

The Free Presbyterian Magazine

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

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

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Communions

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

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

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

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

October: First Sabbath: Grafton, Lochcarron, North Tolsta; **Second:** Gairloch; **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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Everything Comes from Christ

Rev D W B Somers

In his work, *The Doctrine of the Holy Spirit*, the Scottish theologian George Smeaton warns against religion in which the “good” ultimately comes from oneself and not from the Spirit of God. This is the form of doctrine which is known to theologians as “semi-Pelagianism”. It is very common among religious people who would acknowledge the existence of God and the obligation to be good, and would even give some place to Christ; yet such people do not have a biblical view of Christ’s work and of their own depravity.

This fatal error is found in Romanism, in High Anglicanism, in liberal (Church of Scotland-type) Christianity, and it is never very far away from the hearts even of true believers. It often disguises itself – and this is what makes it so dangerous – by accepting, or appearing to accept, many of the great truths of Christianity. There is hardly a Christian doctrine that Romanism will not affirm in some sense, and yet at the end everything is subtly conjured away, and the soul is left to its own devices. The late Richard Bennett, who had been a Roman Catholic priest but became a Protestant, described this as the “yea and nay” character of Roman doctrine (2 Cor 1:18). It is as if they would say, “Yes, we teach this doctrine, but here are some other things that we teach, and these things are cleverly devised to negate the doctrine, so that the overall result is that we do not teach this doctrine.”

For example, in answer to the question, Does the Roman Catholic Church teach justification by faith?, the Romanist reply is, “Yes, justification comes by faith, but not by faith alone”. If you then ask, Does the Roman Catholic Church teach justification by faith alone? the reply becomes more subtle. The answer is, “No, justifying faith is *faith formed by charity* and this faith must be accompanied by good works. However, provided we define faith to be *faith formed by charity* then we can indeed say that the Roman Church teaches justification by faith alone.” The poor soul is rapidly mesmerised by all this subtlety and soon finds itself in a bog of definitions and distinctions

with little or no meaning. If further pressed, the Roman Catholic theologian will add to the confusion by redefining the word *justification* as well.

Stepping back from all this, one can see that Roman Catholic teaching is that Christ has done some great work, but that He has not done everything, and that people have to do the last bit themselves. It is not enough, in Roman teaching, simply to trust in Christ for salvation; people have to contribute something, and this “something” has to come out of their own resources. This is semi-Pelagianism.

The same error, but with a very different appearance, is found in liberal Christianity. Here there is no doctrine of hell, and hence no need of salvation, and the life and work of Christ is reduced to a mere example. The liberal teaching is basically that everybody ought to be good; but there are no supernatural resources available to make people good or to help them to be good, so people have to accomplish this themselves. The outcome is the same as in Romanism, although the external form of the religion may look very different. The definition of *good* may vary according to different backgrounds and fashions, but the ultimate message is the same in both systems: “Try to be good”.

This fundamental identity of teaching is why the liberal Church of Scotland can see no danger in Romanism. In the words of Smeaton, “The grand evil of all these systems is, that they insert a legal condition which men have to perform, and all ends at last in the law of works, leaving men to apply to themselves, as they best may, the benefits which the Redeemer purchased. Humanity is thrown back, under a goodly guise, upon the principle – Do and Live”.¹

The true biblical teaching is that everything comes from Christ. The sinner is not thrown back on his own resources. He is “dead in trespasses and sins” (Eph 2:1) and has no resources. Instead, Christ is the One who has opened the way of salvation through His incarnation, death and resurrection. Christ is the One whose Spirit imparts life to the spiritually dead sinner, and Christ’s Spirit convinces the soul of sin and of danger (Jn 16:8). He is the “Spirit of faith” (2 Cor 4:13) enabling the newly quickened soul to flee to Christ and to trust in Him. Christ is the One who then continues to live in His people by His Spirit, causing and enabling them to bring forth spiritual fruit: “For it is God which worketh in you both to will and to do of His good pleasure” (Phil 2:13). Every gracious motion in the soul – even a holy thought or groan – requires the working and co-operation of the Spirit of Christ: “Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God” (2 Cor 3:5).

¹George Smeaton, *The Doctrine of the Holy Spirit*, Banner of Truth reprint, 1974, p 214.

The “semi-Pelagian” spirit is never far away, however, and the souls of believers are continually in danger of trying to live in their own strength. Like the foolish child learning to walk, they grow over-confident, and insist that the mother lets go of their hand and allows them to walk on their own. A fall follows, and tears, and then they hold on more carefully for a while. When Peter was looking to the Lord, he could walk on the water, but as soon as he looked away and “saw the wind boisterous” (Mt 14:30), he started to sink. The sense of weakness is what keeps the believer in dependence on Christ: “Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong” (2 Cor 12:10).

People may have inconsistent “semi-Pelagian” aspects of their doctrine and belief, when they are in fact true believers living by faith in Christ. But when the essence of their religion is “semi-Pelagian”, the result in their lives is totally different from true Christianity. They may go through the forms of religion, and be very zealous for these, but everything that they do is, of necessity, in their own strength. They never go to Christ for anything because Christ will not receive sinners on any terms other than dependence upon Him for everything. The result is that they do not know Christ, and though they may talk much about Him, yet their conduct often discloses the fact that they have not “been with Jesus” (Acts 4:13). It is surprising how ready the followers of liberal Christianity and Roman Catholicism are to speak boldly about Christ and the Holy Spirit and to claim the guidance of the Spirit even when their conduct is completely contrary to the teaching of Christ and the Bible, for example in promoting sexual immorality or Mariolatry.

The Holy Spirit does guide the people of God but only in absolute accordance with Scripture. As Smeaton says, the Spirit gives them “ears to hear the Shepherd’s voice, eyes to see the King in His beauty, a true Christian life animated by the Spirit of prayer, and an enlargement of heart to run in the way of God’s commandments”. John warns us against deceptive spirits that lead away from Christ: “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world” (1 Jn 4:1). Christ leads His people only “in the paths of righteousness” (Ps 23:3). Let David’s prayer be our prayer: “Teach me to do Thy will; for Thou art my God: Thy Spirit is good; lead me into the land of uprightness” (Ps 143:10).

Lie not in the grave of sin now Christ is risen. Mind the world less; mind heaven more.

Ralph Robinson

“What Mean Ye by These Stones?”¹

A Sermon by John Kennedy

Joshua 4:6. *What mean ye by these stones?*

The memorial stones arrested attention and provoked enquiry. Those who raised them exposed themselves to questioning about what they meant by them. They should therefore be prepared to answer the question, “What mean ye by these stones?” They are accordingly instructed what reply to give to the question.

By this building, within whose walls we now meet for the first time, you provoke the same enquiry. You may be asked, What mean ye by these stones? You should be prepared to tell. It is my duty now to attempt to tell you what your answer should be. When asked, What mean ye by these stones? you should be able honestly and intelligently to reply: We have erected this house for the service of God in connection with the Free Church of Scotland² as a place where we need, desire and expect the presence and blessing of the Lord.

Let us consider for a little the implications of this reply. In doing so, we must enquire: (1.) What is meant by a building erected for the service of God? (2.) Why must all your labour be in vain if you do not enjoy the presence and blessing of the Lord here?

1. What is meant by a building erected for the service of God? In erecting a house for the service of God you must not forget that the sacredness is not in the stones, nor in the space which they enclose, but in the service which takes place in the house. That service is sacred – not that it shall be holy because it is yours, whatever your spirit and exercise may be. It is sacred as

¹Taken from a booklet entitled, *The Old Paths*, published some time after Kennedy’s death. This is the first of two sermons in the booklet; it was preached at the opening, on 8 February 1866, of a new Free Church in Killearnan, north of Inverness. His father, also John Kennedy, was the parish minister there and John Kennedy, junior, was brought up there. The sermon printed here, with editing, is said to be “transcribed from his manuscript”. The following biographical sketch is taken from *The Old Paths*:

“Rev John Kennedy was a son of Rev John Kennedy of Killearnan, Ross-shire, and was born on 15 August 1819. He became minister of the Free Church at Dingwall in February 1844, and laboured there till the end of his life. Dr Kennedy was one of the foremost preachers of his generation in Scotland. After his death, his friend, Mr Spurgeon, wrote: ‘His death was a loss to the Highlands greater than could have befallen it by the death of any other hundred men’. Dr Kennedy passed away at Bridge of Allan on 28 April 1884.”

