

# The Free Presbyterian Magazine

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

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

## Contents

“Jesus Christ, and Him Crucified” .....	321
<b>The Intercession of Christ</b>	
A Sermon by Rev H M Cartwright .....	324
<b>John Love’s Early Years</b>	
<b>4. Last Years as a Student</b>	
Roy Middleton.....	332
<b>Revivals</b>	
<b>4. God’s Sovereignty in Revival</b>	
James Buchanan .....	337
<b>Christ the Mediator</b>	
<b>1a. The Old Testament Basis for the Doctrine</b>	
Rev A W MacColl .....	340
<b>Book Review</b>	
<i>Amy Carmichael</i> by Iain H Murray .....	342
<b>Christ as Prophet – Some Lessons</b>	
Thomas Boston.....	345
<b>Protestant View</b> .....	349
<b>Notes and Comments</b> .....	349
<b>Church Information</b> .....	352

**November 2015**

**Vol 120 • No 11**

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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, 133 Woodlands Road, Glasgow, G3 6LE; tel: 0141 332 9283. The subscription year begins in January. Prices are on back cover. One month's notice is required for change of address. Queries about delivery of the magazines should be sent to the General Treasurer, not the printer.

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

**The Gaelic Supplement** (quarterly): Editor: Rev A W MacColl MA PhD, F P Manse, Swainbost, Isle of Lewis, HS2 0TA. Available free on request.

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

## Communions

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

**February: First Sabbath:** Broadstairs; **Second:** Dingwall; **Third:** Stornoway; Wellington; **Fourth:** Larnie, North Uist, Zenka.

**March: Second Sabbath:** Ness, Portree, Tarbert; **Third:** Halkirk, Kyle of Lochalsh; **Fourth:** Barnoldswick; **Fifth:** Ingwenya, North Tolsta.

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

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

**June: First Sabbath:** Perth; **Second:** Nkayi, Santa Fe, Sheldalga; **Third:** Lochcarron, Uig; **Fourth:** Bulawayo, Gairloch, Inverness, Raasay.

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

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

**September: First Sabbath:** Sydney, Ullapool; **Second:** Halkirk, Munaka, Portree; **Third:** Tarbert; **Fourth:** Aberdeen, Barnoldswick, Ingwenya, North Uist.

**October: First Sabbath:** Dornoch, Grafton, Lochcarron, North Tolsta; **Second:** Gairloch, Ness; **Third:** London; **Fourth:** Edinburgh, Gisborne, Uig, Mbuma.

**November: Second Sabbath:** Glasgow; **Third:** Chesley; **Fifth:** Chiedza.

**December: First Sabbath:** Singapore; **Second:** Tauranga. **Third:** Bulawayo, Santa Fe.

# The Free Presbyterian Magazine

Volume 120

November 2015

Number 11

## “Jesus Christ, and Him Crucified”

Adolphe Monod (1802-55) was the son of a Swiss pastor ministering in Copenhagen and later in Paris. After completing his college studies, Adolphe went to Geneva to study theology though he was still unconverted. The teaching he received was thoroughly unscriptural and he did not believe in the divinity of the Saviour. Then Robert Haldane appeared in Geneva and began to expound the Epistle to the Romans<sup>1</sup> in his hotel room to a group of students, including Adolphe and his older brother Frederic. Another student, the future Reformation historian J H Merle d’Aubigné, exclaimed after hearing the doctrine of the corruption of human nature expounded: “I see now that doctrine in the Bible”. “Yes,” Haldane answered, “but do you see it in your heart?” D’Aubigné and the Monod brothers were among those who were brought to see in their hearts their spiritual corruption, and also the remedy that God has provided in Christ for those with corrupt hearts. These three men were to become useful ministers, Adolphe Monod finally becoming pastor of a church in Paris, sometimes preaching four times on a Sabbath.

The reviewer of a recent brief biography of Monod comments, “The gospel became his lifelong theme. How many ‘good, Reformed’ preachers need to recapture the necessity of regularly preaching Christ crucified!”<sup>2</sup> The situation is clearly serious if ministers who profess to be Reformed – to believe the doctrines of the Reformation – rarely preach Christ crucified.

It was the Saviour Himself who sent out His disciples to “preach the gospel” (Mk 16:15); so today’s preachers are under the same obligation. And what is the gospel – the good news – unless it has at its centre such facts as these: that Christ, the Son of God, became man to do all that was necessary for the salvation of sinners; that He suffered and died in their place; that He rose again and is now exalted at God’s right hand to give repentance and forgiveness of sins, even to the rebellious; and that He will come the second time to bring all His people from their graves?

<sup>1</sup>Future generations also have benefited from this teaching, which Haldane published in book form. His *Exposition of Romans* has been reprinted by the Banner of Truth Trust.

<sup>2</sup>The review, by Kerry Orchard, appeared in the October 2014 issue of *Evangelical Times*; the book under review was *Adolphe Monod*, by Constance Walker, published by EP Books.

How did Paul carry out his ministry in Corinth and elsewhere? He tells us: "I determined not to know any thing among you, save Jesus Christ, and Him crucified" (1 Cor 2:2). He knew about the commission to preach the gospel that Jesus had given to the 11 disciples; he understood clearly that it was his responsibility also, as another ambassador of Christ, to have at the centre of his preaching the great fact of a crucified Redeemer and also the benefits that flow to sinners through Him. He was so submissive to the will of God in everything that, wherever he went, he would never question the absolute necessity of preaching Christ crucified.

There is an evident need, which few in Reformed circles would deny, to preach law and gospel to the unconverted. Preachers must point them to their dreadful position as sinners, for their hearts are polluted and they are condemned to eternal punishment unless they repent. Preachers must go on in the prayerful hope that the Holy Spirit will powerfully apply these solemn truths to the souls of sinners and bring them to cry as the jailer did: "What must I do to be saved?" (Acts 16:30). They should be ready with the answer that Paul and Silas gave him: "Believe on the Lord Jesus Christ, and thou shalt be saved". It is an answer that has God's authority behind it.

Yet in a congregation where most people profess to be converted (though, in this imperfect world, people may profess a faith which they do not actually possess) there may be a temptation to spend long periods of time teaching other scriptural doctrines or expounding books of Scripture where Christ and Him crucified do not lie on the surface. Clearly preachers must not only proclaim the atonement, but the whole counsel of God. While Paul, in a missionary situation, concentrated on proclaiming Christ as the way of salvation, we find him, in his Epistles to established congregations, giving a great deal of instruction on many other parts of God's revealed will. Yet these other doctrines must be linked to Christ and His finished work.

For example, if the preacher emphasises the blessings of God's children, he must direct attention to the source from which these blessings flow. Even though they are now new creatures in Christ Jesus, God's children deserve nothing; they still sin – not least in their hearts. Only as God looks upon them in Christ, as united to Him, does He help them in times of trouble, advance the work of grace in their souls, and protect them from the wiles of the devil. God's children today may receive comfort from the words which Paul used to encourage believers in Philippi: "My God shall supply all your need", but the comfort arises from the fact that the supply is "according to His riches in glory by Christ Jesus" (Phil 4:19). There can be no supply of the believer's needs apart from Christ and the covenant of which He is the Head and Surety. And there can be no comfort for them, especially in times of particular need,

apart from reading or recalling the teachings of Scripture about Christ as the source of support and comfort – and hearing these teachings expounded in the preaching of the Word.

Suppose a preacher spends considerable time expounding what the Bible says about godly living, explaining the demands that God makes as to how His people should conduct themselves before the world, and pointing out that even their thoughts ought to be perfectly pure and holy. The standard is: “As He which hath called you is holy, so be ye holy in all manner of conversation” – in your whole way of life (1 Pet 1:15). This is a high standard, a standard which it is impossible for anyone to reach in this world. No one here, Christ excepted, has reached the biblical standard of perfection, though all believers will be brought to perfection as they are removed to a better world above. To preach on such a subject is entirely proper, but to do so without also proclaiming Christ must be profoundly discouraging for those who take the demands of God’s law seriously, especially those who have a very tender conscience – for it is only through Christ that the believer’s shortcomings can be forgiven. And it is only for the sake of Christ that the Holy Spirit is given to advance their sanctification.

