

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*

Contents

A Complete Change	129
A Greater than Jonah (2) A Sermon by <i>Rev James S Sinclair</i>	132
Necessity of a Great Spiritual Change: 3. Why It Is Necessary <i>James Buchanan</i>	137
Free Will (4) <i>Rev I D MacDonald</i>	139
David Brainerd: 14. A Murderer's Conversion	142
Running the Way of God's Commands <i>Charles Bridges</i>	146
Means for Coming to Know God (2) <i>George Swinnock</i>	149
Three Worthy Women from Breasclete	150
Cultural Christianity or Biblical Christianity <i>D P Rowland</i>	152
Mass Migration and God's Word <i>Rev Caleb Hembd</i>	155
Protestant View	158
Notes and Comments	159
Church Information	160

May 2026

Vol 131 • No 5

The Free Presbyterian Church of Scotland

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The Free Presbyterian Magazine

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

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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: Staffin; **Second:** Chesley, Maware; **Third:** Gisborne; **Fourth:** Glasgow, Mbuma.

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

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

July: First Sabbath: Beaulay; **Second:** Bonar Bridge; **Third:** Auckland, 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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Volume 131

May 2026

Number 5

A Complete Change

One of the most remarkable conversions was that of Saul of Tarsus, when he met the risen Saviour on his way to Damascus to persecute the followers of Jesus. Clearly his conversion was all of grace, freely given and not at all deserved. There was no way that such a man, or any member of the human race, could *merit* deliverance from the punishment of his sins.

But the focus of this article is the *complete change* that is involved when a sinner is turned from his own ways to serve the living God. This was very clearly true in the case of the man who was soon to be known as the Apostle Paul. But it is also true in the gentlest of conversions – which, it would seem, was the case with Lydia, at the riverside in Philippi. We are merely told that the Lord opened her heart, “that she attended unto the things which were spoken of Paul” (Acts 16:14).

Let us notice what Paul said that the churches of Judaea had heard about the magnitude of the change he had experienced: “he which persecuted us in times past now preacheth the faith which once he destroyed” (Gal 1:23). On the one hand, after Stephen’s death, Paul “made havoc of the church, entering into every house, and haling men and women committed them to prison” (Acts 8:3). He refused to believe that Jesus was the Christ, the Messiah, who was promised in Old Testament Scripture (for example, in Is 53) as the One who was to come to “save His people from their sins” (Mt 1:21). Convinced that the ways and the thinking of the Pharisees were right, Paul did all in his power to destroy the followers of Jesus of Nazareth and to remove from the earth the faith which was, in fact, the fulfilment of the Old Testament prophecies.

As soon as Jesus had spoken to Paul, he was, on the other hand, bowing his knee, spiritually speaking, in submission to the One whom he had been so violently rejecting. Now he was asking, “Lord, what wilt Thou have me to do?” And he was now preaching the gospel. This showed that the one who was formerly a Pharisee was no longer trusting in his self-righteousness. In the past, he had trusted that he was, as “touching the righteousness which is in the law, blameless” (Phil 3:6). This was blameless, Matthew Henry’s *Com-*

mentary says, “as far as the Pharisees’ exposition of the law went, and as to the mere letter of the law and outward observance of it, he could acquit himself from the breach of it and could not be accused by any[one]”.

But Paul no longer looked on himself in any such way; he had been delivered from such attitudes; he now desired to “be found in [Christ], not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith” (Phil 3:9). Again Matthew Henry’s *Commentary* states, “He desired to win Christ, and an unspeakable gainer he would reckon himself if he had but an interest in Christ and His righteousness, and if Christ became his Lord and his Saviour”. To have Paul’s desire is a mark of grace in anyone.

Paul had been brought to recognise his own helplessness and he confessed, “Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God” (2 Cor 3:5). On this last clause, Charles Hodge comments, “All our fitness for our work – all our knowledge, holiness and power are of God. They are neither self-acquired nor self-sustained. I am nothing, the Apostle would say; God is everything.” Clearly a complete change had taken place in this man who was yet to be so faithful and useful in the Church of God.

But what was the cause of this great change? Let us point to two answers. Behind the great change in Paul’s life, and the great change in the life of every other individual who is delivered from the power and the guilt of sin, lies the redeeming work of Christ and also the saving work of the Holy Spirit in applying to the soul the redemption purchased by Christ. When Paul was so zealously attempting to protect the Jewish religion, he was spiritually dead; he had no capacity for anything that required spiritual life: he was not able to exercise saving faith; he could not repent; he could not turn from his own ways to serve the living God; he had no heart love for God. These things were altogether impossible for him; he needed to be born again.

But when he was beginning to submit to the authority of King Jesus, he had become spiritually alive; he had been regenerated; new life had been poured into his soul. No human power could bring that about; divine power was necessary, the Holy Spirit’s power. That divine work had begun in Paul; he was now spiritually alive, believing on the Lord Jesus Christ, turning from sin and beginning to follow after righteousness, loving God and His people. And wherever that good work has begun, the covenant of grace guarantees that, in Paul’s words to the Philippians, “He which hath begun a good work in you will perform it until the day of Jesus Christ” (1:6). Only God can begin this work. Only He is able to finish it, and He will.

Let us consider now an Old Testament character who obviously under-

went a tremendous change. Manasseh was the wicked son of godly Hezekiah and succeeded him on the throne of Judah. He was a notorious idolater who was involved in the occult; he “shed innocent blood very much, till he had filled Jerusalem from one end to another” (2 Ki 21:16). When the Lord spoke to him and his people, they would not listen; they went on in their rebellion. But the Lord had a purpose of mercy to Manasseh; the Lord brought the King to Babylon as a prisoner. “And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him” (2 Chr 33:12).

In great mercy, God heard Manasseh’s cries at the throne of grace. He brought the King back to Jerusalem, which was a great mercy, but a far greater mercy was that Manasseh now “knew that the Lord He was God” (2 Chr 33:13); this was an indication of the great change that had come upon Manasseh. So was the fact that he humbled himself before the Lord, submitting himself to God’s authority and His law. Manasseh was made spiritually alive; he was given grace to turn from his fearful sins; he looked by faith to the coming Messiah, who was typified by the sacrifices offered in Jerusalem in times when there was a regard for the true God.

Yet we must bear in mind that, fundamentally, the change that God worked in Manasseh’s soul was the same as the change He works in every other sinner whom He brings through the new birth. Every human being ought to confess with David: “I was shapen in iniquity; and in sin did my mother conceive me” (Ps 51:5). That was true of Lydia, in Philippi; she too needed a complete change; she needed to be born again; she needed spiritual life in her soul; she needed faith in Jesus Christ; she needed repentance unto life; she needed sincere love to God; she needed to fear God, which is to have a sincere respect for God and His commandments – to be afraid, not so much of the consequences of her sins, as of offending God by sinning against Him, by doing what is hateful to Him.

All these elements of the great change are the result of the new birth. There are many other elements, and each of them is only possible through the infinite power of the Holy Spirit. These blessings were granted to Lydia, Manasseh and Saul of Tarsus, for the sake of Christ, who died for sinners and rose again and is now at the right hand of God, administering the saving benefits of the covenant of grace. Let us all seek to realise our absolute need of the great saving change and let us seek it earnestly. But let the fact that this change is possible, in sinners of all kinds, encourage us to plead with the Most High to bring about this great change in vast multitudes today, all over the world. No matter how unlikely this seems, given the present spiritual outlook, God will yet bring it about, to His own glory.

A Greater than Jonah (2)¹

A Sermon by Rev James S Sinclair

Matthew 12:41. *Behold, a greater than Jonas is here.*

2. **The abiding significance of the assertion: “a greater than Jonas is here”.** I need hardly say more, for I have already to a certain extent anticipated this, that this is a very striking assertion on the part of the Lord Jesus Christ about Himself. This form of expression seems to suggest something more than that He was in a comparative degree greater than Jonah. The expression suggests that He was more than man. We find in a later verse that He says, “Behold, a greater than Solomon is here”. This is a parallel expression, and these expressions seem to convey this: there was One standing among them who was greater than the greatest of the sons of men that had appeared before Him. He suggests, in fact, His divinity, His Godhead.

He was incomparably greater than any of the children of men, than the greatest of the kings, or the most eminent of the prophets that preceded Him. “Behold, a greater than Jonas is here.” I desire, however, to consider this statement on the part of Christ as having in some sense a perpetual meaning and significance unto the end of time. These words uttered by Christ may be still applied to Him, to His office and to His work until the very end of the world. A greater than Jonas is still present. He has, no doubt, personally ascended on high, and entered into the immediate presence of God. He has passed into the heavens; but it is also true that He still abides with us.

