grace are fast passing away, and we call on you now to seek God, that your soul may be saved by the glorious Prince of Peace.

But this peace consists also in *peace of conscience*. The conscience of the natural man accuses him of sin; it speaks to him with a condemning voice; it forewarns him, sometimes at least, of a judgement to come, and he trembles like Felix. Yet he puts away these warnings, as that unhappy man did to Paul's, and returns again to his sins. It is true that such people make a kind of peace with their conscience, and here we shall try to set before you the essential difference between a false peace of conscience and what Christ as the Prince of Peace gives to His people.

A false peace of conscience is generally obtained in one of two ways. When natural conscience denounces your sins, you may make it your chief business to silence it. Your only desire is to rid yourselves of the trouble it gives you; and you succeed in this with fearful ease. But how? By sinning all the more. If conscience warns you of one sin, you silence it and obtain peace by committing others – perhaps more aggravated sins. Indeed any sin committed is a specially aggravated sin to you, when you commit it with a view to silencing the accusations of conscience.

But consider this: whatever you resort to, to procure relief of mind from such accusations – whether business, or pleasures, or frivolous amusement or worldly enjoyment – call it by whatever name you may, and let men accept it as harmless or even laudable – you are sinning against God. Such things, gild them as you may with a soothing name, are sin to you. They are committed against God when, in His condescension and kindness, He seeks to instruct and warn you by the voice of your conscience. You are fleeing from God, and you cannot prosper at the end of such a course.

You may attain the peace you seek; the voice of conscience is silenced

perhaps in the turbulence of your basest passion, to which you willingly give a loose rein and, instead of seeking to Christ for peace, you enter into willing league with the enemies of Christ. Alas, your peace is dearly purchased indeed by heaping up materials which will yet be as fuel to your soul, which the wrath of God shall one day set on fire to torment you in flames that can never be quenched – if you persist in this course. You think you will escape this condemnation when you succeed in drowning the voice of its fearful forebodings. Yet you sometimes know that your conduct is foolish, that something like insanity is clearly written on it. But the fearful evil of sin is indeed clearly displayed in the deplorable character of your mind.

Every renewed act of fleeing from God, of sinning against Him, hardens your heart more and more against any purpose or effort of returning to Him. It makes you more averse to have anything to say to, or to do with, God. Is that not a dreadful condition? These repeated sins kindle within you a hatred to whatever is spiritual or holy or pure, and the bending of the knee to God is studiously avoided. If possible, you would get away from the holy Word of God, as if it was a fire that would burn you, or poison that would destroy you. You cannot bear any communing with your own heart, or with others, about God or godliness. You are filled, or soon will be, with hatred even to what resembles godliness; and under all these fearful signs of coming wrath, which will consume God's adversaries, you are perhaps contented, in so far as you have succeeded in silencing conscience!

Be warned that every time you silence conscience, you only give it a new but awful strength, which will come upon you at last with the power of ten thousand voices of thunder, to overwhelm your soul with despair, under the condemning look of the righteous Judge of the earth, the Prince of Peace, whom now you despise and reject. Listen then to the warnings of conscience, and seek God, so that you may learn where to find a better and a surer peace – a peace with God, through Jesus Christ, which will fill your soul with true quietness and joy and which will bring everlasting freedom from the power and the hardening influence of sin.

Yet there is another peace which the natural conscience obtains but is not the peace of which Christ is the Prince. You who purchase this peace are not perhaps so hardened in sin as others whom we have already addressed. Your course is different; it is not so obviously contrary to godliness. The truth is that your conscience gives you little trouble, except when you dread some unwelcome consequence of your sin. You listen to the accusations of conscience, and you fear that they are the truth. You then turn to duties, to prayers, to promises, to resolutions; perhaps you vow to change and to give up that specific sin of which conscience is accusing you.

You practise these duties for a time; but only till the tormentor within you stops terrifying your soul; and whenever you succeed in ridding yourselves of it, you forget, as speedily as possible, all your purposes, resolutions and vows of amendment. Your prayers cease; you can now do without Him again. You do not indeed forget your prayers, for you set much value on them in your own opinion; you think they are very good, fervent, acceptable to God, and that they have procured you His favour. Meantime, conscience is silenced, and the worst feature is that you think well of it; you think you are truly Christians, very serious, very promising – very superior to many others around you. After all, when this kind of peace is restored to you, sin is restored in all its power, and on you go to it with as keen relish as before; and you live as carelessly, as indifferent to His will, and as destitute as before of any true reverence, or fear, or love of His character and glory.

Is this the character of a Christian? Is this the deportment of a subject of Christ, as the Prince of Peace? No, it is as different from Christian character as light is from darkness. And we beseech you, whose false, temporary peace of conscience is thus miserably patched up from time to time, to consider that this truly is not the peace of God which passes knowledge, and that you need to seek a better peace, on a more lasting foundation.

To both classes we have addressed, we would *offer this counsel*: your conscience needs to be enlightened as much as awakened. It has never yet been truly awakened at all. It has only testified to you of special sins. With that measure of awakening, if you had truly sought God, it might have come to more. But since you have trusted in what you have done, you have not received the counsel of God in His Word; you have not listened to its declarations about sin and to what the Word says is your personal state; you have always been departing from God. In fact, and you may well know it, we cannot but think that you feel your peace very insecure. You are always afraid of more terror coming upon you. You feel from time to time as if you were indeed building your house on the sand; and so you are.

Consider these two things. A truly awakened conscience sends the sinner to seek peace with God, not merely peace with himself. A conscience, when truly awakened, sees the guilt of sin to consist not merely in specific outward acts, but in the being and power of sin in the mind and soul. You have not yet experienced these two feelings, and therefore you still need to have your conscience truly awakened, and to seek that God would truly enlighten your mind. When conscience is both enlightened and made alive by the power of the Spirit of God, it looks to the nature of sin as opposed to the will, government and character of God. Now, in all that has happened to you, you have had little or no consideration of God; if any, they were indistinct and terrify-

ing. Even those were but short-lived and imperfect. It was your own discomfort, or your fear of temporal evil, that prevailed in your mind.

You have not attained to any steady, well-directed look towards God and eternity. Yet these, becoming influential in the mind, are essential principles in the very first movements of a truly awakened conscience, and they abide permanently. Without this awakening of conscience, peace with God cannot be attained. The truly awakened conscience will cause the sinner to feel shut out from access to God, because of sin. He will see this as the consequence of sin – it renders him guilty in the sight of God, being committed against Him, and it continually makes his mind hostile to God. Now, this is what appals the awakened soul; it humbles it in the dust in the presence of God – feeling that this sin pervades the mind, that it continually makes headway against the authority of God, and so, according to the justice, truth and holiness of God, it always brings the soul under righteous condemnation.

Peace with God is not so easily attained as you suppose; and however painful the reality of his condition may be, the sinner would not purchase peace by forgetting his guilt and turning away from considering it – because he now feels that he has to do with a just, all-knowing and righteous God. When he seeks God by prayer, he feels that sin is constantly mingled with his duties, and so he cannot purchase peace with God, or His favour. Let him pray and read the Word of God as he may; let him promise to forsake sin; yet he feels that all this will not avail him, that sin is still ruling within him, and that none of his doings and purposes will diminish his guilt, or commend him to God. He feels himself as sinful and guilty as ever, and without another's help, his state would amount to absolute despair; without sin being pardoned he cannot have peace and cannot purchase pardon. The continued consciousness of sin gives him humbling and fearful testimony of this.