In this world, believers will never get beyond their need for the gospel. As sinners, they must look by faith to Christ day by day; Scripture tells them to be “looking unto Jesus” (Heb 12:2) as they run the race that is set before them. But unless Jesus Christ is preached to them regularly, they will find it more difficult to obey such an exhortation as the one just quoted, to commit themselves continually to the Saviour as the One who acts for them as their Prophet, their Priest and their King. He is the exalted One who teaches them, who died for them and now intercedes for them, and who rules over them and defends them. It is for His sake that they will be brought safely through this world and taken at last to eternal glory. The points made in these last few sentences are a mere summary of what is involved in preaching Christ; they are capable of almost endless enlargement, particularly as they are linked to the other doctrines of Scripture.

In a book containing seven of C H Spurgeon’s sermons entitled, *Christ’s Glorious Achievements*,<sup>3</sup> he wrote in his preface: “Upon no theme is the true minister so much at home, and yet no subject more completely surpasses his ability. We love the subject, though we are lost in it.” That is how it should be. Would that all Reformed ministers thus followed Spurgeon and Monod and the many others who, while they attempted to proclaim the whole counsel of God, put “Christ and Him crucified” at the very centre of their preaching – and delighted to do so!

<sup>3</sup>Republished in paperback last year by the Banner of Truth Trust.

# The Intercession of Christ<sup>1</sup>

A Sermon by Rev H M Cartwright

Hebrews 7:25. *Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.*

Yesterday we were commemorating the death of the Lord Jesus Christ and how thankful we should be that the death of Christ was not the end of the matter! He rose again from the grave; He ascended on high; He is now seated at the right hand of the throne of God; and He will come again in His glory. This same Jesus who ascended up to heaven will come again in like manner, and the Lord's people are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ". We were remembering the Lord's death till He come – an aspect of the matter that we perhaps need to have more before our minds. Many things are going to happen before the Lord comes. We believe that there will be days of great gospel blessing, when many will be gathered to Christ throughout the nations. But we should never make any event in time more the focus of our attention than the glorious appearing of the great God, our Saviour, at last.

Today, as the Lord may enable us, we would like to think of what Christ is doing now. Although He has finished the work the Father gave Him to do, He is still very much involved in controlling the affairs of the universe and in taking care of the interests of His people. It is a great encouragement to faith to bear in mind that the Lord Jesus Christ, God in our nature, is constantly watching over the affairs of His cause – not just in a general way, but over the affairs of each individual among His people. He is interested in everything to do with each of His people. There is no turning in their road but He ordained it. He presents their case before the Father and secures for them the grace they need to enable them to persevere to the end.

We might (1) begin by saying something about *the intercession of Christ*: "He ever liveth to make intercession for us". Then (2) *the ability of this great Intercessor* to save to the uttermost those for whom He intercedes. Then (3) *those He is able to save*: those who come to God through Him. So if you and I come to God through Him, we can take all possible encouragement in thinking of Christ's intercession in God's presence and of His ability to save them to the uttermost who come unto God through Him.

**1. The intercession of Christ.** As we have noticed already from this Epistle, He is God. He is the brightness of God's glory, the express image of His

<sup>1</sup>The sermon preached on the Monday of the August communion season at Dingwall in 2011, very shortly before his final illness became apparent. Reformation Press expect to publish a collection of Mr Cartwright's sermons before the end of this year, DV.

Person. But He has assumed our human nature, so that not only has He all the qualities and powers of God; not only has He had all the experiences that belong to human nature as such; but He has the capacity to sympathise. If we may say so with reverence, God as God cannot sympathise with us; He cannot feel along with us. God does not have feelings like that, but He provided a Mediator – a Saviour who has our nature. So there is a person who is God and is able to feel with us, because He was in all points tempted like as we are, yet without sin.

God is full of compassion, full of mercy and grace and kindness towards His people; but the Intercessor, the Mediator, having all these qualities has also the capacity to feel with and for His people. He knows what physical weakness and weariness is. He knows what it is to be tempted by the devil. He knows what loneliness is: “I looked for some to take pity, but there was none”. He was looking for a companion who could sympathise with Him and He did not find one. So we have a Mediator who is God and man, who has all the characteristics and capacities of such a glorious Person.

Now this Mediator is a High Priest. He is not just a Mediator; He is not just an Advocate with the Father; His mediation is that of a High Priest, One who has been appointed by God to bring us into the presence of God as worshippers. Christ has these major functions as High Priest; the priesthood is fundamental to Christ being a Prophet and a King. He could not reveal the will of God to us for our salvation if He had not wrought out that salvation as Priest and He could not conquer us and bring us to God if He had not opened up the way into God’s presence by His priestly activity.

His priestly activity consists, first, in offering Himself as a sacrifice to God in place of His people. It was God who sent Him to Calvary and inflicted His wrath on Him. It was wicked men who crucified and slew the Lord of Glory, and this was the hour and the power of the devil. God, men and devils were active in the death of Christ, but it was not God that offered up Christ as a sacrifice; nor was it men. It certainly was not the devil; he did everything he could to avoid that sacrifice taking place, to turn Christ away from the cross, since He knew what the cross was going to do. It was Christ who offered Himself up as a sacrifice through the eternal Spirit, and it is this activity that gives value to what Christ did at Calvary. It was not something done *to* Him; it was something done *by* Him. He willingly, powerfully and actively offered Himself; and in that act of submission and obedience He secured the atonement that was necessary for His sinful people.

The Person lived on although He experienced death in the human nature. It is the great mystery of the cross that, when Christ was saying, “Into Thy hands I commit My spirit”, and gave up the ghost, He lived on as a divine

Person. He was offering Himself to God to satisfy God's justice and, on the basis of that offering, He ever lives to make intercession for His people. He is in heaven today in our nature: the same Jesus who was crucified and buried, rose again and ascended. He appears in the presence of God for His people – this same Jesus with all the qualities He ever had and all the interest He ever had in His people.

He is there to make intercession. We must not think of Christ on His knees, as it were, begging for mercy for His people. He is seated on the throne of God and receives the souls of His people. Stephen saw Him and all His people will see Him. The intercession of Christ is not a pleading for mercy; it is Christ presenting Himself to the Father as the reason for mercy being bestowed on His people. His presence there is that of One who has every right to receive for His people what He is seeking for them. You see that in the prayer of intercession (in John 17). There is no one more intimate with the Father than Christ, but what reverence He shows as our representative when He approaches the throne of God! Yet He says, "Father, I will". He does not say, Father, please may My people be with Me; but, "Father, *I will* that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world".

He is speaking as the One embraced in the love of the Father, not just as the eternal Son, but as the High Priest and representative of His people. He is asking with authority, presenting Himself as the reason for His people being with Him, which includes the whole journey by which they come to glory at last. We cannot be with Him at last if we are not kept by the power of God through faith unto salvation. So that little worry you have, or that great burden you have, is not going to keep you from getting to heaven at last if you are one of His people. His intercession secures all the grace that you need as long as you are in this world, and in passing out of this world.

Some of the Lord's people spend a great deal of physical, mental and spiritual energy worrying about how they will die. We ought to be concerned about being prepared to die, but our main concern is to live by the grace of God. And if we get grace to live, we will get grace to die. The intercession of Christ will secure that for each of His people. "He ever liveth to make intercession for us" – to secure for us from the Father, on the basis of what He is and what He has done – all the grace we need to persevere to the end.