²By the time of Kennedy’s death, the Free Church of 1843 had departed significantly from its original testimony. The Free Presbyterian Church of Scotland was founded in 1893 to preserve that testimony (Ed).

the service *of God*. It is sacred because it is claimed by the Holy One, and because it is ruled over by His holy law.

In the service to be engaged in, there must be worship addressed to God, and work done for God with a view to the spiritual and eternal welfare of souls. The rule of all this service is given by God; the strength for all this service must come from God, and the purpose of it all should be the glory of God.

God must be worshipped here by prayer and praise, by the reading and preaching of the Word, and by the administration of the two sacraments of the New Testament. God must be served, and all should be done graciously, in order to be done acceptably and with reverence and godly fear.

In what proportions prayer and praise should be combined in the service of God, in His house, is a question to which different answers have been given. Some would make the worship, through prayer and praise, the preponderating element. The reading and the preaching of the Word would have a subordinate place to these. The tendency of present religious sentiment is in that direction. In our Presbyterian Churches, it is said, too subordinate a place is assigned to the service of prayer and praise. Some in these Churches are too ready to make concessions to those who bring these charges against them.

Whence arises this zeal for prayer and praise in the service? If from love to God and from a spiritually devotional feeling, it would not be reprehended, apart from its extremeness. But you will generally find that those who are very anxious for the worship, through prayer and praise, to be the great thing, are just those who would confine all their worship within the walls of a church, and who utterly lack a habitual devotional feeling. We think that this zeal arises from a self-righteous spirit. Those who depend on what they do like to make what they offer to God the main thing. Their worship is their ground of hope. It is by it they expect to win the favour of God. They do not like to be dealt with as sinners through the preaching of the Word. They are more anxious to give than to get, to worship than to be taught.

This extreme zeal for the devotional in the service of God indicates a most offensive affectation, utterly unbecoming the house of God. His house is a “Bethesda” – “a house of mercy”. The great design of gospel service is that God might be glorified in saving men through Jesus Christ. When the Queen enters a hospital, she does not expect to find all there ready to show her reverence with all the courtesy of manner which greets her elsewhere. True, she expects no rudeness, but she is more bent on doing good than on getting compliments. She does expect thanks, but she expects it to flow from the sense of her kindness. She wishes them well rather than to be courtiers. It would offend her if the poor patients, covering their wasted bodies and their

wounded limbs with gay attire, should meet her with pompous courtesy as she came to visit them. This affected homage would be a provoking offence instead of an acceptable courtesy. A broken utterance of thanks from the invalids for a recovery due to her kindness would be more acceptable to her than the most polished speeches and the most courtly homage.

It is thus with the Lord's expectations from His house of mercy on earth. He wills that men be saved so that they may worship, not to worship so that they may be saved. We think therefore that the place we have been accustomed to assign in our Presbyterian churches to prayer and praise in God's service in public is according to His purpose, and to the character of Him who is the Church's Head and King.

And we know it is according to the mind of God as revealed in His Word. If you look at the recorded public services of the Apostles, do you not see that preaching was always the main thing? If you look over the Epistles, did the inspired directions not bear mainly on the doctrine and discipline of the churches? We therefore see no reason for disturbing the proportions according to which we have been accustomed to divide the public service of the Lord.

1. There must be *prayer* in the service engaged in here. The house of God must be a house of prayer. On Him as creatures and sinners we are entirely dependent. On His throne of grace He waits to give mercy and grace to help in time of need. To Himself on that throne He invites us. We need His acceptance, for in His favour alone is life. We need grace to help us to serve Him, as well as grace to save our souls from sin. We need His presence and blessing, for without these we can have no profit from all our services or privileges. As guilty, helpless sinners we must therefore approach His throne of grace. The spirit of prayer alone can guide us. "Praying always with all prayer and supplication in the Spirit" is what God requires.

Let us not imagine that there can be a devotional spirit in the house of God without habitual prayerfulness. Alas, friends, how many forget this! I cannot wonder that there are many advocates for forms of prayer. Men who are habitual strangers to prayer, find themselves like fish out of water when they engage in it in public. They find it convenient to have it all before them in a book, if they must pray.

2. There must be *praise*. The matter of praise is furnished to us in the psalms, hymns and spiritual songs of the sweet Psalmist of Israel. Psalms are in praise of God. He changes not. Therefore the matter of praise need not change. In Old Testament times, God furnished the matter of praise. He made no addition to it under the New Testament; none was required. The desire for an addition arises from a spirit that is blind to the mind of God in His Word, a spirit that refuses deference to the will and appointment of God.

The exercise of it must accord with the matter. It must be thanksgiving and adoration. To enter into this exercise, one must imbibe the spirit of the psalms. I must be taught by the Spirit, as the Psalmist was, to know myself as a sinner, to have a heart broken for, and from, sin; to exercise faith in Christ; to behold the glory of God in the face of Jesus Christ; to trust and love and adore Him. I must have the Psalmist’s experiences in relation to sin, Satan and the world; I must have his acquaintance with divine succour and divine comfort. Thus alone can I truly praise.

And as to the outward mode of it, let it be done decently and in order, like all else. Let the mode be always subordinate to the spirit, but in this as in all else let us serve the Lord with our best.

3. This is a place where *the Word* is to be read and preached. In this portion of the service, we must consider the place and duty of him who preaches and of them who hear.

(1.) The preaching should be *in faith* – not only in the truth as the truth of God, but in the authority of God. The preacher should desire not only to be assured that what he preaches is the truth of God, but that he preaches according to the appointment of God.

(2.) The preaching should be *from the heart* – a heart into which it has entered, and in which it has wrought effectively, giving an experience of its sweetness and of its power. It is not the experience of the heart that is to be preached, but it is the gospel as known and experienced.

(3.) The preaching should be *according to the mind of God in His Word*, and therefore under the guidance of the Spirit of the Lord. If so, Christ crucified will be the centre of all our preaching, and in each text the mind of God sought in relation to Him.

(4.) The preaching should be *with zeal, love and prayerfulness* – zeal for the honour of Christ, love to precious souls, and simple dependence on the power of God. Prayer for the breath of the Spirit must mingle with prophesying unto the dry bones.

And let me remind you of the directions given to hearers of the Word in our *Shorter Catechism*: “That the Word may become effectual to salvation, we must attend thereunto with diligence, preparation and prayer, receive it with faith and love, lay it up in our hearts, and practise it in our lives”.

4. This is a place where *the sacraments* are to be dispensed. Of these there are but two – Baptism and the Lord’s Supper. It is in the place of the public assembly of the church that both should be dispensed. There is reason for the latter being in public not found for the former. It is a supper, a communion of the members of Christ’s body. Not so the other. But it is right that, where possible, the other should be dispensed in presence of the assembled church,

that the new member may be received with the love and prayers of all. The sacraments are to be dispensed under the authority of, and according to, the Word of God. They are to be dispensed and received by faith; they are to be dispensed with reverence and godly fear.

2. Why is your labour in vain if God's presence and blessing are not here?

The last part of your reply is that you have erected this house as a place where you need, desire and expect the presence and blessing of the Lord.

1. *The presence*, the gracious presence, *of the Lord is needed*. It is one thing to profess this, but it is another thing altogether to feel it. There is need of life and wisdom, which few have, in order to realise and be affected by the necessity of the Lord's gracious presence. They who truly feel this realise eternity and realise things in their bearing on it; they have felt their own sinful condition and their need as sinners of the salvation of the Lord; and they know that only the almighty operation of the Holy Ghost can prepare them for that place into which nothing shall enter that defiles. All means and instruments, all profession and knowledge and service, without the presence and gracious operation of the Holy Spirit, are manifestly in vain.

2. The presence and blessing of God *should be desired*, as well as felt to be indispensable. Where there is life, there will be this thirst. Oppressed by a sense of sin, and excited by a view of the greatness of the promised blessing, the living seek the presence of the Lord in His house. The wells are to them without water till He comes. Like the pilgrims on the journey to Jerusalem, they dig wells in the valley of Baca, but their labour only increases their faintness unless rain comes down from heaven to fill the wells.