(1.) *Some particulars as to this.* (1) He still remains on earth, *as represented by His Word.* He has given us the Holy Scriptures of the Old and New Testaments, and it is within the confines of this inspired Word that we alone can meet with Christ. Take away the Word of God; take away the Bible; and you may say, “They have taken away my Lord, and I know not where they have hid Him.” It is impossible, in the nature of things, that you can find Christ apart from this Word of truth, in which the things concerning Him and His work are infallibly recorded for the benefit of all generations to the end of time. He said Himself, in the days of His flesh, “Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me”. I say then, Christ is still with us, as represented by His holy and blessed Word. There we may seek Him and find Him as the light, life and salvation of our never-dying souls.

¹Reprinted with editing from *The Free Presbyterian Magazine* for May 1917. The sermon, which concludes here, was preached in Oban. The first section, in last month’s issue, contained an introduction, followed by the first main point: “The superiority of the Lord Jesus Christ to Jonah”.

(2) Christ abides with us *by His Spirit*. Did He not say to His disciples, when He was about to leave them: “Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world”? And how is Christ with His disciples unto the end of the world? Just by the Holy Spirit of truth, and the Spirit of truth has been promised and has been given to those who fear His name and who proclaim His word in accordance with the mind of God. I do not say that we observe the Spirit of God working with the same measure of power that He used in the days of the apostles, or even in subsequent centuries – such as the times of the glorious Reformation – but still the Spirit of God has not wholly left His Church or His people. The word of Christ is pledged for it: “Lo, I am with you alway, even unto the end of the world”. And He said also that He would send the Spirit of truth, who would abide with them for ever. Christ, the greater than Jonah, is still here, as represented by His Spirit.

(3) Christ is still here, as *represented by His messengers*. Paul said, “We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ’s stead, be ye reconciled to God”. Such are the character and work of all true preachers of the gospel. And although they be few and humble in the present day that seek to proclaim the gospel in its purity, yet at the same time this does not take away from the authority of their message, if it is proclaimed in accordance with the mind of Christ expressed in the Word of God. Christ is still here then as represented by His ministering servants. The treasure is in earthen vessels, that the excellency of the power may be of God and not of men. It is theirs to say to the righteous that it shall be well with him, and to the wicked that it shall be ill with him.

(4) Christ is here, as *represented by His people* – the members of His mystical body. You will recollect that when the Lord Jesus appeared to Saul of Tarsus on his way to Damascus, He said to him, “Saul, Saul, why persecutest thou Me?” Saul was persecuting the servants and disciples of Jesus. He was not persecuting Jesus immediately, because Jesus was in heaven and Saul was upon earth, but what was done against His servants and disciples, the Lord Jesus regarded as done against Himself. He regarded them as parts of Himself. They were members of that mystical body which the Father gave Him, in the counsels of eternity, to be redeemed and saved.

So we may say that wherever there is a real servant of Christ – a real child of God – there in a measure Christ Himself is. That is a representative of Christ, although a most imperfect representative. None was perfect but the glorious Pattern Himself. Still, at the same time, we have reason to bless the Most High that He has yet left a few members of Christ upon earth. He has

still a remnant “according to the election of grace”, and where they are, Christ is. He is still here, as represented by His mystical body. “Behold, a greater than Jonas is here.”

(2.) *Some places where Christ is.* It is encouraging to think that the “greater than Jonas” is still in this fallen world of ours. He came to earth that He might redeem His Church by His own blood. He came from heaven to earth that He might procure a title to take possession of the whole world. “Ask of Me,” said the Father to Him, “and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.” Although in some generations it is only a very few scattered here and there over the face of the earth who truly fear God and live by the faith of Jesus Christ, yet the Son of God came from heaven that He might secure a title in righteousness to reign from sea to sea, and from the river even unto the ends of the earth. “The Father sent the Son to be the Saviour of the world”; and He is still in the world by His Word and Spirit, by His ministering servants and people, in order that He may ultimately bring all nations to His sceptre. These are the instruments He is to employ for this great and glorious purpose. He shall reign until all His enemies be made His footstool.

“Yea, all the mighty kings on earth before Him down shall fall;
And all the nations of the world do service to Him shall.”

He is still here representatively in this sinful, fallen world. He is still here also in His Church. He said, in the days of His flesh, “Where two or three are gathered together in My name, there am I in the midst of them”. That is the promise bearing on the gathering together of God’s people in the way of worship. He is still here in His Church. I do not say that He is everywhere in what are known as churches. It is to be feared that many organisations that are called by the name of Churches have no proper right to the name at all. That is because they deny fundamental truths; they set aside the inspiration and infallibility of God’s Word. Some of them, in fact, deny the Godhead of Jesus of Nazareth. The Christ that they hold forth to their fellow creatures is not “the Wonderful, the Counsellor, the Mighty God”; He is a mere man possessing human sympathy and nothing more. But the true Christ of God is still present in His true Church, with those who hold fast the fundamental doctrines of the faith. He is still present then in His Church.

Last, I observe He is still here in the souls of His people. “To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word.” When Christ comes in a day of mercy to save a soul from going down to the pit, when He puts him among the justified, He takes possession of that soul. Christ becomes in that soul “the hope of glory”. He enters it as

He exercises His enlightening, cleansing and renewing influences. He takes up His abode in that soul, and He will no more go out.

Perhaps, to the feelings of His people at certain times, it may seem as if He had taken His departure, and their cry may be like that of Job, "O that I knew where I might find Him!" But that does not imply that He is actually absent. He is absent as far as their conscious feeling or sense is concerned, but He is not absent in deep reality. Once He takes possession of the citadel of a poor sinner's heart, He keeps fast His hold. He says: "I give unto [My sheep] eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of my Father's hand." "Behold, a greater than Jonas is here."

Consider the privilege and responsibility connected with this great and precious truth that a greater than Jonas, even the Son of God, who is the brightness of the Father's glory and express image of His person, is still present in the world, still present with His Church, still present with His people. And He shall so remain to the very end of time.

3. The call to "behold" the truth here declared about the Lord Jesus. It is to be feared that many do not consider it. They do not believe the truth concerning Jesus Christ, the Divine Redeemer, the Almighty Saviour. They do not believe that He is the same yesterday, today and for ever. They disregard His claims and despise His works. He calls the children of men to consider the valuable truth concerning His presence.

Consider this then, with a view to anxiety and alarm about your soul. Remember that you have seen and heard this Person who is greater than Jonah, through the medium of the Word of Truth and through the proclamation of the gospel. You have had testimony upon testimony from your childhood concerning the truth as it is in Jesus, and you are called to consider the truth that you have heard. You are called upon to consider this, with a view to fleeing from the wrath to come, to the city of refuge that He points you to in the gospel. If you refuse to consider it – if you refuse to hear the solemn truth about the Person and work and word of Christ – you will have an awful account to give at death and the judgement seat. You will have a deeper hell than the Ninevites; yes, you will have a deeper hell than the Jews who were personally present when Christ thus spoke. For we have had additional testimonies to the truth.

We have the testimonies of the apostles after the day of Pentecost. We have the testimonies of God's servants and saints all down generations about the Divine Redeemer, the Almighty Saviour. We have an accumulated mass of testimonies about the glory of Christ, the excellency of His work

and the preciousness of His Word. And if we despise those testimonies and go on in the way of indifference and carelessness, we shall have to give a most solemn and awful account at the day of judgement. "Consider this, and be afraid, ye that forget the Lord." Consider this and be afraid, you who spend your days and nights disregarding the concerns of your soul, and of your prospects in view of an endless eternity. Consider this and be afraid, for there is an awful day in front of you if you will not become alarmed now and flee for refuge to this greater than Jonas, who stands before you in the gospel.

Consider this lastly, with a view to encouragement. The "greater than Jonas is here". Sometimes unbelief will suggest that He has departed and has forsaken the world altogether. Unbelief will suggest that He has wholly given up the reins into the hands of Satan, that Satan may do as he pleases with the nations of the world. But do not yield to the suggestions of unbelief. "Behold, a greater than Jonas is here." We are sometimes afraid that He will not shine again, that He will not show His power again in any measure that corresponds to what He has done in the past, but His great and precious promises completely forbid the thought. A greater than Jonas is still present in this evil world of ours; He is still present in His Church and in the souls of His people. He is still present with a view to taking possession of the earth as His ultimate portion and inheritance. He will have His witnesses while sun and moon endure, and there is a day coming when the whole earth shall be filled with His glory (Psalm 72).

Are you thinking of these things? "Behold, now is the accepted time; Behold, now is the day of salvation." You who are still without God and without Christ, do not delay, do not tarry. "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain (of God's grace in Christ), lest thou be consumed." Are you thinking of this, you who desire to walk in the fear of God and by the faith of Jesus Christ? He has not forgotten us altogether; He has promised never to leave or forsake His true Church and people.

