

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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August 2025

Vol 130 • No 8

The Free Presbyterian Church of Scotland

Moderator of Synod: Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel. (02) 9627 3408.

Clerk of Synod: Rev K M Watkins BA, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271; e-mail: kmwatkins@fpcchurch.org.uk.

Assistant Clerk: Rev A W MacColl MA PhD, 10 Achany Road, Dingwall, IV15 9JB; tel: 01349 866546.

General Treasurer: Mr W Campbell, 133 Woodlands Road, Glasgow, G3 6LE; tel: 0141 332 9283, e-mail: william.campbell@fpcoffice.org.

Law Agents: Brodies LLP, 58 Morrison Street, Edinburgh, EH3 8BP; tel: 0131 228 3777.

Clerks to Presbyteries:

Asia Pacific: Rev C Hembd, 5 Goldsmith St, Elgin, Gisborne 4010; tel: 06 863 3140.

Northern: Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.

Outer Isles: Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253.

Southern: Rev R MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.

Western: Rev I D MacDonald BA, F P Manse, Achachork, Portree, IV51 9HT; tel: 01478 612110.

Zimbabwe: Rev S Khumalo, Stand No 56004, Mazwi Road, Lobengula, PO Magwegwe, Bulawayo; tel: 00263 9407131.

Zimbabwe Mission Office: 9 Robertson Street, Parkview, Bulawayo; tel: 002639 62636, fax: 002639 61902, e-mail: fpcchurchheadoffice@gmail.com.

Residential Care Homes:

Ballifeary House, 14 Ness Walk, Inverness, IV3 5SQ; tel: 01463 234679.

Leverburgh Residential Care Home, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520296.

Website of the Free Presbyterian Church of Scotland: www.fpcchurch.org.uk.

The Free Presbyterian Magazine

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

Editor: Rev K D Macleod BSc, 11 Auldcastle Road, Inverness, IV2 3PZ. Tel: 01463 712872; e-mail: kdmacleod@gmail.com. Unsigned articles are by the Editor.

Editorial Board: The Editor, Mr F R Daubney, Mr D P Rowland, Rev D W B Somerset.

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

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

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

Communions

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

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

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

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

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

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

July: First Sabbath: Beaulay; **Second:** Auckland, Bonar Bridge; **Third:** Applecross, Fort William; **Fourth:** Cameron, Struan.

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

September: First Sabbath: Chesley, Sydney, Ullapool; **Second:** Halkirk, Munaka, Portree; **Third:** Aberdeen, Tarbert; **Fourth:** 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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Volume 130

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Number 8

“In Wrath Remember Mercy”

The words that form the title of this article are a petition from Habakkuk’s prayer (in chapter 3 of his prophecy). The people of Judah had sinned seriously, by going after false gods and committing idolatry. Their sin was to bring God’s wrath on them; in other words, He would punish them for their sins – His anger implies a settled purpose to punish.

We read that, in the wilderness, “the wrath of God came upon [the Children of Israel], and slew the fittest of them, and smote down the chosen men of Israel” (Ps 78:31), when they murmured about the absence of flesh from their diet, although God had given them an abundance of good food. Their sin aroused God’s anger, and His anger resulted in punishment.

Many centuries later, in Habakkuk’s time, God’s anger was to be revealed in an invasion of Judah by Babylonian armies (Babylon being the capital of Chaldea). God is just; so He must punish sin. In particular, He must punish the sins of Judah. But Habakkuk’s petition is that, when God would punish, He would also show Himself merciful and would forgive.

God did punish Judah, by the Chaldean armies, when they overran the country, took Jerusalem by force and destroyed the temple, thereby bringing the public means of grace in the country to an end. And He did show mercy by bringing the Jews back from captivity after 70 years, as prophesied by Jeremiah. Habakkuk’s prayer was answered, and we can be sure that other godly people prayed also for mercy to be extended to guilty Judah. Among these others was Daniel, who in confessing his sins and the sins of his people, pled, “O Lord, according to all Thy righteousness, I beseech Thee, let *Thine anger and Thy fury* be turned away from Thy city Jerusalem, Thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and Thy people are become a reproach to all that are about us. . . . O my God, incline Thine ear, and hear; open Thine eyes, and behold our desolations, and the city which is called by Thy name: for we do not present our supplications before Thee for our righteousnesses, but for Thy great mercies” (Dan 9:16,18).

God did remember mercy; He brought many of the Jews back to their own

land, established them there, caused the temple to be rebuilt and had His worship set up there once more. That was what they did not deserve. But God is gracious; He does show mercy. So David sang, “He hath not dealt with us after our sins; nor rewarded us according to our iniquities” (Ps 103:10). And others over the millennia since then – no doubt including Habakkuk and Daniel – have taken up these words and sung them heartily and thankfully before God, asking not only for personal blessings but also for mercy to be shown to the Church and to their nation.

Let us now focus on the United Kingdom and how it deserves God’s wrath for its many departures from Him, religiously and morally. (Readers in other countries may recognise similar trends in the part of the world where they live.) Church attendance has dropped drastically over the years. And in many cases, those who have stopped coming to church, and others who have come less and less frequently, have felt so much less an incentive to come when the note of authority is absent from the pulpit. The authority in a pulpit should come from what God has revealed, which is preserved for succeeding generations in the Bible. That authority has been lost as a large proportion of ministers have lost confidence in the inspiration and inerrancy of Scripture and the accuracy of confessional documents, such as *The Westminster Confession of Faith*, which is firmly based on Scripture.

God has a message for this age, which is relevant to every generation. But how serious when that message is ignored, not only by the vast multitudes who make no profession of religion but by those who claim to be Christians! If people choose to go to a church where there is never any warning about sin and its consequences, and where the fact that Christ Jesus came into the world *to save sinners* is never mentioned, they are never likely to get any good for their souls, unless some portion of Scripture truth read in their hearing touches their hearts, being applied to them by the Holy Spirit.

An illustration of the extent to which the multitudes in Scotland have forsaken the church is a campaign by the authorities in the Church of Scotland to merge congregations and close the church buildings that become redundant as a result. And the extent to which some congregations have departed from any semblance of godly living is illustrated in a BBC news report on Bangor Cathedral, in Wales. A woman is quoted claiming that “the culture and attitude to alcohol” there “was ‘deeply unhealthy’, with some people getting ‘really catastrophically drunk’”. “Not necessarily all the time,” the informant went on, “but certainly there was a lot of alcohol around almost all the services or various events. It seemed to be any excuse to bring out the wine, any excuse to go to the pub.”

Partly a reflection of the weakness of the Church today is the level of crime:

in particular, the prevalence of murder and theft. Adultery too is so widespread that it is considered to be normal. And Sabbath-breaking in almost every part of the country is now assumed to be absolutely acceptable. Yet perhaps what is most dangerous for the UK is the readiness of the Westminster Parliament for at least the past 60 years, and also of the Scottish Parliament, to pass bills legalising sins that are completely contrary to the moral law as revealed from heaven. Most recently there were shocking decisions in connection with two bills, one of which would decriminalise abortion, so that the mother would be able to kill her own child at any stage before birth without legal consequences; the other would allow a doctor to prescribe medication to end the life of a terminally ill patient.¹ Public opinion on such subjects may have changed, but the moral law has not changed; we read in Scripture: “Shall I not visit for these things? saith the Lord: and shall not My soul be avenged on such a nation as this?” (Jer 5:9).

Habakkuk knew that the sins of his people deserved severe punishment and it came upon them. Yet he prayed, “In wrath remember mercy”. As a nation, we are already experiencing God’s wrath in many ways, when the Church is so weak and so much of it rejects the revelation given by the One whom it claims to worship. Further, the Holy Spirit is very much restrained in His work of grace. Crime and lawlessness of various kinds are other aspects of God’s judgement on the nation. But we cannot tell what further judgements may, because of God’s anger, be ahead of us.

Yet should we not follow Habakkuk to the throne of grace and use the words that he used? Ought we not to acknowledge God’s right to go further in bringing judgement upon the nation, and yet at the same time plead that He would show us mercy? But what, in particular, should we be asking for when we pray that God would show us mercy?

We should ask that the Word of God would be blessed wherever it is proclaimed, that it would also be applied powerfully to those that read it, that those who read sound literature would profit from doing so and that men would be sent out to preach the gospel. Paul asks, “How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?” (Rom 10:14,15). The call to the ministry is a divine work, and the application of the truth – whether heard or read – must be the result of the Holy Spirit bringing it to bear on the soul. Let us then particularly ask for an outpouring of the Spirit, as we come before the Most High to ask for mercy, when what we so much deserve is judgement. But He still assures us: “I will yet for this be enquired of by the house of Israel [His Church], to do it for them” (Ezek 36:37).