3. The presence and blessing of God *should be expected*. Where the Lord has recorded His name, and where He has a remnant of such as fear Him, He has promised to dwell and to bless. This promise should be received and held and pled in faith. This expectation of hope should arise from this exercise of faith; and at least there should be a preparedness to feel disappointed and desolate when the Hope of Israel is as a stranger. Alas, how little there is of this poverty of spirit, this thirst and this expectation in coming to the house of God! No wonder that the Lord's arm is in His bosom!

Application. I have now briefly indicated what your reply should be when you are asked, Why you have erected this building? It is your responsibility to ascertain whether you can truly thus reply or not. The Lord knows the motives which actuated you. If your motives were such as we have indicated, there will be no grudging of labour and expense towards this erection, and you will seek to enter the services of God's house within these walls in humble dependence, in prayerful earnestness and in cordial gratitude.

Let me entreat you to beware of acting in opposition to the high, holy and

gracious design of God in your exercises within these walls in future. His house is a house of mercy. His means are means of grace. His gospel is the word of salvation. Beware of forgetting this, lest in your pride, unbelief and carnal ease you continue to refuse His grace and to aggravate your own guilt. Beware too of gathering, even within the walls of a church, fuel for a fire that shall never be quenched, and in the midst of which your place of misery shall be for ever.

And remember that God is a jealous God. With jealous eye He watches all worship and all worshippers. He will not give His glory to another. Beware lest He observe you dishonouring Him by carnal views of His character, by an unbelieving ignoring of His majesty, by a rebellious adoption of your own will instead of His, by a selfish aiming at your own ease and honour instead of His glory, by an easy contempt of His grace, by a proud rejection of His great salvation, and by a fresh piercing of His well-beloved.

Friends, it ought not to be an easy thing to enter on a course of service in this house of prayer. In its bearing on the name of God, and on the spiritual condition of your own souls, and in its eternal issues, it is – it must be – of tremendous importance. For you will spend your time here, either dishonouring God, increasing your hardness and enmity for sorer punishment, or in doing His will, enjoying His presence and preparing for His eternal glory.

Hope as an Anchor of the Soul¹

John Owen

Hebrews 6:19-20. *Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the Forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.*

W*hich hope we have as an anchor of the soul, both sure and steadfast.* This hope is that grace on which our assurance, or that full persuasion of faith which gives one confidence, depends. This hope is a firm trust in God for the enjoyment of those good things contained in the promise, at the appointed season, raising in the soul an earnest desire after them, and an expectation of them. This hope springs from faith; its very nature and essence consists in trust in God.

¹Here are the exposition and observations on Hebrews 6:19-20, taken with editing from “An Abridgement”, by M J Tryon, of Owen’s *Exposition of the Epistle to the Hebrews*. Note that Owen uses the words “us” and “our” to indicate the Lord’s people and what belongs to them. The exposition and observations on the previous two verses appeared last month.

This hope is compared to an “anchor”. Anchors are of use in storms and tempests; also when the ship is in harbour, anchors keep it steady in some particular position. Our souls are exposed to storms, including stress from spiritual dangers, persecutions, afflictions, temptations, fears, sins, death. These dangers sometimes come with violence, and in their own nature they tend to our ruin and destruction. The Apostle gives us a description of these storms, with the use of this “anchor” in them, and its success in the safety of the souls of believers (Rom 8:33-38).

The ordinary occasions of this life, and our duties towards God and man in them, are like the trading of ships in their harbour, and there a good and sure anchor is necessary; the neglect of using one has proved ruinous to many. This anchor, hope, is “sure”; it will not fail; it may be safely trusted in. And it is “steadfast”; no violence of winds or storms can either break it or move it from its hold. Hope proceeding from, and built on faith, is infallible, and will not deceive. It is firm and invincible against all opposition – not indeed from itself, but from the ground which it fixes on, namely Christ in the promise, as the next words declare.

And which entereth into that within the veil. Notice: an anchor is cast downwards, and fixes itself in the bottom of the sea; but hope ascends upwards and fixes itself in heaven, or in what is there. “Within the veil”, is within and above the visible heavens, in the place of God’s glorious residence, the holy tabernacle not made with hands, where the Lord Christ continues to administer for His Church, and hope enters into this”. The heavens are as a veil to the sense and reason of men; there their sight and thoughts are bounded. They can neither discern nor judge of anything that is above or within the veil.

But faith, with hope, pierces through the veil; no created thing can keep them at a distance from God Himself. That which hope fixes on is the Father as the Author, the Lord Christ as the Purchaser, and the covenant as what conveys all grace. All of these things were typically represented by the things which of old were within the veil.

Observations. 1. All true believers are exposed to storms and tempests; this makes anchors so necessary for them.

2. These storms would prove ruinous to the souls of believers, were they not with certainty interested by faith and hope in the promise of the gospel.

3. No distance of place, no interposition of difficulties, can hinder the hope of believers from entering into the presence of, and fixing itself on, God in Christ.

4. The strength and assurance of the faith and hope of a believer is invisible to the world.

5. Hope, firmly fixed on God in Christ by the promise, will hold steady, and preserve the soul in all the storms and trials that may befall it.

6. It is our wisdom at all times, but especially in times of trial, to be sure that our anchor has a good holdfast in heaven.

Whither the Forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec. The Apostle aims to give new assurance unto the efficacy and prevalence of hope fixed on the promise, as it enters within the veil; namely, because Christ, our High Priest, is there. He calls Him here by His name “Jesus” – that is, Saviour. He had this name given Him by God Himself, with respect to the work which He was to do. And He is Jesus still, “able to save them to the uttermost that come unto God by Him”. This “same Jesus” is our Saviour in every state and condition – the same on the cross and the same at the right hand of the Majesty on high.

The Apostle describes Him here as a Forerunner for us. Great mysterious truths of Scripture may often be comprised in one word; in this place alone is this title given to the Lord Jesus and this also may be said of the name “Surety”, which the Apostle makes use of in the next chapter (v 22). He is called “the Forerunner”, because of the greatness of the matter He had in hand, not manageable by any other. When He entered heaven, He did it not merely for Himself, but to go before, to lead and conduct the whole Church unto the same glory. He is a Forerunner “for us” – for all believers in all ages, times and places.

As a Forerunner He “entered within the veil” – that is, into heaven itself, into the presence of God. In connection with this it should be remembered what He has already done for us: He has completely finished the work He had to do on the earth, and God gave His blessed approbation of all that He had done. We also should remember what He has yet to do for us. He entered as a Priest into heaven, where He continues as our Forerunner in the exercise of that office, as the Apostle declares, “made an High Priest for ever after the order of Melchisedec”, which we must speak of in the next chapter.

Observations. 1. The Lord Jesus, after He thus entered heaven as our Forerunner, gives us manifold security of His people’s entrance there in the appointed time. He passed through all the storms and trials, temptations, persecutions and death itself, that we are exposed to, and yet is landed safe in eternal glory. His anchor was trust and hope in all His storms, and it was tried to the utmost, yet it preserved Him in them all. He is now where our hope is fixed, within the veil, where He takes care of it and will preserve it to the end.

2. If Christ has entered as our Forerunner, it is our duty to follow Him

with all the speed we can. It is required of us that we be willing to follow Him in the way He went, as well as to the place He went. He went in the way of obedience (Heb 5:8,9). He walked the path of suffering (Heb 12:2). Holiness and the cross are the two essential parts of the way whereby our Forerunner entered into glory. Let us take heed that we do not burden ourselves with anything that will retard us.

3. What will He not do for us, who in the height of His glory is not ashamed to be esteemed our Forerunner? What love, what grace, what mercy may we not expect from Him?

4. When our hope and trust enter within the veil, it is Christ as our Forerunner that is, in a special manner, to be fastened on.

David Brainerd¹

8. His Interpreter's Conversion

Back in the Forks of Delaware, Brainerd preached twice to the Indians on the Lord's day, 14 July 1745. He commented, "I have reason to think [they were] in some measure convinced by the divine Spirit of their sin and misery; so that they wept much the whole time of divine service"². Afterwards he preached to some white people who were present.

The following Sabbath, Brainerd baptized both his interpreter and the interpreter's wife—the first Indians to whom he administered this sacrament. The missionary recorded their experiences at some length in his *Journal*: "They are both persons of some *experimental* knowledge in religion; have both been awakened to a solemn concern for their souls; have to appearance been brought to a sense of their misery and undoneness in themselves; have both appeared to be comforted with divine consolations; and it is apparent both have passed a *great*, and I cannot but hope, a *saving* change.