The emphasis here is on the fact that He ever *lives* to make intercession. The old priests died and other priests took over from them, but that does not happen here. This is a priest for ever after the order of Melchisedec. Melchisedec is a mysterious character; there are very different ideas as to who



he was. But one thing illustrated by him is that there is no beginning and there is no end to the priestly activity of the great High Priest. He is not like the priests that died; He is a priest who lives for ever. Nothing will ever interrupt His intercession on behalf of His people. There will not be a moment when the Lord is not able to intercede for His people. His eye is on them always, and we believe that this intercessory work – this priestly, mediatorial work of Christ will endure to all eternity.

We will never be able to do without Christ in our dealings with God. One of the blessings of heaven is that His people will have a clearer view of Christ's mediation and priesthood on their behalf than they ever had here. In one sense they have here, in principle, everything that they will have in heaven. But there the Lord's people will have everything to perfection and that will include their view of Jesus Christ. He ever lives. We have experiences that get us down and experiences that elate us. We pray sometimes and at other times we cannot pray. We change, but there is no change in Christ and we must put our confidence in Him. Jesus Christ is the same yesterday and today and for ever. As we leave this place after the remembrance of the Lord's death, what a great blessing it would be if His people were able to keep in mind the fact that they have in Christ One who ever lives to make intercession for them in God's presence. That is His one great aim, His one great occupation – and all to the glory of God.

**2. The ability of this great Intercessor.** Because He ever lives, because He is acceptable to God, because He is ever active on behalf of His people, He is able to save them to the uttermost. Those for whom He has made intercession need to be saved, and they are all brought to realise that they need to be saved from the guilt of sin and from its corruption and pollution; they need to be saved from the consequences of sin in time and in eternity. One thing is sure about those who can conclude that they are saved: they have seen their need of that salvation. Salvation is deliverance from their state by nature; it is an introduction into a new state, a new relationship with God, a new character, a new principle governing their lives.

When we think of salvation, we should think of both aspects: what God's people are saved *from* and what they are saved *to*. Of course, they are much more acquainted with what they are by nature and therefore they are inclined to be much more taken up with what they have been saved from. How they should rejoice in what they have been saved from – guilt and the dominating power of sin! Yet they may feel guilt on their consciences; they may feel sin powerful in their souls. But they know where to go to with their guilt and they can be thankful that there is a power greater than that of sin working in them, saving them from being given over altogether to the sin of their nature.

They have been saved especially from eternal misery. All that is necessary to make them miserable for ever is to leave them to themselves. You just have to look at some societies, and some people in a society, and see the misery when people are left to the corruption of their own nature, even to some extent. If people were left to live together in their sinfulness to all eternity, that would be a hell in itself; but in addition there is in hell the positive putting forth of God's wrath against all ungodliness and unrighteousness of men.

Our God is a consuming fire. His people discover that. "Who among us shall dwell with the devouring fire? Who among shall dwell with everlasting burnings?" (Is 33:14). That is the destiny of the Christless, those who are left to themselves. God saved His people from that and brought them into harmony with God, when their sins were blotted out. God says He will cast all their sins behind His back. Can you think where behind the back of God is? Everything is before His face, but He uses this expression to emphasise how complete is the forgiveness and justification of His people. Although He recalls their sins and chastises them for them, He will never bring up their sins in order to condemn them. As a consequence, they have fellowship with God and have the prospect of enjoying God eternally.

We understand very little of what it means to enjoy God; yet that is the ultimate aspect of salvation. In a measure, God's people do joy in Him and will enjoy Him eternally. He is able to deliver them from all that is against them and put them in possession of all that will make them blessed. He is able to save them to the uttermost, and no one has ever been able to define what is meant by the uttermost. It does not matter what depths of sin they were in, or what trials they have, He is able to save them to the uttermost, He is able to deliver them from the worst of situations and to put them in possession of the greatest of all blessings – because He ever lives to make intercession for them, on the basis of His sacrifice. However low you feel you have sunk, however great you feel your temptations and troubles are, however remote the full enjoying of God to all eternity may seem, He is able to save you to the uttermost. He can take you out of the deepest pit and set you on high amongst the princes of His people.

When the text says He is able to save His people, it means He *will* save them. There are things that God is not able to do: He cannot lie; He cannot deceive; He cannot save the sinner for whom Christ did not die. But when it is said that God is able to do something, it means much more than that; it means it is in keeping with His will. He has the right to save them; He has the will to save them; and He will save them. There is no doubt about it. You remember the man who came to Jesus and said, "If Thou wilt, Thou canst," and the Lord said, "I will; be thou clean". The Lord can do everything He

wants to do, and to say that Christ can save His people means that He shall save them. Not only has He secured their salvation by His obedience unto death and His intercession on their behalf, but He is willing to save them.

Nobody will ever come to God through Christ and find that He is not willing to save them. And that should encourage a poor sinner. There might be someone here today who is coming to God through Christ, who is holding on to Christ. This is the only hope they have for time and for eternity. A cry comes from their heart: "God be merciful to me a sinner". That poor person asks, How do I know He will save me, that my cries will not be in vain?

Christ is engaged to save them that come unto God through Him. No one perishes who trusts in Him. That is the encouragement they have as they go on in the way. They have a High Priest in the presence of God living for ever to intercede for them and He is able to save them to the uttermost. Who knows what difficult turnings there may be in your road? Who knows how low you may be brought in your feelings? But hold on to this: He is able to save them to the uttermost. We feel more secure when things are going well with us spiritually and temporally, but we are just as much in the Lord's care and keeping when things are devastating in our experience.

**3. Those Christ is able to save.** They are those that come unto God by Him. This is characteristic of His people. Of course, some of His chosen ones have not yet come to Him; yet He remembers them. There is a providence behind the coming of a sinner to the Saviour that may go back through generations, and most people in the church today who are following the Lord can look back and recognise that the Lord was with their forebears.

The Lord is bringing people in all the time from outside who do not have a Christian heritage, but the nucleus of the Church in dark days is very often formed of those to whom the Lord gave a godly heritage. But when those without a church background look back, they can see that the Lord was leading them along the way by which they came to Christ. That was because Christ died for them and was interceding for them. The Lord does not begin to intercede for His people when they come to faith; He was interceding for them when He said, "I pray for them; I pray not for the world, but for those whom thou hast given Me; for they are Thine". But no one has a right to conclude that the Lord is interceding for them unless they come to God through Him. Only then can the sinner take comfort from Him ever living to intercede for them.

By nature we go away from God. Sinners are saying to God, "Depart from us, for we desire not the knowledge of Thy ways. What is the Almighty that we should serve Him? And what profit should we have if we pray unto Him?" The fool hath said in His heart, No God. There are many fools today with

PhDs, who write books emphatically denying the existence of God; they are intelligent, but this folly is in their hearts. They describe themselves as atheists, and others call themselves agnostics, confessing they do not really know whether there is a God or not. There are many practical agnostics and practical atheists; indeed every unregenerate sinner says in his heart: No God. Perhaps he cannot say it with as much assurance as he would like, but he has that wish. If unregenerate people think about God at all and know anything of the truth about God, they really wish that such a God did not exist.

Whether people are consciously thinking like that or not, their natural tendency is away from God. But Jesus Christ “suffered, the just for the unjust, to bring us to God”. He suffered to turn sinners around, to make God a reality to them, to give them desires to be reconciled to God, to live to His glory, to joy in Him – and that He would be their God and they His people. They come to God through Christ. They have realised that they have to do with God, they desire to be His servants, His children. But they cannot come directly to God – only through Jesus Christ, who said, “I am the way, the truth, and the life: no man cometh unto the Father but by Me”.

Many try to come to God without coming through Jesus Christ; and they are not only in false religions. This is typical of the false gospel: Come to Jesus. Well, come to Jesus as the way to God, not just as a friend to help you through your time of need, or as your example. The Bible says we are to come to Christ as the way to God. When people come to Christ in the true, biblical sense, God becomes a reality to them and they become concerned to walk with God, live in dependence on Him and seek His glory.