If in some generations He gives great outward signs of His displeasure, as He is doing at present,² yet He is often working out the most gracious purposes in connection with these awful and desolating judgements. We trust that He is opening up the way, even in this dreadful time of bloodshed and destruction, for the ultimate extension of His cause and kingdom to the ends of the earth. He will pull down the strongholds of iniquity; He will burn

²A reference to the First World War, which was then raging. Some of the preacher's hopes for the future were not fulfilled but, on biblical grounds, there is every reason to expect that they will yet be brought about.

down Satan's citadel upon earth; He will make a large place in the wounded hearts of poor sinners for the entrance of the word of the truth of the gospel. He will make, we hope, a deep and large place for Himself in the hearts of the nations whence He has been excluded for many, many years. We are fully convinced then that Christ is still here, that He is still in the earth working out His gracious purposes, even when He is sending desolating calamities upon the nations.

Necessity of a Great Spiritual Change¹

3. Why It Is Necessary

James Buchanan

The following points show that it is impossible for a man "born of the flesh" to enter the kingdom of God without being "born again" by the Spirit.

1. No unregenerate man can see the kingdom of God *because it is impossible for God Himself to do what implies a clear contradiction*, and there is a clear contradiction in the idea that a fleshly mind can become a subject of God's spiritual kingdom, without any radical change of character.

The expression, *kingdom of God*, here used to denote the state of safety and happiness into which God brings His people is deeply significant and instructive. It is not spoken of, you will notice, as a state of mere safety, mere exemption from punishment, or immunity from wrath – but as a kingdom, in which they are safe because they are protected by His almighty power, and happy because they experience His infinite love. But it is still a kingdom in which, besides being safe and happy, they are placed under His rule and are expected to yield submission and service as His obedient subjects. So it is with everyone who really enters that kingdom, whether on earth or in heaven; he cannot so much as enter the kingdom here, and far less obtain admission into the kingdom there, without laying down at its threshold the weapons of rebellion and returning to his allegiance and duty.

There is indeed an external kingdom of grace in which many an unregenerate man may live, but the true spiritual kingdom is "not in word but in power". "The kingdom of God", Christ Himself says, "is within you"; and,

¹Another section of the first chapter of Buchanan's book, *The Office and Work of the Holy Spirit*. The first section was entitled, "The Greatness of the Change". It ended by stating that, if we are to reach a right conclusion on any subject, two things are necessary – a sound principle and a certain fact. Here the *principle* is: a man must be spiritual if he is to enter the kingdom of God; and the *fact* is: by nature, no one is spiritual, but corrupted. So the conclusion must be: "except a man be born again, he cannot see the kingdom of God".

says the Apostle, "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost". It mainly consists in the setting up of God's throne in the sinner's heart, subduing his will to God's authority, and winning over his affections to God's service. To say that any man remaining in an unregenerate state can be a member of that kingdom, is to affirm that he might be, at one and the same time, both an alien and a citizen, a friend and an enemy, alive and dead.

Everyone must see, that if, when God saves men, He brings them into His kingdom and places them under His own holy government, it is impossible, in the very nature of things, that they can enter it without undergoing a great change. In this light, there is self-evident truth in the words of Jesus, "Except a man be born again, he cannot see the kingdom of God".

2. No unregenerate man can see the kingdom of God, *because it is impossible for God to lie*. He has expressly said, indeed He has sworn, that we must be converted or condemned. "The word of the Lord endureth for ever." "Heaven and earth shall pass away", but not one jot or tittle of that Word shall fail. "God is not a man, that he should lie; neither the son of man, that he should repent: hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good?"

It is true that we read in Scripture of many occasions on which His "repentings [were] kindled together", and He refrained from executing His threatened judgements. But if we consider these cases, we shall find that they are perfectly consistent with the general doctrine, that He can neither change nor lie nor repent, so as to leave His Word unfulfilled, or to depart from the principles of His righteous government. So they afford no ground of hope to an unconverted sinner that he may enter the kingdom without being born again.

God is said to repent when, in consequence of the repentance of His people, His dispensations towards them are changed; but this change in His dealings with them is only a consistent and suitable manifestation of the unchangeable and eternal principles on which He conducts His holy administration. Thus, when Rehoboam "forsook the law of the Lord, and all Israel with him," the King of Egypt was sent to Jerusalem with his army to chasten them. The Lord said, "Ye have forsaken Me, and therefore have I also left you in the hand of Shishak. Whereupon the princes of Israel and the King humbled themselves; and they said, The Lord is righteous. And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance."

Again, it is said of wicked Ahab: "There was none like unto Ahab, which

did sell himself to work wickedness in the sight of the Lord". But "he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before Me? Because he humbleth himself before Me, I will not bring the evil in his days." And when the Ninevites repented at the preaching of Jonah and proclaimed a fast, saying, "Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not? . . . God saw their works, that they turned from their evil way, and God repented of the evil that He had said He would do unto them, and He did it not."

Many other instances might be mentioned. They are all proofs of the precious doctrine that, under the scheme of grace and redemption, it is perfectly consistent with the truth and faithfulness of God, and the unchangeable principles of His government, to refrain from inflicting threatened judgements when the sinner forsakes his way and returns to the Lord. But they afford no evidence that a man may be saved without being changed, or that God's threatenings against the impenitent will not be put into effect. He will repent of the evil only when we repent of the sin; otherwise He must falsify His Word and act in direct violation of those eternal principles which make it "impossible for God to lie".

Free Will (4)¹

Rev I D MacDonald

4. Free will in a state of regeneration.

4.4.1. *Regeneration of the will.* In considering the recovery of the fallen will from its miserable bondage to sin, we are guided by Scriptures such as: "The Lord shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies. Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning: Thou hast the dew of thy youth" (Ps 110:2,3). Here is a great conquest described and a great Conqueror who accomplishes it with the authority of God the Father.

The *Confession* expresses this great and glorious change in the following way: "When God converts a sinner and translates him into the state of grace, He freeth him from his natural bondage under sin, and by His grace alone enables him freely to will and to do that which is spiritually good."

How does this great change come about? Christ Himself is the Admiral

¹Another section of a paper presented to the 2024 Theological Conference. The previous article spoke of free will in the state of nature.

of the Fleet who comes to bring many ships with Him to glory. He, the Son of God, sails in the Ship of His Mediatorial Office and Work to accomplish this. He must come on board the rebel ship and, when He begins the conquest, He finds no safe resting place for His feet, so that every inch must be won by dint of the sword. He uses the weapon of “the rod of His strength out of Zion”, which is the gospel accompanied by the power of the Holy Ghost.

This conquest is accomplished by regeneration, which is a work of irresistible grace. When the year of His redeemed has come and the day of vengeance is in His heart, then He has all power in heaven and earth to subdue the ship to Himself. In doing so, He gives Captain Sin a deadly wound, so that although still alive, his former dominion over the ship is lost. At the same time, He appoints a new Captain closely aligned with Himself, called Captain Grace. In this great work He must also open the eyes of First Mate Understanding, for the mind is enlightened in the knowledge of Christ. But there must also be the breaking of the chains which bound Helmsman Free Will; he has his chains broken off and his loyalty won to Captain Grace. It is in this way that the Son makes the captives of sin free, and then they shall be free indeed.

William Cunningham goes as far as to state that the regeneration of the will is that part of the whole work of regeneration which most stands out in demanding the immediate and exclusive agency of divine power. The aversion of the will, he adds, is the greatest obstacle in man’s fallen condition to his reception of the truth and the embracing of Christ, and so its removal is a work of immense power and importance. Therefore, it is not true that regeneration is only in the understanding, and that the change in the will follows as a consequence.

The true Calvinistic position is that the regeneration of the will necessitates an immediate, creative work of the Holy Spirit – not mere moral persuasion through the Word. In the theological sense, this power is thus physical² not moral. In the language of Scripture it is a new creation, a resurrection from the dead and a new birth. All of these terms teach that the will of the sinner is entirely passive in regeneration and that all the power in the work is from God. Here we are using the term regeneration to describe the first infusion of spiritual life only, and not the whole process of effectual calling which terminates in saving faith uniting the sinner to Christ, and in which the sinner does become active when regenerated.

The work of the Holy Spirit, in regenerating the will, has the effect of

²*Physical* in the theological sense of an immediate, creative act of the Holy Spirit upon the faculties of the soul, and not merely through moral persuasion by the Word.

breaking its bondage so that a new inclination, or propensity, is given to it towards holiness. Owen says that in this work upon the will there is no violent operation of grace overcoming the will of man and forcing him to follow what he is not inclined to, for this would be prejudicial to its liberty. Instead, He makes us willing without any co-operation of our will. The will, being spiritually dead prior to this infusion of spiritual life into it, can neither resist nor comply with it, any more than a man could resist or comply with his own creation. Robert Shaw agrees with Owen that, while no violence is offered to the liberty of the will, its obstinacy is overcome, its perverseness taken away, and the whole soul powerfully, yet sweetly, attracted to the Saviour.