"It may perhaps be satisfactory and agreeable that I should give some brief relation of the man's exercise and experience since he has been with me, especially seeing he is employed as my interpreter to others. When I first employed him in this business in the beginning of summer 1744, he was well

¹A further part of a longer version of a paper given at last year's Theological Conference. Last month's instalment saw Brainerd continuing his missionary work, which was then centred on the Indians at the Forks of Delaware. The end of that instalment told of his first visit to Crossweeksung, in New Jersey, which was to be the scene of the greatest blessing on his missionary work that he saw anywhere.

²Jonathan Edwards, editor, *The Diary and Journal of David Brainerd*, Banner of Truth Trust, 2023 edition, p 267. Page references in brackets, in the body of the text, are to this edition of the *Diary and Journal*.

fitted for his work in regard of his acquaintance with the Indian and English language, as well as with the manners of both nations; and in regard of his desire that the Indians should conform to the customs and manners of the English, and especially to their manner of living. But he seemed to have little or no impression of religion upon his mind, and in that respect was very *unfit* for his work, being incapable of understanding and communicating to others many things of importance; so that I laboured under great disadvantages in addressing the Indians, for want of his having an *experimental*, as well as more *doctrinal*, acquaintance with divine truths. And, at times, my spirits sunk and were much discouraged under this difficulty, especially when I observed that divine truths made little or no impressions upon his mind for many weeks together.

“He indeed behaved soberly after I employed him (although before he had been a hard drinker) and seemed honestly engaged, as far as he was capable, in the performance of his work; and especially he appeared desirous that the Indians should renounce their heathenish notions and practices, and conform to the customs of the Christian world. But he seemed to have no concern about his own soul, till he had been with me a considerable time.

“Near the latter end of July 1744, I preached to an assembly of white people, with more freedom and fervency than I could possibly address the Indians with, without their having first attained a greater measure of doctrinal knowledge. At this time he was present, and was somewhat awakened to a concern for his soul; so that the next day he discoursed freely with me about his spiritual concerns, and gave me an opportunity to use further endeavours to fasten the impressions of his perishing state upon his mind: and I could plainly perceive, for some time after this, that he addressed the Indians with more concern and fervency than he had formerly done.

“But these impressions seemed quickly to decline, and he remained in a great measure careless and secure, until some time late in the fall of the year following, at which time he fell into a weak and languishing state of body, and continued much disordered for several weeks together. At this season, divine truth took hold of him and made deep impressions upon his mind. He was brought under great concern for his soul, and his exercise was not now transient and unsteady, but *constant* and abiding, so that his mind was burdened from day to day; and it was now his great inquiry, What he should do to be saved? His spiritual trouble prevailed, till at length his sleep, in a measure, departed from him, and he had little rest day or night, but walked about under a great pressure of mind (for he was still able to walk) and appeared like another man to his neighbours, who could not but observe his behaviour with wonder.

“After he had been some time under this exercise, while he was striving to obtain mercy, he says, there seemed to be an impassable mountain before him. He was pressing towards heaven, as he thought, but ‘his way was hedged up with thorns, that he could not stir an inch further’. He looked this way and that way, but could find no way at all. He thought, if he could but make his way through these thorns and briars and climb up the first steep pitch of the mountain, that then there might be hope for him; but no way or means could he find to accomplish this. Here he laboured for a time, but all in vain; he saw it was *impossible*, he says, for him ever to help himself through this insupportable difficulty. He felt it signified nothing, it signified just nothing at all for him to strive and struggle any more. And here, he says, he gave over striving, and felt that it was a gone case with him, as to his *own* power, and that all his attempts were, and for ever would be, vain and fruitless. And yet [he] was more calm and composed under this view of things than he had been while striving to help himself.

“While he was giving me this account of his exercise, I was not without fears that what he related was but the working of his own imagination, and not the effect of any divine *illumination* of mind. But before I had time to [make known] my fears, he added that at this time he felt himself in a miserable and perishing condition; that he saw plainly what he had been doing all his days, and that he had *never done one good thing*, as he expressed it. He knew, he said, he was not guilty of some wicked actions that he knew some others [were] guilty of. He had not been used to steal, quarrel and murder, the latter of which vices are common among the Indians.

“He likewise knew that he had done many things that were right; he had been kind to his neighbours etc. But still his cry was that he had never done one good thing. ‘I knew’, said he, ‘that I had not been so bad as some others in some things, and that I had done many things which folks call good; but all this did me no good now; I saw that all was bad, and that I never had done one good thing’ – meaning that he had never done anything from a right *principle* and with a right view, though he had done many things that were materially good and right. ‘And now I thought’, said he, ‘that I must sink down to hell, that there was no hope for me, because I never could do anything that was good; and if God let me alone never so long, and I should try never so much, still I should do nothing but what is bad’

“This further account of his exercise satisfied me that it was not the mere working of his imagination, since he appeared so evidently to die to himself, and to be divorced from a dependence upon his own righteousness and good deeds, which mankind in a fallen state are so much attached to and incline to hope for salvation upon.

“There was one thing more in his view of things at this time that was very remarkable. He not only saw, he says, what a miserable state he himself was in, but he likewise saw *the world around him*, in general, were in the same perishing circumstances, notwithstanding the profession many of them made of Christianity, and the hope they entertained of obtaining everlasting happiness. And this he saw clearly, as if he now awaked out of sleep, or had a cloud taken from before his eyes. He saw that the life he had lived was the way to eternal death, that he was now on the brink of endless misery: and when he looked round, he saw multitudes of others who had lived the same life with himself, persons who had no more goodness than he, and yet dreamed that they were safe enough, as he had formerly done. He was fully persuaded, by their conversation and behaviour, that they had never felt their sin and misery as he now felt his.

“After he had been for some time in this condition, sensible of the impossibility of his helping himself by any thing he could do, or of being delivered by any *created* arm, so that he had given up all for lost as to his own attempts, and was become more calm and composed; then, he says, it was borne in upon his mind as if it had been audibly spoken to him: ‘There is hope, there is hope’. Whereupon, his soul seemed to rest and be in some measure satisfied, though he had no considerable joy.

“He cannot here remember distinctly any views he had of Christ, or give any clear account of his soul’s acceptance of Him, which makes his experience appear the more doubtful, and renders it less satisfactory to himself and others than it might be, if he could remember distinctly the apprehensions and actings of his mind at this season. But these exercises of soul were attended and followed with a very great *change* in the man, so that it might justly be said, he was become *another* man, if not a new man. His conversation and deportment were much altered, and even the careless world could not but admire what had befallen him to make so great a change in his temper, discourse and behaviour. And especially there was a surprising alteration in his public performances. He now addressed the Indians with admirable *fergency*, and scarce knew when to leave off. And sometimes when I had concluded my discourse and was returning homeward, he would tarry behind to repeat and [emphasise] what had been spoken.

“His change is *abiding* and his life, so far as I know, *unblemished* to this day, though it is now more than six months since he experienced his change; in which space of time he has been as much exposed to strong drink as possible in divers places where it has been moving free as water; and yet [he] has never, that I know of, [shown] any hankering desire after it. He seems to have a very considerable experience of spiritual exercise, and dis-

courses feelingly of the conflicts and consolations of a real Christian. His heart echoes to the soul-humbling doctrines of grace, and he never appears better pleased than when he hears of the *absolute sovereignty of God*, and the salvation of sinners in a way of *mere free grace*. He has likewise of late had more satisfaction respecting his own state, has been much enlivened and assisted in his work, so that he has been a great comfort to me.

“And upon a view and strict observation of his serious and savoury conversation, his Christian temper and unblemished behaviour for so considerable a time, as well as his experience I have given an account of, I think that I have reason to hope that he is ‘created in Christ Jesus unto good works’. His name is Moses Tinda Tautamy; he is about 50 years of age, and is pretty well acquainted with the pagan notions and customs of his countrymen, and so is the better able now to expose them. He has, I am persuaded, already been, and I trust will yet be, a blessing to the other Indians” (pp 267-271).

Before the end of that week, Brainerd baptized his interpreter’s children. The next Sabbath, some people told the missionary that to see the interpreter and others being baptized “made them more concerned than anything they had ever seen or heard before. There was indeed a considerable appearance of divine power amongst them when that ordinance was administered. May that divine influence spread and increase more abundantly!” (p 271).