God’s chief aim in everything is His own glory. If we made our glory our chief end – and that is what we do, in effect – we would be guilty of great sin because there is a higher end. Man’s chief end is to glorify God and to enjoy Him for ever. But God’s chief end is to glorify Himself because He is the chief end of everything. He is supreme and, if He had an ultimate end lower than His own glory, He would not be God. But the great wonder is that He is pleased to glorify Himself in the salvation of His people and, when He brings them to Himself, He glorifies Himself in their salvation. In doing so He confers on them the greatest benefit that God could possibly give.

If we are to take the comfort from the intercession of Christ we must be among those who come to God through Him. Does our being together at a communion make us more conscious of God as the author of our blessings and the One for whose glory we are to live? That should be one of the chief benefits of a communion season. You remember that Job said, “I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee”. This shows that there is development in the knowledge of God. If we had heard of God

with the hearing of the ear as Job did, we would be very thankful. He was a very close friend of God, but his experiences brought him to realise God even more than he had ever done before. This is what shows that someone is really relying on Jesus Christ: God becomes a greater reality to them, and the glory of God becomes a greater concern.

You may be saying to yourself: I see so little of this coming to God through Christ in my own experience, but it is my desire; I say, like the Psalmist, that I thirst for God, when shall I appear before God? I think it was Rutherford who said that very often we are dry rather than thirsty, and I think the Lord's people can understand that they have a feeling of their dryness, although they do not feel they thirst for God as they should. Have we got any thirst for God at all? Is it our desire to be reconciled, to live with the reality of God, to live in fellowship with Him and for His glory, to appear before Him? Do we depend on the Lord Jesus Christ for that?

The Lord is interceding not only for the great saints, if we can speak of them like that, who live and move and have their being in the consciousness of God's presence, but also for these poor believers – as we feel we are – who just have to confess that they cannot do without God and Christ. They wish they had more of God and more of Christ. If your soul is really saying, O for more and more of Christ and more and more of God, then you can take this consolation as you go on in the way: that we have a great High Priest who has passed into the heavens, who ever lives to intercede for us and is able to save us to the uttermost. That means, as the Psalmist knew:

“Goodness and mercy all my life shall surely follow me:

And in God's house for evermore my dwelling place shall be” (Ps 23:6).

It would be very nice, though it is very unlikely, to think that every one of us is among those who may conclude that He ever lives to intercede for them at God's right hand. And we would say to those who have no reason to come to that conclusion what Moses said to his father-in-law: “Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel” (Num 10:29). Could there be anything better than this: He died for us, He rose for us, He ascended for us, He is interceding for us?

It is not that we can do good to anyone, but it is an appeal to join the people of God, an appeal to come to the Saviour to whom we hope we have come. And we can assure you that if you come to this Saviour, you will find that He is able to save them to the uttermost who come unto God through Him. It does not matter where you came from; you might have come from the blackest pit morally and spiritually. It does not matter how long you have taken to come. The sinner that comes to God through Christ will find He is able to save to the uttermost.

# John Love's Early Years<sup>1</sup>

## 4. Last Years as a Student

Roy Middleton

**G**lasgow University Divinity Hall – the second three years. John Love would now return to his theological studies and he was careful to reflect on the goodness and grace of God in relation to the stage he had reached in his ministerial training when God's converting grace arrested him. He observes in his diary three years later, on 12 June 1778:

“The Lord has led me formerly, and now, to think (though, alas, my thoughts are little in comparison of what they ought to be) of the impiety and wickedness of my first entrance upon education for the work of the ministry, and of my continuing in it until it pleased the Lord to convert me. He sees the need which I have to repent of this my wickedness, and to look to Himself for pardon. And I hope He will give me both repentance and pardon; that is, the distinct, explicit sense of these. And O how ought I to bless His name that He did not let me go on in my miserable destructive course till I was a minister; even supposing He should then have converted me! O what mercy appeared in the timing of my conversion, in its being at a time when my course of study in Theology was but half-finished! This ought to make me carry low sails, and walk softly all my days in the bitterness of my spirit, although the Lord should honour me” (1:52-53).

When the young student returned to the Glasgow Divinity Hall for the winter session in the autumn of 1775, it was to a new divinity professor, James Baillie, who taught Love theology for the remaining three years of his course. The editor of the *Memorials* details how Baillie conducted his course, which covered virtually the whole field of natural and revealed theology: “Professor Baillie, in his lectures, insisted particularly on the vicarious and expiatory character of the sacrifice of Christ, in opposition to Socinianism; and on the justification of sinners by faith in Christ alone, in opposition to Neonomianism. Among the works which he recommended to his students on the subject of justification, were the treatises of Owen and Rawlins,<sup>2</sup> *The Marrow of Modern Divinity*, *The Marrow Pamphlets*, *Boston On the*

<sup>1</sup>This is a further section of an abridgement of a new introduction of John Love's *Memorials*, a two-volume work now reprinted by Free Presbyterian Publications. References to the *Memorials* are placed in the body of the text, with volume and page numbers in brackets. The previous section, last month, described Love's conversion.

<sup>2</sup>The reference to Rawlins is to Richard Rawlin (1687-1757), an Independent minister at Bishop-Stortford and then in London. The volume that Baillie recommended to John Love was *Christ the Righteousness of His People*, London, 1741. It was reprinted in Scotland on several occasions.

*Covenants*, Witsius' *De Oeconomia Foederum Dei*, and his *Oratio Irenica*,<sup>3</sup> Ebenezer Erskine *On the Assurance of Faith*, Chauncy's *Neonomianism Unmasked*, and Traill's *Letter on Antinomianism*" (2:10).

Neonomianism was one of the leading errors of the day and the Glasgow Divinity Professor seems to have been an orthodox Calvinist who opposed it both in his teaching and in recommending books that controverted it. Neonomians taught that the death of Christ made full satisfaction to divine justice for the sins of all mankind so as to remove every obstacle to their pardon and acceptance and to bring all mankind into a salvable state and make salvation possible. Having thus satisfied the demands of the "old law" on their behalf, Christ procured a "new law" which prescribes easier terms of salvation. According to Neonomianism, this new law consisted not in our being justified by faith and the righteousness of Christ imputed to the believer as his title to everlasting life, but rather in God abrogating the need for a perfect legal obedience. Instead of Christ's spotless righteousness being imputed to the believer, God would accept faith itself and the imperfect obedience of faith as being worthy of the reward of eternal life.

These were the erroneous views held by many in the Moderate party, who controlled the General Assembly of the Church of Scotland at the time of the Marrow Controversy.<sup>4</sup> Now, little more than half a century afterwards, James Baillie was taking the side of the Marrow Men and even recommending Thomas Boston's writings and Ebenezer Erskine's treatise on *Assurance of Faith* – a topic at the centre of the controversy. The Professor's teaching clearly had its influence on the young convert; in the second volume of the *Memorials* there are three papers by Love controverting Neonomianism, written whilst he was a student under Baillie (see 2:70-81).

In addition to these papers, the first volume of the *Memorials* contains two letters written by Love, at the beginning of his final year as a divinity student in November 1778, addressed to a fellow student who was perplexed about the doctrine of original sin and had adopted erroneous views on the prophetic

<sup>3</sup>The first of these Latin works was translated into English as *The Economy of the Covenants*; possibly the second should read, *Animadversiones Irenicae*, translated as (to give the full title), *Conciliatory or Irenical Animadversions on the Controversies Agitated in Britain: under the unhappy names of Antinomians and Neonomians*.

