

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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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.; **Fourth:** Santa Fe.

December: Third Sabbath: Bulawayo.

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The Call to the Gospel Feast

The end of another year is approaching. It should remind us that the end of our lives is approaching, a solemn event which will bring each of us into eternity. One vital question for us all is: Am I ready to go? And the older we become, the more urgent that question should be. We just do not know how much time we have left; it may be very little.

It should be clear to us why we need a preparation for eternity. It is because of sin, our sin. We should look back to the Garden of Eden and consider what happened there at the beginning of history. Adam ate the *forbidden* fruit, from the tree of the knowledge of good and evil. It was God who had forbidden him to do so. Although he and Eve had lived perfect lives from the time of their creation, they fell from that condition through Satan's evil work of temptation.

Adam was the head of all mankind, under the covenant of works. When he fell, we all fell. So every single individual – apart from Jesus Christ – was born a sinner. This means that, in our natural condition, we are absolutely unfit for heaven, for “there shall in no wise enter into it any thing that defileth” (Rev 21:27); it is impossible for anyone to enter heaven as a sinner. So we must be delivered from the guilt and from the power of sin before we leave this world. But we need something more than mere human power to turn us from sin to holiness and from guilt to a justified state – one in which we are accepted by God. Further, if we are left to ourselves, we have no real desire to be made holy. We need the Holy Spirit to work in our hearts, not least to make us willing to turn from our sins, to look to Christ as the Saviour of the world, and to follow Him with wholehearted earnestness.

Are we therefore inclined to despair of being delivered? There is absolutely no need to despair. Many parts of the Bible are intended to encourage even despairing sinners to come to Christ – in other words, to believe on Him. One of these passages is the parable of the man who “made a great supper” and invited many people. In due course, when everything was ready, he sent his servant to call them. He was to say, “Come; for all things are now ready” (Lk 14:17). Christ had come into the world to prepare the gospel feast for

sinners. His Father had sent Him to undertake that work, and when He was conscious that His suffering for sin was complete – on behalf of all who, by God’s grace, will believe on Him – He uttered the wonderful words, “It is finished” (Jn 19:30). All He now has to do is to die. So the call may go out to sinners everywhere, whenever the gospel is proclaimed: “Come; for all things are now ready”.

Whenever Christ’s disciples went out with the gospel, from the Day of Pentecost onwards, this was their message: to come to the gospel feast and eat, even to eat abundantly. In ordinary life, a poor diet may result in the person lacking some of the substances that make for good health – vitamins, for instance. But the gospel feast includes everything that is necessary for good spiritual health. So we are to eat abundantly of the spiritual food set before us in the message of salvation.

The call is insistent. We *must* believe on the Son of God; we have no right to refuse. Unbelief – the refusal to come to Christ, to believe in Him – is a great sin. People may imagine murder or adultery as great sins, and they are. But unbelief is directed against God Himself and His goodness in sending His only begotten Son, who suffered and died on behalf of sinners like us.

At the age of 11, Ralph Erskine, with his mother and siblings, stood around the deathbed of his godly father Henry. He spoke to each of his children about their duty to God. Twenty years later, he recalled that the Lord then drew out his heart toward Him. What a mercy the Lord showed to the young lad! The Lord drew him to the gospel feast and made him able and willing to receive from the good things which are laid out there in such abundance. Not only was he drawn to the feast but he was drawn while he was young. What a blessing!

What is to be received at the feast? All the elements of the gospel provision. The gospel provides for all the needs of guilty sinners. It is against the Most High they have sinned; they deserve to be punished; they are on their way to a lost eternity. They are to come to the gospel feast to receive forgiveness, to have their guilt removed, to be delivered from all danger of experiencing eternal punishment.

Sinners are unholy; they need to be cleansed; they have an evil heart of unbelief which needs to be purified; they are in danger of continuing to depart from the living God; they are unwilling to believe in Christ, the one Saviour, who has purchased the complete remedy for all the various diseases of a fallen sinner, all of which have their root in sin. The means of putting right all that is wrong with sinners who are still in their natural condition is to be found on the gospel table, and these things are offered freely to sinners. The purifying power of the Holy Spirit is to be found there, beginning with

the new birth, when the Spirit implants new life in the spiritually dead soul. The willingness to stop departing from God and to return to Him is also on that wonderful table; it is another part of the glorious provision that Christ has made for sinners.

Let us notice also that the benefits displayed on the gospel table come to the sinner as they are gathered up within the bounds of the covenant of grace. This is the covenant that God made with Christ, from eternity, and with the elect through Him

The gospel table is set up in every place where the Word of God is proclaimed, even where a copy of the Scriptures has come, provided it is being opened and read. When the sinner reads or listens to it, the Lord is calling him or her to come to the gospel table – in other words, to “believe on the Lord Jesus Christ”, and so be saved. No one who has faith can ever be lost; they are safe for ever within the bounds of the covenant of grace – for the sake of the perfect work of redemption carried out by Christ, the great Head of the covenant. Had Adam continued within the bounds of the covenant of works, he would have become safe for ever. But, left to himself, he fell. How much more glorious is the covenant of grace! Christ is the head of that covenant, not Adam or any other human being.

In a covenant that Ralph Erskine’s older brother Ebenezer made with God, he wrote, “Thou must fulfill both Thy own part and my part of the covenant, for this is the tenor of Thy covenant”. That is why, when Ebenezer Erskine was coming again within the bounds of the covenant of grace, in making his covenant with God, he was taking comfort in what God was able to do for Christ’s sake. He was taking comfort from what God had undertaken to do for him: to keep him from falling away. He knew that, only if God would keep him, would he be able to keep to his side of the covenant.

And he quoted from the Scriptures: “I will be their God, and they shall be My people”; “I will put My spirit within you, and cause you to walk in My statutes”; “When thou passest through the waters, I will be with thee”; “I will never leave thee, nor forsake thee”. All these are statements of what God is promising to do for believers, in the covenant of grace.

Our time is short; we cannot tell how short it may be. But we still have a short opportunity to come to the gospel table. Let us now listen to the call to “come”. Let us not be like those who made such flimsy excuses as these: “I have bought a piece of ground, and I must needs go and see it”; and, “I have married a wife, and therefore I cannot come”. Surely the first should have inspected the field before he bought it, and the other should have brought his wife with him to the feast. And the excuses that people still make for staying away from the gospel feast – for refusing to seek the Lord – are no better.

Those Who Know the Joyful Sound¹

A Sermon by Thomas Boston

Psalm 89:15. *Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance.*

Here begins the account of the happiness of those that know the joyful sound of the gospel. They have many special privileges, and this is the leading one: "They shall walk, O Lord, in the light of Thy countenance".

Here is, first, their movement when they hear the joyful sound. The gospel is a sound that brings about motion and action. They sit still who do not know it, no moving heavenwards for them. But they who know it have been made alive; they are set on a march and go forward. They will walk on, and walk vigorously, as the word implies, through the several steps in the wilderness journey. We have next the advantage for walking which they may have from the joyful sound, "They shall walk . . . in the light of Thy countenance", or face. Light is a great help to walking when on a journey. It is neither safe nor comfortable to walk in the dark. They shall walk . . . in the light of the Lord's countenance, which is brighter to those that know it than the united light of sun, moon and stars. They shall have the sunny side of the brae more than all the rest of the world. Their way shall be a Goshen for light, while others sit in Egyptian darkness.

When the Psalmist directs his speech to God here, he shows his firm confidence in the matter and how much his own heart was set on enjoying that privilege.

Doctrine. As men know and believe the joyful sound of the gospel, so shall they walk on their way heavenward, in the light of the Lord's countenance.

I shall consider (1.) The duty to which the joyful sound, when known and believed, effectually moves men: *they shall walk*. (2.) The privileges which they that know that joyful sound shall have, in their walk heavenwards.