The Holy Spirit, Who Unites to Christ¹

1. The Holy Spirit Is a Divine Person

Peter MacBride

Speaking generally, the union between an individual person and Christ is formed by the Holy Spirit in regeneration, when He brings a sinner to a living faith in Christ. Here a large field of truth is opened up to our view. Consider here:

1. Who is the Holy Spirit, the Agent in this work? This is a most important question; here I observe:

(1.) *He is Jehovah, the true God.* That the Holy Spirit is God may be very easily shown:

[1.] *He is called God*; this is clear from Acts 5:1-5: “But a certain man

¹The first part of a further chapter in “The New Creature”, to be found in MacBride’s *Remains*. “The New Creature” is a series of sermons on: “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor 5:17). A previous series, from the same book and entitled “Origin of a Believer’s Union to Christ”, ran from January to April this year.

named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things". Here you see that Ananias is said to lie to God because he lied to the Holy Ghost.

[2.] *He has the attributes of God ascribed to him*, as (1) *Omnipresence*, (Ps 139:1-12); this is clear because He dwells in all the true people of God, who are His temple (1 Cor 3:16, 6:19). He who thus dwells in all believers must be present everywhere, and so infinite; and if infinite, then also eternal and unchangeable.

(2) *Omniscience*. Thus He is said to search all things, even the deep things of God. "But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God" (1 Cor 2:10). This is also evident from what He has unfolded in the Word of God about these things. He who can do this is in every sense – in the highest sense – omniscient; beyond this there can be no higher knowledge. That the Spirit searches these things shows also that He is infinite and, as I have stated, eternal and unchangeable. No one else could search these things, which extend, so to speak, from eternity to eternity.

(3) *Omnipotence*. He is said to perform miracles, to be the author of them, and also to bestow the extraordinary gifts on men, as is obvious from Acts 2 and many other parts of the Word of God. This also shows He is the infinite God, and so is eternal and unchangeable. Some argue for His eternity from Hebrews 9:14: "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" But I dare not apply this text in that sense, however it may be so understood without offending against the analogy of faith.² But without requiring its service, it is clear from other places that the attributes of God are ascribed to Him – and indeed if one attribute, then all. So we see that all God's attributes are ascribed to Him.

(4.) *Holiness* is ascribed to him in the highest sense, inasmuch as He is called the Holy Spirit. This then shows that He is God.

[3.] *He has the works of God ascribed to Him*, as (1) *Creation*: "And the earth was without form, and void; and darkness was upon the face of the

²MacBride probably understood "the eternal Spirit" as referring to Christ's divine nature.

deep. And the Spirit of God moved upon the face of the waters” (Gen 1:2).

(2) *Providence*: “Thou sendest forth Thy Spirit, they are created, and Thou renewest the face of the earth” (Ps 104:30). Here we see the work of the Spirit of God in the old creation. Here we see how He, as it were, brings the works of God to a finish and perfection, and renovates and beautifies them.

But besides this, (3) the work of *redemption* is also ascribed to Him, in a sense in which it can only be ascribed to God. Not indeed the purchase of it, which is wholly the work of Christ, but the formation and fitting of the humanity of Christ for His work. “The angel answered and said unto [Mary], The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God” (Lk 1:35). “He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost” (Jn 1:33). “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon Him; the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord” (Is 11:1,2).

Thus also to Him is ascribed the work of providing and establishing the means of grace, such as the giving of the Word. “For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost” (2 Pet 1:21). And God confirmed the Word by miracles and raised up such as were fitted to preach it. “As they ministered to the Lord and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them” (Acts 13:2). Finally the Spirit makes it effectual in the conversion, sanctification, comfort and glorifying of the people of God. These are works which truly belong to God. The new creation of any one soul is greater than the first creation of the whole world. But this is the work of the Spirit of God; “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (Jn 3:5). “Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly, through Jesus Christ our Saviour” (Tts 3:5).

[4.] *The worship of God is ascribed to Him*. I need not here go further than the sacrament of baptism prescribed by the Saviour Himself: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Mt 28:19). Here is one of the most solemn parts of divine worship, the very beginning of it. And here we see the Holy Spirit equally honoured with the Father and the Son. And so it is in all

worship, inasmuch as all worship must be performed in dependence on His grace. Hence divine worship is given Him. These things therefore show that the Holy Spirit is God.

Musical Instruments in Public Worship (4)¹

6. Arguments in favour of using musical instruments in the worship of God in gospel times.

Objection 1. We have an instance in Miriam of instrumental music being used in the worship of God, before the law (Ex 15:20). The custom was therefore not introduced by the law, or abolished with it.

Answer: We read of sacrifices being offered by the patriarchs before the giving of the law, such as Abel, Noah, Abraham; but in the Epistle to the Hebrews it is proved that the sacrifices of the ceremonial law are now abolished, and that Christ “by one offering, hath perfected for ever them that are sanctified”. At Sinai there was a republication of what God had formerly revealed to the Church, and of the ceremonies of worship formally approved by God, along with the ordinances which were then given. These were arranged and digested into a regular system by Moses, who was faithful as a servant in the house of God. It has already been shown that this music was a constant attendant of sacrifice from the days of David, and the blowing of trumpets from the days of Moses. But as the sacrifices under the law terminated in the death and sacrifice of Christ, it is most reasonable to conclude that all the accompaniments of that typical service were also abolished with them.

Objection 2. Musical instruments were used in the temple in Old Testament times, and there is no commandment in the New Testament for laying them aside; therefore they may still be used.

Answer: There is no need for any particular commandment laying them aside, since the whole temple service, of which instrumental music was a part, is now abolished. We can have no authority to recall it into the worship of the Christian Church without as particular an instruction for it as it had under the law, any more than we have to introduce any of the other rites of the Jewish religion.

Objection 3. If instrumental music was of divine appointment under the law, it cannot be improper under the gospel.

¹This piece is understood to be the work of Rev Malcolm MacSween, Oban. It is based on, probably, a nineteenth-century publication and has been edited. The original title was, *Should Musical Instruments Be Used in the Public Worship of God Under the New Testament Dispensation?* The third section, last month, dealt with “musical instruments in the Scottish Church”. This article concludes the series.

Answer: It was so under the law, as were all the other parts of that figurative service. In the temple, sacrifices were daily offered, incense was offered with prayers, and various instruments of music were employed with the voice in praising the Lord – and all by divine appointment. This, however, is no proof that sacrifices, incense and musical instruments are proper in the service of the gospel Church. But the whole design of the Jewish ceremonial law is now fulfilled and abolished in the death of Christ; “by His own blood, He entered in once into the holy place, having obtained eternal redemption for us”. (See also Galatians 4:9, 2 Corinthians 3:10).

Objection 4. Vocal music was as much connected with the typical service of the temple as instrumental, and no good reason can be given why instrumental music should be abolished as a legal ceremony, and vocal music, which was as much so, should be retained.

Answer: The singing of Psalms is retained in the practice of Christ and His apostles. While Paul teaches the abolition of ceremonial rites, he enjoins Christians to sing the praises of God as a duty of continued obligation under the gospel. In Ephesians he states that “the middle wall of partition” has been “broken down”, and that “the law of commandments contained in ordinances” has been “abolished”; but in the same Epistle he exhorts them to speak to themselves “in psalms and hymns and spiritual songs, singing and making melody in their heart to the Lord” (Eph 2:14,15, Eph 5:19). Similarly note Colossians 2:14,16,17 and Colossians 3:16. These are good reasons why singing the praises of God, though a part of the service of the Jewish temple, should still be retained in the Christian Church. There is, however, no direction for employing instruments of music.

Objection 5. When the Apostle John was in the spirit, he heard “the voice of harpers harping with their harps” in heaven (Rev 14:2), not only hearing them singing praise. No good reason can be given why what saints are represented as doing in heaven should not be done by saints on earth.

Answer: Taking it for granted that this passage of Scripture is descriptive of the heavenly state, it must be considered as figurative language, and nothing can be more erroneous than to give the figurative language of prophecy a literal interpretation. In the Book of Revelation there are many allusions to the typical service of the Jewish temple, and this passage is evidently one of them. In Revelation 7, 12 000 are represented as sealed from each of the twelve tribes of Israel, making in all 144 000. In the beginning of this chapter 14, the same number is represented as standing with the Lamb upon Mount Zion, “having His Father’s name written in their foreheads”. It is added, “I heard the voice of harpers harping with their harps, and they sang as it were a new song before the throne, and no man could learn

that song, but the 144 000 which were redeemed from the earth” (vv 1-3).