<sup>4</sup>Richard Baxter and Daniel Williams were two of the main architects of Neonomianism. For details see James Buchanan, *The Doctrine of Justification*, Banner of Truth, 1961, pp 190-192, and note 15 on p 478 for a summary of the literature on the topic; John Macleod, *Scottish Theology*, pp 111,112,138-9. For an able defence of the Reformed position and critique of Neonomianism see Robert Traill, "A Vindication of the Protestant Doctrine of Justification from the Unjust Charge of Antinomianism" in *The Works of Robert Traill*, Edinburgh, 1810, vol. 1, pp 252-296.

office of Christ besides being inclined to Neonomianism. Having known what it was to wander into the mazes of deadly error, Love had the tenderest sympathy for his fellow-student and earnestly desired that he would be delivered from his erroneous views and brought from darkness to God's marvellous light.<sup>5</sup>

After his conversion, the remaining three years of Love's theological course under Baillie were devoted to intensive theological study. The only exception to this unremitting study was the time he gave to personal devotion. The focus of his study was exegetical investigation into the precise meaning of Scripture. Due to his thorough knowledge of Greek from an early age, he was able to prosecute his studies of the New Testament in its original language. He seems to have devoted a considerable amount of time during his years under Baillie to studying Calvin's commentaries on the Pentateuch and the Book of Psalms. The editor of the *Memorials* notes that there is ample evidence that he read these volumes of Calvin in a very careful and thorough manner (2:11).

In addition to his exegetical studies, John Love mapped out the whole field of theology in the areas of doctrines and duties. The former includes sections on the Divine perfections, providence, the primary state of man, sin, the covenant of grace, regeneration, the offices of Christ, justification, adoption, sanctification, afflictions of the saints, the promises, and the latter sections on the Ten Commandments, prayer, the Lord's Prayer, faith, repentance, spiritual joy. His reading on Systematic Theology was extensive; he studied carefully Calvin's *Institutes of the Christian Religion*, Francis Turretin's *Institutio Theologicae Elencticae* and Petrus van Mastricht's *Theoretica-Practica Theologia*. In addition he read selections from Herman Witsius's *The Economy of the Covenants* and made a copious abstract of John Owen's *The Doctrine of Justification by Faith*. These studies were all undertaken whilst Love was still in his late teens.

**Student activities.** Besides these scholarly activities, four other matters filled his time in the remaining years as a divinity student under Baillie. The first and most important of these was his personal devotion. In the only example we have of how he apportioned his time during the day, he records in his nineteenth year that he spent the first two hours, between six and eight in the morning, in meditation, prayer and Bible reading. The hours from noon until two in the afternoon were devoted to self-examination and prayer and then, from nine in the evening until eleven, the time was given to family worship, meditation and prayer (2:26). A third of his waking hours were devoted to prayer and meditation.

<sup>5</sup>For Love's letters to his fellow student see *Memorials*, vol 1, pp 361-366.



The final three years of Love's time as a student were very different from the first three, when he was unconverted. A new and significant feature of his life was attendance at communion seasons and at services where Evangelical ministers were preaching. In the diary portions of the *Memorials* there are frequent references to hearing some of the outstanding ministers of the day and of him being present at the large gatherings in Glasgow and the south-west of Scotland when the sacrament of the Lord's Supper was administered. The first volume of the *Memorials* contains an account of a communion season he attended in Dumbarton at the end of August 1777 (1:320-9). The minister of the congregation was James Oliphant, and the assisting ministers were John Russell and James Morrison, of whose congregation Love was a member. John Macleod points out that Robert Burns, who moved in the circle of the Ayrshire Moderates, caricatured both Oliphant and Russell as old school Evangelicals and were two of the men on whom he had targeted his satirical shafts. Macleod adds, "Mr Oliphant was in his later years one of the senior intimates of John Love".<sup>6</sup>

Of Russell's sermon on the text, "Except a man be born again, he cannot see the kingdom of God" (Jn 3:3), Love writes, "I was in an uncomfortable frame for some time. Afterwards the Lord graciously returned to my soul, and stirred me up to prepare with hope, and expectation, and cheerfulness, for meeting Him at this communion season" (1:321). The action sermon was preached by James Oliphant from the text, "The voice of my beloved! Behold, He cometh leaping upon the mountains, skipping upon the hills" (Song 2:8). Love details his experience on that communion Sabbath: "What shall I say! The blessed God again returned during Mr Oliphant's sermon. . . . My soul acted over again the same act of faith, but with more light and evidence. I wrapped myself in Christ, as the obeying and suffering Mediator; and, on that ground, depended on Him as my Prophet and King, trusting that He will loose the chains of spiritual death, as He has already by His righteousness loosed the chains of legal death" (1:323). The sermons he heard on those occasions would most certainly have had a formative effect on his own future ministry.

A third feature of John Love's student life after his conversion was his reading of Puritan and experimental literature. He seems to have been particularly fond of John Owen. In his diary he refers to the following treatises by Owen: *Indwelling Sin in Believers*, *The Person of Christ*, *Exposition of Psalm 130*, his *Commentary on Hebrews* and his *Sacramental Discourses*. His reading of Scottish divines included Samuel Rutherford's *Trial and Triumph of Faith* and his *Letters*; James Durham on *Isaiah 53* and his *Com-*

<sup>6</sup>John Macleod, *Scottish Theology*, pp 211-212.

*mentary on Revelation*; John Welsh's *Forty-Eight Select Sermons*; Thomas Halyburton's *The Great Concern of Salvation*; Thomas Boston's *Memorial concerning Personal and Family Fasting and Humiliation*; James Fraser of Brea's *A Treatise on Justifying Faith*;<sup>7</sup> John MacLaurin's sermon on *Glorying in the Cross of Christ*, and the writings of Archbishop Leighton.

Among the American treatises that the young student absorbed were Jonathan Edwards' *Religious Affections* and his *Life of David Brainerd*; Thomas Shepard's *Sound Believer* and his *Sincere Convert*.<sup>8</sup> To this extensive and impressive list of reading in little more than three years must be added Philip Doddridge on *Regeneration* and the *Works of Ezekiel Hopkins*, the Anglican Bishop of Derry. These matchless volumes read before he was 21, along with attendance at communions, left their lifelong stamp on the character and witness of John Love as a minister of the gospel. He was an old school experimental Calvinist with a passion for the salvation of sinners.

A fourth feature of John Love's final years as a divinity student was his membership of an association of his fellow students for mutual improvement. The Society, which Love calls on occasions the "Society of Preachers" (1:254), was composed of a number of theological students, at a similar stage in their divinity course, who were convinced of the necessity of combining the study of theology as an academic discipline with the earnest pursuit of personal piety. However, we only know the names of two members of the Association: Joseph Hodgson, ordained in 1776 to Carmunnock, and John Colquhoun, afterwards the outstanding minister of South Leith for nearly half a century.

<sup>7</sup>It should be noted that this volume by Fraser of Brea taught a view of the atonement that was, in Rev Donald Beaton's words, "distinctly Amyraldian".

<sup>8</sup>Almost the entire contents of the *Memorials* were written before John Love was licensed; virtually the only exception to this concerns his opinion of the works of Thomas Shepard (1:278-9). Love wrote a preface to Shepard's treatises, *The Sincere Convert* and *The Sound Believer*, when they were reprinted in Paisley in 1812. At that date Love was aged 55; hence we have his mature judgment on the treatises. The opinion he expresses regarding Shepard is extremely favourable, but at the same time very discriminating: "Respecting . . . *The Sincere Convert*, it must be confessed to have some imperfections and blemishes . . . But with all its faults it possesses some singular excellencies. . . . One might desire that the feelings of genuine tender-hearted converts may be spared, and that they may escape the perplexity which a discrimination so accurate and widely extended is likely to excite for a time in their minds. If the book should come into the hands of such persons, let them proceed in a cautious and leisurely way through these trying parts of it: let them avoid passing a hasty sentence on themselves: let them not dwell too long at a time on the searching and terrifying representation of things: and let them carry on along with this book the reading of some other writing, wherein the way of access to salvation by Jesus Christ is pointed out in a more simple, direct and healing manner; such as Gray's *Sermons*, Durham's *Communion Sermons*, Romaine's *Life of Faith*, Newton's *Letters*, and the like."<sup>9</sup>

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The association of John Love with such like-minded men as Hodgson and Colquhoun must have been of immense benefit to his growth and stability as a young Christian. In the “age of the Moderates”, when the profession of vital godliness was almost certain to expose young men to the imputation of fanaticism or weakness of mind, this group of divinity students had the moral courage to make such a profession. They met openly at stated times to deliver discourses, hold brotherly conferences, and engage in devotional exercises. These meetings were a means of confirming their faith in the Saviour and binding them to one another in ardent Christian affection.