The compliance of the soul is voluntary, while the energy of the Spirit is efficient and almighty. A people made willing, in the day of Christ's power, now come to Him in the exercise of justifying faith. Saving faith was once described as the willingness of the will to come to Christ. Saving faith is a joint act of the understanding and the will, with saving knowledge and assent in the former, and consent and choice in the latter. The trust of saving faith resides finally in the will, although the will is informed by the light of the understanding. The will is now free to choose Christ as a suitable and all-sufficient Saviour. This aspect of saving faith in relation to the will distinguishes it from mere intellectual assent, where the understanding only is involved.

Arminian and Romish teaching on regeneration in relation to the will is deeply erroneous, consistent with their denial of its total depravity. They claim that man is able by his own free will to co-operate in his regeneration with God's call by preparing himself to receive justification. They deny point blank that man was passive in regeneration and that the power of God in it was of a physical, creative sort. As Owen shows, Arminians grant fallen man power to believe in Christ, and they deny that the will needs to be determined by grace before believing. As noted before, this amounts to man's free will, not God's grace, beginning the good work. This gives ground to their flesh to glory in the presence of God, because although it is due to His mercy that they could believe, yet it is of their own power that they would believe.

The Arminian holds with Pelagius that all that is required for the regeneration of a sinner is the presentation of the gospel, with its convincing arguments meeting with a mind which has prepared itself to receive them. This reduces God's grace in regeneration to mere moral persuasion, and makes the effectiveness of God's grace to depend upon the free will of man. It is not surprising that they openly deny the need for a unique work of the Holy Spirit, and claim that grace is no almighty operation of God which free will cannot resist.

The Council of Orange (AD 529) condemned such heresy in clear terms: “If any one maintains that God waits for a willingness in us to be purged from sin, and does not allow that the very willingness to be cleansed from sin is wrought in us by the infusion and operation of the Holy Spirit, he resists the Holy Ghost”.

David Brainerd¹

14. A Murderer’s Conversion

By early May, Brainerd’s people had moved to live in the area which they had begun to prepare for cultivation. Brainerd himself had gone to lodge with an English family some distance away. On the second Sabbath of the month, he preached in the open air on John 5:40, “And ye will not come to Me . . .”. At this stage, there was no building for public worship, and the people had scarcely any shelters to live in where they would be protected from the weather. The preacher was of the view that, at this service, “divine truths made considerable impressions upon the audience, and it was a season of solemnity, tenderness and affection.”

Having baptized six children the previous day, Brainerd now baptized a man, a conjurer and murderer mentioned previously. The missionary wrote that he “appears to be such a remarkable instance of divine grace, that I cannot omit some brief account of him here. He lived near, and sometimes attended my meeting in, the Forks of Delaware for more than a year together; but was, like many others of them, extremely attached to strong drink, and seemed to be no ways reformed by the means I used with them for their instruction and conversion. At this time he likewise murdered a [promising] young Indian; which threw him into some kind of horror and desperation, so that he kept at a distance from me and refused to hear me preach for several months together, till I had an opportunity of conversing freely with him and giving him encouragement that his sin might be forgiven for Christ’s sake. After which he again attended my meeting some times.

“But that which was the worst of all his conduct, was his conjuration. He was one of them who are sometimes called *powows* among the Indians: and notwithstanding his frequent attendance upon my preaching, he still followed his old charms and juggling tricks, ‘giving out that himself was some great one; to whom they all gave heed,’ supposing him to be possessed of a great power. So that when I have instructed them respecting the miracles

¹A further part of a longer version of a paper given at the 2024 Theological Conference. The previous article, last month, was entitled, “A Remarkable Communion Season”.

wrought by Christ in healing the sick etc, and mentioned them as evidences of His divine mission and the truth of His doctrines, they have quickly observed the wonders, of that kind, which this man had performed by his magic charms.

“Whence they had a high opinion of him and his superstitious notions, which seemed to be a fatal obstruction to some of them in regard of their receiving the gospel. And I have often thought it would be a great favour to the design of gospellising these Indians, if God would take that wretch out of the world; for I had scarce any hope of his ever coming to good. But God, whose thoughts are not as man’s thoughts, has been pleased to take a much more desirable method with him, a method agreeable to his own merciful nature and, I trust, advantageous to His own interest among the Indians, as well as effectual to the salvation of this poor soul. To God be the glory of it.

“The first genuine concern for his soul that ever appeared in him was excited by seeing my interpreter and his wife baptized at the Forks of Delaware, 21 July 1745. Which so prevailed upon him that, with the invitation of an Indian, who was a friend to Christianity, he followed me down to Crossweeksung in the beginning of August following, in order to hear me preach, and there continued for several weeks in the season of the most remarkable and powerful awakening among the Indians; at which time he was more effectually awakened and brought under great concern for his soul. And then, he says, upon his ‘feeling the Word of God in his heart’, as he expresses it, his spirit of conjuration left him entirely; that he had no more power of that nature since than any other man living. And [he] declares that he does not now so much as know how he used to charm and conjure; and that he could not do anything of that nature [even] if he was never so desirous of it.

“He continued under convictions of his sinful and perishing state and a considerable degree of concern for his soul, all the Fall and former part of the winter past, but was not so deeply exercised till some time in January; and then the Word of God took such hold upon him that he was brought into great distress, and knew not what to do, nor where to turn himself. He then told me that, when he used to hear me preach from time to time in the Fall of the year, my preaching pricked his heart and made him very uneasy, but did not bring him to so great distress, because he still hoped he could do something for his own relief. But now, he said, I drove him up into ‘such a sharp corner’, that he had no way to turn and could not avoid being in distress.

“He continued constantly under the heavy burden and pressure of a wounded spirit, till at length he was brought into the acute anguish and utmost

agony of soul . . . which continued that night, and part of the next day. After this, he was brought to the utmost calmness and composure of mind, his trembling and heavy burden was removed, and he appeared perfectly sedate; although he had, to his apprehensions, scarce any hope of salvation.

“I observed him to appear remarkably composed and thereupon asked him how he did. He replied, ‘It is done; it is all done now’. I asked him what he meant. He answered, ‘I can never do any more to save myself; it is all done for ever; I can do no more’. I queried with him whether he could not do a *little* more rather than to go to hell. He replied, ‘My heart is dead. I can never help myself.’ I asked him what he thought would become of him then. He answered, ‘I must go to hell’. I asked him if he thought it was right that God should send him to hell? He replied, ‘O, it is right. The devil has been in me ever since I was born.’ I asked him if he felt this when he was in such great distress the evening before. He answered, ‘No, I did not then think it was right. I thought God would send me to hell, and that I was then dropping into it; but my heart quarrelled with God and would not say it was right He should send me there. But now I know it is right, for I have always served the devil, and my heart has no goodness in it now, but is as bad as ever it was . . .’.

“I thought I had scarce ever seen any person more effectually brought off from a dependence upon his own contrivances and endeavours for salvation, or more apparently to lie at the foot of sovereign mercy, than this man now did under these views of things. In this frame of mind he continued for several days, passing sentence of condemnation upon himself, and constantly owning that it would be right he should be damned and that he expected this would be his portion for the greatness of his sins. And yet it was plain he had a secret hope of mercy, though imperceptible to himself, which kept him not only from despair, but from any pressing distress: so that instead of being sad and dejected, his very countenance appeared pleasant and agreeable.

“While he was in this frame, he sundry times asked me when I would preach again, and seemed desirous to hear the Word of God every day. I asked him why he wanted to hear me preach, seeing his heart was dead and all was done; that he could never help himself, and expected that he must go to hell. He replied, ‘I love to hear you speak about Christ for all [that is, offered to all]’. I added, ‘But what good will that do you, if you must go to hell at last?’ – using now his own language with him, having before, from time to time, laboured in the best manner I could to represent to him the excellency of Christ, His all-sufficiency and willingness to save lost sinners, and persons just in his case; although to no purpose, as to yielding him any special comfort. He answered, ‘I would have others come to Christ, if I must go to hell myself’.

“It was remarkable that he seemed to have a great love to the people of God, and nothing affected him so much as the thoughts of being separated from them. This seemed to be a very dreadful part of the hell to which he thought himself doomed. It was likewise remarkable that in this season he was most diligent in the use of all means for his soul’s salvation, although he had the clearest view of the insufficiency of means to afford him help. And [he] would frequently say ‘that all he did signified nothing at all’; and yet was never more constant in doing, attending secret and family prayer daily, and surprisingly diligent and attentive in hearing the Word of God; so that he neither despaired of mercy, nor yet presumed to hope upon his own doings, but used means because [they were] appointed of God in order to salvation; and because he would wait upon God in His own way.