This passage of Scripture, considered as describing the heavenly state, is only a proof that instrumental music, with all the service of the Jewish temple, had been blessed by God as the means of preparing those sealed from the twelve tribes for the service and enjoyment of the heavenly state. It is where the temple service and worship on earth have been fully perfected. This passage, however, can be no proof that this music is to be employed by the gospel Church on earth – any more than the many allusions to the different parts of the Jewish temple service, contained in the prophetic descriptions of the Book of Revelation, prove that the services alluded to are to be admitted into the worship of the Christian Church.

Objection 6. Other Reformed Churches, such as those of the Netherlands, America and England, use the organ in the worship of God, and why then should we not admit organs?

Answer: Organs were not used in New Testament Church worship until the ages of Roman ignorance, will-worship and idolatry. Instead of following such Churches, we should be the more diligent in keeping pure and entire the worship of God. Our religious worship must be regulated by divine authority, and not by the opinions and practices of men.

Objection 7. The music of the organ, well regulated, tends to calm the passions and enliven the affections in the worship of God; it thus assists our devotion and gives us pleasure in the way of duty.

Answer: This argument supposes that we may accommodate the worship of God to our own taste and feelings, whereas our worship must be founded on the Word of God, and our active principles must be regulated by its authority. Christ has made full provision for the comfort of His people, but has nowhere appointed organs for that purpose. No one may add to, or take away from, the ordinances of the King of Zion, who has appointed His people to sing “psalms, and hymns and spiritual songs”. It is the duty of Christians “to observe all things whatsoever” Christ has commanded them. The desire to embellish the worship of God has always been a fertile source of corruption and has frequently led men to make “the commandment of God of none effect by [their] tradition” (Mt 15:6).

Zimbabwe News

Rev T Mwedzi clarified to Synod members at the public meeting covering the Mission reports that, although the rains had been better last year, they had been geographically sporadic, meaning that some areas had little

rain overall. He confirmed that food shortages were likely to continue through the coming year.

Mbuma Zending Deputies. The first Deputies from the Mbuma Zending Committee in the Netherlands since 2016 attended the Synod Mission evening of the Synod in May. They were able to spend some time with Synod members. The deputies were Rev A van Voorden, Chairman of the Mbuma Zending Committee; Mr J van den Ende, member of the Mbuma Zending Committee; and Mr Leendert Boon, translator. Rev D A Ross introduced the deputies to Synod.

Mr van Voorden addressed the Synod, highlighting elements of our mission work over the last 100 years. He spoke of the Lord's goodness to the Mission over that time. He assured the Synod of the Committee's continued support for the work in Zimbabwe. He particularly emphasised the ongoing work of the gospel. He confirmed the Committee's hope to continue support into the future. He concluded by quoting the Aaronic benediction in Numbers 6:24-26, "The Lord bless thee, and keep thee: the Lord make His face shine upon thee and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace". The Moderator of Synod then thanked the deputies for their continued prayers, financial support and voluntary work for the Mission.

The Opening of the New Maternity Ward at Mbuma. A new maternity ward was commissioned at the Mbuma Hospital on 3 June 2025. The opening ceremony began with worship conducted by Rev T Mwedzi; his address was based on Jeremiah 8:2. Mr Mwedzi emphasised the early missionaries' dual focus on physical and spiritual well-being, highlighting the ultimate separation of body and soul at death. He poignantly contrasted the new maternity ward, the church and the mortuary, prompting reflection on life's true priorities.

Dr Snoek then gave a historical overview, explaining the critical need for the ward. Before the 1960s, many deliveries in the local area occurred at home, often with tragic consequences. The establishment of hospitals, including the Mbuma Hospital's first wing in 1962, significantly improved maternity care. Mbuma's ability to perform elective operations and provide essential medicines has attracted patients from across provinces. Recognising the growing need, the Jewish and Foreign Mission Committee approved building a new ward in 2022. The necessary funds were quickly raised in the Netherlands, and construction began in 2023. The new spacious maternity ward compares favourably to other hospitals in the same district. The Mbuma Mission Hospital remains exceptionally busy, meeting a vital need in the community.

Dr N Chivhuru, representing the Ministry of Health, then expressed his

gratitude to the Mission. Rev S Khumalo ended proceedings with a heartfelt expression of appreciation for the improvements at the Mbumba Mission, his home area, and closed the meeting with prayer. Mr Barth and his wife were present, representing the Mbumba Zending Committee in the Netherlands.

(Rev) J B Jardine

Book Reviews¹

The Christian Race, and Other Sermons, by J C Ryle, published by the Banner of Truth Trust, hardback, 320 pages, £17.00.

John Charles Ryle (1816-1900) “took orders” in the Church of England in 1841 and was made Bishop of Liverpool in 1880. When he was close to retirement, his friends urged him to publish a volume of his sermons as a memorial of his 60 years in the ministry. Ryle agreed to do so and asked his colleague T J Madden, Archdeacon of Warrington, to undertake the task; this book, first published in 1900, is the result.

The current publication by the Banner of Truth appears to be only the second time it has been re-issued. It is good to see that all the Scripture quotations have been retained in the Authorised Version. The book is clearly printed and is well bound.

In the preface Madden writes, “The selection I have made for publication sets forth the great doctrines of our faith – sin, redemption, regeneration and sanctification. I have also added sermons which call attention to the practical side of Christianity, and which especially emphasise the *duties* of the Christian life. The closing sermons proclaim the coming of our Lord; the reward of His saints, and the rest of heaven.”

One might say that “The Christian Race” (sermon 12 out of 24) is the theme of the collection. The first sermon is on Jeremiah 17:9,10, “The heart is deceitful above all things . . .”, followed by three sermons on regeneration from John 3:3, “Except a man be born again . . .”, proceeding through various aspects of the Christian life to the final sermon on 2 Timothy 4:6-8, “For I am now ready to be offered . . .”. Ryle never fails to exhort the unregenerate to flee to Christ as the only way of salvation, emphasising that there is nothing in us that can earn any merit or righteousness in God’s sight; it is all in Christ.

Throughout the sermons, Ryle encourages the people of God to be for ever cleaving to the Lord Jesus: “Press forward . . . I beseech you, toward the mark for the prize of your high calling. Show forth the praises of Him

¹These books may be obtained from the Free Presbyterian Bookroom.

that hath called you out of darkness into His marvellous light. Let nothing tempt you to cast aside your confidence, which hath great hope of reward. Be not weary in well doing, for in due time you shall reap, if you faint not."

In the sermon, "The Christian Race", he tells God's children: "We are to run, depending on Him for salvation, renouncing all trust in our own poor frail exertions, and counting our own performances no better than filthy rags, and resting wholly and entirely, simply and completely, upon that perfect righteousness which He worked out for us upon the cross".

Again, in the sermon on "The Unchanging Christ", he says, "Away with the idea of a sinless perfection on earth! We are bound to aim at it, we are sworn to strive after it; that man is no true Christian who sits down lazily and thinks to be saved without striking a blow, or does not wish to be holy as God is holy and perfect as God is perfect; but still we are confident the dearest children of God do never lay claim to any personal sinlessness and perfection; their hearts' confession is, Lord, we are exceedingly unprofitable servants, in many things we offend daily, and their hearts' prayer, Jesus, Master, bear with our sins and pardon our iniquities."

In "What think ye of Christ", on Matthew 22:42, he says, "Plain practical duties are very well, but they cannot put away sin, or give men new hearts, or save souls: all that is Christ's office; Christ is the mainspring and subject of all Scripture; Christ, we read, is the Bishop of souls, the Author and Finisher of faith, the Bread of life, the Captain of salvation, the Cornerstone, the Door, the Mediator, the Prince of life, the Prince of peace, the Rock, the Shepherd, the Sun of righteousness, the Light of the world; and surely, then, I may fairly tell you that to think rightly of Jesus Christ is the sum and substance of religion".

In the sermons on Enoch walking with God and Daniel's faithfulness, we are exhorted to follow their example and are given spiritual and practical helps to do so.