¹For further details, see the note on p 253.

Encouragement in the Lord's Work¹

Synod Sermon by Rev W A Weale

Zechariah 4:5-10. Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My spirit, saith the Lord of hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.

The prophets Haggai and Zechariah were raised up to encourage those who returned from captivity in Babylon to continue to rebuild the temple in Jerusalem, which had been destroyed by the Babylonians. It is clear from the Book of Haggai that there was an element of rebuke here also, for while they neglected building the temple for a time, many were busy repairing their own houses. We see this brought out in Haggai 1:4-6: "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? Now therefore thus saith the Lord of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes".

So an element of judgement was experienced by those who did not carry on with the work that they were meant to do. The work was, of course, delayed by enemies for a time, yet at this point they were free to continue. But they were putting more emphasis on building their own houses, to the neglect of the temple. When we come to Zechariah's prophecy, however, we find that his messages rather gave encouragement, in a series of visions, one of which is in the chapter 4.

In verses 1-3 we read of "a candlestick all of gold". It is generally agreed that the candlestick here represents the Church, whose duty is to shine forth as a light in a dark world. The Saviour tells us that He is "the light of the world", but He also says that His people are "the light of the world" – that is, His people reflect His light and shine as lights in a dark place. The fact

¹The sermon preached at the opening of this year's meeting of Synod in Glasgow.

that the candlestick was all of gold speaks of it being precious in God's sight; the Church is precious in God's sight. Although His people feel so often that they are poor and worthless, yet, if we are the Lord's people – if we belong to the Church of Christ – we are precious in His sight, and this is something that we ought to remember and be humbled by and be thankful for. Then we have the two olive trees that “stood by it”, which seem to refer to the Spirit of God, from whom comes forth all necessary supplies of strength for the Church.

Notice also that the message is in the first instance to Zerubbabel, who was the head and representative of the royal house of David. And there is no doubt that, if the line of the kings had continued after the captivity, he would have been one of those kings. We also find in the Gospel according to Matthew that the name of Zerubbabel appears in the genealogy of the Lord; so it is no surprise that he had a special responsibility in the rebuilding of the temple.

We are concerned, however, just now with the message of the angel and the relevance of this to ourselves as a Church in our day and generation. In looking at this we may notice: (1) The sin that the returned captives had fallen into; (2) What they needed to be reminded of; (3) The assurance, or promise, they were given.

1. The sin that the returned captives had fallen into. It was despising “the day of small things” (v 10). But what was this “despising of a day of small things”?

As we look at this people, we have to remember that here we have a godly generation. Some are of the opinion that they were a more godly generation than those who entered Canaan under the leadership of Joshua. It may be unprofitable to try to make a comparison, but we may think of those who entered Canaan. We know how 12 men were sent to spy out the land and only two gave a good report. They all, of course, acknowledged that the land was good. Indeed they had evidence of this in the cluster of grapes they carried from the brook Eschol. But the report of ten of the spies was that, although the land was good, there was no possibility of taking possession of it: there were high-walled cities, and there were men who were like giants in comparison to the people of Israel. “We were as grasshoppers in their sight”, they said. Now the people, it would seem without exception, listened to what was said by the unbelieving spies; but they refused to listen to the reasoning of the two faithful spies, Caleb and Joshua.

We know the outcome. Everyone over the age of 20 – and there was a large number of them – with the exception of Caleb and Joshua, perished in the wilderness. Now, this no doubt must have had a tremendous effect on the

younger generation. This gives some idea to us of the kind of people they were who were preserved. They would have seen their parents and grandparents taken away as described in Psalm 90: "as with an overflowing flood" they were carried away into eternity. It would have become very evident to those who were younger that the older generations had been swept into eternity because of their unbelief; they also witnessed the miracles in Egypt and in the wilderness. Of course those who perished also witnessed those miracles, but it would seem that what the younger generation witnessed of God's power had a great effect on them. Those who entered the land of Canaan under the leadership of Joshua were a most godly generation.

All these generations afterwards, Cyrus gave the people who returned from captivity the opportunity to rebuild the temple in Jerusalem. God had put this into his heart. God had indeed mentioned him by name through the prophet Isaiah long before he was born: "My servant Cyrus". Yet many did not return; they were quite satisfied where they were, in captivity. And that is something to remember: their captivity in Babylon under the Babylonians and later, when under the Persians, was not a harsh captivity; it was not to be compared with the captivity in Egypt. Accordingly many of them felt quite happy to remain in that country.

But the faithful remnant did return – those who were truly the Lord's people, those who had the Lord's cause at heart. But here is the question, In what sense was this for them a day of small things. What is being referred to when it was asked, "Who hath despised the day of small things?"

In Ezra 3, we are told that after the foundation of the temple was laid, the younger men rejoiced that this part was complete, but the older men, who recalled Solomon's beautiful temple which was destroyed 70 years previously, wept as they thought of its glory, and how inglorious the new one was likely to be in comparison. As they understood it, things would never be the same again as they remembered them in their youth.

Now there is a danger here for ourselves. Its true that even the oldest of us here cannot remember a time of revivals, which is so very different from the present situation. I am thinking of such times as we read of, and our hearts are stirred by them – better days in the Highlands and Lowlands of this land and in other lands also. But some of us can remember much larger congregations, and even congregations that no longer exist, where church buildings have now been sold and have become warehouses or dwelling houses. It is easy to despise the present, when we compare the small numbers of today with the much larger numbers then. We might all be guilty of it who can remember other days and might say, I remember when there was a congregation in this place and in that place, and there would be quite a large

congregation gathering on Sabbath Days and on weekdays. It is very easy in that situation to despise the present when we compare things today with things in the past.

A second factor here was their enemies reproaching the Jews and how, after they had laid the foundation of the temple, the Samaritans in the northern kingdom brought the work to a stop for a time. These Samaritans were descended from Jews, and from Assyrians who had been settled in the land earlier; they were hostile to the Jews and to the rebuilding of the temple, and did their utmost to put a stop to it. This went on for 18 years. They sent false reports to the authorities in Persia, saying that the Jews who were building the temple intended to rebel.

Eventually however, when Darius became king, they got the all-clear and were able to go ahead again. But although they were now free to proceed, this setback led to them losing heart, for the same thing could well happen again. Yet at this time the Jews were building their own houses. Again there is a danger of *us* losing heart when things are so low, when the truth is so much despised, and indifference and opposition to the truth are so common – as is the case today.

I remember, for example, when I was fairly young, you would not see any shops open on the Sabbath Day in the villages in the north of Scotland. But a time came when shops began to open. Then one could go to the people who were opening their shops and protest against it, although they would not always give up the practice. But at least they knew very well that they were doing wrong in breaking the Sabbath. Today, however, it is different, people no longer see the Sabbath Day as different from any other, and people no longer understand why one would protest against it.

Now one can become cast down in the light of these things, and one can come to the point that there was here, of despising “the day of small things”, of thinking back and saying, This is such a wicked day. Of course, we need not go outside our own heart to see coldness and hardness, in comparison to how it was with our fathers in better days in the land, and we feel as midgets in comparison with those of that time. There is a danger here of despising a “day of small things”, as those of this time did.

2. What they needed to be reminded of. That is: for those with God on their side, a “day of small things” may become a day of great things. It is significant that Haggai, Zechariah’s contemporary, had assured the Jews: “The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts” (Hag 2:9). Here we have the words of the Lord to the people, through the prophet Haggai. We are looking at what this godly generation, who neverthe-

less were guilty of despising a day of small things. What they needed to be reminded of was their past history.

They had to be reminded, for example, of how they came into the land of Canaan, how the Lord opened the Jordan River, just as He had opened the Red Sea earlier, to let the people pass over. That was a great miracle. They saw miracles constantly when travelling through the wilderness: for instance, in the provision of manna from heaven to sustain their bodies as well as water from the rock. They had their history to remind them of all this.

Yet when they entered Canaan, they were no doubt afraid to think of what to expect if they were to take over the whole land, which was then in the possession of the Canaanites. Even Joshua was told: “Be of good courage”, although there is no mention of him being afraid. It is not without reason that he was told this. He was, after all, a man “subject to like passions as we are”; so he would no doubt have had his own fears. But this is the thing: remember the Man that Joshua was confronted with, who had a drawn sword in His hand. It must have been quite a thought for Joshua: here he was with the cities in front of him that others in the past had spoken of as having such high walls, and giants within them, so that there seemed no hope of overcoming them.