1. The duty. (1.) *They must not sit still*, doing nothing to purpose for God and their immortal souls, like the rest of the world, dead in trespasses and sins. The sound of the gospel is the most powerful of all alarms. The law may terrify a sinner; it may toss a dead soul as a dead corpse is tossed hither and thither on the earth by an earthquake but can never put life into it. The law is not a means appointed by God for that end. It is the ministration of death and condemnation, not of life (2 Cor 3:7). But the joyful sound of the gospel quickens the dead sinner to spiritual life. "The dead shall hear the voice of the Son of God, and they that hear shall live." And this life will

¹Taken with editing from Boston's *Works*, vol 4; it was preached in Ettrick.

exert itself in its proper action – in holy obedience. So they who have not been brought to walk on the way that leads to heaven have not known the joyful sound. The unholy are without doubt unbelievers.

(2.) *They must not go back to their former lusts* in their ignorance. Apostates were never true believers. “If any man draw back,” God says, “my soul shall have no pleasure in him.” “But”, says Paul, “we are not of them that draw back to perdition, but of them that believe, to the saving of the soul.” They were unbelieving Israelites that were for making a captain and going back to Egypt. They looked on the promise of Canaan as something that would not hold, and therefore they would look to themselves. Thus many betray their unbelief of the gospel by a greedy return to the world and their lusts, after a communion season, looking on the world as something certain, and the promise as something uncertain and distant.

(3.) *They must hold on in the way in spite of all opposition*, and not give over till they get to the journey’s end, whatever weather will blow. “The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.” The faith of the gospel is the spring of perseverance, according to that saying, “The just shall live by his faith”; and unbelief is the great cause of apostacy. It is the “evil heart of unbelief” that leads men to depart “from the living God”. It was the unbelief of the spies, and of those who believed them, that made their carcasses fall in the wilderness; while Caleb and Joshua believed the joyful sound of the promise and got safe to Canaan.

Faith makes a man righteous in the sight of God and so frees him of the burden of the curse, and of the guilt that deserves eternal wrath. And a prisoner laden with irons shall sooner make his way up a steep hill, and not fall by the way, than an unjustified sinner setting out in God’s way shall hold on. Faith listening to the joyful sound inspires the soul with new vigour. “They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.”

(4.) *They shall walk on in the sight of the Lord*, as he who walks in the light walks in the sight of the sun. “Walk before Me,” said God to Abram, “and be thou perfect.” Faith believing the gospel calls the Lord, when speaking to the sinner: “Thou, God, seest me”; as Hagar did in another case. They will walk before Him as under His eye, considering Him as a witness to all their actions, and the One who will be their judge; while unbelievers forget Him and have little or no regard to His all-seeing eye and all-hearing ear.

2. The privileges. (1.) They shall ever be in *a state of favour, peace and reconciliation with God*. “Being justified by faith, we have peace with God

through our Lord Jesus Christ.” God is no more their enemy but they are in an unbreakable friendship with Him. The darkness of a natural state is over with them, and it shall never return. The light has come; the sun of righteousness has risen on them, in the joyful sound known and believed, and it shall never go down again. “For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light.”

(2.) *No cloud of revenging wrath* shall ever gather above their heads any more, no curse of the law, no guilt of eternal wrath. Such a cloud would extinguish the light of the Lord’s countenance for the time it stayed, and would bring them back, for that time, to the state of enmity and wrath in which they were before they knew the joyful sound. The joyful sound of the everlasting covenant secures them, for ever, against all such clouds returning after the rain of revenging wrath, poured out on Christ, instead of on them. “For this is as the waters of Noah unto me; saith the Lord; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee”.

(3.) Whatever cloud may gather above their head in their way to heaven, it shall never be so thick but *the light of the Lord’s countenance shall shine through* it (Ps 89:31–34). Though God will never resume the face of a wrathful, revenging judge against them, yet He may be an angry Father, and they may be under clouds of fatherly anger. But in the blackest of all these, there are rays of love and favour to be seen. “For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.” “As many”, He says, “as I love, I rebuke and chasten.” The sharpest arrows shot against them shall be winged with love, and their bitterest potions shall be medicinal. Though the light of the Lord’s countenance does not always shine fully upon them, it shall never, even in their darkest hours, suffer a total eclipse.

(4.) They shall be *directed in their way*. “I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye.” They walk through a wilderness where it is often hard to know the right way, and where there are many to lead them out of the way. But the Lord will be eyes to them in the wilderness. Listening to the joyful sound, they shall hear a voice behind them, saying, “This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left”. The way through the world is so filled with stumbling blocks that those who do not have this light cannot escape falling over them and perishing. But they shall walk in the light and be directed in their way, “for this God is our God for ever and ever: He will be our guide even unto death”.

(5.) They shall be *strengthened in their way*, for this light is the light of life. Solomon observes that “in the light of the king’s countenance is life,

and his favour is as a cloud of the latter rain". How much more in the light of the Lord's countenance is there life and refreshment. The joyful sound of the gospel, known and believed, brings a strengthening light with it. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Many a time has the child of God been made strong out of weakness, by this means; and after tasting of the sweetness of the word of promise, he has been made to say as Jonathan, "See, I pray you, how mine eyes have been enlightened because I tasted a little of this honey".

(6.) They shall be *cheered and comforted in their way*. Solomon tells us: "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun". But there is no such sweetness, no such comfort in any light, as in the light of the Lord's countenance lifted up on a soul. David bears witness to it from his experience: "There be many that say, Who will show us any good? Lord, lift Thou up the light of Thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." No one can keep on the way heavenward without meeting many things from within and many things from without, tending to their discouragement. But God has secured their comfort in the way of believing, and the faith of the gospel will carry them through comfortably under the heaviest of burdens (Heb 11).

Application. 1. *Information.* Hence we may learn:

(1.) Why are many communicants not bettered by gospel ordinances, but go away as they come, a prey to lusts and an evil world? They sit down to the feast, but they do not rise up to the journey. They eat, but they are not refreshed or strengthened for their proper work after a communion. Why? They never get into the saving knowledge of the joyful sound. They are ever learning, but they never come to the knowledge of the truth. They hear it, but they do not believe it. They do not believe it with application to themselves. Hence it has no enlivening or sanctifying influence on them. They go away morally serious, to ply their duty and to reform their life. But not having faith in the promises of the gospel, the only channel of spiritual life and strength, they are like a soldier going to the battle without his weapons and goes back at once. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

(2.) Why are many of the saints so weak and comfortless in their way to heaven, walking so much in the dark? It is all due to the small measure of their faith in the joyful sound. Whatever hard pieces of work are put into the hand of any of the Lord's people, whatever their temptations, trials and afflictions, there is enough in the joyful sound, if it is brought into the soul by a

lively faith, as would make them go through all these like a giant refreshed with wine (see Ps 78:65). “And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you”.

(3.) The faith of the gospel is the sovereign remedy in all darkness and distresses in which someone can be. Believing is a duty that can never be out of season. This is the way to bring one out of darkness into the light. “Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God.” The promises of the gospel are full of suitable help for all diseases. And faith is the mouth of the soul, whereby applying the promise to oneself, the nourishment contained in it is brought into the soul. “The Lord is my strength and my shield; my heart trusted in Him, and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise Him.” If then you are in desertion, temptation, or affliction, go to the promise and embrace it by faith.

(4.) Hence learn whether you have a right to the seal of the gospel covenant or not. All Christ’s sheep have this earmark: they know the joyful sound. “My sheep,” He says, “hear My voice, and I know them, and they follow Me.” They have discerned it as the voice of the living God. The gospel is the savour of life unto them. They have been let into the kernel of it, while others break their teeth on the shell. “For our gospel,” says Paul, “came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.” It has not been always to them a dry channel, a dead letter, but it may be the ministration of the spirit of faith and holiness. Therefore the Apostle Peter says, “As newborn babes, desire the sincere milk of the Word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious”. The Lord has drawn aside the veil, and they have seen the hidden beauty of it, opened the cabinet, and discovered the treasure there.