The papers they read were to promote their growth both in knowledge and in grace and to assist them in preparing for the work of the ministry. The second volume of the *Memorials* contains 20 pages of discourses and addresses that John Love delivered at the students’ association. There is also a written prayer he prepared with a view to conducting the devotional exercises at one of the meetings, before he had acquired confidence and fluency in extempore prayer (2:27-46).

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## Revivals<sup>1</sup>

### 4. God’s Sovereignty in Revival

*James Buchanan*

**T**he Holy Spirit is not limited to any one mode of operation in carrying out His glorious work, and His sovereignty ought ever to be remembered when we are considering a subject of this nature. Yet some, on the one hand, too much overlook this, as we think, when they insist with undue partiality and confidence, on a general and remarkable revival, as the best manifestation of the Spirit’s grace and as, in all cases, a matter of promise to believing prayer. On the other hand, others look to the quiet and gradual success of the gospel ministry to the exclusion – or at least the disparagement – of a more sudden and remarkable work of grace. The former have given too exclusive a preference to what is extraordinary and striking, while the latter have fallen into the opposite error, of too much preferring what is more usual and quiet.

We think it better to admit both methods of conversion and leave the choice to the sovereign wisdom and grace of the Spirit. It is equally possible for Him to convert souls successively or simultaneously; in adopting either

<sup>1</sup>Taken with editing, from the “Illustrative Cases of Conversion” in *The Office and Work of the Holy Spirit*. It is based on Acts 2:17,18. In last month’s article, Buchanan defined revival as involving two things: “a revived state of religion among the members of the Church, and the increase of their number by the addition of souls converted to God”.

course, He doubtless has wise ends in view. We have no sympathy with those who overlook the steady progress of the great work of conversion under a stated ministry and make no account of the multitudes who are added, one by one, to the Church of the living God, merely because their conversion has not been attended with the outward manifestations of a great religious revival. Nor can we agree with them in thinking that the Church has any sure warrant to expect the Spirit always to be bestowed in that particular way.

But we have just as little sympathy with those who reject all revivals as unscriptural delusions and profess to look exclusively to the gradual progress of divine truth and the slow advance of individual conversion under a stated ministry. Both methods – the simultaneous and the successive conversion of souls – are equally within the power of the Spirit; and there no doubt exist wise reasons why the first should be chosen in certain cases, while the second is preferred in other cases.

Several important purposes may be promoted by the sudden and simultaneous conversion of many souls and the concurrent revival of Christian congregations which might not be attained at all, or not to the same extent, by the more ordinary and gradual progress of the gospel. A time of general awakening affords, both to believers and unbelievers, a new and very impressive proof of the reality and power of the Spirit's grace. It strengthens the faith and enlarges the hopes of God's people; it awakens those nominal professors who are at ease in Zion; and it alarms and arouses the consciences of the irreligious multitude. For when many are suddenly arrested by the power of the Spirit, turned from the error of their ways, made to break off their sins by repentance, and are seen flying to Christ like doves to their windows, the mind of everyone watching must be impressed with a sense of the reality and importance of religion. And even the most ungodly will tremble for a time.

The Lord may use such a time of revival in many ways: to manifest, in an extraordinary way, the continued presence and the active agency of the Holy Spirit; to demonstrate God's faithfulness in fulfilling the promises of His Word; to show the efficacy of believing prayer; to teach the Church the weakness of human instruments and the true source of all spiritual power; to enliven her faith and hope. God may do so when, through manifold trials and increasing difficulties, she might be ready to faint and be discouraged, as if the task of regenerating the world were left to be accomplished by inadequate resources. He would stir her up to greater efforts, in a spirit of lively faith and humble dependence, and to provide new evidence for succeeding generations that Christ is the exalted Head of the Church, and that all power is still given to Him in heaven and on earth.

These are some of the important practical lessons which times of revival in the Church may teach, lessons which might be deduced from the more ordinary operations of the Spirit under the regular ministry of the Word, but which are more prominently presented and more impressively enforced when, in the exercise of His adorable sovereignty, the Spirit of God comes like “showers which water the earth” or like “floods on the dry ground, instead of descending like “dew upon the grass”. And if these or similar ends may be promoted by such means, who will say that they may not be employed by Him who is “wise in counsel, and excellent in working,” and of whom it is written, “There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all”? “All these worketh that one and the self-same Spirit, dividing to every man severally as He will.”

That such religious revivals as occurred at the feast of Pentecost were to be expected subsequently, appears from those promises of Scripture which relate to “times of refreshing from the presence of the Lord”, which ensure the continued presence of Christ and His Spirit with the Church in all ages, and which declare that, “when the enemy cometh in like a flood, the Spirit of the Lord will lift up a standard against him”. And that such seasons of revival have occurred at intervals, along the whole line of the Church’s history, is a fact which is amply confirmed by historical evidence, and sufficient to obviate any prejudice arising from the idea that such an event is novel or unprecedented.

The history of the collective Church resembles the experience of individual believers in many respects, and chiefly in this: in both there occur seasons of growth and decay, of progress and declension, each bearing a resemblance to the course of nature, with its spring and winter, its seedtime and harvest. Thus, in the great Reformation of the sixteenth century, a reformation took place in the outward state of the Church which had its source in a revival of religion in the hearts of a few chosen men. Then simultaneously in Germany, Switzerland and Britain, the Holy Spirit said, “Let there be light, and there was light”.

J H Merle d’Aubigné wrote, “As in springtime the breath of life is felt from the seashore to the mountain top, so the Spirit of God was now melting the ice of a long winter in every part of Christendom and clothing with verdure and flowers the most secluded valleys and the most steep and barren rocks. Germany did not communicate the light of truth to Switzerland, Switzerland to France, France to England; all these lands received it from God, just as no one region transmits the light to another, but the same orb of

splendour dispenses it direct to the earth. Raised far above men, Christ, the day star from on high, was, at the period of the Reformation, as at the first introduction of the gospel, the divine source whence came the life of the world. One and the same doctrine suddenly established itself in the sixteenth century, at the domestic hearths and in the places of worship, of nations the most distant and dissimilar. It was because the same Spirit was everywhere present, producing the same faith.”

## Christ the Mediator<sup>1</sup>

### 1a. The Old Testament Basis for the Doctrine

*Rev A W MacColl*

**T**he Christian Church took nearly 16 centuries to reach the classic statement we find in the eighth chapter of *The Westminster Confession of Faith*, on the doctrine of the Person and work of Christ. It is not intended in this series of articles, however, to give a clause-by-clause exposition of that marvellous chapter of the *Confession*, “On Christ the Mediator”. Rather, we will take an overview of the subject, looking in particular at four aspects of the theme. Firstly, we may deal with the scriptural evidence for the doctrine of the Mediator; secondly, we will survey something of the historical process whereby the doctrine was clarified in the Church; thirdly, we may endeavour to state the essential elements which must go into the doctrine of the Mediator; and, fourthly, we will outline the activity of Christ in His function as Mediator.

It need hardly be said that the doctrine of Christ is intimately bound up with, and indeed flows out of, the doctrine of the Trinity. Obviously our knowledge of Christ and our knowledge of God are linked in many ways, and it is significant that there seems to have been, from the beginning, far more opposition to these two fundamental doctrines, along with that of justification, than to any others in the whole system of revealed truth.

**1. The Scriptural Basis of the Doctrine of the Mediator.** A Mediator is one who reconciles persons or parties who are at variance with each other. The task of mediation belongs to the *middle-man*, or mediator. According to Shedd, “speaking generally, *Messiah* is the Old Testament term for the Redeemer, and *Mediator* is the New Testament term. . . . The Christian Church prefers the New Testament designation *mediator* to the Old Testament designation *Messiah*.”<sup>2</sup>

<sup>1</sup>This is the first section of a paper delivered at last year’s Theological Conference.