When Joshua and the others had crossed over Jordan, Joshua asked this Man, with a drawn sword in his hand, the question, “Art thou for us or for our adversaries?” (Jos 5:13). He identified Himself as “the Captain of the Lord’s Host”. We do not hear any more about Him as such (and we are not suggesting that He was visible in leading the people into battle); but Joshua knew, and the people knew, that this One was on their side. He was none other than the Lord Himself. “The mighty Lord is on my side, / I will not be afraid; / For anything that man can do / I shall not be dismayed.” Because of this, we find that the Israelite army, although outnumbered on many occasions, overcame all their enemies time and time again, for the Lord was on their side.

When we go on to the time of the Judges, the same was true. After the time of Joshua and the elders that outlived Joshua, there was great declension. The people turned aside and worshipped the gods of Canaan. It is quite remarkable that this should be so, but it shows the wickedness that is in the heart of us all, if left to ourselves. We see this with those descendants of Joshua’s godly generation. He was gone and the elders that outlived him were gone. Then the people turned aside and worshipped the false gods of Canaan. But, time and time again, the Lord would raise up an adversary against Israel to punish them – maybe the Philistines or the Midianites. They were used as instruments in God’s hand to punish the people.

A point would come when they were brought back to their senses and to appreciate the greatness of their sin, and they would repent. They would turn again to the Lord and the Lord would raise up an instrument to lead them against their enemies. We have men like Gideon and Jephthah and Samson, and there were others. And this is how it has been in the history of the Church. This has happened since the time of the Apostles. We could think of men like Augustine of Hippo, and we could think of Luther and Calvin, and Knox in Scotland, and there were many others who were raised up and mightily used as instruments in God's hand. As long as the Lord was with His people, there was no enemy on the earth that could overcome them.

The people of Zechariah's time needed to recall this, as David reminded them, and ourselves also, in so many of the Psalms. They would have been familiar with Psalms, going back to the Lord's deliverance of His people from Egypt – to the time when He brought them through the Red Sea and into the wilderness. He provided for them there day by day throughout all those years.

We also find in the Psalms references to the Lord giving power and strength to His people to overcome. For example, we were singing in Psalm 44, "For neither got their sword the land, / nor did their arm them save; / But Thy right hand, arm, countenance; / for Thou them favour gave". Yes the Lord gave them the victory, time and time again, and the lesson in all of this is: "If God be for us, who can be against us?"

How do we apply this to ourselves today as a Church? When Mr Macfarlane and Mr Macdonald took a stand for the truth in 1893, things did not look all that promising and no doubt they were ridiculed by those in the Church they parted from. Yet the Lord honoured the stand they took and brought our denomination on and, although there have been ups and downs over the years, we continue until the present day. We have great reason to thank God for preserving us. While we are undoubtedly shrinking numerically in our congregations in the UK, we should be encouraged when we consider that we have congregations in Australia and New Zealand as well as in Singapore, Ukraine, the United States and Canada. And what about the Zimbabwe Mission? Did that not begin in a very small way? Yet there are a goodly number of congregations there, and it is very encouraging to see ministers and students from there and the cause continuing and, we trust, thriving in those parts. Yes, there is much to encourage and we should beware of despising "the day of small things".

Thus, as these returned captives needed to remember their history and the encouragements it gave them, so also do we as a Church, and indeed as a nation.

3. The promise they were given. The promise amounted to this: as the foundation was laid under the oversight of Zerubbabel, so would the building go up. “The hands of Zerubbabel . . . shall also finish it” (v 9).

As we know, history would prove the fulfilment of that promise, as well as Haggai’s prophecy that the glory of the second temple would be greater than the first temple. How did that come about? We know that, as far as appearances were concerned, and as far as the gold and the silver that went into the first temple were concerned, the second temple did not match it at all.

Of course not. How then was the second temple greater than the first? It was because the Messiah whom the temple represented, or typified, was to appear there. He was taken there as an infant of days by His mother and was recognised as the Messiah by old Simeon who, we are told, took the Child up in his arms and blessed God and said, “Lord, now lettest thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation . . . a light to lighten the Gentiles, and the glory of Thy people Israel. . . ” (Lk 2:25-35).

Then later, when the Lord was taken to Jerusalem as a boy, we read of how He stayed behind in the temple and was found, after some days, by His mother and Joseph, “sitting in the midst of the doctors, both hearing them, and asking them questions” (Lk 2:46). He was in the temple on many other occasions during His ministry, along with His disciples, and no doubt He was there on many occasions before His ministry began. The Lord, of course, purged the temple at the beginning and at the end of His ministry, which showed that the people did not take what He did to heart – things just went back to the way that they were before. Eventually the Lord, who referred to the temple as, “My Father’s house”, spoke of it as, “Your house”: “Your house is left unto you desolate”. He was saying, in effect, It has been given over to you. And indeed, having served its purpose, it was utterly destroyed by the Romans not very many years later. So the promise of greater glory in the future than in the past had its fulfilment in the Lord being there on many occasions.

We do not know how things will be with ourselves as a denomination in the future. We may in the years ahead become a lot smaller than we are at present. There may be, and no doubt will be, many ups and downs ahead of us; but one thing is sure: if we are kept by the Lord and remain faithful, if we “do the first works”, then God’s blessing will remain upon us. But if we do not remain faithful, God will forsake us, as He forsook many churches down through the centuries, as history shows us. And it is solemn to consider how quickly a church can depart from the truth.

We mentioned Joshua and the godly remnant that came into Canaan with him. But what are we told of the following generation? "The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that He did for Israel". And then what? "The children of Israel did evil in the sight of the Lord and served Baalim: and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord and served Baal and Ashtaroth" (Jdg 2:7,11-13).

We see this recurring pattern throughout the days of the judges and later in the days of the Old Testament kings and in the days after the completion of this second temple. There were only about 50 years between the time we are looking at here and the time of Malachi, and things were very much in decline by then. And at the time of the Saviour's coming some 400 years on, a faithful remnant remained, and there always was, of course, a remnant. There was a faithful remnant even in the days before the flood, when the earth was filled with violence, and in the days of Baal-worship in Israel, although the cause was very low.

But we are looking at the recurring cycle of declension in the Church and the fact that this is how it has been down through its history. There is faithfulness for a time, and then coldness or error comes in and the candlestick is taken away. Many examples of this could be given but perhaps one of the clearest and more recent examples of this is to be seen in Scotland: the Free Church of 1843 gave every appearance of being faithful to the Lord and zealous for Him. It must have given promise of remaining so for many years; yet, less than 40 years later, there was serious decline and we know what the outcome was.

The reality is that, if we remain faithful to the Lord, and only if we remain faithful to Him; if we turn neither to the right hand or to the left, God will maintain us in existence and He will at length build us up. Is this not the promise He has given: "I will build My Church, and the gates of hell shall not prevail against it"? That is what we have here in verses 6 and 7, and if we think of the Lord's promises to extend His Kingdom in the last days, there is much cause for optimism, although things are low at present. "His large and great dominion shall / from sea to sea extend: / it from the river shall reach forth / unto earth's utmost end" (Ps 72:8).

We should encourage ourselves with such promises. And we should be pleading those promises at the throne of grace, remembering that all the promises of God are "yea and amen in Christ Jesus".

David Brainerd¹

9. Wanting Christ to Wipe Their Hearts Quite Clean

Brainerd was back in Crossweeksung at the beginning of August 1745. He “found them serious and a number of them under deep concern for an interest in Christ”. Before leaving them in June, Brainerd had advised the Indians to ask William Tennent, a Presbyterian minister in the neighbourhood, for spiritual help, and they had profited from his labours. Brainerd’s first sermon on this visit was on the words: “Whosoever will, let him take the water of life freely” (Revelation 22:17). Brainerd believed that the Lord had enabled him to set before the people “the Lord Jesus Christ as a kind and compassionate Saviour, inviting distressed and perishing sinners to accept everlasting mercy. And a surprising concern soon became apparent among them.”² There were about 20 adults present, but many others were absent because they had not heard about Brainerd’s return. At most, two of those who heard him preach at this time had dry eyes.

Brainerd was invited to assist a nearby minister, whose name was Mac-knight, in administering the Lord’s Supper on the next day, a Sabbath. He accepted the invitation and took the Indians with him, nearly 50 of them. Brainerd comments on the change that had taken place in their behaviour. Now, when they came together to eat, they would not begin until they got Brainerd to come and ask God’s blessing on their food. Brainerd reminded them that, in the past, they would eat their feasts in honour of devils and did not thank God for their food.