Again, they savour it as the suitable nourishment for their souls. They know “it is not a vain thing for [them], because it is [their] life”. As living creatures have their proper nourishment, so one delights in what another does not care for. The new creature is nourished by the gospel, and that is natural, for the saints receive their life by it. They have been “born again not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever”. So they have special savour of it, while others regard it no more than the baying of dogs.

All their hopes are in it; it is all their salvation and all their desire. They have been beaten off from hopes in the law, in their own works, doings, sufferings and services, and have betaken themselves to the Word of God’s

grace, as the only anchor of their souls. And all their doings and sufferings are to them, in that point, as if they had done just nothing. "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Question. The stony-ground hearers received the word with joy. How shall we distinguish between that and the true knowledge of the joyful sound, the genuine savour of the gospel of God's grace?

(1.) The true convert receives the joyful sound of the gospel as the most joyful sound for him, overcoming and overpowering all others, and he therefore rests his heart there. "Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart." They contain the one thing that is to him the main thing, instead of all other things. The hypocrite may receive it as a joyful sound, yet there is still some sound more joyful to him. The bleating of sheep or lowing of oxen is a more joyful sound to some; the sound of created comforts is more attractive with most than all the comforts of the gospel. Christ may be sweet to a hypocrite, but the mischief is that some lust or other is sweeter. So like Orpah, they leave Him, but not without some affection to Him.

(2.) The convert gets his savour of the gospel by finding the extreme bitterness of sin. Like those who heard Peter and the rest of the apostles, they have been pricked in their hearts and made to say, "Men and brethren, what shall we do?" Others come more easily; like the stony ground hearers, they at once receive the gospel with joy. Many savour the sweetness of the gospel to whom sin was either never made bitter or, if it was made bitter, it was never made the bitterest of all things. So their savour of the gospel was but superficial. God makes His people feel sin more and more bitter, till it becomes of all bitter things the most bitter, even more bitter than death. And then they know, to purpose, the sweetness of the joyful sound.

(3.) The convert savours the whole of the joyful sound. There is always some note or other in it that an unsound heart does not savour. They do not have respect to all God's commandments. They that know the joyful sound savour it for sanctification, as well as for justification; for the cross as well as the crown. But many are like Herod, who heard it gladly, till his beloved lust was touched.

2. *Exhortation.* Believers, you that know the joyful sound, bless God for what your ears do hear and for what your eyes do see. Seek for more of this blessedness. As you would wish to go on your way to heaven safely and comfortably, labour more and more to know the joyful sound; and to know it so as to believe it; and to believe it so as to apply it to your own souls, according to your various needs. Consider:

(1.) It is too precious and dear-bought a sound to be neglected by poor

sinners. It would never have been heard in the world if the Son of God, in our nature, had not purchased it by His sufferings and death. There was a dreadful sound of a deluge of wrath falling on Him which made Him groan out His soul on the cross. And if that had not taken place, this had never taken place. Woe to them to whom it will be a fruitless sound.

(2.) It is a sound which has the matter of all joy in it, to be drawn forth in the way of believing. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." It comprehends the whole covenant with all its benefits, which are suited to all the necessities of a soul, for time and eternity. The gospel is the offer and exhibiting of all to you, setting before you the whole covenant of the promises, and declaring you welcome to take to do with, take possession of, and use them for yourself. They will perish miserably, who perish under such a full covenant table, because they will not put out their hand to take it.

(3.) It is a sound that will not always be in your ears. If death will come before you know it, you can never know that sound afterwards. "Behold, now is the accepted time; behold, now is the day of salvation." In hell it is not to be heard; therefore the light of the Lord's countenance can never rise there; but they are wrapped up there in the blackness of darkness for ever. The Sinai trumpet will sound for ever most dreadfully, through all the corners of that dark vault; but not the least whisper of Zion's trumpet.

(4.) It is both your duty and interest to know the joyful sound. There is no saving knowledge of God apart from it, for only by the gospel can we know Him in the face of Jesus. The faith of it is the way of sanctification; "we are sanctified by faith that is in" Christ Jesus. It is the way of solid comfort; we are filled "with all joy and peace in believing". And the more a person has of the faith of the gospel, the more will he be holy and joyful in the Lord.

Wherefore study the gospel of Christ and cry for the Spirit to make you know it. Christ is a veiled Saviour, and the gospel is a veiled gospel, to many. It is hid to them that are lost. If you do not believe it, it will be worse for you than if you had never heard it. Cry then for the Spirit, and for God to reveal Christ in your hearts as the hope and the earnest of glory.

The blissful prospect of spending an eternity in the immediate presence of God is never valued but by those who know something about enjoying His presence on earth. . . . If you know nothing about enjoying the presence of God on earth, it is among the worst of all acts of presumption for you to expect to go to heaven. All whom God takes home to glory, He trains up for the enjoyment of it.

Joseph Irons

He is the holiest man who sees by faith the most of Christ.

Henry Law

David Brainerd¹

10. Success and Disappointment

One day in mid-August 1745, Brainerd spent considerable time speaking to various Indians at Crossweeksung on their own. Among them was someone who had found relief after experiencing deep concern. He commented that he could not but hope, when he came to speak with her, “that her comfort was of the right kind”; he believed that she had truly found Christ.

He describes the general situation there at that time: “There was a great concern for their souls spread pretty generally among them; but especially there were two persons newly awakened to a sense of their sin and misery, one of whom was lately come, and the other had all along been very attentive and desirous of being awakened, but could never before have any lively view of her perishing state. But now her concern and spiritual distress was such that, I thought, I had never seen any more pressing”.

Some old men were also under concern for their souls and were weeping and crying out. Brainerd exclaimed, “God is powerfully at work among them! True and genuine convictions of sin are daily promoted in many instances, and some are newly awakened from time to time, although some few, who felt a commotion in their passions in days past, seem now to discover that their hearts were never duly affected”² The fact is that, even under the preaching of such a man as Brainerd, not every instance of awakening was followed by a sincere turning to Christ. Faith “is the gift of God” (Eph 2:8).

On a Sabbath in late August, many white people were present, but they were badly behaved, more so than any group of Indians Brainerd had ever addressed. That afternoon he baptized 25 Indians, of whom 15 were adults; he believed that most of the adults were truly converted. Brainerd noted, “Love seemed to reign among them” (p 284). The next day, he believed, “two distressed souls [were] brought to the enjoyment of solid comfort” in Christ. And the missionary recorded that “an old Indian, who has all his days been an obstinate idolater, was brought to give up His rattles (which they use for music in their idolatrous feasts and dances) to the other Indians, who

¹A further part of a longer version of a paper given at last year’s Theological Conference. The previous instalment was in August; it told of some of the fruits of Brainerd’s work in Crossweeksung in New Jersey, a newer place for his missionary work and one where he saw most fruit from his labours.

²Jonathan Edwards, editor, *The Diary and Journal of David Brainerd*, Banner of Truth Trust, 2023 edition, p 281. Page references in brackets, in the body of the text, are to this edition of the *Diary and Journal*.

quickly destroyed them (p 286). This happened although Brainerd said nothing to him about the matter.

By the beginning of September, Brainerd was back at the Forks of Delaware, where the response of the Indians to the gospel was very much less positive than it had been in Crossweeksung. Yet when he preached to the Indians on the first Sabbath of the month, he noticed more concern among them than was usual in these parts. Some of the people here had been to Crossweeksung and had seen some of the effects of the gospel there. Some of them seemed to have been truly converted.