Sermon 15, "The Second Advent" (on the Ten Virgins), generally follows the usual interpretation of the parable, but it is clear that Ryle held the Premillennialist view, that the Saviour would come to rule the earth for a literal messianic 1000 years of peace.

The final sermon, "Ready to Be Offered", ends, "Hear the conclusion of the whole matter. The nearest walker with God will generally be kept in the greatest peace. The believer who follows the Lord most fully will ordinarily enjoy the most assured hope."

The sermons are relatively short, easy to follow and in the usual crisp straightforward language well known to those acquainted with the writings of J C Ryle. The book is heartily recommended.

F R Daubney

Redeeming Love Has Been My Theme, The Life of William Ward, by Samuel E Masters, published by Ettrick Press, vol 2 in their Evangelical Lives series, paperback, 215 pages, £5.95.

William Ward was born in Derby, and became an apprentice printer, a trade that was to become useful to him in later life. He was to follow the famous William Carey, who sailed to India in 1793 as the first missionary of the Baptist Missionary Society. Employed as a shoemaker in early life, he was to do excellent work as a translator of the Scriptures into various Indian languages. By the time of his death, Carey had translated at least parts of the Bible into nearly 40 languages.

Ward applied to the Baptist Missionary Society in 1798 and the following year he sailed with others to Serampore, a Danish colony near Calcutta. Significantly, Ward brought with him a printing press and not only English type but also Greek and Hebrew. The missionaries could not settle in India because of the settled opposition, at that time, of the East India Company to missionary activity.

Ward's main responsibility was to run the print shop, where Scriptures were produced and in which about 30 workers were employed. Among other duties, Ward had to compare the proofs of Scriptures in local languages with the English version. Besides the type he took with him to India, he acquired sets of type for various other languages, not only for India, but also for some non-Indian languages, including Arabic.

After the New Testament had been translated into Bengali, Ward left a copy in the village of Ram Krishnapur in 1801. The author states, "A man named Krishna Das read it and began sharing it with his neighbours until the entire village was transformed. Three years later, deeply moved by the profound changes in their lives, the villagers of Ram Krishnapur sent a delegation to Serampore to express their gratitude to the publishers. S P Carey states that the representatives included 'Jaganath Das, who had long since smashed his idols, Sebak Ram, former ringleader of lewd songs, and fisherman Gobhardan'. They wholeheartedly embraced Christianity."

Ward died in 1823, of cholera. He had experienced the joy of seeing conversions, but also sadness because of various difficulties. This book is only the second biography of Ward to be published; it is well written and should encourage us to pray for the spread of the gospel everywhere – not least in India, which is largely closed to missionary activity from abroad.

Pain of a Particular Kind, The Loss of A Child, by Peter Barnes, published by the Banner of Truth Trust, paperback, 83 pages, £14.50.

The author is a retired minister in Australia who has experienced the sadness

described in his book – though it was the loss of a granddaughter. She was just 5 when she died as a result of a brain tumour.

The author writes in his introduction of his hope “that God would use this book to minister to and bless any of His people who have suffered the agony of losing a child”. He draws teaching from various parts of Scripture, including the Book of Job, who of course experienced the particular pain of losing all his children.

What about the salvation of children who die in infancy? C H Spurgeon is quoted to the effect that their souls all go to paradise at death, but the Westminster divines are cautious, stating no more than that “elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how He pleaseth” (*Confession of Faith* 10:3). And we may believe that the infant children of godly people, who have been prayed for, are among these elect infants (see Ps 103:17). Samuel Rutherford lost all but one of his children. The author writes, “He would say to grieving Christian parents: ‘She is not lost to you who is found to Christ’. Our children are given by God to us; they are not our own. Death is to be viewed in these terms: ‘Your lease of him is expired’. The child is not gone away, but gone before, and ‘your cup is sugared with mercy’.”

In a final chapter, “God’s Final Word”, the author gives some helpful pieces of advice: (1) The Christian must not be ashamed to feel grief and sorrow. (2) Reality must be faced. (3) The Lord calls us to commit ourselves to Him. (4) The Christian needs to keep his eyes upon Christ as the risen King of the new heaven and new earth.

This is a helpful book, but we wish the author had confined himself to the Authorised Version of the Bible.

Synod Resolutions

Assisted Suicide

The Synod of the Free Presbyterian Church of Scotland, met in Glasgow on 22nd May 2025, places on record its most decided protest at the United Kingdom Government’s permitting, by way of a Private Member’s Bill, endeavours to introduce assisted suicide on to the statute book.

1. The Synod protests against the discussions to introduce a law which will permit assisted suicide of the terminally ill. Such a law would be diametrically opposed to God’s law which forbids all murder. The Sixth Commandment requires all lawful endeavours to preserve life, and forbids the taking of one’s own life, and all that leads to it.

2. Such a law will pressurise vulnerable people who feel they are a burden to others to commit the sin of self-murder instead of prolonging their lives through palliative care. The legislation will bring the guilt of facilitating murder upon those who assist such people in ending their own lives.

3. The experience of other nations, such as Canada, Belgium and Holland, show that even with initial safeguards limiting the scope to the terminally ill, other treatable medical and mental health conditions eventually come to be included.

4. The Synod firmly holds to the Biblical view that suicide is a grievous sin and will inevitably incur God's wrath against our once highly favoured nation.

Abortion

The Synod of the Free Presbyterian Church of Scotland, met on 22 May 2025, places on record its most decided protest at the continuing slaughter of unborn infants flowing from the Abortion Act 1967.

1. During the past 57 years there have been in excess of 10.5 million abortions carried out in the UK. These appalling abortions have been, and are being, done under the eye of the Most High and Holy God who hates and must punish sin, including that of murder.

2. We regard abortion as the express violation of the solemn commandment of God, "Thou shalt not kill" (Ex 20:13). The life of an unborn infant is a gift of God, bearing His image: "I will praise Thee; for I am fearfully and wonderfully made: marvellous are Thy works; and that my soul knoweth right well. My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth" (Ps 139:14,15).

3. The 1948 Universal Declaration of Human Rights, of which the United Kingdom is a signatory, guarantees the right to life. Our unborn children are living human beings whose lives are being destroyed in the United Kingdom at the rate of 3550 every week, or 507 each day.

4. The Synod notes with concern that, inevitably, the high rate of abortions is contributing to the growing decline in birth rates, which have fallen to a record low. This situation, with all its damaging consequences, is unlikely to be reversed until the Abortion Act is repealed.

5. The Synod protests at the slackening of the safeguards by the officially sanctioned use of self-administered medical abortion at home to destroy the child in the early part of pregnancy.

King's Visit to the Late Pope

The Synod of the Free Presbyterian Church of Scotland, met at Glasgow on 22nd May 2025, places on record its clear protest at the visit of His Majesty

the King and Her Royal Highness, Queen Camilla, to the late pope at the Vatican in April 2025.

The Synod takes the opportunity to remind respectfully His Majesty of the teaching of the Word of God and the lessons of history with regard to the evil and danger posed to religious and civil freedoms by Roman Catholicism. The Word of God teaches that the pope, and whole system of the papacy, is the embodiment of the Antichrist, that man of sin and son of perdition, “who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God” (2 Thessalonians 2:4). Apart from any other consideration, the pope’s claim to be the head of the Church is utterly inconsistent with the sole headship of the Lord Jesus Christ over the Church, which He purchased with His own blood (*Westminster Confession of Faith*, 25:6). History informs us that wherever Roman Catholicism has obtained sufficient power, it has sought to subjugate Kings and Queens and all their citizens to her rule, and has persecuted to the death the true followers of Jesus Christ.

The Synod therefore maintains its long-held conviction that such visits to the pope are contrary to the coronation oath of our Protestant King, inconsistent with His role as Defender of the Faith, and prejudicial to the Protestant religion established by law in the United Kingdom.

Capital Punishment and Lax Sentencing

The Synod of the Free Presbyterian Church of Scotland, met at Glasgow on 22nd May 2025, places on record its protest at the horrific increase of violent knife crime, and the related failure to inflict capital punishment, or in its absence, genuine life-sentences, upon convicted murderers:

1. The Synod notes with growing concern the high number of murders committed nationally, and in particular, the increase in violent knife crime, which has soared over the past ten years. The tens of thousands of stabbings each year, including hundreds of murders, are a shame to our land and are evidence of divine judgment upon us for our rejection of the only living and true God, and our despising of His Word.