“After he had continued in this frame of mind more than a week, while I was discoursing publicly he seemed to have a lively soul-refreshing view of the excellency of Christ and the way of salvation by Him, which melted him into tears and filled him with admiration, comfort, satisfaction, and praise to God. Since then he has appeared to be a humble, devout and affectionate Christian; serious and exemplary in his conversation and behaviour, frequently complaining of his barrenness, his want of spiritual warmth, life and activity, and yet frequently favoured with quickening and refreshing influences. And in all respects, so far as I am capable to judge, he bears the marks and characters of one ‘created in Christ Jesus unto good works’.

“His zeal for the cause of God was pleasing to me when he was with me at the Forks of Delaware in February last. There being an old Indian at the place where I preached who threatened to bewitch me and my religious people who accompanied me there, this man presently challenged him to do his worst, telling him that himself had been as great a conjurer as he, and that notwithstanding, as soon as he felt that word in his heart which these people loved (meaning the Word of God), his power of conjuring immediately left him. ‘And so it would [leave] you’, said he, ‘if you did but once feel it in your heart. And you have no power to hurt them, nor so much as to touch one of them . . .’. So that I may conclude my account of him by observing (in allusion to what was said of Paul) that he now zealously defends, and practically preaches, the faith which he once destroyed, or at least was instrumental of obstructing. May God have the glory of the amazing change He has wrought in him!”²

How this man’s conversion should bring us to acknowledge before God, as Jeremiah did, “There is nothing too hard for Thee” (Jer 32:17).

²Jonathan Edwards, editor, *The Diary and Journal of David Brainerd*, Banner of Truth Trust, 2023 edition, pp 348-52.

Running the Way of God's Commands¹

Charles Bridges

Psalm 119:32. *I will run the way of Thy commandments, when Thou shalt enlarge my heart.*

A glowing picture of the Christian's delight in the ways of God! If we have chosen the way of God's commandments and have been able to stick to this way, surely we shall wish to "run" in it with constancy and cheerfulness. We shall want to mend our pace. If we walk, we shall long to "run". There is always the same reason for progress that there was for setting out. Necessity, advantage, enjoyment spur us on to the end.

Whatever progress we have made, we shall desire to make more; we shall go on praying and walking, and praying that we may walk with a swifter pace; we shall be dissatisfied, yet not discouraged – "faint, yet pursuing" (Jdg 8:4). Now this is as it should be. This is after the pattern of the holy Apostle: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil 3:13,14). But the secret as well as the pattern of Christian progress is: looking beyond the Apostle and the "so great a cloud of witnesses", with which believers are encompassed – and "looking unto Jesus" (Heb 12:1,2). Faith is the principle of life, and supplies the daily motion of life, directing their eye to him as "the Author", until He becomes "the Finisher", of their faith. This is at once their duty, their privilege, their happiness and their strength. This is the point at which they begin to run; and they "so run, that [they] may obtain" (1 Cor 9:24).

But let us more distinctly mark the medium through which this spiritual energy flows – an enlarged heart. Without this influence how could we run this way of God's commandments? Such is the extent and latitude of the course (see v 96), that a straitened [that is, narrowed] heart is utterly inadequate to carry us through. There must be large treasures of knowledge, in order that good things may pour out abundantly from a rich treasure house (see 1 Ki 4:29 with Mt 12:35). For spiritual knowledge is indeed the principle of multiplied grace (2 Pet 1:2, Col 1:10). Scriptural truths, divinely fixed in the understanding, powerfully influence the heart. Christian privilege also greatly advances this important end. In seasons of depression we are "so troubled that we cannot speak" (Ps 77:4). We cannot pour out our hearts as at other times, with a large measure of spirit and life. But when "we also joy

¹An edited extract from Bridges' *Exposition of Psalm 119*.

in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom 5:11), the spirit is invigorated, as with oil on the wheels, or as with wings to mount (Is 40:31) on high in the service of praise.

Very different, however, is this enlargement of heart from enlargement of gifts. Fluency of utterance is too often fearfully separated from the spiritual life, and utterly unconnected with delight in the way of God's commandments. It is expression, not feeling; it is counterfeit grace – public religion, not secret or personal. The yoke of sin is not broken, and the self-deceiver will be found at last among the deluded throng of gifted hypocrites, "who shall be punished with everlasting destruction from the presence of the Lord" (Mt 7:22,23 with 2 Th 1:9).

Indeed the spiritual principle is far too little realised. At the commencement of the course, conscious guilt restricts the approach to the throne of grace. Unbelief imprisons the soul. And even when the Deliverer is known, who sets "at liberty them that are bruised" (Lk 4:18), still the body of death with all its clogging burden and confinement presses down the soul. Unbelief also continues to work, to narrow the conceptions of the gospel and, by the painful recollections of the past, to bring in distrust, distance and bondage. And this restraint is most painful, for the soul, even when beginning to see how desirable the favour of God is, also feels an earnest desire to honour Him.

He who has "tasted that the Lord is gracious" and asks, "What shall I render unto the Lord?" (Ps 116:12), feels this remaining influence of "the spirit of bondage" to be more afflicting than a greater measure of bondage perhaps was in a less enlightened stage of his way. Still, however, this legal spirit pursues him. His comforts, ebbing and flowing, according as he is dissatisfied or satisfied with his Christian progress, clearly show a secret "confidence in the flesh", greatly hindering that "rejoicing in Christ Jesus" which so enlarges the heart (Phil 3:3).

Thus by the shackles of sin, unbelief and self-righteousness, we are indeed sore hindered in running the race set before us. The light is obscured. Faith loses sight of its object. What otherwise would be a delight becomes a weariness. Obedience is irksome, self-denial intolerable, the cross heavy. The heart is, as it were, "shut up, and [it] cannot come forth" (Ps 88:8). Faith is so low; desires are so faint, hopes so narrow that it seems impossible to make progress. Frequent defeats induce despondency. The world is resorted to. Sin ensnares and captivates. Thus we did run well; but we have been hindered (Gal 5:7).

This sad evil naturally leads us to inquire for the remedy. The case is backsliding, not apostasy. The remedy therefore is in that engagement, which embraces a wider expanse of light, and a fuller confidence of love. We find

that we have not been “straitened” in God, but “in our own bowels.” If then the rich fool thought of enlarging his barns, when his stores had increased (Lk 12:16-19), much more should we “enlarge the place of [our] tent,” that we may make more room for God, encourage larger expectations, if we would have fuller manifestations of Him. Let not the vessels fail, before the oil stops (see 2 Ki 4:6). Continually let the petition be sent up: “O that Thou wouldest bless me indeed, and enlarge my coast!” (1 Chr 4:10).

Whatever cause we have to cry out, “My leanness, my leanness” (Is 24:16), still let us, in the exercise of faith and prayer, wait for a more cheerful ability to love, serve and praise. Let us be restless till the prison doors are again opened and the command is issued to the prisoners: “Go forth: and to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places” (Is 49:9). Who knows but the Lord will once more shine upon us, once more unloose our fetters and renew our strength?

But again and again we must be reminded that every movement must begin with God (Prov 16:1). I will run – but how? Not in my own strength, but by “the good hand” of my God upon me (Ezra 7:9), delivering and enlarging my heart. He does not say, I will make no efforts unless Thou work for me; but, If Thou wilt enlarge, I will run. Weakness is not a plea for indolence, but for quickening grace. “Draw me,” says the Church, “we will run after Thee” (Song 1:4). Effectual calling will result in running (see Ps 110:3, Is 55:5). “Where the Spirit of the Lord is, there is liberty.” The secret of Christian energy and success is a heart enlarged in the love of God.

Let me then begin early: to make haste, keep straight on, fix my eye on the mark, endure “unto the end”. I may yet expect in the joy of blessed surprise to exclaim, “Or ever I was aware, my soul made me like the chariots of Amminadib” (Song 6:12). Godly sorrow had made me serious; now let holy joy make me active. “The joy of the Lord is your strength” (Neh 8:10). And I am ready, under the power of constraining love (2 Cor 5:14), to work and to toil – to run without weariness, to “march onward” without fainting; not measuring my pace by my own strength, but looking to Him who strengthens “with might by His Spirit in the inner man” (Eph 3:16).

The happy fruit of wrestling prayer and diligent waiting on God is: joy in God and strength to walk with Him, with increasing knowledge of Him, increasing communion with Him, and increasing confidence in Him.