One of them was upset and Brainerd asked him what was wrong. He answered, "When I thought how Christ was slain like a lamb and spilt His blood for sinners, I cannot help crying when I am all alone". He then burst into tears again. So did his wife, who explained what was upsetting her: "I was grieved that the Indians here would not come to Christ as well as those at Crossweeksung". The missionary asked her if she found a heart to pray for them. A second part of his question was to this effect: Did she have a sense of God's presence? Her answer was, "Yes, He has been near to me, and at some times when I have been praying alone, my heart loved to pray so [much] that I could not bear to leave the place, but wanted to stay and pray longer" (p 287).

Some Indians in the district had always refused to listen to Brainerd's preaching; now they were more bitter than ever. They mocked Christianity and sometimes asked those who did listen, how often had they cried (under conviction of sin).

Later that month, Brainerd travelled towards the Susquehannah River and reached a settlement called Shaumoking – one part on the west of the river, another part on the east and a third part on an island in the river – which he had visited the previous May. The people in each of these parts spoke a different language, and none of them could understand the language spoken by the other groups. The local people welcomed him warmly, but Brainerd was disturbed by the heathenish dance which was held in the house where he was living. He had several times attempted to persuade them to cancel the dance, but unsuccessfully.

Brainerd spent an afternoon with the chief of the local Delaware tribe, speaking about Christianity and he received a warmer welcome than he expected. The chief seemed willing to be taught. This gave Brainerd "some encouragement that God would open an effectual door for my preaching the gospel here and set up His kingdom in this place" (p 289).

From Shaumoking, Brainerd moved on to another Indian town called Juncauta, on an island in the Susquehannah River. He was very discouraged

because, although they appeared receptive to the truth when he visited them during the previous spring, they were now determined to go on with their heathen ideas and practices. The day after his arrival, they were busy preparing for a great sacrifice and dance; so it was impossible for Brainerd to get anyone to listen to him. It left him depressed; everything seemed so discouraging, especially when his only interpreter was himself a pagan (his normal interpreter had to leave him, to attend to some business of his own). The sacred dance went on all night, after which they feasted on 10 deer, the fat of which had been burnt by way of sacrifice. Brainerd felt thoroughly dispirited in the absence of any other Christian on the island; he "at length crept into a little crib made for corn and there slept" (p 290).

Another heathen display the following day, a Sabbath, further lowered Brainerd's spirits. He tried to engage the people about Christianity, but unsuccessfully. He wrote, "A view of these things . . . gave me the most gloomy turn of mind imaginable, almost stripped me of all resolution and hope respecting further attempts for propagating the gospel and converting the pagans, and rendered this the most burdensome and disagreeable Sabbath that ever I saw. But nothing, I can truly say, sunk and distressed me like the loss of my hope respecting their conversion. . . . I had no heart nor power to make any further attempts among them for that purpose" (p 291-2).

Brainerd's lack of heart and power did not last, and he made some further attempts to instruct the Indians on that island. But easy access to alcohol from nearby whites, and the resulting drunkenness, and the bad example of nominal Christians made missionary work extremely difficult.

When Brainerd returned to Crossweeksung at the beginning of October, the situation was very different. He noted, "Preached to my people from John 14:1-6. The divine presence seemed to be in the assembly. Numbers were affected with divine truths, and it was a season of comfort to some in particular." He went on: "To be with these [was] like being admitted into [God's] family and to the enjoyment of His divine presence. How great is the change lately made upon numbers of these Indians, who not many months ago were as thoughtless and averse to Christianity as those upon [the] Susquehannah! And how astonishing is that grace which has made this change!" (p 295).

The next Sabbath, Brainerd preached on the Good Shepherd. He noted, "There was a considerable melting among my people; the dear young Christians were refreshed, comforted and strengthened, and one or two persons newly awakened". Following the afternoon service, Brainerd was thoroughly exhausted and went home, while "the Indians continued praying among themselves for near two hours together, which continued exercises appeared to be attended with a blessed quickening influence from on high. I could not

but earnestly wish that numbers of God's people had been present at this season, to see and hear these things, which I am sure must refresh every true lover of Zion's interest. To see those who very lately were savage pagans and idolaters, 'having no hope and without God in the world', now filled with a sense of divine love and grace, and worshipping the Father in spirit and in faith, as numbers here appeared to do, was not a little affecting, and especially to see them so tender and humble, as well as lively, fervent and devout" in the worship of God.

A few weeks later Brainerd preached on Christ's words to the woman of Samaria, in John 4:13,14 and commented, "There was great attention" and a sincere "melting in the assembly. It is surprising to see how eager they are of hearing the Word of God". He often thought "they would cheerfully and diligently attend divine worship 24 hours together, had they an opportunity to do so". The next day Brainerd spoke on the resurrection. He noted, "When I came to mention the blessedness the godly shall [then] enjoy . . . their final freedom from death, sin and sorrow, their equality to the angels in regard of their nearness to, and enjoyment of, Christ (some imperfect degree of which they are favoured with in this present life, from whence springs their sweetest comfort), and their being the children of God, openly acknowledged by Him as such . . . numbers of them were much affected and melted with a view of this blessed state" (p 296).

On the next Sabbath, when Brainerd was preaching to a vast gathering, an Indian woman was present who had never heard him preach before. She had never paid any attention to religion, but some of her friends persuaded her to come, but rather against her will. She became very concerned about her soul and wanted to walk the 40 miles to her home to bring her husband to hear Brainerd, so that he too would become concerned about his soul.

Brainerd also spoke of some godly whites who told him that they were "refreshed with seeing the Indians worship God in that devout and solemn manner". They felt like "those mentioned in Acts 11:18, who could not but glorify 'God, saying, Then hath God also to the Gentiles granted repentance unto life'" (p 296-7).

At the beginning of November, Brainerd baptized eight children and six adults. One of them was nearly 80, and Brainerd expressed his hope that "God has brought her savingly home to Himself". Two others were men of 50 who had been "remarkable, even among the Indians, for their wickedness; one of them had been a murderer, and both notorious drunkards, as well as excessively quarrelsome; but now I cannot but hope both are become subjects of God's special grace, especially the worst of them" (p 298).

Some of those who had come from a distance had now been brought

under deep concern for their sins. One of them in particular had come half-drunk and railed on the missionary and others, and had tried to do all he could to disturb the worship of God. At this point – early November 1745 – Brainerd had baptized 23 adults and 24 children, 35 of them belonging to Crossweeksung and the others to the Forks of Delaware. He adds, “Through rich grace, none of them as yet have been left to disgrace their profession of Christianity by any scandalous or unbecoming behaviour”.

Aspects of the Ruling Eldership¹

3. Scotland: Knox to the Westminster Assembly

R J Dickie

4. Scottish Ruling Elders from Knox to the Westminster Assembly. Calvin’s church order was to be followed by the Scots exiles in Geneva, including Knox,² who drew up the *Book of Geneva*. He brought the book to Scotland in 1559; it was accepted by the Church in 1562 and printed in 1564 as *The Book of Common Order*.³ But by the time the Reformation reached Scotland, practical details of the Genevan original had been modified by the experience of French Protestants, even though Knox and his friends consciously followed Calvin and Geneva. We should also note that the eldership was already established among Scots Protestants before 1559.⁴ The practice

¹Another part of a paper given at last year’s Theological Conference. Last month’s section took us from the Apostolic Church to the Reformation.

²James Bulloch, *The Kirk in Scotland*, St Andrew Press, 1960, pp 156-157.

³It is mentioned several times in the *Book of Discipline* as “the Book of our Common Order called the Order of Geneva”. It was printed in Edinburgh in 1562 and confirmed by the General Assembly in December of the same year as “ane uniforme order to be keepit”. It was enlarged and reprinted with the addition of the Psalms in metre in 1564, and remained the standard of worship in the Scottish Church till it was replaced by the Westminster Directory in 1643 (John H S Burleigh, *A Church History of Scotland*, Oxford University Press, 1960, p 162.) It [BCO] professes simply to be a guide to ministers in the performance of their functions, though it was intended to be followed in substance if not in form of expression, and its use was prescribed for readers, whose office was precisely to read the Common Prayers in church. Whether it is to be properly called a liturgy or not has been matter of dispute (Burleigh, *Church History*, pp 162-163).