All the while he may be using the name of Christ, and hearing much of Him, and reading much of Him in God's Word. But all this will not give peace to the conscience; he is still a sinner in whom sin continually abounds. Peace of conscience cannot be attained unless a new principle is wrought in his mind which enables it to apprehend the Lord Jesus as its hope and peace. Christ died once for sin, the just for the unjust, that He might bring sinners to God; it is when this is borne in on the mind with power to see that all the remedy is provided in God Himself; to see that He who is the sacrifice for sin is Himself God over all and blessed for ever; to see that He came to take out of the way the guilt of sin that the soul feels is coming between itself and God's favour. He took the guilt upon Himself, enduring it all, and is now exalted a Prince and a Saviour to give repentance and forgiveness.

It is when this view enters into the understanding and heart, and abides

there, that it will give peace to the awakened conscience; just to hear of all this is not sufficient. When the soul's attention is truly turned to consider the unspeakable value of the atonement which Christ made, who He is, this is what gives the conscience an essential element of its peace. The more He is considered as the great High Priest of His people's profession, the more the soul admires His preciousness, His love in undertaking the work, and God's grace in ordaining the way and making all the provision which the gospel reveals. This brings the mind to have Christ as the ground of its comfort and hope, as its Prince of Peace, and to rest upon Him for deliverance.

In all this, the feeling of sin is not diminished. The individual does not seek to flee from the presence of God; but he is given confidence that the guilt of his sin will be pardoned, and he comes to God longing for that pardon to be sealed to him, in receiving from Christ a heart to hate sin, to overcome its ruling power, and to receive those new affections which would enable him truly to serve the Lord. His conscience cannot have peace but in looking to the cross of Christ, and he sees that the Lamb of God bore the sinner's guilt, that the Prince of Peace there obtained the victory, in sustaining the anger of God against sin. The enlightening of mind which has turned the soul to consider the excellence of Christ's sacrifice will also carry the soul to that knowledge of Christ which contemplates Him in His exalted condition as a Prince and a Saviour. To the believing mind, the Lord may grant such a measure of assurance of the willingness of Christ to bestow on the individual the full benefit of pardon, so that the conscience enjoys a peace which is unspeakable in its value and unchangeable in its very nature.

Even seeking to be thus united to Christ, in desiring, by His abounding grace, to receive Him and to be freed from the power of sin, gives a measure of peace, which no one can enjoy who has not experienced the awakening, the fear and the anxiety about sin, of which we have spoken. While the soul feels its own entire inability to believe on Christ as the Prince of Peace to it individually, it seeks with earnest, sincere desire that the Holy Spirit of truth would come and abide with it, to lead and guide it into the knowledge and faith of Christ more and more.

But this conscience, which has its peace in Christ, beholding Him as the Lamb of God which takes away the sin of the world; and which cannot rest satisfied with any other source of hope or of peace than Him crucified, is still a conscience fearful of sin and watchful in testifying against it. It is now the friend of God in the soul; it testifies to the soul about the character of God, and of His saving grace in Jesus Christ. And while it is thus kept watchful against sin, it leads the individual carefully to avoid sinning. The conscience obtaining peace in Christ, urges the soul to consider Him, in His glory and

excellence as God, hating sin with a perfect hatred; and this brings the soul to watch against sin, and to strive against its deceitfulness and power.

The believer's feeling that he commits sin, in spite of all he has experienced of its guilt and misery, always gives him much concern; but he comes to the Prince of Peace to seek from Him that exercise of His power which would subdue the whole mind to obey His perfect holy will. The terrors of the Lord, in denouncing punishment against sin are still heard by the soul thus awakened, and heard with attention, with reverence and godly fear. But the knowledge of the Prince of Peace brings peace to the conscience. His name is as a strong tower to the soul, and there the righteous flees and is safe.

Would you enjoy peace of conscience? Seek first to be enlightened to see the guilt and misery of sin, so that you would realise that nothing but the atonement the Son of God made on the cross can help you. Further, nothing can help but a personal interest in its efficacy. Unless the Spirit so convinces you, you will remain at peace with sin in your soul, and under its power in all you do. Whatever other warnings you may have, and whatever terrors may come to you, they will be of no avail till you are brought to Christ as your only deliverer. Christ purchased this peace of conscience, to which His Spirit leads the soul through believing on Christ, and it will be maintained by the exercise of a growing faith in His name and government.

The mind will still feel its own insufficiency to abstain from sin, to overcome its working, or to conquer it; but the enlightened conscience will testify to the soul about the glorious Prince of Peace, who rules over all and who can subdue all things to Himself. As peace of conscience first comes in through the knowledge of Christ, so it will be maintained in the degree that the soul is enabled to come to Him for deliverance from sin in its power. There is no instance in which the believer is overtaken by sin but he finds that he had ceased to depend on Christ. If so, he cannot recover peace till he is again brought to Christ, to have that believing view of Him in His glory, grace and power which will bring the soul to rest on Him again as the Prince of Peace, who is willing to receive and bless the soul, heal its backslidings, and grant spiritual blessings of His own purchase, according to its need.

This peace, of which the Lord Jesus is the Author and Sovereign, also *implies peace and good will among men*; it will abound more and more among all who receive the knowledge of Christ. The treatment which Christ, His gospel and His people receive from the hands of the unconverted, is most unjust and unwise. They charge the gospel with the shortcomings of those who profess to receive and obey it. They incur a fearful reckoning against themselves who thus deal with God, and with the kingdom of His Son on earth. You individually are not called to look to the measure of the gospel's

power and influence as exhibited in fallible men, but to the gospel itself and its Author, who invites you to come to learn of Him.

We admit most freely that the sins and shortcomings of those who profess to obey the gospel are grievous, that they may form sad stumbling-blocks in the way of awakened minds, and that these shortcomings are serious evils in a fearful degree. But that they should form, to any rational mind, a barrier against receiving and obeying the truth, as it is in Jesus Christ, is as much guilt as folly, chargeable on those who do not give heed to the gospel's testimony, and do not seek the great salvation which it freely offers. It would be more rational to consider the great benefit which has come to the world, even in a temporal sense, by the measure in which the gospel of Christ has been received and its doctrines put into practice, by those who profess it.

We would address those who have experienced the truth of those observations on the soul's knowledge of God, through which the awakened conscience obtains peace. You must realise that your whole safety and eternal well-being are dependant on the grace and favour of God shown to you through Jesus Christ, and that the peace which you seek in Christ has its source in everlasting love. He manifested that everlasting love when you were at enmity with Him and entirely undeserving of anything from Him but righteous anger. You cannot but feel that the same evil passions which led you to trample on His divine authority, were also the means of setting you at variance with the true interests of those around you on earth. That inordinate attachment to earthly things, which excludes God and eternal things from the mind, had mastery over you, in preferring your own interests to those of others and your own reputation to those of others.

However unobserved by the world all this may have been, it prevented you from cherishing towards your fellow creatures that desire for their good, those earnest wishes and efforts for their well-being which are the fulfilment of the law of Christ, even in this life. As for the life to come, while you remained ignorant of God and careless of His glory, you did not care for the spiritual and eternal interests of others; they gave you no concern. People may speak of individual acts which disturb the peace and good-will that ought to reign among men; they may criticise them; and far be it from us to deny that too frequent opportunity is given for such censures, even by those who profess godliness. But the great cause from which the animosities and wrongs proceed – which destroy the peace of society, which alienate man from man – is ignorance of God and the enmity against His government and will which reigns in the unrenewed heart. And never shall universal peace and good will prevail among the individuals, families and communities on the earth till the Prince of Peace receives universal homage from all.