<sup>2</sup>W G T Shedd, *Dogmatic Theology*, Presbyterian and Reformed reprint, 2003, p 675.

*Old Testament Christology.* John “Rabbi” Duncan tells us that the true Christology of the Old Testament is not to be sought merely in isolated passages but “as the pervading element of the whole book . . . if Christ is there at all, He is there throughout”. He added, “The Messiah is *Theanthropos* – Emmanuel, God with us – and the doctrine of the *Theanthropos* is the keystone of the theology and anthropology<sup>3</sup> of the Old Testament”.<sup>4</sup> We must, therefore, seek a view of Jesus in all the Scriptures of the Law, the Prophets and the Psalms.

At the same time, it is surely profitable to consider some of the outstanding passages and statements in the Old Testament concerning the coming Mediator. The first intimation of mercy to mankind contained, we believe, the revelation of a personal Redeemer, there announced as the Seed of the woman (Gen 3:15). Later on, in Genesis 28:12,13, we have Jacob’s vision of the ladder, which was a revelation of a way of communication between heaven and earth, to be more fully unfolded much later in the words of Christ to Nathanael in John 1:51. Job felt his need of a “daysman”, one “that might lay His hand upon on us both” – a Mediator between an offended God and a suffering sinner (Job 9:33). The word translated *daysman* has reference to a legal function, to one who pleads in a court. This is another theme which is more fully developed in the New Testament but which had a reality in the earliest periods of God’s dealings with His people.

When we come to the law of Moses, we see that all the ceremonies and sacrifices brought the priestly work of Christ into view. Both Moses and Aaron, in different ways, performed mediatorial functions typical of Christ. The emphasis is on Moses as a mediator declaring God’s will rather than actually effecting reconciliation; Moses was also personally typical of Christ the Mediator in the sense that he executed a prophetic function (Deut 18:15, 34:10). He introduced the priesthood of Aaron to its special role in Israel and interceded with God for them (see Ex 24 and 32:30-32), and he was lawgiver and judge to the nation.

The Messianic Psalms are full of material belonging to the work of the Mediator: for example, “I have laid help upon One who is mighty, I have exalted One chosen out of the people” (Ps 89:19). In the book of Proverbs we have the wonderful reference to Christ, revealed as the Divine Wisdom, “being set up from everlasting” in the covenant purpose of God, “Rejoicing in the habitable part of His earth, and My delights were with the sons of men” (8:22-36). In the prophetic books, we have the remarkable prophecy in

<sup>3</sup>Here *theology* is, specifically, the doctrine of God. *Anthropology* is the doctrine of man.

<sup>4</sup>John Duncan, *Rich Gleanings After the Vintage from Rabbi Duncan*, F P Publications reprint, 1984, p 288.

Isaiah 53:12 which says that the Servant of the Lord “bare the sin of many, and made intercession for the transgressors”.

We can see in the Old Testament functions of prophet, priest and king various strands which go into our understanding of how sinners and God are to be reconciled. The effects of the Fall left man in a threefold condition of alienation from God: man is ignorant of God, is guilty before God and is rebellious against God – and the functions of the Mediator correspond exactly with the needs of perishing sinners. A mediator is required to address the state of man in such a condition: hence the necessity for a Prophet, Priest and King.

Melchizedek as a priestly king is, in a certain sense, the most remarkable personal type of Christ in the Old Testament, since the other types foreshadowed Christ’s functions as Mediator and not His actual personal constitution. David, under inspiration of the Spirit, got a remarkable view of the significance of the priesthood of Melchizedek (Ps 110:4), which was brought out so profoundly in its application to the Lord Jesus by Paul in the Epistle to the Hebrews. Again, in Zechariah 6:13, we have a prophecy of the priest on His throne, and the covenant of peace between them both, pointing to the reuniting of the offices of priest and king in one Person and also in the success of His mediatorial work in reconciling God and man in the covenant. And in the last Old Testament Prophecy, that of Malachi, we are told that “the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in, behold, He shall come, saith the Lord of hosts” (Mal 3:1).

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## Book Review

*Amy Carmichael*, “*Beauty for Ashes*”, by Iain H Murray, published by the Banner of Truth Trust, paperback, 186 pp, £6.50.

Amy Beatrice Carmichael (1867-1951), the missionary and writer, is the subject of Iain Murray’s latest biography. She was born into a well-to-do Presbyterian family in Northern Ireland and educated privately until her father’s business failed. Her conversion took place while at boarding school. In her early twenties she came into contact with the kind of Evangelicalism embodied in the early Keswick Convention. After her father’s early death she became a kind of adopted daughter to a Quaker businessman regarded as a founder of the Convention. In early 1892 Carmichael sensed a call to the mission field. One of her biographers states, “As clearly as a human voice, she heard God say, ‘Go ye’; it was inescapable, irresistible”<sup>1</sup>. In 1893 she

<sup>1</sup>Elizabeth Elliot, *Amy Carmichael: Her Life and Legacy*, Kingsway, 1988, pp 53-54.



sailed to Japan to work with the holiness evangelist Barclay Fowell Buxton.

Due to illness, Amy Carmichael spent just one year in Japan and, after a short spell in Ceylon, now Sri Lanka, she was advised that the climate in Bangalore would be better for her health. Accordingly she set out for India and arrived there in 1895. She was never to return. Her work in India was at first under the auspices of the Church Missionary Society's Zenana Mission, although her financial support came from the Keswick Convention's Mission Council.

From 1896 onward her home was in the extreme south of India. There she made it her mission to rescue young girls from child prostitution in Hindu temples. With the help of a Church of England missionary, she created the Dohnavur Fellowship, which provided a home for the girls she had rescued. From 1918 the plight of boys involved in the dramas that accompanied Hindu worship led to a parallel boys' work being developed. In 1925 Dohnavur became independent of the Zenana Mission. The work continued to be supported by the Keswick movement and an ever-widening circle of supporters. In 1928 a medical branch of the work was established.

After an accident in 1931, she was virtually crippled for the rest of her life and increasingly confined to bed. However, she continued to read, write and direct the work at Dohnavur as far as was possible. She died in 1951 at the age of 83, by which time the Dohnavur family numbered over 900.

Iain Murray's biography is very brief in comparison to those of Frank Houghton<sup>2</sup> and Elizabeth Elliot. Yet one would have expected someone holding a distinctly Reformed theological commitment, as Mr Murray does, to have referred to at least some of the following:

1. Amy Carmichael's commitment to the defective theology of Keswick. Mrs Elliot observes, "What Keswick stood for Amy Carmichael stood for. The great principles enunciated in the tent described precisely what she most longed for and were echoed in her writings for the rest of her life."<sup>3</sup>

2. Her setting up a group in Dohnavur called the "Sisters of the Common Life". It was based on one founded by Gerhard Groote (1340-1384), a Dutch Roman Catholic deacon. Groote called his organisation the "Brethren of the Common Life", in which the pivotal point was a search for inner peace through "ardour" and "silence". Amy Carmichael had been introduced to the idea of silence by a Quaker. Gaius Davies has written, "It was as near as could be

<sup>2</sup>Frank Houghton, *Amy Carmichael of Dohnavur*, SPCK, 1953.