⁴“By 1556 groups of convinced Protestants had been forming here and there. Especially in the towns and largely under the influence of Knox, they then began to give themselves at least a rudimentary organisation under elected elders, ‘for at that time we had no public ministers of the Word’” (Burleigh, *Church History*, p 160). “As early as 1558 in Dundee and elsewhere elders were appointed to exercise church discipline ‘to whom the whole Brethren promised obedience’” (Burleigh, *Church History*, p 143).

of Geneva was accepted, not because it was Genevan, but because it was regarded as being fully scriptural.⁵ John Row, the Scottish Reformer, wrote that they “took not their pattern from any Kirk in the world, no not fra [from] Geneva itself; but laying God’s Word before them, made reformation according thereunto, both in doctrine first, and then in discipline, when and as they might get it overtaken [introduced]”.⁶

The office of the elder was described in *The First Book of Discipline* in 1560. It focused on discipline. “The Elderis being elected, must be admonisheit of thair office, which is to assist the Minister in all publick effares [affairs] of the Church; to wit, in judgeing and decernyng causes [determining cases]; in geving of admonitioun to the licentious lever [the one living licentiously]; in having of respect to the manneris and conversatioun of all men within thair charge; for by the gravitie of the Seniouris [Elders] aught the licht and unbridillit [unbridled] life of the licentious be corrected and bridillit.”

Additionally, they were to pay particular attention to their ministers. “Yea, the Seniouris aught to tak heyde [heed] to the life, manneris, deligence, and studye of thair Ministeris. Yf [If] he be worthie of admonitioun, thei must admonishe him; of correctioun, thei must correct him: And yf he be worthy of depositions, thay with consent of the Church and Superintendent may depose him, so that [provided] his cryme so deserve.”⁷ And this extended to the ministers’ families: “Not onlie may the life and maneris of the Ministeris cum under censure and judgement of the Church, bot also of thair wiffes, children, and familie; judgement must be tackin [taken], that he neather live riotuslie, neathir yit avaritiuslie [greedily]; yea, respect must be had how thay spend the stipend appointed to thair leving [living].”

Later, with the introduction of superintendents, elders were responsible for submitting a report on their minister’s performance to the superintendent’s court each year.⁸ “The superintendent, at his election, was required to

⁵Bulloch, *The Kirk in Scotland*, pp 156-157.

⁶John Row, *The History of the Kirk of Scotland, from the Year 1558 to August 1637*, Edinburgh: 1842, p 12.

⁷It continues: “Yf a Minister be licht in conversatioun, by his Elderis and Seniouris, he aught to be admonished. Yf he be negligent in studie, or one that vaketh not upoun his charge and flocke, or one that proponeth not frutefull doctrine, he deservith scharpear admonitioun and correctioun. To the whiche yf he be fund stubburne and inobedient, than may the Seniouris of one Church complaine to the Ministerie of the two nixt adjacent churchis, whaire men of greater gravitie are; to whois admonitioun yf he be fund inobedient, he aught to be discharged from his ministerie till his repentence appeare, and a place be vaking for him.”

⁸James Kirk, *Patterns of Reform: Continuity and Change in the Reformation Kirk*, T&T Clark, 1989, p. 342.

acknowledge his subjection to the elders of his province",⁹ and "he was subject to correction by his fellow ministers and elders."¹⁰

Confirming the emphasis of eldership was on discipline, Knox wrote, "And this our weak begynnyng God did so bless, that within few monethis [months] the hartes of many war [were] so strenthned, that we sought to have the face of a Church amanges [among] us, and open crymes to be punished without respect of persone. And for that purpose, by commoun electioun, war eldaris appointed, to whome the hole [all the] brethren promissed obedience."¹¹

From that time, elders were elected annually; Kirk Sessions functioned, and the General Assembly met; but, as yet, Presbyterianism had not taken shape in Scotland in the form we would recognise, as superintendents supervised ministers,¹² and presbyteries did not then exist. "The pre-Reformation legislative provincial councils and diocesan synods and the judicial work of the episcopal and archdiaconal courts were superseded by a series of Reformed church courts, endowed with an appellate jurisdiction, from the congregational Kirk Session through the superintendent's court centred on the principal town of the province, and the provincial synod which met twice yearly, to the general assembly of the whole church."¹³

"It was in Andrew Melville's *Second Book of Discipline*, drawn up in 1579 and accepted by the Assembly of 1581, that the full Presbyterian development appeared. There Melville based the office of the eldership on Scripture, declaring it a necessary and perpetual office in the Church, a spiritual function like the ministry." In theory, annual elections thus ceased, and elders were appointed for life. In practice, annual elections persisted for a further century. "As the ministers preached the Word, so the elders, as seen by Melville,

⁹James Kirk, *Patterns of Reform*, p 342. *Records of the St Andrews Kirk Session*, vol 1, p 270. *First Book of Discipline*, ed J K Cameron, St Andrew Press, 1972, pp 177,277.

¹⁰James Kirk, *Patterns of Reform*, p 343.

¹¹John Knox, *Works*, vol 1, p 300.

¹²"Owing to the paucity of ministers, and as a temporary expedient till presbyteries were fully organised, it was judged proper, after supplying the principal towns, to assign to the rest the superintendence of a large district, over which they were appointed to travel, somewhat in the character of missionaries, for the purpose of preaching in vacant parishes, planting churches, and inspecting the ministers and readers within their bounds; of their diligence in which services they were to give a report to the Assembly. These persons were called superintendents." Thomas M'Crie, *The Story of the Scottish Church*, Free Presbyterian Publications reprint, 1988, p 49. The superintendent's duties included examining "the life, diligence, and behaviour of the Minsiteris; as also the ordour of thaire Churches". *The Buke of Discipline*, quoted in its original language in *The Works of John Knox*, vol 2, p 206. Superintendents also had to examine "the doctrine, life, diligence, and behaviour of . . . readers, elders, and deacons" (James Bulloch, *The Kirk in Scotland*, p 151).

¹³James Kirk, *Patterns of Reform*, p 341.

were to seek its fruit in the lives of the people. They were to visit the sick, join with the minister in accepting first communicants, see the Church's decisions enforced, and guide men in their Christian duty."¹⁴

Once all the changes were implemented, Alexander Henderson could write in 1641: "In the authority of these assemblies, parochial, presbyteral, provincial and national, and in the subordination of the lesser unto the greater . . . doth consist the order, strength and steadfastness of the Church of Scotland".¹⁵

Yet the order was about to change with the Westminster Assembly. In the autumn of 1642, the English Parliament invited the Commission of the General Assembly to name ministers to attend the Assembly. Robert Baillie, the Principal of Glasgow University, at length persuaded the Assembly to appoint elders too.

He gave five reasons – I will mention three of them: (1.) The constant practice of the Church of Scotland. (2.) The danger of teaching the English "that in ecclesiastic matters of greatest concernment, ruling elders may be neglected; yea, it should confirm that common error of too many of the English, that church affairs should be handled by divines alone". (3.) The value of their help to the ministers.¹⁶ It is especially to be noted that, while the English peers and commoners were appointed members of the Assembly on Erastian principles, representing the state, the Scots were there for an opposite reason, as elders appointed by the Church.¹⁷

John Selden, an English jurist participating at Westminster Assembly, was very frank about the position. "There must be some laymen in the Synod to overlook [oversee] the clergy: lest they [clergy] spoil the [civil] work, just as when the good woman puts a cat into the milk-house to kill a mouse she sends her maid to look after the cat, lest the cat should eat up the milk."