Eshcol¹

Henry Law

Numbers 13:23. *They came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes.*

We reach the brook of Eshcol through a humbling path. Before we touch its clustering grapes, let the dark steps be traced. The story shows how vile man is, how gracious our God is! It proves our proneness to transgress. It then presents an emblem of the heavenly bliss.

When Sinai has been left, the march of Israel advances prosperously. There is nothing in the way. No enemy annoys. No difficulties hinder. Each day the intervening wilderness decreases; and the desired land is neared. And now the very borders are in view. A few more steps will plant the pilgrim-host in Canaan.

Surely courage will now brace each nerve; joy will beat high in every heart; and with triumphant praise they will plant conquering banners. But is it so? Alas they pause; they hesitate. Jehovah's ancient covenant fades from their view. The pledged support, the daily help and the experienced favour are forgotten, as an unsubstantial dream. The unworthy thought creeps in: perhaps the nations are too strong for us: their walled cities and their iron gates may beat back our assault.

Such are the workings of vile unbelief. And that dark monster is not dead. It yet lives. It lurks in corners of each heart. It ever watches to bring its veil to every eye, its poison-draught to every lip. It is crafty to whisper that perhaps God's many promises may fail, that faith may be pursuing a vain shadow and may lie down at last misled, deceived, undone.

Reader, beware. Look inward. If you discern the slightest trace of this beguiling serpent, do not spare it. Seize it and slay it on the altar of revealed truth. Take for the solid pavement of your steps, "It is written". Then advance manfully. Grasp tight the promises, and boldly march toward your pledged inheritance. Let nothing tempt you to try heaven's counsels at the bar of human sense. He is the fool of fools who tests divine assurances in the scales of mortal vision.

But this timid policy befools Israel's camp. The spies are named. They are sent forth to ascertain whether their God is true. They pass from place to place. They view the mountains and the vales. Then in their progress they reach Eshcol's brook. Here fruit before unknown for size, for beauty and for luxuriant juice meets their admiring gaze. They pluck one cluster from the

¹Taken with editing from Law's *Christ Is All: Numbers and Deuteronomy*.

vine. This treasure needs two men to bear it. Upon a staff they prop it up. And thus they seek the camp, laden with a trophy of the country's wealth.

Here let the spies be left. Here let a curtain fall on their sad errand and their sin. Their sin – for they bring back a false report. And while they show the fruit, they largely dwell upon the walled towns and monster-forms and other formidable sights. But from such conduct let us turn. It is more comforting to contemplate the cluster which they bear – that earnest of rich fields.

The Spirit teaching, we may draw hence a foretaste of the full riches of the celestial land. These grapes are proof of Canaan's vast fertility. The giant produce testifies abundance. So too there is a heavenly Eshcol before faith's eye. It shows delicious clusters. And should we not delight to walk in this delightful ground and cheer our spirits with the glowing prospect? Surely Eshcol's luxuriance portrays a glorious Canaan. It pictures heaven, the believer's looked-for rest, the mark to which they press, the haven of their storm-tossed voyage, the end of weary pilgrimage, the soul's eternal home, the land of every delight. This Eshcol should be ever in their view.

The joy ahead of Christ cheered His heart. The joy before believers should gird up their loins. The runner bounds, when he discerns the goal just won. The seaman is alert when land is seen. The soul spreads swifter wings when heaven seems to open.

Reader, come and read faith's amazing prize, in Eshcol's grapes.

But here thought flags, mind fails, all words seem emptiness, all images fall short. No angel's tongue can adequately paint the brightness of those realms. Mortal powers shrink into nothingness. None can describe, but they who believe. And they who believe find their delight an ever-swelling flood, an ever-brightening day, an ever-opening flower, a volume which eternity cannot read through.

Heaven! It is the palace of the great Eternal One. Salvation is its walls; its gates are praise; its pavement is purity's most golden lustre; its atmosphere is perfect love. Heaven! It is the home prepared by God before the worlds were made, for His redeemed children. It is the mansion which the ascended Jesus still labours to make fit. Heaven! It is so fair that all Jehovah's skill cannot increase the beauty, so full that nothing can be added, so rich that it can hold no more.

But Eshcol's luxuriance allures to closer examination. Let us draw nearer. This cluster was the vine's perfection. So too is perfection the essence of heaven. Nothing can enter there to stain, to soil, to vex, to humble. What a contrast to our present state! We would be holy – but stay; a treacherous adversary rolls us in the mire. Our hearts are daily pierced. We loathe ourselves. But the believer's high home is barricaded against sin. Never, never,

never can iniquity again intrude. The soul for ever joys – righteous as God is righteous; pure as God is pure. Reader, seek heaven. But heaven is more than this.

Here the foul tempter all day long is spreading nets. There is no saint too saintly for his vile approach. In Eden he approached the innocent. To Jesus he said, Worship me. His whispers, his bold lies, as keenest anguish, haunt the regenerate heart. And while life lasts, there is no respite. He watches every dying bed. But in heaven this misery has ceased. No serpent crawls along that pavement. Satan is outside – far off – the bottomless pit has shut its mouth upon him. Reader, seek heaven. But heaven is more than this.

Here fears rush in. The ground is slippery. A precipice is near. We tremble on the brink. Fiery darts fly around. We shudder lest some poison penetrate our veins. The torturing thought breaks in, Will my frail soul hold out? Will even God's own grace endure my daily provocations? May I not, after all, fail of salvation? May my end be with the lost? But fear dies at heaven's gate. The happy company realise that they are lofty above injury. Their throne is safety in the highest. They know it; what then can they fear? Reader, seek heaven. But heaven is more than this.

Earth is affliction's home. A troop of sorrows compass us about. Tears stream. The bosom sighs. The brow is furrowed by the lines of care. Death tears away the much-loved friend. Sickness invades the frame. The home is desolate. The table is empty. We look to the right hand, and there is trouble; on the left, and still fresh troubles frown. But heaven is a wide sea of bliss without a ripple. All tears are wiped away. All faces beam with one enraptured smile. All lips confess that the cup of happiness overflows. We bathe in oceans of delight. Reader, seek heaven. But heaven is more than this.

Here unbelief oft gathers as a chilly cloud. It mantles the soul in darkness. It suggests apprehension, that His love has ceased, and that desertion is, or may be, our lot. This is a miserable case. When God is felt to be a God at hand, woe ceases to be woe, and burdens are all light. But in heaven a present God is always everywhere. We cannot move beyond the sunshine of His love. His countenance is universal brightness. Reader, seek heaven. But heaven is more than this.

Here ignorance leads us in a floundering path. We thirst for knowledge, but we reach it not. How much about God is utterly beyond our grasp! Blindness curtails our prospect. Clouds narrow what we can see. But heaven is a realm without horizon. Believers will know God as they are known. They love intelligently. They understand whom they adore. Reader, seek heaven. But heaven is more than this.

Sin is shut out, temptations banished, fears buried in an unfathomable

grave, sorrow and unbelief have fled away, knowledge is perfect, their souls are purity, their bodies are imperishable beauty, they completely share the glory of their all-glorious Lord. How much is this! Yet this is not all.

In the true Eshcol's cluster, there is this richer fruit: Jesus is seen. This is the crown of heaven. This is the pinnacle of bliss. The rising of the sun makes day. The presence of the king constitutes the court. The revelation of the Lord, without one intervening cloud, is the grand glory of the endless kingdom. Heaven is fully heaven because Christ shines there exactly as He is: seen and admired by every eye.

Faith searches for Him now in types and shadows and prophetic forms, and sacraments and holy emblems. This sight is precious – gratefully to be enjoyed, devoutly to be used. But these are faint outlines of the eternal vision. These are often obscured. But in heaven Christ ever stands conspicuous in one undiminishable blaze.