The money which Micah’s mother had was her god, before it had the shape either of a graven or a molten image, else the loss of it would not have set her a cursing, as it seems it did.

Joseph Hall

Means for Coming to Know God (2)¹

George Swinnock

2. *Study much the works of God, and especially His Word.* The works of God are a book in which you may read of Him and by which you may hear of Him. “The heavens declare the glory of God” (Ps 19:1). “The earth is full of the goodness of the Lord” (Ps 33:5). As the shadow has some proportion to the body to which it relates, so the works of God are some representation of the wise, powerful, gracious God to whom they belong, “The invisible things of [God] are clearly . . . seen by the things that are made, even His eternal power and Godhead” (Rom 1:20); therefore consider the works of the Lord, and the operations of His hands.

The Word of God is a mirror, wherein you may see His beauty, grace and glory, and so see Him as to be transformed into His likeness (2 Cor 3:18). In the works of God you may see His steps, the prints of His feet; they are therefore called His paths and His goings (Ps 77:19). But in His Word we may see His face, its comeliness, how lovely and amiable He is; therefore it is called a mirror (2 Cor 3:18). Thus, as the sight of a man’s face helps and leads more to our knowledge of him than the sight of his steps, so the Word of God is a far greater means of our acquaintance with Him than the works of creation and providence. Therefore, I say, study especially the Word of God.

Scripture is “the key of knowledge” (Lk 11:52), and unlocks the mysteries which were kept hidden from ages and generations, and opens the secrets of heaven to your soul. It is therefore called light (Ps 119:105) and a lamp (Pr 6:23), because it discovers hidden things, helps you to see what you cannot see without it, and directs you in your motions and actions. David had more knowledge than his enemies, and they were subtle; than his teachers such as Gad and Nathan, and they were no dwarfs in knowledge; than the ancient, and “with the ancient is wisdom, and in length of days understanding” (Job 12:12,13), and what was the means of it? “Thy testimonies are my meditation” (Ps 119:97-99). The gospel is the eyesalve by which the blind come to see (Ps 19:8).

The fragrance and attractiveness of the incomparable God increases up and down the world as the gospel is propagated. “Thanks be unto God, which . . . maketh manifest the savour of His knowledge (the knowledge of God, like a rich perfume, causes and leaves a fragrant odoriferous scent wherever it comes) by us (the ministers of the gospel as the instruments of this) in every place” (2 Cor 2:14). The ministry of the Word is the chariot of

¹Taken with editing from *The Incomparableness of God* in Swinnock’s *Works*, vol 4. The first section, last month, made the point, “Be aware of your ignorance of Him”.

the Sun of righteousness, whereby He conveys the light of the knowledge of God to the world. Therefore attend on preaching, and give diligence to reading: "Search the Scriptures, for . . . they are they which testify of Me" (Jn 5:39).

Three Worthy Women from Breasclote¹

Within the past three years death has taken three notable women away from Breasclote, Lewis. The three were indeed mothers in Israel. The breach made on the walls of Zion in the district is truly great.

Catherine MacAulay departed three years ago at the ripe age of 96 years, 76 of which were spent under the power and influence of divine grace. It is understood that, at about the age of 20, Catherine passed from death to life. She was naturally of a cheerful disposition, very kind and amiable. It was pleasing and edifying to visit her. She was, for several years before her death, unable to attend the public means of grace. Visitors were invariably certain to find her, when able to sit up in bed or at the fireside, poring over the Bible, the *Shorter Catechism*, or some author such as Boston. It was interesting to note how she was at home in speaking on the doctrines of the utter ruin of man through the fall, redemption through Christ, and sanctification through the Spirit. It was vain to say to her that anyone could be justified in God's sight by the deeds of the law.

The witness of 1893 [in the formation of the Free Presbyterian Church] came to her as a very welcome relief, because of the grief she felt on account of the manifest declensions of the day, and she readily identified herself as in complete sympathy with the movement. The frailties of age prevented her attending public services since a year or two. But the communion seasons were to her great times, as many of the salt of the earth gathered on those occasions and were privileged to spend much time in her company. Those visitors can well remember how Catherine was revived at these seasons, and the affectionate Christian welcome she extended to them.

Her unmarried daughter Mary came early under the good influence of the training and Christian discipline in her home, with the result that she used to walk long distances to church while in her teens. It is evident she came to the knowledge of the truth by the time she was 20. She spent with her mother a most consistent and strong Christian life. It was an occasion of thank-

¹Reprinted from *The Free Presbyterian Magazine* for October 1913 and edited. There was formerly a Free Presbyterian congregation in Breasclote, a district on the west side of the Isle of Lewis. The article was signed A M'K.

fulness to the mother to see her daughter proving a true and faithful friend to the Free Presbyterian Church and that she would brook no compromise. Mary feared no man or woman, and her influence for good in Breascclete was very marked.

Her chart was the truth – the Scriptures of the Old and New Testaments. She fully realised that to obtain the crown, she must run her race to the end, and so all attempts to make her resile from her position and testimony, to amalgamate with the neighbouring church, were futile. Latterly she was in delicate health and suffered much pain at times, which she bore with fortitude, patience and resignation. Occasionally her spiritual comforts were low, but her hopes were centred upon Him “who loved the Church and gave Himself for it”, so that she was never forsaken. At the appointed time, she departed to enter into the joy of her Lord, about a year ago, when she was 68 years old.

In the neighbourhood of this mother and daughter lived Ann Maclean, a widow of mature years. This woman was a pious, humble person, who delighted in following the means of grace while strength of body permitted. She had, however, to be resigned to being confined to her house, and often to her bed, for several years before her death. The removal of Catherine MacAulay from beside her was like cutting off a limb.

On one occasion, when confined, she made up in her mind that the missionary expected to arrive and speak in church that day would speak from Isaiah 53, and she much envied those who were able to go to church. When a member of her family told her that the text was in Revelation, she immediately became downcast, and, by her own confession, was tempted to believe that she would as certainly be disappointed at death, in her hopes for eternity, as she was that day in her expectations about the missionary’s text. The missionary, however, visited the bedridden woman in the evening, and read where the book opened, at Isaiah 53, and engaged in prayer after making a few remarks. When parting she said, with signs of relief on her face, “I am right yet; what I expected to be heard in church today has only come to my bedside, and I have got much more than I expected in spite of the adversary”.

At the death of Mary, she felt quite disconsolate, not having anyone now in her neighbourhood to confide in, but it was allowed them to be close in death as they were in life, for Mrs Maclean departed exactly a week afterwards, to inherit the kingdom prepared for her from the foundation of the world. While we sympathise with the bereaved relatives of those three precious women, we feel more the loss sustained by the cause of Christ in the township, in the removal of three wrestlers at the throne of grace. Let us

ask that others will be raised up instead of them, and that Breasclete may again become the beautiful green spot it once was.

Cultural Christianity or Biblical Christianity

D P Rowland

This article seeks to distinguish between a culture shaped by Biblical Christianity and what is today called “Cultural Christianity”, which keeps Christianity’s name while denying its divine authority and saving power. I propose to identify in the following paragraphs what is meant by a Christian Culture, define and critique Cultural Christianity, and explain why the latter is unbiblical and spiritually most dangerous.

The distinction between Cultural Christianity and Biblical Christianity is not superficial but profound, fundamental and of eternal significance. The term *Christian Culture* means that Christianity defines and shapes the culture. In Cultural Christianity, it is culture that defines and reshapes Christianity.

A culture shaped and permeated by true Biblical Christianity – ordered by the Word of God and submissive to its authority – is a thoroughly Scriptural concept. Wherever such a culture exists, it brings glory to the Lord’s name. Indeed, this is the longing of God’s people and the burden of their prayers, when they plead, “Thy kingdom come. Thy will be done in earth, as it is in heaven” (Mt 6:10).

Contemplating the future glory of the coming Messiah and the blessing of God upon the nations, King David appears to have concluded his earthly pilgrimage with the prayer, “And blessed be His glorious name for ever: and let the whole earth be filled with His glory; Amen, and Amen” (Ps 72:19-20). By the eye of faith, he glimpsed something of those times of spiritual refreshing, revival and divine visitation frequently promised in the Holy Scriptures – and witnessed at various periods throughout the life of the Church in history.

It is in this context that the words *Christian* and *culture* rightly belong together. Scripture repeatedly sets before the Lord’s people the sure promise that “the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea” (Hab 2:14). This prospect is especially precious in spiritually dark days such as our own. Believers are encouraged to remember their spiritual heritage and to reflect upon the mighty and gracious dealings of God across the centuries – from the days of the early Church, through the Reformation era, and into the spiritual awakenings that followed – when the light of God’s truth wondrously transformed whole societies, nations and

cultures in the north and south, east and west. Through the saving power of the gospel, God's way was made known upon earth and His saving health among the nations, bringing forth cultures shaped, to a significant extent, by the truths of Biblical Christianity (Ps 67:1-2).