On the Monday of the communion season, another minister preached first, and Brainerd then preached on John 7:37, which gives us the first part of Jesus’ call, on the last day of a feast, to come to Him and drink. One or two of them were struck with deep concern who had not been moved previously. In the evening, Brainerd spoke with the Indians and found that they were all taken up with soul concerns. The great question among them was what they should do to be saved. He mentions that all their conversation among themselves was about religion and that his interpreter was a great help to them. Brainerd also wrote, “This day there was one woman who had been

¹A further part of a longer version of a paper given at last year’s Theological Conference. Last month’s instalment mostly consisted of Brainerd’s account of his interpreter’s conversion. Brainerd had begun visiting Crossweeksung in New Jersey as a new place for missionary work. It was to become the place where his work was most blessed.

²Jonathan Edwards, editor, *The Diary and Journal of David Brainerd*, Banner of Truth Trust, 2023 edition, p 272. Page references in brackets, in the body of the text, are to this edition of the *Diary and Journal*.

much concerned for her soul, ever since she first heard me preach in June last, who obtained comfort, I trust, solid and well grounded; she seemed to be filled with love to Christ; at the same time [she] behaved humbly and tenderly and appeared afraid of nothing so much as of grieving and offending Him whom her soul loved" (p 273).

The next afternoon, Brainerd preached to about 55 Indians on 1 John 4:10: "Herein is love . . .". He noted, "They all, as one, seemed in an agony of soul to obtain an interest in Christ; and the more I discoursed of the love and compassion of God in sending His Son to suffer for the sins of men, and the more I invited them to come and partake of [the fruits of] His love, the more their distress was aggravated, because they felt themselves unable to come. It was surprising to see how their hearts seemed to be pierced with the tender and melting invitations of the gospel, when there was not a word of terror spoken to them" (pp 273-4).

That day two people "obtained relief and comfort, which . . . appeared solid, rational and scriptural. After I had enquired into the grounds of their comfort and said many things I thought proper to them, I asked them what they wanted God to do further for them. They replied, they wanted Christ to wipe their hearts quite clean. . . . Surprising were now the doings of the Lord that I can say no less of this day (and I need say no more of it) than that the arm of the Lord was powerfully and marvellously revealed in it" (p 274).

Two days later, Brainerd preached to about 65 Indians and felt uncommon freedom in speaking. Afterwards he spoke to some of them individually and he could see they were under great concern for their souls. He describes the result: "The power of God seemed to descend upon the assembly 'like a rushing mighty wind', and with an astonishing energy bore down all before it. I stood amazed at the influence that seized the audience almost universally, and could compare it to nothing more aptly than the irresistible force of a mighty torrent or swelling deluge that, with its unsupportable weight and pressure, bears down and sweeps before it whatever is in its way. . . . Old men and women who had been drunken wretches for many years, and some little children not more than six or seven years of age, appeared in distress for their souls, as well as persons of middle age" (pp 274-5).

He understood that at least some of these children were not merely frightened by the general concern. They had been made conscious "of their danger, the badness of their hearts, and their misery without Christ, as some of them expressed it".

One of the Indian chiefs had previously been most confident and self-righteous. He thought his spiritual state was good because he knew more than most of the other Indians. The previous day, he had told Brainerd that

he had been a Christian for more than 10 years. He “was now brought under solemn concern for his soul and wept bitterly”.

Another old man, “who had been a murderer, a powwow [a sorcerer] and a notorious drunkard, was likewise brought now to cry for mercy with many tears, and to complain much that he could not be any longer “unconcerned when he saw his danger so very great” (p 275). Brainerd added, “I must say, I never saw any day like it in all respects: it was a day wherein I am persuaded the Lord did much to destroy the kingdom of darkness among this people” (pp 275-6). Some of the whites who had come, out of curiosity, to hear what Brainerd would say to the Indians, were also awakened to a concern for their souls.

He gave what he called “a remarkable instance of awakening” that day. She was “a young Indian woman who, I believe, never knew before she had a soul, nor ever thought of any such thing”. She “heard that there was something strange among the Indians [and] came, it seems, to see what was the matter. In her way to the Indians she called at my lodgings, and when I told her I designed presently to preach to the Indians, [she] laughed and seemed to mock; but went however to them. I had not proceeded far in my public discourse before she felt effectually that she had a soul; and before I had concluded my discourse, was so convinced of her sin and misery, and so distressed with concern for her soul’s salvation, that she seemed like one pierced through with a dart and cried out incessantly. She could neither go nor stand, nor sit on her seat without being held up” (p 276).

When the service was over, she lay flat on the ground praying earnestly. Brainerd tried to make out what she was saying and he summed it up in the words, “Have mercy on me, and help me to give Thee my heart”. He commented, “This was indeed a surprising day of God’s power and seemed enough to convince an atheist of the truth, importance and power of God’s Word” (p 276-7).

The next day, the missionary preached on the Parable of the Sower from Matthew 13. He concluded his sermon by quoting the words of Matthew 11:28: “Come unto Me, all ye that labour. . .”. Some were very much affected by them. In the evening, while he was speaking to two or three of those who had been awakened, “a divine influence seemed to attend what was spoken to them, in a powerful manner, which caused the persons to cry out in anguish of soul, although I spoke not a word of terror; but, on the contrary, set before them the fullness and all-sufficiency of Christ’s merits and His willingness to save all that came to Him; and thereupon pressed them to come [to Christ] without delay” (p 277).

Another day, Brainerd was speaking to some of the new converts. He told

them of the perfect purity of the soul and its full enjoyment of Christ, immediately after it was separated from the body, and that it would be unbelievably more happy than anything they had ever experienced in this world – even when Christ seemed near to them in prayer or other duties. Then he said, “Perhaps some of you will say, I love my body as well as my soul, and I cannot bear to think that my body should lie dead if my soul is happy”. They responded with an emphatic, “No”, and told him that they “did not regard their bodies, if their souls might but be with Christ”. “Then”, Brainerd added, “they appeared willing to be absent from the body that they might be present with the Lord” (p 278).

The next day, a Sabbath, Brainerd preached in the morning on the parable of the prodigal son, but there was “no such remarkable effect of the Word upon the assembly as in days past”. And he mentions “numbers of careless spectators of the white people” being present. In the afternoon he spoke on part of Peter’s sermon on the Day of Pentecost. After first preaching to the Indians, he turned to the whites, “and divine truths seemed then to be attended with power both to English and Indians. Several of the white heathen were awakened and could not longer be idle spectators, but found they had souls to save or lose as well as the Indians; and a great concern spread through the whole assembly. So that this also appeared to be a day of God’s power especially towards the conclusion of it” (p 279).

Over 70 Indians were now attending Brainerd’s services. He was, he says, “refreshed to see the tenderness of conscience manifest in some of them”. He gives one instance, a woman who had become very upset: “The difficulty was, she had been angry with her child the evening before, and was now exercised with fears lest her anger had been inordinate and sinful, which so grieved her that she waked and began to sob before daylight and continued weeping for several hours together” (p 279-80).

A few days later, he refers to an Indian man who, some time before then had put away his wife (a common practice among them) and had taken another woman. Brainerd continues, “Being now brought under some serious impressions, [he] was much concerned about that affair in particular and seemed fully convinced of the wickedness of that practice and [was] earnestly desirous to know what God would have him do in his present circumstances”. The missionary explained to him the law of God on the subject and then asked some questions about the circumstances.

Brainerd discovered that the woman had *not* been unfaithful. “She was willing to forgive his past misconduct, and to live peaceably with him for the future.” Brainerd told him that it was his duty “to renounce the woman he had last taken and receive the other, who was his proper wife, and live

peaceably with her during life. With this he readily and cheerfully complied and thereupon publicly renounced the woman he had last taken and publicly promised to live with, and be kind to, his wife during life, she also promising the same to him. And here appeared a clear demonstration of the power of God's Word upon their hearts." Even a few weeks before then, Brainerd believed, "the whole world could not have persuaded this man" to comply "with Christian rules in this affair" (p 280).

The Holy Spirit, Who Unites to Christ¹

2. The Spirit Is a Distinct Person in the Godhead

Peter MacBride

(2.) *The Spirit is a distinct Person from God the Father and the Son.* This is a point of the greatest importance, for many heretics have denied it. It is obvious that the Holy Spirit is a distinct person in the Godhead because:

[1.] *He is spoken of as distinct from the Father and the Son.* He is so spoken of, (1.) in the form of baptism (Mt 28:19). If the Spirit of God be not distinct from the Father and the Son, why is He here distinguished from them? And is the mention of Him here to be considered as a mere repetition of what was said before?