The composition of the Westminster Assembly and the requirement to achieve consensus meant that the *Confession* does not refer to Presbyterian government, and *The Form of Presbyterial Church-Government* simply contains section headings on "Pastors", "Other Church-Governors" and "Deacons", but no section headed "Elders". Elders are included in "Other

¹⁴James Bulloch, *The Kirk in Scotland*, pp 158-159.

¹⁵Alexander Henderson, *Government and Order of the Church of Scotland*, Edinburgh, 1641, p XXXX. (Quoted in George D Henderson, *Church and Ministry*, Hodder & Stoughton, 1951, p 185.)

¹⁶Robert Baillie, *The Letters and Journals of Robert Baillie, A.M., Principal of the University of Glasgow*, ed David Laing, Edinburgh 1841-1842, vol 2, p 479.

¹⁷Samuel W Carruthers, *The Everyday Work of the Westminster Assembly*, The Presbyterian Historical Society (of America) and The Presbyterian Historical Society of England, 1943, p 22.

Church-Governors". The word "elders" occurs six times in the document, and it supports Presbyterian church government – but does not entirely reject the Independent interpretation.

There were many changes for the Church of Scotland from the Reformation in 1560 until the Westminster documents were accepted – two authoritative translations of the Bible,¹⁸ at least two metrical settings of the Psalms (the "Wedderburn Psalms" (*Gude and Godlie Ballatis*), and the first Scottish Psalter of 1564 (drawn up by Knox and two colleagues),¹⁹ and three constitutional documents (*First Book of Discipline*, *Second Book of Discipline*, *Westminster Confession of Faith*), and the requirement for members and office-bearers to subscribe the National Covenant.²⁰

And not least, there had been changes in the administration of Baptism and the Lord's Supper – the actions and (for want of a better term), the liturgy.²¹ And greatest of all, various dalliances with Episcopacy. Further changes were to occur – a new Psalter in 1650, imposition of Episcopacy from the Restoration until the 1688 Revolution, and more changes to the mode of worship and administration of the Lord's Supper. With such changes, it is perhaps unsurprising that the wrath of congregations was vented on ministers and elders from time to time.

¹⁸Geneva Bible (1560 – first printed in Scotland in 1579), and Authorised Version (1611). The Coverdale Bible (printed 1535) was owned by a Perth burgess in 1558 (an edition published in Zurich in 1550). A different burgess owned a copy of the New Testament sometime before 1547 (version unspecified). (Mary Verschuur, *Politics or Religion? The Reformation in Perth 1540-1570*, Dunedin Academic Press, 2006), pp. 83-84. "Angus and Fife greatly desire a good preacher, bibles and testaments and other good English books of Tyndale and Frithe's translation" [around 1547-1549] in James Kirk, *Patterns of Reform*, p 11. William Tyndale's translation was c1522-1525; John Frith was a friend of Tyndale.

¹⁹The Wedderburn Psalms (*Gude and Godlie Ballatis*), the Church's 1564 Psalter, plus the variously authoritative Psalm translations which occurred between then and the definitive Scottish Metrical Psalms of 1650. King James VI versified a few Psalms, published in 1591 as *His Majesties Poeticall Exercises at Vacant Hours*. By the time of his death in 1625, James had completed only 31 Psalms, and these were not entirely his own work: they had been modified (with the King's agreement) by Sir William Alexander of Menstrie and thus became known as "The Menstrie Psalms". Charles I instructed Sir William Alexander to continue James' work: in 1631, this Psalter was issued under the misleading title of *The Psalmes of King David translated by King James*. Charles imposed this Psalter on the Church, but when the National Covenant was signed in 1638, the despised Royal Psalter was swept away.

²⁰Margo Todd, *The Culture of Protestantism in Early Modern Scotland*, Yale University Press, 2002, p 23.

²¹The change from "Knox's Liturgy" (*The Book of Common Order*) to the Westminster Assembly's *The Directory for the Publick Worship of God* (1645).

Book Reviews¹

Alexander Stewart: A Transformed Life and Ministry by James Sieve-wright, published by the Banner of Truth Trust, hardback, 346 pages, £13.00.

Alexander Stewart (1764-1821) entered the ministry in 1786, without the essential qualification of being born again. His father was the parish minister in Blair Atholl, and the son became minister of the next parish to the south, that of Moulin, of which Pitlochry is the main town. He confessed later: "I felt nothing of the power of religion on my soul. I felt no relish for its exercises, nor any enjoyment in the duties of my office, public and private" (p 19).

Serious thoughts about spiritual things began when Stewart visited David Black, then the minister of St Madoes, near Perth. Black gave him a copy of Thomas Scott's *The Force of Truth*, an account of Scott's conversion and deliverance from false doctrine. Scott was a minister in a parish close to John Newton in Olney, who was of great help spiritually to Scott. And Scott's book was in turn useful to Stewart.

Sieve-wright's volume proceeds largely by reproducing letters both from and to Stewart. One from Stewart, in January 1793, states, "My sentiments on some important points of doctrine have altered a good deal in the course of a few years, and even since I entered on the office of the ministry" (p 48).

Stewart was much more conscious at this stage of the change in what he believed than in any awakening of heart religion. In April of the following year, he wrote, "As to any fruits of the Spirit, either in the desires of my heart, or in active exertions in my divine Master's service, I was as barren as the fig tree in the parable, which only cumbered the ground" (p 61); he complained too of a lack of the spirit of prayer. In reply, Black asked him, "Who or what has taught you the difference between the presence and absence of God in the duties of devotion? Was there not a time when, if you prayed at all, your conscience was satisfied with the mere outward performance of duty, without looking farther, and when the language of Christians respecting their frames and fears and backslidings and declensions sounded somewhat strange in your ears? Bless God if it is otherwise now. Guard against desponding; continue to wait on God" (p 71).

In June 1796 Stewart had an unexpected visit from Charles Simeon, a minister in Cambridge. He preached at the Moulin communion season. It was as a result of Simeon's preaching that Stewart was brought into the liberty of the gospel. Sieve-wright reports, "That he was without the Spirit until then, we dare not affirm; but that an extraordinary influence then rested on him, both of light and power, it were against the clearest testimonies to

¹Both books reviewed here may be obtained from the Free Presbyterian Bookroom.

deny. For henceforth his faith grew exceedingly; his knowledge in divine things made him a master in Israel. He was conscious of a newness of life, with its spiritual concomitants of feeling and desire – and whereas before, he spoke of Christ doubtingly, and preached Him with hesitation or unconcern, he now found that to him to live was Christ; and that to fulfill his ministry was to preach Christ and Him crucified – as the wisdom of God, and the power of God unto salvation” (p 77).

In June 1798, the Lord’s Supper was dispensed in Moulin as usual, but for some weeks before then, Stewart preached a series of sermons to explain more fully “the nature of the ordinance and the character of those who were commanded to keep it” (p 116). God blessed what was said and some realised that they were unconverted and that they ought not to go to the Lord’s table. At the same time, an increasing number of people, mostly under 30, were being brought under concern for their souls.

From March to July 1799, Stewart preached a course of sermons on regeneration. The result was a more general awakening. Those who were now awakened benefited from being able to speak with those who had gone before them in seeking Christ. Stewart noted, “I observe among our young converts a considerable variety of frames, but a striking uniformity of character. They are dejected or elevated, according as their regard is more fixed on their own deficiencies and corruptions, or on the glorious sufficiency of Christ. But all of them are characterised by lowliness of mind, by a warm attachment to each other and to all who love the Lord Jesus, and by the affections [being] set on things above” (pp 124-5). Stewart knew of about 70 in the congregation who he believed had been truly converted

In August 1802 Stewart visited Ross-shire. The result of his visit was a call to the parish of Dingwall. The local presbytery did their utmost to prevent him being inducted – they were presumably a Moderate body, who had no wish to see an Evangelical among them. Stewart felt it his duty to accept the call. Dingwall had not heard the gospel for some time. Yet he wrote, “A great door seems to be opened. If the Lord would but move the hearts of the people to receive my message, as they have so cordially received myself, how we would then rejoice together” (p 194). Yet his success in Dingwall did not match what God granted him in Moulin. From Dingwall he moved to Edinburgh, but his ministry there lasted for less than a year.