However, we must carefully distinguish this Scriptural vision of a Christian Culture from what is today called Cultural Christianity. When the words Christian and culture are inverted, the meaning is not merely adjusted – it is reversed. In Christian Culture, Christianity defines and shapes the culture. In Cultural Christianity, culture defines and reshapes Christianity. This inversion profoundly alters the meaning of the word *Christian* itself.

When culture becomes the authority by which Christianity is interpreted or reshaped, Christianity loses its divine foundation. Stripped of submission to God's authoritative revelation in Holy Scripture, it becomes a man-centred distortion rather than a God-centred faith. Though it may retain elements of Christian language, moral remnants and historical symbols, it no longer rests on the truth revealed by God. It is thus transformed from something Scriptural and living into something hollow, cosmetic and unscriptural – an outward form devoid of any spiritual power or influence.

Cultural Christianity, properly understood, refers to the outlook of those who reject Biblical Christianity while nevertheless appreciating the cultures, institutions and social benefits it has historically shaped. Such individuals may openly profess disbelief in the Bible and reject its doctrines, yet still value the moral order, heritage and social stability inherited from a formerly Christian society. As humanists, agnostics, or atheists, they approve of Christianity's cultural legacy while denying its divine authority and redemptive message. Of course, there are also individuals within churches, who have an outward conformity to a church or a church tradition, but who have no personal spiritual adherence to Christ, who also could be called Cultural Christians. This category of people will be addressed in a separate article in due course, God willing.

In nations such as the United Kingdom, the cultural-Christian mindset is often evident in a sentimental appreciation for church buildings, historic associations, and ecclesiastical architecture. Such structures testify undeniably to the godliness, faith and spiritual seriousness of previous generations. Yet many who admire them today do so merely as cultural artefacts. They take an aesthetic or romantic interest in the past while wilfully rejecting the living God previously worshipped within those walls. The gospel once proclaimed there – the earnest overtures of mercy, the exhortations to repentance and reconciliation with God, through faith in the Lord Jesus Christ – is ignored and despised, even as the outward shell of Christianity's fruits are admired.

In this, they forget the One in whom they live, move and have their being (see Acts 17:28), and before whose Divine Majesty they must each soon appear at the Day of Judgement (see 2 Cor 5:10).

A truly Christian culture, by contrast, whilst never perfect, and requiring constant self-examination and the re-application of the principles of the Reformation, has been shaped to a greater or lesser extent by the widespread influence of Scriptural Christianity. It is publicly recognisable as a society that has come, in significant measure, under the moral, spiritual and divine influence of God's Word. Cultural Christianity is something altogether different. Though it may present itself in various forms, its unifying feature is this: it is not rooted in divine revelation but in personal preference.

Biblical Christianity is of God. Cultural Christianity, severed from Holy Scripture and hostile to its authority, is not. It belongs to the world and therefore stands opposed to God. Biblical Christianity is a profession of faith grounded in the inspired, infallible Holy Scriptures, accompanied by repentance, regeneration and humble submission to the Lord Jesus Christ, Almighty God, the second Person of the glorious Trinity.

Cultural Christianity, on the other hand, values the external benefits of Christianity while rejecting its spiritual essence. It may retain Christian language, historic associations, and a moral veneer, but it seeks to sever these entirely from Christianity's redemptive purpose and divine glory. Deprived of these, Christianity becomes empty and powerless – a name without life, a shell without fruit.

Biblical Christianity, by the grace of God, leads the prayerful and diligent user of the divinely appointed means of grace to spiritual light, salvation and eternal life. Cultural Christianity cannot do so. It leads only to a wasted life without repentance, under the wrath of God, and ultimately – most solemnly – to eternal judgement.

Today, many regard sincere Biblical Christianity as outdated, restrictive and wholly inappropriate for the modern world. Yet as the vacuity of fashionable ideologies increasingly reveals itself, some now look to what is termed Cultural Christianity as a socially respectable substitute. It offers the appearance of social acceptability, personal individualism and moral seriousness, without the "offence" of divine authority; an enjoyable heritage without holiness. But it is no substitute at all. For Christianity, emptied of Christ's authority and saving power, is not Christianity in any true sense whatever, and cannot save either individuals or societies.

May our prayer for the deliverance of many enmeshed in the evil of Cultural Christianity be heard, that they may be brought to hear for themselves the voice of the Good Shepherd and be brought to flee unto Him, for

we also were all “as sheep going astray; but are now [only by His grace] returned unto the Shepherd and Bishop of [our] souls” (1 Pet 2:25).

Mass Migration and God's Word

Rev Caleb Hembd

Mass migration is transforming Western civilization. Politicians have alternated between minimising its impact and applauding it, even when much of it is illegal. They ignore the fact that, outside the West, many nations have strict immigration laws that are rigidly enforced. Ordinary citizens who object to mass migration are denounced as racist and lacking compassion. Christian citizens who object are accused of hypocrisy, due to a misunderstanding of the Christian duty to “take in the stranger” (Mt 25:35,43). (The papacy has done much to promote this misunderstanding, but this is a subject for another article.)

Christians desire to look at mass migration from a Biblical perspective. To do this, they must ask at least three questions: (1) Is it God's will that nations have borders, and have the right to control who and how many people cross them? (2) Does Scripture sometimes portray mass migration as a judgement upon nations that have turned their back on the Lord? (3) Who are the people promoting mass migration today?

This article will attempt to answer only the first question. In His holy and wise providence, God establishes the boundaries of the nations (Deut 32:8, Ps 74:17, Acts 17:26). In the Old Testament, the Lord established the borders of nations such as Edom (Deut 2:5), Moab (Deut 2:9) and Israel (Jos 1:2-4). Both godly and ungodly kings are praised for defending the borders of their nations, while being warned against taking lands that are not theirs (Deut 2:19). Ungodly kings are implicitly condemned for not defending them.

The Israelites acknowledged Edom's right to control their borders, when they respectfully requested permission to pass through their land (Num 20:14-19). Notably, Israel did not attempt cross their border after being refused even temporary admission (Num 20:20-21).

It is true that God has changed the boundaries of nations many times throughout history, and has dispossessed some peoples of their native lands and given them to others (Ezr 1:2, Ezek 29:20). But this is no reason for the Christian to be indifferent to the question of migration and border control. Israel was deeply backslidden in the time of the prophet Jonah, yet it was a mercy when God enabled their ungodly king to restore “the coast [border] of Israel from the entering of Hamath unto the sea of the plain” (2 Ki 14:

25-27). All Israelites, including those who had not bowed the knee to Baal, were obliged to be deeply grateful to the Lord for re-establishing their borders.

Some professing Christians object to teaching drawn from the Old Testament. They argue that everything about Israel was typical of Christ and His Church; that is, they claim that everything about Israel predicted and illustrated something about Christ, salvation and His people. They conclude that since Christ has come and fulfilled the law, we cannot apply the Old Testament to modern issues like borders and migration. However, they forget that both the Old and New Testaments direct us how to glorify and enjoy God (*Shorter Catechism* 2).

This statement is founded on 2 Timothy 3:16,17: “All Scripture is given by inspiration of of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works”. The Apostle Paul penned this inspired statement before the New Testament was completed, and therefore it clearly included the Old Testament. Paul therefore declares that the Old Testament is profitable for all of us today. In particular, the Old Testament is essential for the “man of God” (in particular, the minister), because it equips him to teach people about the good works they must do.

It is granted that much about Israel, its kings, priests, sacrifices and laws pointed to Christ yet to come. But even the types and shadows of good things to come, which have been fulfilled by Christ, taught a principle that still applies today. For example, in Deuteronomy 22:11, the Israelites were forbidden to mix linen and wool in their garments. Obviously the literal requirement of this law no longer applies. But what was the principle embodied in this ceremonial law? God has made distinctions in creation and redemption, and it is the Christian’s duty to recognise and maintain these distinctions. For example, God created man male and female, and man should never attempt to blur their distinct biology, roles and clothing (Deut 22:5). Nor does the spiritual oneness of Christian men and women in Christ (Gal 3:28) do anything to blur the distinctions that God established at creation. They continue to be male and female and retain their distinctive roles in the family, church and society.

Someone might object that national borders are the result of man’s pride and rebellion at Babel and are therefore completely different from the distinctions He established at creation. One could argue that God divided the human race into nations to restrain their sinfulness. But the gospel reveals Christ as “the Saviour of the world” (Jn 4:42), who saves His people from their sins (Mt 1:21). Therefore the spread of the gospel eliminates the need for borders.