(2.) He is so distinguished also in 2 Corinthians 13:14: "The grace of the Lord Jesus Christ, and the love of God [the Father], and the communion of the Holy Ghost, be with you all. Amen." Here the Holy Ghost is clearly distinguished both from the Father and Son; now if He is not distinct, this is a mere repetition. This might be demonstrated from many other passages which show that He is a distinct person.

[2.] *He is spoken of as a Person.* That He is so spoken of is clear from the passages already noticed and many others (as, for instance, Jn 14:17-26, 15:26, 16:7-14). Nothing can be clearer than that the blessed Spirit is here spoken of as a Person; although He is distinct from the Father and Son, He is also a distinct Person.

[3.] *Personal attributes are ascribed to Him* – those qualities which can only belong to a person. For instance, we find, (1.) *Understanding* is ascribed

¹A further part of a 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). The first part of the chapter, "The Holy Spirit Is a Divine Person" appeared last month and presented Scripture teaching on the subject.

to Him; now this is something that only belongs to a person. That this is ascribed to the blessed Spirit is clear from what has already been said, and from 1 Corinthians 2:10: "The Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." This shows that He is a person.

(2.) *Will* is ascribed to Him. This is implied when He is said to come; but besides this, it is directly attributed to Him, as we may see: "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the self-same Spirit, dividing to every man severally as He will" (1 Cor 12:1-11). Here we see that He not only has an understanding, but a will of His own ascribed to Him.

(3.) *Affections*, so far as these may be said to belong to God, are ascribed to Him. So He is said to love: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit" (Rom 15:30). This shows He is a distinct Person.

[4.] *The actions ascribed to Him* show that the Spirit is a distinct Person. These are personal actions, as, (1.) *To order something*. This He does, as we may see in Acts 13:2.

(2.) *To come and reveal any truth*, are likewise truly personal actions; yet these are equally ascribed to the Spirit of God, as is clear from: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me" (Jn 15:26); and, "I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgement: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of

judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me; for He shall receive of Mine, and shall show it unto you" (Jn 16:7-14).

(3.) *To distribute*, in a sovereign and independent manner, various *spiritual gifts*. This must likewise be considered of the same nature; yet this is also ascribed to the Spirit of God (1 Cor 12:1). These things show that He is a distinct Person from the Father and Son.

[5.] *The actions which may be done to Him* prove His distinct personality; for instance, He may be vexed, grieved, provoked and sinned against. Now this only can be said of a person. It is indeed objected that He is spoken of in some places as if He is not a person, as for instance, when He is compared to water. Now it is admitted He is so spoken of. But all may be spoken of in this manner, and it is indeed quite common to do so. In particular, the Saviour Himself, whose distinct personality cannot be doubted, is spoken of in the same manner: "I am poured out like water," He says (Ps 22:14). And if such an expression does not prove that Christ is no Person at all, neither do similar expressions prove that the Holy Spirit is not a Person. So then the Holy Spirit is a distinct, divine Person in the Godhead, and is one with the Father and the Son, the same in substance with Them, equal in power and glory.

Before passing from this part of the subject, I observe: (1.) The name of this glorious Person is Spirit, a name that is given to Him in reference to His personal relation to the other Persons of the Godhead.

(2.) His relation to Them, so expressed, consists in *His procession* from Them; so, (1) *He proceeds from the Father*, as is clearly stated: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me" (Jn 15:26). "The Spirit of truth", it is said, "proceedeth from the Father."

(2) *He also proceeds from the Son*. This has indeed been long disputed by the Greek Church, as it is not said, in so many words, in Scripture that He proceeds from the Son, as it is said as to the Father. But though it is not so said, yet it is said that He is the Spirit of the Son: "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal 4:6), which intimates that He proceeds from the Son, as well as from the Father. Seeing He is not *called* the Spirit of the Father anywhere in Scripture that I can remember, it might as well be said that He is not the Spirit of the Father, as to deny that He proceeds from the Son because that is not said in express words.

Faith in God¹

Rev J S Sinclair

It is quite apparent to any careful observer that the present tremendous War, with its dreadful horrors and losses, has greatly disturbed the religious faith of some classes of people. Some cannot understand how such things can happen under the government of a Divine Being at all. People of this unbelieving tendency, having already only a slender hold of a belief in God's existence, are disposed to lapse into blank atheism. Others – and they are a more numerous class – have been nurtured all their days in the doctrine that God is nothing but love or benevolence, and that man is a comparatively innocent being; they also are greatly perplexed at the terrible strokes of the present time. As we might expect, such professors of Christianity find it very difficult to reconcile the present sufferings with their doctrine, and are apt to lose the kind of faith in God that they possess.

We do not deny that many things are taking place in individual lives that are fitted to try even the faith of the most settled of God's children, but still they cleave fast to Him and recognise that He reigns amidst it all, in harmony with His revealed perfections and government. Much evil arises from a one-sided view of truth. Half-truths are frequently the most dangerous errors. Let us now very briefly notice in this article some of the comprehensive truths concerning God and man, which must be accepted and held fast, in order that we may understand God's ways, have faith in His government, and bow to His providential will.

1. Let us observe certain truths concerning God. (1.) It is the testimony of the Bible, and of nature itself, that *God is the maker and upholder of the world in all its parts*. “For of Him, and through Him, and to Him are all things” (Rom 11:36). All creatures, animate and inanimate, are dependent on Him. “In Him we live, and move, and have our being” (Acts 17:28). Though God is not, and cannot be, in the very nature of the case, the author of moral disorder or sin – which is the offspring of folly and opposite to His holiness – yet He maintains in existence, by His power, the wicked as well as the righteous, devils as well as men. God in the person of the Son is “upholding all things by the word of His power”, for the furtherance of His purposes in connection with the gracious covenant of redemption.

(2.) It is the testimony of the Bible and of reason that *He is the universal Governor*. As He is the maker and upholder, so it follows as a matter of necessary consequence that He is the King of the universe. The Psalmist declares

¹This is the editorial, as edited, from the May 1917 *Free Presbyterian Magazine*, during the third year of the First World War.

that “God is the King of all the earth,” and that “God reigneth over the heathen” (Ps 47), while Daniel tells King Nebuchadnezzar that he would be driven from his dwelling until he would “know that the Most High ruleth in the kingdom of men and giveth it to whomsoever He will”. Nebuchadnezzar was brought to acknowledge the truth that “He doeth according to His will in the army of heaven and among the inhabitants of the earth”.

Such is the all-pervasive sovereignty of the Most High. The Lord Jesus Himself declares that a sparrow cannot fall to the ground without Him. If such an insignificant creature as a sparrow cannot fall without God’s permission, surely an intelligent, responsible being like man cannot. It is clearly Christ’s teaching that nothing whatsoever, from the greatest event to the smallest, can happen without God’s hand being in it in one way or another. Thus He must have a sovereign hand in connection with all the terrible things that are presently happening. War and bloodshed and death do not happen without Him.

(3.) It is plainly revealed to us that *God is holy as well as good, righteous as well as merciful, and just as well as loving*. He is the Lawgiver as well as the Benefactor of the race. As Lawgiver, He has given mankind holy, just and good laws which must be obeyed; otherwise penalties will follow. Nothing is more clearly written on the page of divine revelation, or on the page of human history, than this. We are told over and over again that God “hath prepared His throne for judgement”, and that “He shall minister judgement to the people in uprightness”. He is the Judge to whom all are accountable – high and low, rich and poor.

It is true that God has made Himself known as merciful and gracious, rich in His grace and love. “For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (Jn 3:16). “God is love; and He that dwelleth in love, dwelleth in God and God in him” (1 Jn 4:16). This is gloriously true, and a matter of eternal praise. But we are not to think for a moment that He is gracious at the expense of His righteousness. He caused the iniquities of His people to meet upon His Son, and the Son suffered unto the death of the cross, and satisfied the claims of righteousness in their room and stead. Apart from this, there could have been no forgiveness or salvation. His mercy flows through a righteous channel to the guilty. His love also is a holy love. If He loves sinners, He does not love their sins; He loves them with a view to save them from their sins and to make them partakers of His holiness.

Further, we observe from the whole teaching of Christ and His apostles, that if the children of men break His laws and reject His gospel, they lay themselves open, individually and nationally, to sore and heavy judgements.