One of his sons, also Alexander, became a minister in Cromarty and was the author of the valuable book, *The Tree of Promise*, on the Old Testament types. The author (1783-1852) was a tutor to Stewart’s children and became minister in Markinch in Fife, latterly in the Free Church.

The book is an encouraging read for us who live in a day of small things.

Journey from Charismatic to Reformed by Sylvester Konteh, published by the Ettrick Press, hardback, 186 pages, £5.95.

Pastor Sylvester Konteh was born in Sierra Leone and now ministers in The Gambia. His stated purpose in writing this short book is to benefit Charismatic and Pentecostal preachers who are not familiar with the Reformed faith. He notes that some consider themselves to be “Reformed Charismatics”, but he was personally involved with the excesses of the movement, which came to concern him greatly.

Pastor Konteh recounts his personal spiritual journey from active involvement in Charismatic-style church practice (including speaking in tongues, prophecy and healings) to embracing a Calvinist theology and Reformed form of worship. Along the way he notes significant divergences between Charismatic practice and the clear teaching of Scripture.

In the introduction Pastor Konteh tells how, in the Pentecostal and Charismatic movement, he was taught that he could perform miracles if he had enough faith, and to use the name of Christ, as one would a charm, to get what one wanted. Because he was engaged in outreach, he was made a preacher despite having no theological instruction; he was told all he needed was “power”, theology was not important. In 2014 he came in contact with a Scottish charity and was introduced to the Reformed faith. He says that, for the first time in his Christian life, he “stopped trying to be God. Oh, what a joy to behold the sovereignty of God and the kingship of Christ! These truths were comforting, enriching, and liberating to my soul. I saw my errors for what they were and repented as the light of God’s Word shined in my soul.”

Chapters 1-7 critique various charismatic practices including speaking in tongues, prophecy, exorcisms and healings – and also celebrity pastors. Pastor Konteh contends that charismatic churches lack rigorous biblical and theological grounding and that this leads to error, manipulation and emotionalism. He argues that subjective experience or extra-canonical revelation (prophecies, visions) are elevated in a way that undermines the doctrine of Scripture’s sufficiency and finality. In contrast to the Charismatics, he advocates Reformed theology as providing a framework for understanding the Holy Spirit’s work, for interpreting Scripture, for worship, and for church order.

Chapters 8-11 offer the Reformed alternative to Charismatic practices and cover: “The True Work of the Holy Spirit”, “A Reverent Way to Worship”, “A Safe Way to Interpret Scripture”, and “The Lord’s Supper”. The author points out the benefits of the Reformed faith compared to the more fluid and experience-driven Charismatic movement. He concludes by directing pastors to some further material which they might find helpful.

Pastor Konteh has indeed been on a “journey”: from being enmeshed in

the excesses of the Charismatic movement to believing in the sufficiency of Scripture, and becoming an advocate for the Authorised Version of the Bible, exclusive psalmody, and preparatory services prior to partaking of the Lord's Supper. The tone throughout the book is personal, the material is enlightening and readable. As one expects of the publisher, the book is well produced.

FRD

Notes and Comments

New Abortion Report

An Abortion Law Expert Group was commissioned some time ago by the Scottish Government to review existing law on the subject. The report states, ominously, that Scotland's abortion laws are "not fit for purpose" and has called for legal recognition of a woman's right to choose – the supposed right to have the child killed or kept alive. At the moment, an abortion is normally only legal before 24 weeks, when two doctors agree that certain grounds have been met – such as a risk to the mother's physical or mental health, grounds which, in the present moral climate, are very easily satisfied.

The Group's report recommends that these grounds be dropped, and doctors' agreement should only be required for late-term abortions after 24 weeks. The report states, "Legal recognition should be given to the woman's right to make their own decision regarding whether to continue or to end a pregnancy, and that abortion should become available on request" at least within whatever limits the law imposes. Members of the Group are no doubt medical experts, but they show no expertise whatever in understanding the moral principles which should underlie legislation on abortion. God has said, "Thou shalt not kill", and this applies to the unborn child, except when the mother's life is in danger. It is tremendously sad that there is continuing pressure to remove restrictions on killing unborn children.

It is unlikely that the Group's recommendations will be put into law before the Scottish elections next year. But we ought to pray that nothing further will ever be done to increase the danger to the lives of unborn children in Scotland, and that the Bill on this issue in England would not be allowed to pass into law.

Antisemitism in the United Kingdom.

Antisemitism – hostility or prejudice against Jewish people – is a significant and troubling issue in the United Kingdom. The UK is home to one of the largest and most established Jewish communities in Europe but recent years

have seen a marked rise in antisemitic incidents, threatening the sense of security within the Jewish population, and polarising society in general.

The Community Security Trust (CST), which monitors antisemitism nationwide, recorded over 4000 antisemitic incidents in 2023 – the highest figure ever documented in the UK. Two-thirds of this surge followed the Hamas attacks on Israel on 7 October 2023 and the subsequent conflict in Gaza, showing how international events can provoke local hostility towards Jews. Although the number of incidents fell slightly in 2024, it remained far higher than pre-2023 levels.

Antisemitism in the UK manifests in various ways: verbal harassment in public, online abuse, conspiracy theories about Jewish control of finance or media, physical assaults, vandalism of Jewish property and desecration of synagogues or cemeteries. The murderous attack on the synagogue in Manchester is an extreme example of this hatred. Due to the atmosphere of hostility, synagogues are routinely patrolled by volunteer guards during their services and if this had not been the case, the Manchester attack could have been far more devastating. Jews report feeling unsafe wearing visible signs of their faith, such as “star of David” necklaces, especially in urban centres like London and Manchester, where most incidents occur. Antisemitic rhetoric has also surfaced in workplaces, universities and political debates, sometimes disguised as criticism of the state of Israel but crossing into overt hostility toward the Jews as a people.

The persistence of antisemitism reflects both old prejudices and new challenges. Traditional stereotypes about Jews surface online, fed by algorithms that encourage outrage and conspiracy theories. At the same time, geopolitical tensions in the Middle East often fuel spikes in anti-Jewish sentiment, blurring the line between legitimate political debate and hate speech.

Efforts to combat antisemitism in the UK include government initiatives, law-enforcement measures, and the work of organisations like the CST, which provides security advice and records incidents. Educational campaigns aim to increase awareness of Jewish history, including the Holocaust, and promote tolerance in schools. Yet experts stress that more must be done to ensure that online platforms respond quickly to remove hate speech, and that victims of antisemitic abuse receive consistent support.

We should pray that our Jewish citizens be allowed to live in peace, but most of all we desire that the promised time will be hastened when those who are “beloved for the fathers’ sake” would have the Holy Spirit poured upon them and see that Jesus of Nazareth is the Messiah for whom they wait. Then the receiving of them will be as life from the dead to the Gentile world.

FRD

Witches of Dumbarton

A historical researcher for an organisation called, “Remembering the Accused Witches of Scotland”, has found mention of six or seven further people (all but one women) in Dumbarton accused of witchcraft between 1624 and 1650. At least two of them were put to death. It is proposed to set up a monument for these people in Dumbarton. Whether those guilty of witchcraft are to be put to death under the New Testament is a moot point, but they are certainly wicked and far from deserving of monuments. Whether these people in Dumbarton were actually engaging in witchcraft, or were simply the victims of malice or hysteria, is probably now impossible to determine in most of the cases.