The answer to this objection is two-fold. First, atheism and false religion abound today, not true Christianity. Therefore we need the restraints that God has put on human depravity more than ever. This includes the restraint of well-defended national borders. Second, even when the gospel triumphs throughout the world, and the nations will not “learn war anymore” (Is 2:4), we will still need God’s restraints on human depravity. For example, modest clothing became necessary after the Fall to restrain uncleanness. The conversion and sanctification of a person, obviously, do not affect this requirement. God’s command regarding modest and distinctive clothing will still be in force when godliness flourishes everywhere – and be more carefully obeyed than ever.

We should therefore expect that, when the whole earth is filled with Christ’s glory (Ps 72:19), national borders will still exist. Indeed, part of His glory will consist in every nation serving Him with gladness (Ps 22:27, Ps 67). Distinct nations are found in the Church in Revelation 21:24: “And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it”. Commentators differ on how to interpret this passage: some say it describes the Church in her millennial state; others say it describes the Church in her glorified state. If this verse describes the Church in her millennial state, it certainly confirms the view that the worldwide triumph of the gospel will not eradicate national borders.

What hinders some Christians from understanding Biblical teaching about nations is the mindset that the Bible only speaks to us as individuals. But this is wrong. Scripture recognises that we do not exist as isolated individuals, but as human beings who are in various relationships with others. For example, it teaches a man how to lead his family, how children should obey and honour their parents, and how ministers and elders should feed, or shepherd, the flock of God (Acts 20:28). It also provides rulers with basic principles about how to rule their nations and kingdoms. Therefore, Scripture addresses not just individuals, but also families, churches and nations.

For these reasons, Old Testament teaching about national borders and migration must be heeded. Its teaching on these subjects, like the rest of Scripture, may be perverted to support wicked causes. But this sad reality should not discourage the Christian from seeking light to understand and apply rightly the Scriptural teaching about borders and migration. Doing so will help him understand “the times, to know what Israel ought to do” (1 Chr 12:32).

To be sure, Scripture does not promise to give us a comprehensive understanding of what is happening in the world. Much less does it fully explain the “why” of current events. Rather, it teaches us to expect that God’s providence will often be mysterious. “How unsearchable are His judgements, and

His ways past finding out!” (Rom 11:33). Yet Scripture promises enough understanding of the times, so that the Church may know what to do.

When Christians live by faith in Christ, walk humbly with their God, give themselves to prayer, meditate on Scripture, observe providence, and watch over their own hearts, they will learn enough about their times to see how Satan is attacking their Church and nation. They will also learn how to resist the devil and serve their generation according to the will of God – as individuals, as members of a family and Church, and as citizens of their nation.

Protestant View

The Church of Rome is not a True Church: It Is Idolatrous

The Church of Rome is not to be regarded as a true Christian Church because it is so full of idolatry. The worship of idols is the entire opposite of the true worship of God, which is the primary activity of the Christian Church. Romanism teaches that some kind of worship is to be paid to Mary, to the saints in heaven and to angels.

This flagrantly breaks the First Commandment. Furthermore, images purporting to represent the Persons of the Godhead, Mary, the saints and angels, are made and adored. This stands in complete defiance of the Second Commandment which absolutely prohibits both the making and bowing down to images in Divine worship. Rome even goes so far as to deny the Second Commandment a distinct place in the Ten Commandments, trying to submerge it out of sight by joining it with the First Commandment and then dividing the Tenth Commandment into two.

Romanist writers have referred to images as “books of the common people”, to teach the ignorant through their physical senses. At the same time, for many centuries, they were withholding the Scriptures from the common people. However, the Bible is to be made available to all – both learned and unlearned – so that, by spiritual light from heaven, sinners would be made wise unto salvation. As the Saviour said to the Jews, “Search the Scriptures, for they are they which testify of me” (Jn 5:39).

The early Christian theologian, Augustine of Hippo (354-430AD), condemned idol-worshippers in his own time. They erred, he wrote, by seeking “Christ and His apostles, not in the sacred writings but on painted walls”. The idolatry which was rearing its monstrous, blasphemous head in Augustine’s time has been encouraged and developed over the centuries by Popery, defiling the name of Christianity and deceiving and destroying souls for eternity.

AWM

Notes and Comments

Päivi Räsänen and Finland

Päivi Räsänen is a qualified medical doctor and a Finnish politician. She professes Christianity as an Evangelical Lutheran and is an opponent of abortion and homosexuality. In 2004, she wrote a 24-page booklet in which she described homosexuality as a “sexual deviation” and an “aberration of psycho-sexual development”. Since 2019, this booklet has been the subject of criminal investigation and several court cases in Finland.

The most recent was the judgement (by a 3-2 majority) of the Finnish Supreme Court in March that the characterisations in the booklet were derogatory to homosexuals and were illegal. “The court ruled that the offensive passages were not protected by religious freedom, as they did not constitute a profession of faith or a reflection of sacred texts; instead, they were primarily expressions of the author’s own social and medical opinions. A decisive factor in the ruling was that Räsänen wrote these statements in her capacity as both an MP and a medical expert, and these roles were highlighted in the booklet.” Päivi Räsänen is considering an appeal to the European Court of Human Rights.

Once again, the case highlights the vulnerability of the sodomite movement to criticism. The righteous man is protected from unjust criticism by his conscience. People may say “all manner of evil” against him falsely but he can ignore it: “Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ” (1 Pet. 3:16). But the man who has already trampled on his conscience in doing evil has no such protection; the least criticism – even a look – may be more than he can endure. So it is with many who practise and promote sodomy. They know that they are doing wrong, and a small booklet expressing the truth and written decades ago rankles more with them than all their years of slander, false accusation, and perverted judgements do with their Christian victims. *DWBS*

“Assisted Dying” a Continuing Concern

We should be thankful that bills in the Scottish and Westminster parliaments which would have legalised “assisted dying” have, at least for the time being, failed to pass into law. We should pray that such bills would never pass. God’s commandment, “Thou shalt not kill”, includes the prohibitions, Thou shalt not kill thyself, and, Thou shalt not help others to kill themselves.

When legislation has been passed making it possible for doctors to prescribe medication that will allow others to kill themselves, there is a

tendency for the practice to spread. Take Belgium as an example. Last year, 4% of deaths were the result of euthanasia. The figure of 4486 people for those who were helped to kill themselves in 2025 was 12% higher than in 2024. A quarter of people who died were not terminally ill, as is the normal requirement when such laws are first brought in. Since Belgium made euthanasia legal in 2003, over 42 000 have been killed in that way. Since 2014 it has even been possible for children to request assistance to kill themselves, and seven children have been put to death as a result since then. A Bible-rejecting generation is, solemnly, being left to itself in many cases.

Church Information

Meetings of Synod

The Synod of the Free Presbyterian Church of Scotland will meet in the Inverness church, on Tuesday, 19 May 2026, at 6.30 pm, when the retiring Moderator, Rev G B Macdonald, will conduct public worship, God willing.

(Rev) *Keith M Watkins*, Clerk of Synod

Meetings of Presbytery (DV)

Zimbabwe: At Bulawayo, on Tuesday, June 9, at 11 am.

Western: At Lochcarron, on Tuesday, June 16, at 11 am.

Southern: At Glasgow, on Wednesday, June 17, at 2 pm.

Outer Isles: At Stornoway, on Tuesday, June 23, at 11 am.

Northern: At Dingwall, on Tuesday, June 23, at 2 pm.

Asia Pacific: At Sydney, on Tuesday, September 8, at 10 am.

Home Mission Fund

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

W Campbell, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

College & Library Fund: Anon, Canada, £300.

Eastern Europe Fund: Anon, £50.25; Anon, Canada, £150.

General Fund: Anon, £150; Friends, Australia, £200.

Jewish & Foreign Missions Fund: Anon, for Mbumba Mission Hospital, £16 000; Anon, £50.25.

Sustentation Fund: Anon, Canada, £300.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Dingwall: *Communion Expenses:* Anon, for manse communion expenses, £120.

Gairloch: *Sustentation Fund:* Anon, £10.

North Tolsta: Anon, In memory of beloved parents, £20. *Door Collection:* Anon, £80, £50, £80, £80, £30.

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. (Each as intimated). **Stratherrick:** no services at present. 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 as intimated. 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 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: Mr K C MacLeod; tel: 01854 612805.

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. Contact: Rev G B Macdonald ; tel. (02) 9627 3408; e-mail:sydneyfchurch@protonmail.com.

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

New Zealand

Auckland: 45 Church Street, Otahuhu. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev J D Smith, 9 Pedlar Place, Conifer Grove, Auckland; tel: 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.

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: dlevytsky@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.

New Canaan: Church. Rev T Mwedzi.

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