Consider many of Christ's parables in this connection – the marriage of the king's son, the great supper, the vineyard and the husbandmen, the barren fig tree, and so on. It is made most plain that the King, who provides a marriage feast of heavenly love, is "wroth" with great displeasure when His gracious invitations are rejected and His servants set at nought and slain. He sends fire and sword upon those who prove themselves to be His determined enemies. We must never forget His character as the righteous, moral Governor and Judge, as well as the gracious Saviour. To consider His benevolence and love, and to forget His holiness and justice, is a fatal error; it fosters a spirit of rebellion against a God of infinite goodness and rectitude.

2. Let us consider certain truths concerning man. (1.) *God made man pure and upright at the beginning*, but man, of his own deliberate free will, at the suggestion of the serpent, sinned and fell from his high and holy estate. The first man chose the evil and refused the good, and as a representative person, he drew down all his posterity with himself. They have willingly followed his bad example ever since.

(2.) *Men, as sinners, are criminals against God's Majesty*. Sin is not a mere disease or infirmity; it is a crime, a transgression of law, deserving punishment. It is on this principle that we find the inspired statement, "The wages of sin is death". Breaches of human law are treated as crimes and regarded as punishable. Sin is a breach of God's law and renders the transgressor liable to penalty. People in general, as a result of the Fall, are remarkably blind to the guilt of sin; they look on it with an indulgent eye; but not so those who are enlightened by the Spirit of God.

(3.) *Men, as sinners, deserve suffering here and hereafter*. Such is the plain teaching of God's infallible Word from first to last. The New Testament, as well as the Old, bears testimony to this. "Many sorrows shall be to the wicked" in this present life. And the Lord Jesus Christ in His account of the Day of Judgement declares that "the wicked shall go away into everlasting punishment". This solemn view of what sin deserves is not palatable to the natural mind, and thousands entirely resent the idea and will have none of it. But the truth remains the same and will stand fast for ever. Everyone whose conscience has been awakened by the Spirit of God, as He applies His truth, puts his amen to this truth. He feels that he deserves nothing less than hell as the just reward of his sins.

(4.) *Men universally are sinners*. "All have sinned and come short of the glory of God." There is no exception; it is true of people of all nations, generations and ranks: Germans, Austrians, Russians, French, Italians, British, rulers and subjects, rich and poor, old and young. God's children in a state of grace are still sinners as well as others, and they deserve and get chastise-

ment. Not that we are to think that those who are most severely chastised are always the greatest transgressors. Not so; the opposite may be true in many cases. But what we wish to point out is that there is no person under the sun, good or bad, but has sin that will justify the righteousness of the Lord's sharpest dealings. This aspect of the case is forgotten by many, and so they form mistaken views altogether of the divine government. There is universal sin, and so there is universal suffering.

It is undoubtedly the case that there are certain times in the world's history, when the Most High lifts the rod of correction and brings it down with greater and more widespread severity than at other times. Truly, the present is one of them – indeed a time unprecedented for terrible things on land and sea. Generally those seasons of judgement occur when iniquity comes to a certain height. We must acknowledge that it was so in the present case. God's people were greatly grieved at the widespread frivolity, wickedness and contempt of Christ's gospel and ordinances. And when the War broke out, their faith, instead of being weakened, was strengthened. They saw that the Lord was taking notice of the abounding impiety, and that there was a divine Governor among the nations who would not allow iniquity always to go uncorrected. The Most High is nothing if He is not a moral Governor.

In conclusion, we would desire to point out the following considerations, in addition to those already presented, that are fitted to instruct and confirm our faith in God, amid all the floods and fires of the present time: the Most High still shows Himself loving as well as just, and mingles with the trials many undeserved mercies. Many are the common comforts which are yet enjoyed, even by our soldiers and sailors – comforts in field and hospital. The Word of the Lord is also circulated among them, and happy are those who seek and find there the Lord Jesus Christ, and an inheritance, incorruptible, undefiled, and that fadeth not away. It is the earnest prayer of all who seek the prosperity of Christ's kingdom that many, who have passed through sore trials, may individually receive eternal blessings, and to His name shall be the praise.

We should greatly prefer to stand in the place of some broken-hearted contrite ones who can scarcely be induced to entertain a hope respecting their acceptance, to that of many who boast that they never feel a doubt of their own safety. Men will not be judged in the last day by the opinion which they had of themselves. For this confidence, it would seem, never forsakes some to the last, who nevertheless will be cast into outer darkness.

Archibald Alexander

To a sinner no divine stroke can in this life be so fearful as the stroke of letting him alone.

J A Alexander

Salvation to the Uttermost¹

John Owen

Hebrews 7:23-25. *And they truly were many priests, because they were not suffered to continue by reason of death: but this [Man] because He continueth ever, hath an unchangeable priesthood. Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.*

A*nd they truly were many priests.* By the appointment of God there were many priests; it is the high priest only – Aaron and his successors – of whom the Apostle speaks, and it is with respect to their succession one to another that he affirms they were “many”.

Because they were not suffered to continue by reason of death. In order to show the people of Israel the nature of the priesthood, and to manifest that the everlasting Priest was yet to come, God commanded Aaron to die in the sight of all the congregation. There is such a necessity for the continual administration of the sacerdotal office, in behalf of the Church, that the interruption of it by the death of the priests was an argument of the weakness of the priesthood.

But this Man because He continueth ever, hath an unchangeable priesthood. The sole reason the Apostle here insists on – why the Levitical priests were many – is that they were forbidden by death to continue. This is sufficient therefore to prove the perpetuity of the priesthood of Christ, that He “continueth ever”. Thus His administration of it is perpetual and uninterrupted. He always remained so from the first moment He was a Priest, without interruption or intermission. It follows then that He has an “unchangeable priesthood”, a priesthood that does not pass from one to another.

Observations: 1. The perpetuity of the priesthood of Christ depends on His own perpetual life.

2. The perpetuity of His priesthood, as unchangeably exercised in His own Person, is a principal part of the glory of that office.

3. The addition of sacrificing priests,² as substitutes unto Christ in the discharge of His office, destroys His priesthood as to its principal eminence above that of the Levitical priesthood.

¹Here are an exposition of, and observations on, Hebrews 7:23-25, taken with editing from “An Abridgement”, by M J Tryon, of Owen’s *Exposition of the Epistle to the Hebrews*.

²Owen is referring to Roman Catholic priests, who blasphemously claim to offer Christ up repeatedly as if His sacrifice on Calvary was insufficient, in spite of, for example, the statement in Hebrews 9:26: “Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself”.

Wherefore He is able to save them to the uttermost. The Apostle now applies all that he has said concerning the excellence of the priesthood of Christ to encourage the faith and hope of them that endeavour to go to God by Him. What is said to be in this Priest is power and ability – and ability of office, not of nature, is intended. The Apostle does not press His ability absolutely, but as the High Priest of His Church. The offices of King, Prophet and Priest, as united in Christ, did perfectly answer all that belongs to the redemption, sanctification, protection and salvation of the Church. “He is able to save”; a salvation supernatural, spiritual, eternal is meant by this word *save*. This is to save from sin, with all its consequent misery in the curse of the law and the wrath to come; and to save to an estate of present grace and a right to future blessedness, with the enjoyment of it in the appointed time.

This salvation is called “great” and “eternal”. It is good to secure this first ground of evangelical faith – that the Lord Christ, as vested with His offices, is “able to save” us. He is able to save to the “uttermost”. This may respect the perfection of His work, or its duration. He is able to save completely as to all parts, fully as to all causes, and for ever in duration.

That come unto God by Him. To come to God is to believe. Believing is a coming to God; unbelief is a refusal to come unto Him. “Ye will not come to Me, that ye might have life.” Our access to God in worship is coming unto Him, drawing nigh unto God. We come unto God “by Him”; as a High Priest, as it is at large explained by the Apostle (Heb 10:19-22). To come “by Him” is to come in obedience to His authority, with faith in His Person and mediation.

Seeing He ever liveth to make intercession for them. It is a matter of strong consolation to the Church that Christ lives in heaven for His people. He lives for ever to send the Holy Spirit to the Church; on this depends all saving light to understand the Word of God, all habitual grace, all supplies of actual grace, all spiritual gifts, and all comfort and consolation. “He ever liveth to make intercession.” This intercession was typified under the Old Testament by the living fire that was continually burning on the altar; by the daily sacrifice, morning and evening, for the people; and by the incense that was burned in the sanctuary. The actual intercession of Christ in heaven is a fundamental article of our faith, and a principal foundation of the consolation of the Church. This intercession of Christ is what becomes Him who sits at the right hand of the Majesty on high. In John 17 He gives us the best representation of His present intercession that we are able to comprehend.