The reality is that the proposal to set up a monument is part of the onslaught on Britain’s Christian past, which is being held responsible for the death of these people. Christ has given no warrant to any of His professed followers to sin; and the possible sins and faults of professing Christians of the past will not justify the unbelief of the present day. “For we must all appear before the judgement seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor 5:10).

DWBS

Protestant View

King Charles and the Pope

In last month’s *Magazine* the first Roman Catholic funeral held for a member of the Royal family since the Reformation was commented on with sadness. The rapid downward spiral of our national life is once again witnessed by the King engaging in an ecumenical service with the Pope during a state visit to the Vatican on October 23. It is the first time a British monarch has prayed together with a pope in over 500 years. This event was a betrayal of the Biblical principles of the Reformation by the King personally and by the Church of England generally – the Monarch having the title of “temporal head” of the Church of England.

According to the Vatican’s own view of the visit, it marks “a further development in the warmth of the relationship” between Rome and the Church of England. Another source commented that the King and the pope “were no longer fighting but were on the same side”. Our King has long courted the papacy, having visited the Vatican five times as Prince of Wales and also having met previous popes on other occasions. For a monarch who has sworn

to uphold the Protestant religion to engage in prayer led by the man whom Scripture marks out to be “that man of sin . . . the son of perdition” (2 Th 2:3) is deeply concerning and can only bring further judgement from heaven upon our nation.

King Charles has further shown how far he is from being guided by Scriptural truth and morality, when he attended a service held in Lichfield Cathedral to celebrate the unveiling at the National Arboretum of the first monument to recognise those Sodomites who have served in the military, it now being 25 years since the former ban on such people serving in the armed services was removed.

How solemnly it bodes for our King personally and for our nation collectively when he lends the whole weight of his influence to support Rome and Sodom!

AWM

The Protestant Crown: Faithfulness and Compromise

Prior to ascending the throne, King Charles III publicly and formally affirmed his commitment to the doctrine and practice of the Church of Scotland, at the Accession Council at St James’s Palace on 10 September 2022. In his declaration, he vowed, “I, Charles the Third . . . do faithfully promise and swear that I shall inviolably maintain and preserve the Settlement of the true Protestant Religion as established by the Laws made in Scotland in prosecution of the Claim of Right and particularly by an Act intituled, ‘An Act for securing the Protestant Religion and Presbyterian Church Government’, and by the Acts passed in the Parliament of both Kingdoms for Union of the two Kingdoms, together with the Government, Worship, Discipline, Rights and Privileges of the Church of Scotland. So, help me God.”

Sadly, despite his prayer for God’s help and, even though the King is also the Supreme Governor of the Church of England, our King has, over the past few months, broken this solemn oath several times. He has knowingly, publicly and proudly hosted an Islamic event at Windsor Castle, visited a Hindu place of worship in London, and travelled to Rome to “pray” with the Pope. Additional details of these events are not necessary, as they are in the public domain.

The Holy Scriptures are filled with warnings against sin and evil. Moreover, the Bible emphasises man’s need to avoid all unnecessary associations with heathenism, wickedness and worldly influences. Therefore all sin and evil are to be detested, and (as much as possible) all interaction with anything that is not of God is to be avoided and shunned. Man is required by God to refrain from publicly uniting, or having close contact, with anyone who is deemed evil by the Word of God.

Necessarily, we are all in the world, but we are exhorted not to be of the world; rather, we are to “abstain from all appearance of evil” (1 Th 5:22) and to “have no fellowship with the unfruitful works of darkness, but rather reprove them” (Eph 5:11). It is true that we are all sinners in continual need of Divine assistance, but we are all exhorted (as sinners in such a need) to flee from sin to the One given by God the Father to be the Saviour of sinners, the Lord Jesus Christ. These commands and exhortations of Almighty God, the King of Kings and Lord of Lords, are given to us in the Holy Scriptures in lovingkindness and tender mercy for our good as expressions of truth, holiness and righteousness that are of both universal and personal application, regardless of who we are, our social status, our “preferred personal identity”, or our location in the world.

We are all under the authority of the one true and living God, our Creator and Lawgiver. No one – not even a monarch – has the right to ignore, override, or propose that there are mitigating circumstances which can be mustered to make void the pure and equitable law of heaven. Or, as seems to be the case, to make judgements that are seen to suggest that his brother’s past friendship with a wicked man is more of a crime in the sight of God than his own personal friendship and association with the heathen and the Antichrist. Both are abhorrent according to the Word of God. The Scriptures remind us: “Better is it that thou shouldest not vow, than that thou shouldest vow and not pay” (Ecc 5:5).

DPR

Church Information

Meetings of Presbytery (DV)

Outer Isles: At Stornoway, on Tuesday, December 16, at 11 am.

Asia Pacific: At Auckland, on Monday, January 26, at 12 noon.

Southern: At Glasgow, on Tuesday, February 25, at 4 pm.

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

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

Northern: At Dingwall, on Tuesday, March 10, at 2 pm.

Pilot Bursary Scheme Second Round of Applications – 2025-26

The Synod, at its meeting in May 2024, recognised 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. The Synod accordingly authorised the Education Committee to establish a trial bursary scheme to assist Free Presbyterian parents in their endeavours to provide

for their children educational material with a greater Christian ethos, and to counteract false teaching in schools. The scheme is being run for a second year and is initially open to parents based in Scotland. It is hoped that it may eventually be available to Free Presbyterian families further afield.

The scheme is open to: (1.) Those who attend state schools but whose parents wish to provide additional or alternative education 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. (2.) 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, or 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.

A number of families have already benefited from this year's first round of applications, which closed in September. Applications for the second round are now invited from those who did not apply in the first round, and also from those who did receive assistance but have now incurred additional expense for new courses or unexpected costs. 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 is 6 February 2026.

College and Library Fund

By appointment of Synod, the second of the year's two special collections for the College and Library Fund is due to be taken in congregations in December.

W Campbell, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations

Jewish & Foreign Missions Fund: Providence Strict Baptist Chapel, Irthlingborough, for Zimbabwe Mission, £750.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Gairloch: Anon, £170 per JW; Anon, £1150 per WC.

Glasgow: Anon, Ps 60:4, £280. *Eastern Europe Fund*: Anon, £80, £80, £80, £80, £80, £80, £80, £80, £80, £80, £80, £50. *Jewish & Foreign Mission Fund*: Anon, £35, £30. *Outreach Fund*: Anon, £30. *Sustentation Fund*: Anon, £20.

Inverness: Anon, £650 per WC.

Lochbroom: Anon, £100 per WC.

Lochcarron: Anon, £100 per WC.

North Tolsta: Anon, "In memory of Alexander Smith", £200. *Communion Expenses*: Anon, £40, £40, £60. *Door Collection*: Anon, £60. *Door & Communion Expenses*: Anon, £100. *TBS*: Anon, £200.

The Free Presbyterian Magazine

2025

Volume 130

Editor:
Rev Kenneth D Macleod

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

Free Presbyterian Church of Scotland

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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; **Strathly:** 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.
- Kinlochervie:** 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 I D MacDonald; tel: 01478 612110.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wed 7.30 pm. Manse tel: 01445 731340. Contact: Rev A W MacColl; tel: 01349 866546.
- Lochcarron:** Sabbath 11 am, 6 pm; Wed 7 pm. Manse. Contact: Rev I D MacDonald; tel: 01478 612110.
- 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 I D MacDonald; tel: 01478 612110.
- 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 or as intimated. Manse: Quay Street, IV26 2UE; tel: 01854 612449. Contact: Rev I D MacDonald; tel: 01478 612110.

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, St Peter's; Tues 7 pm at Friends' Meeting House, St Peter'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: grafton@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 Hemdb, 5 Goldsmith St, Elgin, Gisborne 4010; tel: 06 863 3140; mobile: 022 409 1336.

Tauranga: For services, contact Rev J D Smith; tel: 022 092 2136.

Singapore

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

Ukraine

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

Zimbabwe

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

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

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

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