Believer, what will it be to gaze on the manifested beauty of Him who is so altogether lovely! What? To read clearly all the deep mysteries of His redeeming will! What? To dive down to the vast depths of His unfathomable heart! What? To fly upward to the very summit of His boundless love! What? To trace clearly all His dealings in providence and grace! What? To comprehend all that Jesus is! What? Never to lose sight of Him – no, not for a moment! What? To be for ever receiving fresh raptures from His present smile! What? To feel that this joy is mine for ever! What? To shout, Come on, you ages of eternity, you will never part me from my Lord! This, this is heaven. This, this is Eshcol's full cluster.

Reader, are you a traveller towards this heaven? Do you know that when you behold the grapes of Eshcol, the vineyard is your sure heritage? The question may be solved. This kingdom is for the subjects of the King; this palace is for His sons. Are you then His by faith? They who are in Him now will dwell with Him for ever. They who live for Christ on earth go to Him in the upper world. Then say, Is your soul knit to Him? Are you a branch engrafted into the heavenly stem? Are you the bride espoused to the Lamb?

The link which thus connects the sinner and the Lamb is faith. This is that precious grace which sees His worth, flees to Him, embraces Him and holds Him tight. This is that heaven-given power, which receives the title deeds of heaven with a glad hand. This is that Spirit-implanted confidence which looks to Eshcol, and claims all Canaan as a promised home.

Reader, never rest till, standing on firm gospel ground, you can look up and cry, "Lord, I believe". Then feed daily on Eshcol's grapes. Then move daily toward Canaan. You will soon hear, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Mt 25:34).

David Brainerd¹

6. Seeking a Holy Dependence on God

At the beginning of October 1744, Brainerd set out from the Forks of Delaware, with another minister and three Indians, one of them his interpreter, to visit another Indian community, on the Susquehannah River. He found his journey particularly difficult and dangerous. At one point, his horse caught her leg on a rock and fell under Brainerd, who, in God's kindness, was not hurt. But his horse's leg was broken. He was obliged to put down his horse and to proceed on foot. He and his companions had to sleep in the open, but they lit a fire and used branches to erect a primitive shelter, to keep the frost from them. When they reached the Susquehannah River, they found a settlement with 12 Indian homes. Brainerd greeted the Chief and explained that he had come with a view to teaching them Christianity.

After consulting among themselves, the Indians gathered together and Brainerd preached. After he finished he asked them if they would hear him again. In fact, they agreed to hear Brainerd again at once. He accepted their request; he had freedom in preaching both times. After the second sermon, they agreed to listen to him again the following day, a Saturday, which they did. On the Sabbath, the Indians had planned to go hunting, but Brainerd persuaded them to put their hunt off till the Monday. In spite of feeling extremely miserable, Brainerd preached that Sabbath "with some freedom and power" (p 135), but felt discouraged afterwards because of the objections the Indians made against Christianity.

On the Monday, Brainerd went to see the Indians, expecting them to leave early to go hunting. But, he tells us, "Beyond my expectation and hope, they desired to hear me preach again. I gladly complied with their request and afterwards endeavoured to answer their objections against Christianity (p 136). On the Tuesday morning, Brainerd and his companions set off early for home – which for Brainerd was now at the Forks of Delaware. Brainerd was clearly a very godly man; one expression of this can be seen in the desire expressed shortly afterwards: "I was afraid of nothing but sin, and afraid of that in every action and thought" (p 137).

In late November, he lost his way in the darkness as he headed towards the Delaware River, wandering over hills and through swamps; he felt very cold and sick, and suffered from a severe headache. But about nine o'clock he came across a house, where he was kindly looked after. In the past,

¹A further part of a longer version of a paper given at last year's Theological Conference. Last month's instalment saw Brainerd's early months in his new missionary work among the Indians at the Forks of Delaware.

Brainerd comments, when he would meet difficult circumstances, he would have looked forward to better times in the future; now he would say to himself: "How much worse it might be; how much greater trials others of God's children have endured, and how much greater are yet perhaps reserved for me!" (p 140). He was content with such things as he had, such things as God was pleased to give him.

A few days later, Brainerd "felt very poorly in body being much tired and worn out the last night". Yet he believed he had God's help in writing on a spiritual subject "but was so feeble and sore in my breast" that he felt it difficult to stick at his task. But his diary entry for that day expressed his weariness: "How I long for that world 'where the weary are at rest'! And yet through the goodness of God I do not now feel impatient" (p 143).

After some more days, Brainerd went to the Indians but did not know what to say to them; he felt he had no power to speak to their consciences. The next day he was equally depressed and "longed for death exceedingly" (p 144). When he went to preach to the Indians, he felt at his wits' end, despairing of doing them any good. He decided to speak about the miracles of Christ, as evidence of the truth of Christianity. He expounded several of the miracles and applied the truth to the Indians' consciences. Weak as he was in his body, he applied to himself the words of Paul: "I can do all things through Christ that strengtheneth me".

Shortly afterwards, on a weekday, Brainerd preached to the Indians for nearly an hour, but he felt no power accompanying what he said. At last he felt some earnestness, and soon most of the adults were moved to tears; one old man – perhaps 100 years old – was especially moved; he seemed convinced of the importance of what Brainerd taught.

In mid-January 1745 Brainerd spoke of bodily weakness and depression. He went on to give some light on his attitude to continuing in this world and to what lies beyond it: "I long to do so much in a little time and, if it might be the Lord's will, to finish my work in this tiresome world. I am sure I do not desire to live for anything in this world; and through grace I am not afraid to look the king of terrors in the face."

Yet he confessed, "I know I shall be afraid if God leaves me, and therefore I think it always my duty to [prepare] for that solemn hour. But for a very considerable time past, my soul has rejoiced to think of death in its nearest approaches If God do not enable me to maintain a holy dependence upon Him, death will easily be a terror to me. . . . When I am in a sweet, resigned frame of soul, I am willing to tarry awhile in a world of sorrow. I am willing to be from home as long as God sees fit it should be so." But when he felt otherwise, he was apt to be impatient to go. He ex-

claimed, "O when will the day appear that I shall be perfect in holiness and in the enjoyment of God!" (p 149).

In the middle of February, Brainerd spoke of being "much assisted in meditating on that precious text, John 7:37, 'Jesus stood and cried . . .'. I had then a sweet sense of the grace of the gospel; my soul was encouraged, warmed and quickened. My desires were drawn out after God in prayer; and my soul was watchful, afraid of losing so sweet a guest as I then entertained. I continued long in prayer and meditation, intermixing one with the other, and was unwilling to be diverted by anything at all from so sweet an exercise. I longed to proclaim the grace I then meditated upon, to the world of sinners" (p 153).

On the next Sabbath, Brainerd preached to the white people of the district, as he had no interpreter that day. He spoke on the verse he had so much enjoyed meditating on: John 7:37: "If any man thirst, let him come unto Me, and drink". In the afternoon he had particular liberty in speaking; he noted, "I think I was scarce ever enabled to offer the free grace of God to perishing sinners with more freedom and plainness in my life. And afterwards I was enabled earnestly to invite the children of God to come renewedly and drink of this fountain of water of life. . . . I doubt not but that the Spirit of God was there, convincing poor sinners of their need of Christ" (pp 153-4).

The following Sabbath Brainerd was again without an interpreter, but he set off for the Indians in the hope of being able to conduct a service among them. And he "got a Dutchman to interpret for me, though he was but poorly qualified for the business".