It must be granted that there is no use for words in the immediate presence of God; here we need words for many reasons, but in the glorious presence

of God we shall not need words in order to express ourselves to Him in prayer or praise. The virtue and efficacy of the intercession of Christ flows from His one sacrifice of Himself. The safest conception that we can form of His intercession is His continual appearance for His people in the presence of God, where by virtue of His office as a "High Priest over the house of God" He doth ever represent the efficacy of His sacrifice – accompanied by tender care, love, and desires for the welfare, supply, deliverance and salvation of the Church.

Three things concur with this: (1.) The presentation of His Person before the throne of God on their behalf. This renders it a priestly act; His appearance in Person for them is required. (2.) The representation of His death, oblation and sacrifice for them, which gives life, power and efficacy unto His intercession. He appears "in the midst of the throne" as "a Lamb as it had been slain" Both these are required to make His intercession a priestly act. But (3.) There is moreover a putting up, a requesting, and an offering unto God of His desires and will for the Church, attended with care, love and compassion, without which He could not be said to make intercession.

Observations: 1. In His intercession He has respect to every individual believer and all their special occasions; "if any man sin, we have an Advocate".

2. His intercession has respect to the application of all the fruits, effects, and benefits of His whole mediation to the Church, whereby the continual application of all the benefits of His death, and all the effects of the promises of the covenant, shall be communicated to us, to His praise and glory. But I do not know what belongs to the manner of the transaction of these things in heaven.

3. So great and glorious is the work of saving believers unto the utmost, that it is necessary that the Lord Christ should lead a mediatory life in heaven for perfecting and accomplishing it. The sure foundation of our salvation is laid in His death and resurrection. The security of it rests upon the unchangeable love, care and power of Jesus Christ gloriously to accomplish the work which He had undertaken. For had He left that work when He left the earth, it had never been finished, for great was that part of the work which yet remained to be perfected.

4. Neither could the remainder of the work be committed unto any other hand. Who can express the opposition that continues to be made unto this work of completing the salvation of believers? What power is able to conflict and conquer the remaining strength of sin, the opposition of Satan and the world? God alone knows how great is the work of saving sinners to the utmost; He alone knows how it may be perfected unto His own glory. He saw that the continual intercession of Christ was needful and expedient unto

the salvation of the Church and His own glory. The good Lord help me to believe and adore the mystery of it.

Book Reviews

So Great Salvation, *Select Sermons of Rev D B Macleod*, published by Ettrick Press, hardback, 550 pages, £24.00, obtainable from the F P Bookroom.

This book was published earlier this year, with a very attractive cover. It depicts a colourful scene where the aged spires – emblems of Edinburgh’s past glory – recede into the distance, pointing as it were, in a mute appeal to heaven.

After biographical introductions on Mr Macleod and his wife, there are 36 of his sermons. He preached the whole counsel of God faithfully. He set life and death before his hearers with a warmth characteristic not only of his preaching but of his gentle demeanour. The structure of the sermons follows the practice common among the ministers who “gave the sense” of the text in its context, led their hearers into the principal truths in the text, and applied these truths to the hearts of the various companies in front of them. This he did in dependence on Him who said to the disciples on one occasion, “Give ye them to eat”; and on another occasion, “Feed My sheep”, and “Feed My lambs”.

Mr Macleod served the Church as a tutor in various subjects, including the study of preaching. The writer was in a class where Mr Macleod was emphasising the universal relevance of the doctrines of the glory and grace of Christ, in His Person and work. Asked what one does if Christ is not mentioned in a text, we were told to go over hill and dale until we found Him there. This was evident in His preaching.

Mr Macleod’s preaching did not “smell of the oil lamp”, as they used to say of discourses where preachers put on a show of learning in the pulpit. The Hebrew and Homiletics tutor did not enter the pulpit to preach without thorough preparation but having drawn on the resources of his learning, prayerfully, he preached with self-denying simplicity. We believe that under his preaching, sinners who were spiritually blind began to see; the lame who could not walk, in the shoes of the preparation of the gospel of peace, began to do so; spiritual lepers were cleansed; the deaf began to hear the joyful sound; the spiritually dead were raised to newness of life because, in his sermons, “unto the poor the gospel [was] preached” (Lk 7:22).

I wish to recommend this book to all our families. I have a picture in my mind of families gathering together on a Sabbath evening after the service,

and supper is over. One family member goes to the bookshelf and asks, Shall we read a sermon? (I am sure it is a common thing among our own families.) Read *So Great Salvation* and ask the Lord to bless the sermons of a student of the Word in the original tongues, of a sadly missed preacher, and a tutor beloved of his students. (Rev) *Roderick Macleod*

The Shorter Catechism Illustrated, From Christian History and Biography, compiled by John Whitecross, published by the Banner of Truth Trust, hardback, 243 pages, £16.50, obtainable from the Free Presbyterian Bookroom. Whitecross was the father-in-law of John G Paton, the well-known Scottish missionary to what were then called the New Hebrides, now Vanuatu. In his preface, Whitecross, who was a school teacher, tells us that he had been in the habit of selecting an anecdote or two which would be suitable for illustrating the subject that he was to teach in the Sabbath school that he ran. He later gathered these anecdotes together and arranged them to illustrate the various answers to the *Shorter Catechism* questions, compiled by the Westminster divines.

When this book was first republished by the Banner of Truth in 1968, they took out about three dozen anecdotes “as of doubtful merit” and added “almost five dozen fresh narratives”. The book was first published in 1828, so of necessity the stories are at least two centuries old. Some of them may sound rather old-fashioned, but human nature has not changed; more importantly, the doctrines that they were intended to illustrate have not changed.

When the book was republished in 1968, a Free Presbyterian donor arranged for a copy of to be sent to all the children and young people within the Church. The reviewer trusts that parents will find this further reprint useful and that young people will enjoy it.

Following this review, there is an example of these anecdotes. It is intended to illustrate the answer to *Question 62: What are the reasons annexed to the Fourth Commandment?*

Answer. The reasons annexed to the Fourth Commandment are, God’s allowing us six days of the week for our own employments, His challenging a special propriety in the seventh, His own example, and His blessing the Sabbath day.

On the Jura mountains in Switzerland, where the winter is very long, and the summer very short, it is of great consequence for men to preserve their hay, and put it up in good order, for if they run out, their cattle must starve, as the snow lies so long and so deep, they cannot go to their neighbours to get any, even if they had sufficient to spare.

In this area lived an old man who had the love of Jesus and the fear of God in his heart, and kept the Lord's day as the Lord commands His people to keep it. One Lord's day, when the hay was just in the finest order for putting up, his sons came to him, and proposed to him to go and put up the hay: but he said, "Not so, my sons; this is the Lord's day".

However, his sons were tempted by the value of the hay, and the fineness of the weather, to prepare themselves for work, but the moment they put their forks into it, a storm broke over their heads, and the rain poured upon them in torrents – one of the most violent storms they ever had – and the hay was completely destroyed.

The old man addressed his sons: "Thou shalt do no work on the Sabbath Day. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. My sons," continued the old man, "you have done a work to save your hay, and the rain has destroyed it. Learn from this to respect the commandments of the Lord." His sons never forgot this lesson; and they never again did common work on the Lord's Day.

Protestant View

The Pope's Solemn Position

After the death of Pope Francis, an American cardinal was appointed his successor last May and took the name Leo XIV. The purpose of this note is to point out the serious, solemn position into which this man has placed himself by accepting his position.

It is important to realise that Roman Catholicism is described in the Bible. One of the important passages on this subject is 2 Thessalonians 2. Here Paul refers to "a falling away" (v 3), an apostasy, a serious departure from the teaching of Scripture which took place over several centuries, leading to the modern Roman Catholic system with all its unscriptural doctrines and practices. It helps us recognise who Paul is writing about if we turn to 1 Timothy 4, where he refers to some who "shall *depart* from the faith" (v 1). He goes on to describe them as "forbidding to marry, and commanding to abstain from meats" (v 3); Rome forbids priests to marry and used to forbid the eating of meat on Fridays, though now only on two days in the year.