2. The Synod protests at the failure of the State to uphold capital punishment, the God-appointed sentence for those who are guilty of shedding the blood of their fellow men, and where there are at least two or three witnesses, as the following scriptures, of perpetually binding force, make clear: “Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made He man” (Genesis 9:6); and, “At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death” (Deuteronomy 17:6). A

return to capital punishment would act as a deterrent to murder in the first place, prevent murder by re-offenders, and partially solve the problem of over-filled prisons. The blood of innocent men and women, not avenged by capital punishment, will be avenged on the nation by God Himself: “Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land” (Joel 3:19).

3. The Synod further protests at the light sentences handed out to those who are convicted of murder, with relatively few “Whole Life Orders” imposed, and many permitted to go free on parole after only 15 or so years. In the absence of capital punishment, murder should be punished with life imprisonment. Lax sentencing has the tendency to lessen the seriousness of the crime in the eyes of the nation, and to encourage the committing of it. Therefore, we call upon the Prime Minister and Members of Parliament to do all in their power to re-introduce capital punishment, or in its regrettable absence, to enforce full-life sentences upon those convicted of murder.

4. The Synod points out that the rejection of the God of the Bible, and His Word, both as to law and gospel, are the ultimate source of the violent crime in our land. When the binding influence of the moral law summed up in the Ten Commandments, the reality of an eternal punishment of sin in hell, and the power of the gospel to make men holy, meek and loving, are despised, denied and opposed, then the inevitable result will be an irrepressible rise in violence and all other wickedness. Such violence has ever been the hallmark of an increasing godless society, as it was in the days prior to the flood which destroyed the old world in Noah’s day: “The earth also was corrupt before God, and the earth was filled with violence” (Genesis 6:11).

Protestant View

Lord High Commissioner

The website of the Free Church of Scotland announced before the meetings of the Church’s General Assembly that “Lady Elish Angiolini LT DBE PC KC FRSE, the first female Lord Clerk Register of Scotland, has been appointed by the King to be His Majesty’s Lord High Commissioner to the General Assembly of the Free Church of Scotland in 2025.

“The Lord High Commissioner is the Sovereign’s personal representative to the annual General Assembly. She attends on behalf of the Sovereign and this year will make a speech to the General Assembly.

“The Lord High Commissioner first addressed the General Assembly in

1925. The position has a reduced role within proceedings, largely maintaining a symbolic connection between the secular and sacred through the adherence to the Establishment Principle by the Free Church.”

What we are not told here is that Lady Angiolini is a Roman Catholic. One assumes that the visit to the Free Church General Assembly actually took place, but one has to ask what a Roman Catholic would have to say to a Protestant body that would be spiritually helpful. And it cannot be said that, for the Free Church General Assembly to listen to a Roman Catholic, strengthens adherence to the Establishment Principle.

Notes and Comments

Assisted Suicide Legislation – Update

Both Holyrood and Westminster Parliaments are still actively engaging with this issue. In Scotland, while there is significant public support, legal and constitutional hurdles may delay the Bill’s enactment even if it is approved in Holyrood. In Westminster, the Bill faces time constraints and concerns over safeguards, but it continues to progress through the legislative process.

In England, on 13 June, a second day of discussion on the Terminally Ill Adults (End of Life) Bill is due to take place before the House of Commons. The Royal College of Nursing maintains a neutral stance but emphasises the need for adequate safeguards to protect nurses and nursing practice. The Royal College of Psychiatrists is against, and warns that the bill could be misused by individuals suffering from depression, highlighting the risk of abuse and the strain on psychiatric resources. The Justice Secretary, Shabana Mahmood, has expressed concerns over the limited time allotted for debate, noting that only two of over 100 proposed amendments were discussed due to time constraints.

The lack of debating time, the disallowing of many reasonable suggestions for amendments at the committee stage, and the removal of the requirement for a judge to take part in the final decision of an application, have caused great concern. A number of MPs who supported the bill in principle have said that they can no longer support this bill. Members from across the political spectrum have raised issues over the potential for coercion, hospices’ inability to opt out, and the potential for vulnerable people to feel a duty to die for fear of being a burden. Wherever assisted suicide or euthanasia has been allowed, its scope has always radically and dramatically increased and yet there are no safeguards in this Bill to guard against this.

In Scotland, on May 13, Parliament passed the first stage of the Assisted

Dying for Terminally Ill Adults (Scotland) Bill introduced by the Liberal Democrat MSP, Liam MacArthur. The vote was 70 in favour and 56 against, with one abstention. This margin is so low that the Bill will fall if just 7 MSPs change their minds and vote against.

Unlike in Westminster, the Scottish bill does not have a life expectancy timescale. It instead refers to an advanced and progressive disease that is expected to cause premature death. It proposes to allow mentally competent adults over 16, who are diagnosed with a terminal illness and residing in Scotland for at least a year, to request medical assistance to end their lives. Young persons of 16 years old can vote in elections in Scotland, but many are questioning the wisdom of persons so young being permitted to seek assisted suicide.

First Minister John Swinney, Deputy First Minister Kate Forbes and Scottish Labour leader Anas Sarwar have all spoken out against the bill. The former First Minister Nicola Sturgeon was another high-profile MSP who voted against it.

The Scottish Government has raised concerns that aspects of the Bill, particularly those related to the specification of lethal drugs, may fall outside Holyrood's legislative competence, as regulation of medicines and poisons is reserved to Westminster. Scottish legal experts suggest that the entire Bill may require a Section 30 order, which is a formal temporary transfer of powers from Westminster to be lawfully enacted, a process that could take 12 to 18 months and necessitates UK government approval.

MSPs will be able to scrutinise the Bill further at stage two, where they can also propose changes. Another vote on the final draft of the bill would need to be held before it could become legislation.

The Saviour said of Satan that he “was a murderer from the beginning, and abode not in the truth” (Jn 8:44) and he can put suicidal thoughts into the minds of those who are downcast and feeling at the end of their tether. He is now stirring up our rulers to make it easy for poor souls to hasten their end. They do not know, and are not taught, that God in Christ, the “Father of mercies, and the God of all comfort,” is able to uphold all those who call upon His name and enable them to say in the worst of situations, “Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me” (2 Cor 12:9). FRD

Newly Formed Rocks

Researchers at Glasgow University have found rock on the beach at Derwent Howe, on the Cumbrian coast, which has been formed by natural processes during the last century. In one place, the rock has been formed in the last 35

years because it contains an aluminium tab from a drinks can made after 1989. Other items in the rock include a George V coin, a car tyre, and an electric cable. The rock is “clastic sedimentary” – it consists of fragments or “clasts” of older rocks and other materials (such as bits of rubbish) held together by a cementing material or “matrix”. Much of the material comes from an old iron and steel slag heap that borders on the beach and is being eroded by the sea.

The interesting point is that the fragments broken off from the slag heap are being deposited on the beach by the tide and the waves, along with other pebbles and whatever, and the assorted shingle on the beach is then being incorporated into new rock. The slag is rich in calcium, magnesium, iron, and manganese and it is thought that the presence of these elements facilitates the rapid “lithification”, or formation of the new rock. The rock-forming process itself, however, is entirely natural and the shingle beach is rapidly turning into a sloping platform of rock.

The paper describing this is published in the prestigious *Geology* journal and it takes good care to emphasise the “anthropogenic”, or human, origin of the slag. The question which must be on everybody’s mind, however – but which is studiously avoided in all the discussion – is whether some similarly rapid natural process may have been responsible for other sedimentary rocks round the world. The implications of this for geology and evolutionary theory would be enormous. Geologists have long dismissed the early chapters of Genesis as fabulous and boasted of confining themselves to the hard facts of science. This latest research threatens to expose one of their own “hard facts” – that sedimentary rock requires “thousands to millions of years” to form – as a modern fable. Indeed, scientists may soon be observing the formation of sedimentary rock in the laboratory. DWBS

Church Information

Removed by Death

We note with sadness the death of two men who served as elders for many years. Mr Donald Angus Mackay, of the Uig congregation, in Lewis, passed away on May 18. And Mr Tom Maton, of the Gairloch congregation, died on May 28. May the Lord raise up others to take the place of those whom He removes to a better world!

Meeting of Presbytery (DV)

Asia Pacific: At Sydney, on Tuesday, 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 A 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 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 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

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