Afterwards Brainerd preached to a few white people from John 6:67, "Then said Jesus unto the twelve . . .". Especially towards the end of his sermon, Brainerd "felt freedom to open [up] the love of Christ to His own dear disciples. When the rest of the world forsakes Him, and are forsaken by Him, [so] that He calls them no more, He then turns to His own, and says, 'Will ye also go away?' I had a sense of the free grace of Christ to His own people, in such seasons of general apostasy, and when they themselves in some measure backslide with the world. O the free grace of Christ, that He seasonably reminds His people of their danger of backsliding and invites them to persevere in their adherence to Himself. I saw that backsliding souls, who seemed to be about to go away with the world, might return – and welcome – to Him immediately without anything to recommend them, notwithstanding all their former backslidings.

"And thus my discourse was suited to my own soul's case: for, of late, I have found a great want of this sense and apprehension of divine grace; and have often been greatly distressed in my own soul, because I did not suitably

apprehend this fountain to purge away sin; and to have been too much labouring for spiritual life, peace of conscience, and progressive holiness, in my own strength. But now God showed me, in some measure, the arm of all strength and the fountain of all grace” (p 154). This was one of the most extended comments he made on his preaching and his state of soul.

How to Make Birthdays Profitable¹

William Jay

Genesis 40:20. *And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.*

If the chief butler had been falsely, and the chief baker had been justly, accused, the providence of God was now seen in the clearing of the one, and the punishment of the other. If both were either equally innocent or guilty, here was an instance of the arbitrariness of a prince who probably prided himself in his absolute authority, and in having it said, “Whom he would he slew, and whom he would he kept alive”. Or perhaps he decided to show his subjects that he would be known both in the exercise of mercy and judgement.

The birthday of princes has been anciently and generally solemnised as a token of the respect due to their sovereignty, but it has often been abused and given rise to wickedness and mischief. We see this in the case of Jeroboam. At the commemoration of his birth, intemperance rioted; and the intoxication of the king himself injured his health, and made him forget his dignity in joining familiarly with low buffoons and jesters. “In the day of our king, the princes have made him sick with bottles of wine; he stretched out his hand with scorners” (Hos 7:5). And how was it with Herod on a similar occasion? “Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee”; the daughter of Herodias danced; the king was excited; and John was beheaded.

But, in almost every rank of life, the usage prevails of persons observing with some degree of festivity the day of their birth. The thing is lawful in itself if it is used lawfully. It may be used profitably. But our pious forefathers made it – if a day of friendship and congratulation – yet a day also of pious feeling and regard. And surely it should be made:

¹A morning reading from Jay's *Morning and Evening Exercises* (January to March), with editing. Jay (1769–1853) was a minister in Bath. The complete set of his *Morning Exercises* and of his *Evening Exercises* (2 vols) have been reprinted fairly recently and may be obtained from the Free Presbyterian Bookroom.

1. *A day of thanksgiving to the Author and Giver of life:* for our being, for the rank we occupy in the scale of creation, for the country and family in which we were brought forth, for our civil and religious advantages, for our preservation through so many perils, when so many have been cut off.

2. *A day of humiliation:* because we were shapen in iniquity and in sin did our mother conceive us, because we went astray from the womb, because our transgressions are innumerable and our trespass is gone up into the very heavens, and because we have not made the use we ought to have made of any of our privileges: "I do remember my faults this day".

3. *A day of reflection:* that, as there is a time to be born, so there is a time to die; that so much of life has already passed away as a shadow; that when a few years are come, we shall go the way whence we shall not return; that our continuing here is as uncertain as it is short; that we may never see a birthday again; and if we do not, where shall we be when it returns?

4. *A day of prayer:* that we may so number our days as to apply our hearts unto wisdom; that we may obtain pardoning mercy and renewing grace; that we may be prepared for all the duties and trials that lie before us; that, whether we live, we may live unto the Lord; or, whether we die, we may die unto the Lord, so that, living and dying, we may be the Lord's.

Blessed are they who, without complaining of their lot or being impatient to be gone, yet know that the day of their death is better than the day of their birth. Though for them to live is Christ, to die is gain. Every returning birthday tells them: So much nearer your heavenly home.

But how dreadful is the state of those who do not prepare for the day of their death. If they consider their situation, they must know that every year that passes brings them that much nearer to the time when they must part from all they love and it brings them that much nearer to a world after which they can have no desire. If conscience is not stupefied and all thought banished by company and gaiety, a birthday to them is far from enviable. Verses may be written, smiles may be put on, but "even in laughter the heart is sorrowful, and the end of that mirth is heaviness".

What a difference between the two following references to the birth of the individuals:

"Who," says Voltaire,² "can, without horror, consider the whole world as the empire of destruction? It abounds with wonders; it also abounds with victims. It is a vast field of carnage and contagion. Every species is without pity pursued and torn to pieces, through the earth, the air and water. In man, there is more wretchedness than in all the other animals put together. He

²An eighteenth-century French writer whose Christianity amounted to no more than Deism, the false idea that God created the world and then left it to itself.

loves life and yet he knows that he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative: other animals do not have it.

“He spends the transient moments of his existence in diffusing the miseries which he suffers; in cutting the throats of his fellow creatures for pay; in cheating and being cheated; in robbing and being robbed; in serving, that he might command; and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate, and the globe contains carcasses rather than men. I tremble at the review of this dreadful picture to find that it contains a complaint against providence itself; and *I wish I had never been born.*”

Now let us hear the language of the excellent Halyburton³, who died as he lived, full of confidence in God. “I shall shortly get a very different sight of God from what I have ever had, and shall be made fit to praise Him for ever and ever. O the thoughts of an incarnate Deity are sweet and ravishing. O how I wonder at myself that I do not love Him more and that I do not admire Him more. What a wonder that I enjoy such composure under all my bodily pains and in the view of death itself. What a mercy that, having the use of my reason, I can declare His goodness to my soul. I long for His salvation; I bless His name I have found Him and die rejoicing in Him.

“O blessed be God that I was born! O that I was where He is! I have a father and mother, and ten brothers and sisters, in heaven, and I shall be the eleventh. There is a voice in this providence, and I shall be telling it for ever! If there is such a glory in His conduct towards me now, what will it be to see the Lamb in the midst of the throne? *Blessed be God that ever I was born!*”

Four Streams in the Desert¹

Rev J S Sinclair

“**I**n the wilderness,” says the prophet Isaiah, “shall waters break out and streams in the desert.” When any great revival of religion takes place, the effect of the flowing forth of the living waters of gospel grace is to make

³Halyburton (1674-1712) was latterly a Professor of Divinity in St Andrews University. He was very much respected as a godly man; his writings also were highly regarded and his sermons have been described in the *Dictionary of Scottish Church History and Theology* as “heart-searching and intensely practical”. His works are still in print, in four volumes, and are available from the Free Presbyterian Bookroom.

¹Reprinted from *The Free Presbyterian Magazine*, vol 1, which is available from the Free Presbyterian Bookroom, as are John Kennedy’s “Minister of Killearnan”, in his *Days of the Fathers in Ross-shire*, and Ryle’s *Christian Leaders of the Eighteenth Century*.

the moral waste “rejoice and blossom as the rose”. There shall yet, according to the divine promise, be a worldwide realisation of such a transformation as this; but meanwhile such foretastes of this millennial glory as God has already given are worthy to be noted and remembered. Four such examples of the public effects of the gospel have occurred to us in the course of our reading, and we give them here without note or comment. The first is from Kirkton’s *History of the Church of Scotland*.