Paul goes on to speak in 2 Thessalonians 2 of "that man of sin" being revealed, who is "the son of perdition". The expression, *man of sin* is a form

of words used in Hebrew. As a *man of war* describes a warlike man, or a soldier; so the man of sin is characterised by sin; what is more, he is revealed during the apostasy, and he appears within the Church – he “sitteth in the temple of God” (v 4) – not outside of it. He is the head of the Church, the Pope. Some of the popes of the Middle Ages were notorious for their outward sins, but however serious these were, they are not the most important matter. The Pope is the head of the Roman system, in opposition to Christ; so he is the Antichrist. Among the most serious of a pope’s sins are claiming to rule in the place of Christ, as the vicar of Christ, and taking the lead in repeatedly claiming to offer up Christ as a sacrifice to take away sin, in the mass – denying the fact that Christ’s sacrifice at Calvary was offered *once for all*, as is made clear in the Epistle to the Hebrews (for example, Heb 7:27 and 9:28).

Further, “the son of perdition”, is a description of a pope already quoted. In common with the previous expression, it points to someone who is characterised by perdition or lostness or destruction, especially the lostness which is eternal misery in hell. Jesus used the expression, “the son of perdition”, to describe Judas Iscariot, when He said in prayer to His Father that none of His disciples would be lost “but the son of perdition” (Jn 17:12) – solemnly “the son of perdition” *would* be lost. So for any man to take on the position of Pope is to put himself into a very serious position indeed, given that an inspired apostle has used these terms to describe the occupant of that office.

Relying in part on 2 Thessalonians 2, *The Westminster Confession of Faith* concludes its chapter on the Church thus: “There is no other head of the Church but the Lord Jesus Christ. Nor can the Pope of Rome, in any sense, be head thereof; but is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God” (25:6).

(We regret that the note regarding the death of the previous pope in the June issue of this *Magazine* was not stronger in regard to his eternal destiny.)

Notes and Comments

Abortion and Assisted Suicide

In recent years, Western societies – once shaped by Christian values – have accelerated their descent into a culture of death. Nowhere is this more evident than in the changing legal situation surrounding abortion and assisted dying. What was once unthinkable in Christian civilisation is now becoming law and the premise that human life is sacred is being dismantled under the guise

of choice, dignity and autonomy. In his vanity, man believes he is being progressive but the recent changes in abortion and assisted suicide laws represent not progress, but spiritual regression, the abandonment of moral truth, and a turning away from the Author of Life.

On June 17 an amendment to the Crime and Policing Bill, proposed by Labour MP Tonia Antoniazzi, will see abortion up to birth decriminalised in England and Wales for women in relation to their own pregnancies. It was approved by 379 votes to 117, a very large majority. Ms Antoniazzi claimed that the 1967 Abortion Act is unchanged, and the aim of her amendment is to ensure vulnerable women (victims of domestic abuse, human trafficking, women who have given birth prematurely) do not face criminal investigations under the 1861 Offences Against the Person Act. While it is true that abortions may not legally be carried out any later than previously, the very fact that a woman may take the life of her unborn child up to full term and not now face retribution is appalling. This will now go to the House of Lords for further scrutiny before being enacted.

An amendment to stop the “pills by post” abortions was heavily defeated by 379 votes to 117. These temporary measures, put in place during the covid pandemic, were made permanent in 2022. The “pills by post” self-administered medications contribute to 3 in every 10 pregnancies being legally terminated in England and Wales.

The Third Reading of the Terminally Ill Adults (End of Life) Bill was concluded on June 20. It was passed by a majority of 23 votes. All the genuine concerns about safeguarding, and opposition from professional bodies including the Royal College of Psychiatry, were swept aside on the grounds of “compassion”. This too now goes to the House of Lords, where it is hoped it will be stopped in its tracks. This is not a government Bill promised in the Labour manifesto; it is a private member’s Bill and, despite the calls for the Lords not to thwart the will of the Commons, they are under no constitutional constraint to let it pass. While the Bill gained a majority of 23, there were 45 abstentions. 336 out of 650 MPs did not vote for this iniquitous Bill and we must pray that the Most High will use the House of Lords to bring about its demise.

Life is sacred from conception to natural death. To end a life prematurely – even with consent – is a grave moral error. The Christian tradition offers care, compassion and the hope of redemption. Assisted suicide is not mercy. It is a rejection of human worth because of illness and weakness. It sends the message that some lives are no longer worth living. This is not compassion; it is despair.

Elsewhere advocates of such laws often claimed strict safeguards. But the

reality is that, once the sanctity of life is compromised, the slope becomes steep and slippery. What begins as an exception quickly becomes normalised, then expected. What was once rare becomes routine. Indeed, we are already seeing the expansion of criteria, the erosion of conscience protections for doctors, and the social pressure placed on the vulnerable not to be a burden. These laws, while framed as personal choices, have profound consequences for our communities. They reshape our moral standards and devalue those who most need our care. It is strongly argued that inadequate resources are available for palliative care, which is true; but assisted suicide will certainly not help in that most necessary end of life provision.

Every life matters, not because the state says so or because it is wanted, but because God Himself declares it. In a world where death is now a legal solution, Christians must bear witness to the gospel of life with boldness, clarity and compassion.

FRD

New Comet

The astronomical world was excited by the detection of a new and unusual comet on July 1. Named 3I/ATLAS, it is travelling very fast (38 miles per second) and nearly in a straight line. Most comets are much slower and have strongly curved orbits. This one is going so fast that it must have come from outside the solar system a few years ago, and it will leave the solar system again in a few years' time. Presently inside the orbit of Jupiter, it will pass between the orbits of Mars and the Earth, speeding up even more as it gets closer to the sun, and then disappear out into oblivion. It is not expected to get any brighter than eleventh magnitude, which is slightly too faint to be seen with binoculars.

The Apostle Jude speaks of some people who are temporarily connected with the Christian Church as "wandering stars, to whom is reserved the blackness of darkness for ever" (Jude 13). This comet is a literal example of such a thing, but it is not one of the bright comets that attracts everyone's attention but one that will hardly be noticed by the world. So there may be inconspicuous people who attend church for a short while and then disappear. Their guilt is the greater for the short while that they had in the light. It is a solemn matter to be under the sound of the gospel even once.

DWBS

Church Information

Pilot Bursary Scheme

The Synod, at its meeting in May 2024, recognising the increasing moral and

religious dangers of secularised education for our young people and the difficulties faced by parents and children in the current climate, authorised a trial bursary scheme to assist Free Presbyterian parents in their endeavours to provide for their children an education with a greater Christian ethos and to counteract false teaching in schools. The Scheme, having been successfully implemented in 2024, it was agreed by the Synod of 2025 that the trial continue for another year. At this time it is open to parents based in Scotland.

The bursary scheme is open to:

those who attend state schools but whose parents wish to provide additional or alternative educational material from a specifically Christian point of view. Examples of this would be suitable materials or courses in subjects such as Scripture, Creation, Church history and Christian moral principles.

those who are not in the state system, to assist in the provision of general education from a Christian standpoint. This could provide, for example, assistance with course, school or examination fees, or the purchase of resources such as textbooks and other expenses.

The scheme is intended to provide some assistance to parents but not to cover all expenses incurred. The Education Committee will determine the level of individual disbursements.

Parents who wish to apply should obtain an application form from the Clerk, Dr Alex Ross, by email: FPCSEducationCommittee@gmail.com, or by post: 70 Foindle, Lairg, Sutherland, IV27 4SU. The deadline for applications will be 13 September 2025. A second opportunity to make applications will be offered in February 2026.

F R Daubney, Committee Convener

Meetings of Presbytery (DV)

Southern: At Santa Fe, on Tuesday, August 19,

At Glasgow, on Tuesday, September 30, at 2 pm.

Outer Isles: At Stornoway, on Tuesday, September 30, at 11 am.

Zimbabwe: At Bulawayo, on Tuesday, October 14, at 11 am.

Western: At Lochcarron, on Tuesday, October 21, at 11 am.

Northern: At Dingwall, on Tuesday, November 4, at 2 pm.

Acknowledgement of Donations

Congregational Treasurers acknowledge with sincere thanks the following donations:

Barnoldswick: Anon, £900.

Dingwall: Anon, £518.19.

Glasgow: *Bus Fund:* Anon, £40. *Eastern Europe Fund:* Anon, £80, £80, £80, £80, £80, £80, £80, £100, £80, £80, £80, £80, £80, £80, £80. *Sustentation Fund:* Anon, £240. *TBS:* Anon, £40.

North Tolsta: *Door Collection:* Anon, £80, £30, £80, £40. *TBS:* Anon, £200.

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; Wed 11 am; or as intimated. Manse: 5 Main Road, Luncarty, PH1 3EP. 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 Levyskyi; tel: 00 38 067 457 02 18; e-mail: dlevyskyi@gmail.com.

Zimbabwe

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

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

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

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