Writing of the year 1660, he says: “At the king’s return every parish had a minister, every village had a school, every family almost had a Bible, yea, in most of the country, all the children of age could read the Scriptures, and were provided with Bibles either by their parents or their ministers. Every minister was a very full professor of the Reformed religion according to the [Westminster] *Confession of Faith*. Every minister was obliged to preach thrice a week, to lecture² and catechise once, besides other private duties wherein they abounded according to their proportion of faithfulness and abilities. None of them might be scandalous in their conversation,³ or negligent in their office so long as a presbytery stood; and among them were many holy in conversation and eminent in gifts.

“Nor did a minister satisfy himself unless his ministry had the seal of a divine approbation as might witness him to be really sent of God. Indeed, in many places the Spirit seemed to be poured out with the Word, both by the multitude of sincere converts, and also by the common work of reformation, upon many who never came the length of a communion. There were people aged no less than 60, men and women, who went to school so that, even then, they might be able to read the Scriptures with their own eyes. I have lived many years in a parish where I never heard an oath, and you might have ridden many miles before you heard any; also you could not, for a great part of the country, have lodged in a family where the Lord was not worshipped by reading, singing and public prayer. Nobody complained more of our church government than the taverners, whose ordinary lamentation was that their trade was broken, people were become so sober.”

Our next scene is from Jonathan Edwards’ account of the revival in the town of Northampton, in America, in the year 1735: “This work of God, as it was carried on and the number of true saints multiplied, soon made a glorious alteration in the town; so that in the spring and summer following in the year 1735 the town seemed to be full of the presence of God; it never was so full of love and joy, and yet so full of distress, as it was then. There were remarkable tokens of God’s presence in almost every house. It was a

²In a lecture, the emphasis was more on exposition, often of a more extended passage.

³That is, manner of life.

time of joy in families on account of salvation being brought to them – parents rejoicing over their children as new born, and husbands over their wives, and wives over their husbands.

“The goings of God were then seen in the sanctuary; God’s day was a delight, and His tabernacles were amiable. The congregation was alive in God’s service, everyone earnestly intent upon the public worship, every hearer eager to drink in the words of the minister as they came from his mouth; the assembly in general were from time to time in tears while the Word was preached, some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbours.

“Our public services were then greatly enlivened. God was then served in our psalmody in some measure in the beauty of holiness. In all companies on other days, on whatever occasions persons met together, Christ was to be heard of and seen in the midst of them. Our young people, when they met, were wont to spend the time in talking of the excellency and dying love of Jesus Christ, the gloriousness of the way of salvation, the wonderful, free and sovereign grace of God, His glorious work in the conversion of a soul, the truth and certainty of the great things of God’s Word, the sweetness of the views of His perfections etc. And even at weddings, which formerly were mere occasions of mirth and jollity, there was now no discourse of anything but the things of religion, and no appearance of any but spiritual mirth.”

Our third scene is from John Kennedy’s “Minister of Killearnan” [about his father]: “My father often spoke of a certain glen (in Sutherland about the year 1802) in which about 30 resided, and in each [home] there was at least one who sought the Lord, and in each of which there was the true worship of God. The houses in this blessed hamlet were close together, around the sides of an amphitheatre through which a small river had torn a course for itself. Standing on the edge of the declivity above the glen on a quiet summer evening, one could hear the songs of praise from all those houses mingling together before they reached the listener’s ear, whose heart must have been hard indeed if they failed to melt it. One, at least, did feel while listening to the psalm-singing in these blessed homes as if the place were none other than the house of God, and the very gate of heaven. But by one ruthless eviction, all the tenants of that glen were banished from their homes, and the most of them found no resting place till they reached the backwoods of Canada.”

Our last scene is from Ryle’s *Christian Leaders of the Last Century*: “Not long before [William] Grimshaw’s death (1763) he stood with John Newton upon a hill near Haworth surveying the romantic prospect. Grimshaw said that, at the time he first came into that part of the country, he might have gone half a day’s journey on horseback, towards the east, west, north, or south,

without meeting one truly serious person, or even hearing of one. But now, through the blessing of God upon his labours he could tell of several hundreds of persons who attended his ministry and were devout communicants with him at the Lord's table; and of nearly all the last named he could say that he was as well acquainted with their several temptations, trials and mercies, both personal and domestic, as if he had lived in their families."

Musical Instruments in Public Worship (2)¹

2. An inquiry whether instrumental music is authorised by God in the worship of the New Testament Church. We must always remember that, from the days of David, instrumental music was employed in the service of the tabernacle and temple only at the time of offering sacrifice (2 Chr 29: 27). After the appointment and arrangement of David (1 Chr 25), instrumental as well as vocal music continued to be a part of the daily service of the temple connected with the offering of sacrifice. Instruments of music, however, were never admitted into the service of the Jewish synagogue.

In Judea there were many synagogues. We read of synagogues in Scripture passages such as Matthew 4:23, Acts 9:2, Acts 13:5, Acts 13:14. At the time of Christ there were 12 at Tiberias, a city in Galilee. The Jews claim there were 480 at Jerusalem, besides the temple. These synagogues were partly for Jews and partly for strangers (Acts 6:9). In them prayers were offered up, the law and the prophets were read and expounded, and sermons addressed to the people, but no instrumental music was performed. The latter was only used in the temple service. The temple was indeed a house of prayer and praise, but the greater part of its worship was of a typical nature. The temple itself was a type of Christ, who "spoke of the temple of His body". The priests who officiated in the temple were types of the great Apostle and High Priest of our profession; and the sacrifices, which were there offered daily, were types of Him who, "through the eternal Spirit, offered Himself [a sacrifice] without spot to God", and thus "put away sin by the sacrifice of Himself".

But, as the temple and its priests and sacrifices are now all abolished, their purpose being accomplished by the death of Christ, is it not reasonable to conclude that instrumental music, which was specially connected with that figurative service, is also abolished with it? (Heb 9:13,14). In determining

¹This piece is understood to be the work of Rev Malcolm MacSween, Oban. It has been edited. The original title was, *Should Musical Instruments Be Used in the Public Worship of God Under the New Testament Dispensation?* The first section had an introduction followed by "a view of the instrumental music employed in the worship of God under the Old Testament dispensation".

this question, it is of the greatest importance that we carefully attend to the example and precepts of Christ and His Apostles. There is no instance of Christ or His Apostles either employing or recommending musical instruments in the praises of God. There are, however, several instances of them singing the praises of God themselves, and exhorting others to the performance of this duty (Lk 19:37, Mt 26:30, Jas 5:13, Eph 5:19, Col 3:16, 1 Cor 14:15). We ought strictly to follow these examples and precepts without adding or diminishing. There is frequent mention of Christians, in the early days of the Church, singing the praises of God; but no accounts that they employed organs or other instruments of music, in this part of divine worship. These and many other corruptions, were brought into the Church in the after ages of Roman Catholic darkness and superstition.

There is therefore good reason to conclude that, though instrumental music was connected with the law given by Moses, it is no part of that system of grace and truth which came by Jesus Christ.

3. Inquiry into the period of the Christian Church when organs began to be used in the worship of God. It is very probable that the introduction of organs was gradual, and happened in different countries at different times. According to Bellarmine, the organ began to be used in the service of the Church about the year 660, and when Pope Vitalian performed the singing of the Roman Church, he added to it organs in order to support and embellish it. The first organ seen in France was sent to King Pepin from Emperor Constantine VI in 757 as a present. It was not used in France, it is said, until about 820. Music was first employed in the service of the Church of England by Augustine, and it was afterwards much improved by Dunstan, who first furnished the English churches and convents with organs. In Italy, Germany and England, organs became more frequent during the tenth century.

Opinions of the learned, however, are much at variance on this subject, as organs are said by some to have been introduced into churches about the middle of the seventh, and by others not till the eleventh, twelfth or thirteenth century. Marinus Sanutus first introduced pipe organs into churches about 1290. From this last period, however, to the Reformation, the use of the organ became more common in the service of the Church.

Whenever the exact beginning may have been, it is evident that organs began to be used in times of Roman darkness and superstition. The use of organs was by no means general so late as 1250. Thomas Aquinas, who flourished about that time, expressly says, "Our Church does not use musical instruments, as harps and psalteries, to praise God with, that she may not seem to Judaize". From this we conclude that, if organs were used at all in churches in his time, they must have been very rare, and that they were considered a

Jewish corruption. Aquinas also states that musical instruments “were connected with the carnal and figurative state of the Jewish Church, and that they are more calculated to afford pleasure than to form good dispositions”.

On the first passage quoted above, Cardinal Cajetan (early sixteenth century) observes that “the Church did not use organs in Thomas Aquinas’ time, and even to this day the Church of Rome does not use them in the presence of the Pope”. From this it appears that, in the days of Cajetan, organs were esteemed an innovation.

In Scotland, organs were not introduced into the churches until the reign of James I, who ascended the Scottish throne in 1423. He introduced organs into the cathedrals and abbeys of Scotland and had choir service brought to a high degree of perfection. In proportion as the corrupt principles and usages of Rome prevailed, the use of musical instruments became more frequent in the service of the Church. Darkness then covered the earth and gross darkness the people. Corruption and will-worship everywhere prevailed. Some of the Reformed churches of Europe and America, it is true, still retain organs in the worship of God. This, however, is no proof of their propriety, or divine authority under the gospel. It is only a proof that these churches, in reforming from Roman idolatry and will-worship, have not entirely relinquished all the unauthorised practices of the Church of Rome.

Faith and Hope¹

John Bunyan

Hope has in it an excellent quality to support Israel in all his troubles. Faith has its excellence in this, hope in that, and love in another thing. Faith will do what hope cannot do; hope can do what faith does not do; and love can do things distinct from what both can do. Faith goes in the vanguard, hope in the main body, and love brings up the rear; and thus now abide faith, hope and charity.

Faith is the mother-grace, for hope is born of her; but love flows from them both. But now we are thinking of faith and hope distinctly, to let you see a little. Faith comes by hearing, hope by experience. Faith comes by hearing the Word of God, hope by the credit that faith has given to it. Faith believes the truth of the Word; hope waits for the fulfilling of it. Faith looks through the Word to God in Christ; hope looks through faith, beyond the world, to glory.

Faith lays hold of that end of the promise that is next to us – that is, as it

¹Taken with editing from Bunyan’s little book, *Israel’s Hope Encouraged*.

is in the Bible. Hope lays hold of that end of the promise that is fastened to the mercy seat. For the promise is like a mighty cable that is fastened by one end to a ship and by the other to the anchor. The soul is the ship where faith is, and to which the nearer end of the cable is fastened, but hope is the anchor that is at the other end of this cable “and which entereth into that within the veil”. Thus faith and hope getting hold of both ends of the promise, they carry it all away safely.

Faith looks to Christ as dead, buried and ascended, and hope for His second coming. Faith looks to Him for justification, hope for heaven.

Faith fights for doctrine, hope for reward. Faith fights for what is in the Bible, hope for what is in heaven. Faith purifies the heart from bad principles, hope from bad behaviour.

Faith sets hope on work; hope sets patience on work. Faith says to hope: “Look for what is promised”; hope says to faith: “So I do and will wait for it too”.

Thus faith saves, and thus hope saves. Faith saves by laying hold of God by Christ. Hope saves by prevailing with the soul to suffer all troubles, afflictions and adversities that it meets with between this world and the world to come.

Take the matter in this plain similitude: There was a king that adopted a young person to be his child and clothed him with the attire of the children of the King and promised him that, if he would fight his father’s battles and walk in his father’s ways, he should at last share in his father’s kingdom.

He has received the adoption and the King’s robes, but not yet his part in the kingdom. Yet now hope of a share in it will make him fight the King’s battles and also tread the King’s paths. And though he should meet with many things that have a tendency to deter him from so doing, thoughts of the interest promised in the kingdom, and hopes to enjoy it, will make him cut His way through these difficulties. And so these thoughts will save him from the ruin that those destructions would bring upon him; they will, in the end, usher him into a personal possession and enjoyment of that inheritance.

Hope has a thick skin and will endure many a blow; it will put on patience as a garment; it will wade through a sea of blood; it will endure all things for the joy that is set before it – if the hope is of the right kind. Hence patience is called the “patience of hope”, because it is hope that makes the soul exercise patience and long-suffering under the cross, until the time comes to enjoy the crown.

The Psalmist therefore, by this exhortation, persuades them that have believed the truth to wait for the accomplishment of it as, by his example, he did himself: “I wait for the Lord, my soul doth wait, and in His word do I

hope". It is for the lack of this hope that so many professing Christians, that have so boasted and bragged of their faith, have not been able to endure in the day of alarm and affliction. Their hope in Christ has extended no further than to this life, and therefore they are of all men most miserable.

Book Review

The Diary and Journal of David Brainerd, edited by Jonathan Edwards, published by the Banner of Truth Trust, hardback, 516 pages, £17.50, obtainable from the Free Presbyterian Bookroom.

This book has often been reprinted since it was first published in 1749, just two years after Brainerd's death. The present reprint follows the previous edition produced by the Banner of Truth, except that it has been newly typeset, the page size is larger and so the book is thinner; also the introduction by Alexander Smellie has been omitted.

The first and largest part of this book is Brainerd's diary, which begins with an account of his early life and goes on, with an entry for most days from 1 April 1742, when he was almost 24, and continues till early October 1747, just days before his death, at the age of just 29. Throughout, the editor, Jonathan Edwards, has removed some repetitious matter and has supplemented what Brainerd wrote, particularly at the end of his life, when the missionary was too weak to write much if anything. He also omitted "some parts of his *Diary* . . . which for substance is the same with his *Journal*".

The full title of the *Journal* is: *The Rise and Progress of a Remarkable Work of Grace*, which was kept from 19 June 1745 for exactly a year. This was part of the period when Brainerd's missionary work was most blessed by the Most High. The *Journal* was produced at the request of The Society in Scotland for Propagating Christian Knowledge, who were supporting Brainerd in his missionary endeavour. The *Journal* includes three appendices, the second of which includes four sections on the difficulties of "Christianising" the Indians. There follow 10 of Brainerd's letters and a few of his other writings. Finally there are the sermon that Ebenezer Pemberton, a New York minister, preached at Brainerd's induction, and Edwards' "Reflections and Observations" on the *Diary* and the *Journal*.

What we learn from the book is that Brainerd was a very godly man, who was extremely conscious of the sinfulness of sin. This led him to write, for instance, "I was afraid of nothing but sin; and [was] afraid of that in every action and thought". One might say that, in his missionary work, he was conscientious to a fault, giving himself wholeheartedly to the work of seeking

to draw various groups of American Indians to the Saviour by his preaching, and by teaching them on a more individual basis. He drove himself on, even when he was very seriously ill with tuberculosis.

Although it is obvious in Brainerd's own writing, Edwards points out that the missionary was subject to clinical depression. Yet, in spite of all the difficulties he experienced, he persevered in his work, until he was altogether too weak to continue. Although he suffered many disappointments, his preaching and teaching had remarkable success among the last group of Indians he laboured among. But no attempt is made here to summarise his life and work, because of the series of articles about him that are appearing month by month in this *Magazine*.

What we have is a book that it is well worth reading; it is interesting and should be spiritually profitable. May it do much good, in stimulating readers to a greater sense of their need of an increasing work of the Holy Spirit, to make them flee more earnestly from sin – in thought, word and deed – to a glorious Saviour! May it also bring readers to pray earnestly that the gospel would spread to all parts of the world, that the Lord would raise up those who would go out to engage faithfully in that work, and that the Holy Spirit would be poured out in connection with all such endeavours!

Zimbabwe Mission News

Rev J B Jardine

The home missionaries of the New Canaan congregation. Within a radius of 130km there are 11 mission stations connected to the New Canaan congregation. Each station holds two services on the Lord's Day, and there are seven prayer meetings in the congregation. This work is impossible for one minister. Supplying these mission stations is achieved through the help of seven elders, among whom Mr Andrish Sibanda and Mr Josia Mashavakure are full-time home missionaries.

Mr Mashavakure resides at Ingezi and operates within a radius of 30 km, covering Munaka, Chiwara, Chiedza, Akori, Ingezi and Maware. Mr Sibanda is stationed at New Canaan, and he covers New Canaan, Makovere, Ebenezer and Gweru. The first three of these stations are within a 17 km radius of New Canaan, but Gweru is 130 km away.

Their duties include holding services on the Lord's Day and conducting prayer meetings. They also undertake home visits, as most of the people in the congregations are now old and cannot walk to church. The missionaries pray with the sick in their homes. They give addresses after a death and at

community gatherings for various NGO (Non-Governmental Organisation) programmes. They also make visits to encourage church attendance.

The home missionaries use motorcycles for transport as the roads are very bad and are easily affected by the rains. One of the missionaries, Mr Mashavakure, is elderly and has health problems. His sons have purchased a light car for him to use for long distances when he is able to get a driver.

Thembiso Children's Home. The new superintendent, Mr Dube, continues to settle in well. Local donors visited the Home on 16 December 2024. They gave groceries, rice, clothes and uniforms. Another donor, Milestone Tutorials, organised a day of games at the Home on 21 January 2025. They donated maths sets, paper, rulers, covers, pens, sticky tape and jotters. A trip to the "Free to Be Wild" Wildlife Park was organised by Miss Margaret MacAskill and Miss Petra Beukers on 21 February 2025.

First fruits of the harvest. There is some encouragement that the expected harvest will be better than first thought. Pictures of several garden vegetables grown at Mbuma show promise.

Political unrest. Zimbabwe is going through a period of political unrest. We are thankful in such circumstances that the Mission is non-political. We pray that the ongoing troubles will not adversely affect the work of the Mission.

Protestant View

The King and the Pope

During his tour of Italy, King Charles III paid a visit to Pope Francis in the Vatican. Romanism has not been a blessing to Britain over the centuries – one thinks of the persecution of John Wycliffe; the Protestant martyrs in England and Scotland; the Gunpowder Plot; the Irish rebellion of 1641; the reintroduction of Romanism under James II and VII, which led to the Glorious Revolution of 1689; the 1715 and 1745 rebellions; the Irish rebellion of 1798; and the IRA – and one wonders why our rulers court the head of a system which is nothing but trouble. But Romanism involves a "strong delusion" (2 Th 2:11), and those who do not have the "Spirit of truth" are susceptible to this delusion. We pray that God would open our monarch's eyes.

DWBS

The Christian's consolation under all discouragement from man's unwillingness to hear is this, that the call is God's call, and that when He pleases, He can render it effectual.

J A Alexander

Notes and Comments

Homosexual Minister at St Giles', Edinburgh

The Church of Scotland minister Scott Rennie, who is an open sodomite, has accepted a call to St Giles, Edinburgh. Famous St Giles' ministers of the past include John Knox, Robert Bruce and Alexander Henderson. Previously, Scott Rennie was at Brechin Cathedral, which has now closed as a church; and then at Queen's Cross, Aberdeen, which on his departure was amalgamated with three other Church of Scotland congregations and now holds only a monthly service. He is presently at Crown Court, London, where he has been for less than three years.

This latest move tolls the moral death-knell for St Giles' and may prove to be the numerical one as well. St Giles' has been as "the garden of the Lord" (Gen 13:10) in times past, but it is now become as the "salt sea" (Gen 14:3). The God of heaven is fulfilling His warning to nations such as Scotland – not in an outward way but a spiritual one: "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly" (2 Pet 2:6). *DWBS*

Cohabitation

In its 2024 manifesto the UK Labour Party pledged to strengthen the rights and protections offered to those in cohabiting relationships. After increasing pressure to confirm its plans, the Government confirmed in early March that there will be a formal consultation later this year, "to build public consensus on what cohabitation reform should look like". At the moment, those who cohabit do not have the same rights as those who are married or in civil partnerships, irrespective of how long they have lived together. They may have a right to an interest in a property or a claim under the financial needs of a child, but the consultation would investigate what rights cohabitees should acquire, and what is a fair scenario for couples who have chosen not to marry. The Government has set itself quite a task in trying to work a way through a minefield of legal and socio-political difficulties.

Any changes giving cohabitees additional rights and protections will result in a further undermining of the institution of marriage. If a couple are entering into a relationship with a tighter legal framework around it, then why not marriage? Data shows that married parents are more than three times as likely to stay together as unmarried parents. The organisation, Coalition for Marriage, says, "Marriage is the gold standard for commitment and stability, underpinning strong families, happy childhoods and healthy society". They also ask, "What is the difference between registering a relationship and get-

ting married? The answer is commitment, and it explains why marriage is so much more durable.”

The main reason, of course, why marriage is better than any other relationship arrangement for mankind, is that it is God’s provision for the world, from creation onwards. “But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother and cleave to his wife; And they twain shall be one flesh: so then they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder” (Mk 10:6-9). And Paul concludes his passage on marriage (in Eph 5:33) with, “Nevertheless let everyone of you in particular so love his wife even as himself, and the wife see that she reverence her husband”. This may seem old fashioned to our secular, unbelieving society, but it is the God-given way and alternatives that governments may conjure up will not have His blessing. FRD

Church Information

Meetings of Synod

The Synod of the Free Presbyterian Church of Scotland will meet in the Glasgow church, on Tuesday, 20 May 2025, at 6.30 pm, when the retiring Moderator, Rev W A Weale, will conduct public worship. It is expected that Dutch deputies from Mbumba Zending will be present to address the Synod at the public sederunt beginning at 6.30 pm on Wednesday, May 21, so foreign mission and other overseas reports will be given then. All God willing.

(Rev) Keith M Watkins, Clerk of Synod

Home Mission Fund

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

W Campbell, General Treasurer

Meetings of Presbytery (DV)

Western: At Lochcarron, on Tuesday, June 10, at 11 am.

Zimbabwe: At Bulawayo, on Tuesday, June 10, at 11 am.

Northern: At Dingwall, on Tuesday, June 17, at 2 pm.

Outer Isles: At Stornoway, on Tuesday, June 24, at 11 am.

Southern: At Glasgow, on Tuesday, June 24, at 2 pm.

Asia Pacific: At Auckland, on Friday, September 9, at 10 am.

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.

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

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

Dornoch: Sabbath 11.30 am. **Bonar:** 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

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

Australia

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

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

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: 022 092 2136.

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: 022 092 2136.

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.

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

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

New Canaan: Church. Rev T Mwedzi.

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