<sup>3</sup>*Amy Carmichael*, p 50. Keswick theology has been effectively critiqued by J C Ryle, *Holiness*, James Clarke, 1956, pp vii-xviii; John Murray, *Collected Writings*, vol 4, pp 281-286; James I Packer, "Keswick and the Reformed Doctrine of Sanctification", in *Evangelical Quarterly*, vol 27, (July 1955) pp 153-167; Geoffrey Thomas, "The Keswick Theory of Sanctification," in *Evangel*, vol 9:3 (Autumn 1991) pp 27-32.

to a religious order, with vows of poverty, chastity and obedience, and undoubtedly [she] functioned as the mother superior".<sup>4</sup>

3. When the Dohnavur family ceased attending the Church Missionary Society's church next to the compound and commenced their own services, the arrangement was, "according to Amy's eclectic tastes, incorporating some of the of the silence of Quaker meetings . . . some of the liturgy . . . from the Anglican service, and some of the freedom of the Free churches".<sup>5</sup>

4. In addition to recommending to the Sisterhood books by John Bunyan and Samuel Rutherford, Amy Carmichael also urged them to read a range of High Anglican and Roman Catholic books of devotion.<sup>6</sup>

Despite these comments on some of Mr Murray's omissions, he has made clear in the book his disapproval of Amy Carmichael's view of guidance from God. She believed that definite guidance might be received through a verse of Scripture being strongly impressed on her mind. As he points out, "This direction was different from the type of guidance gained from general biblical principles and prayerful reflection. It rested on a particular verse which was to be understood to mean something other than the meaning in the original context" (pp 123-124).

In addition to providing a sketch of Amy Carmichael's life, which is in many respects quite heart-warming, and focuses on her undoubted love for Christ and her sterling work in rescuing children from prostitution in the Hindu temples, Mr Murray also highlights her stand for the authority and inerrancy of Scripture. These were doctrines on which old Keswick remained sound, at a time when they were being undermined even on the mission field. He deals at some length (pp 84-87) with the dismissal of Stephen Neill (later to become a Bishop) from Dohnavur for his "thought that a change of belief over the trustworthiness of Scripture could be accommodated within a 'new type of Evangelicalism'" (p 84). The last chapter, "The Bible and World Evangelism", is excellent. It deals with the abandonment of the authority of Scripture and its effect on missions.<sup>7</sup>

Roy Middleton

<sup>4</sup> Gaius Davies, *Genius, Grief & Grace*, Christian Focus Publications, 2008, p 249. *Amma* was the name given to Carmichael by the children; it was the Tamil term for mother.

<sup>5</sup> Elizabeth Elliot, *Amy Carmichael*, p. 272.

<sup>6</sup> Carmichael had a bookcase that contained her favourite books. Elliot has given us details of a significant number. Those she lists are practically all High Anglican or Roman Catholic devotional books. See Elizabeth Elliot, *Amy Carmichael*, p 315.

<sup>7</sup> Iain Murray has also ably dealt with the need to maintain a stand for the inerrancy of Scripture in a recent lecture in America, printed in the August-September 2015 issue of the *Banner of Truth* magazine. The lecture is titled, "How Scotland lost its hold of the Bible", and details the apostasy in the 1843 Free Church of Scotland. This declension led to the formation of the Free Presbyterian Church in 1893 so that these truths might be maintained.

# Christ as Prophet – Some Lessons<sup>1</sup>

*Thomas Boston*

1. The ministry is continually necessary. Christ has gone into heaven and will continue there until the time of the restitution of all things. But by His ministers and ambassadors He daily instructs us, and for that purpose He has fixed them in the Church by a lasting arrangement, which shall remain to the end of the world (Mt 28:18-20). This is a valuable privilege which we ought to prize highly and learn from carefully. This alone is sufficient to counterbalance the greatest outward affliction that people can meet in the world; therefore we have that promise: “Though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers (Is 30:20).

2. The most ignorant may be taught, seeing Christ executes the office of Teacher. He can teach the most stupid and give them an understanding to know the truths of the gospel. Therefore ignorance can be no excuse for gospel-hearers, to whom Christ offers Himself as a Teacher. Let the most ignorant among you apply to Him and He will teach you more than the most accomplished philosophers could ever attain by all the use they may make of natural light.

3. The weakest Christians need not be discouraged by the dullness and lack of ability that they find in themselves, for Christ can easily reveal to babes what is hidden from the wise and prudent; thus the Psalmist says, “The testimonies of the Lord are sure, making wise the simple”. Indeed the Lord delights to choose such as you are, so that His grace may appear more conspicuous in your weakness (1 Cor 1:26,27). Well then, weak but serious Christian, do not be discouraged because you are not so quick in your apprehensions of things as others about you. Many of your neighbours may know more in other things than you do, but you are able to learn as much as is necessary for the salvation of your soul. And you shall certainly know this if Christ is your Teacher, and that is sufficient to make you happy for ever.

Indeed some people may far excel you in the knowledge of other things, but if you know Jesus Christ, and the truth as it is in Him, one drop of your knowledge is more valuable and desirable than a whole sea of their natural knowledge. One precious truth sucked from the breast of Christ by faith and prayer is infinitely better than ten thousand dry ideas hewn out by torturing the understanding.

4. Prayer is a proper means for increasing knowledge. Prayer is the golden key that unlocks that sacred treasure. When Daniel was to expound the secret

<sup>1</sup>Taken, with editing, from Boston’s *Works*, vol 1.

in the King's dream, about which the Chaldean magicians had racked their brains to no purpose, he addressed God by prayer (Dan 2:17,18). You see there what success he had, for the secret was revealed to him. Luther was wont to say that three things made a divine: "meditation, temptation and prayer". And a holy man in England was wont to study on his knees. Indeed those truths which are got by prayer leave an unusual sweetness upon the heart. In the use of means you should have your eyes towards Christ, praying that He would open your understandings and enlighten your minds with saving knowledge. This was David's practice (see Ps 119:18,33,34).

5. Learn from this how you should receive the Word. Do not be strangers to your Bibles, but read them – with reverence, faith and love – as Christ's word to you. Make conscience of attending the preaching of the Word, catechising, and the dispensing of the sacraments. Set yourselves to drink up the doctrine of Christ from Himself as your Teacher. If people believed that Christ was exercising His prophetic office among them in that way, they would not dare to treat these ordinances as they do.

6. See here the abomination of the Quakers and others who separate the Spirit from the Word. To these may be added those who take up principles, not from the Word, but from dreams, visions, voices and impressions. And much more those who do so on their own light fancies, without serious examination of them by the Word. The practices of all such people are an abomination to the Lord; they act in direct opposition to Christ, as the great Teacher sent from God, and consequently the light that is in them is darkness.

7. See also the abomination of those who profess Christianity but are formal and legal, who know nothing of religion except: Do, do. They do not have a due sense of their own emptiness and darkness in spiritual things, and how to make use of Christ as a Prophet; so they content themselves with the Word without the Spirit, and what they can hammer out of it on their own anvil – separating the Word from the Spirit. Thus they live ignorant of the Spirit enlightening the Word and clearing up Scripture truths to them – which can only be had when the soul goes out of itself and its own wisdom to Christ, in a way of believing and depending on Him for influences of light and knowledge. This is the ruin of many in our day.

8. Woe to them that have the teaching of the Word without the Spirit. Do men not think when they hear so much and are not illuminated by the Spirit? Christ may be a Prophet to others, but He cannot be one to such people. Let them seriously consider that awful passage: "If our gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them (2 Cor 4:3,4).

9. Receive Christ as a Prophet and learn thus to make use of Him daily. Renounce your own wisdom and receive instruction from the mouth of this divine Teacher, who teaches to profit. Be of a meek disposition, willing to be taught by God, for “the meek will He teach His way”. And, for the Lord’s sake, do not refuse to listen to the voice of this great Prophet; otherwise it will be your ruin. Consider the awful testimony in the verse: “It shall come to pass, that every soul that will not hear that Prophet, shall be destroyed from among the people” (Acts 3:23). Hear Him then and beware “lest that come upon you which is spoken in the prophets, Behold, ye despisers, and wonder, and perish” (Acts 13:40,41).

10. Would you know if God has taught you? I offer the following marks:

(1.) Christ’s teachings are very humbling to the soul. Human knowledge puffs up, but divine knowledge abases and casts down. It empties a man of all conceit of his own worth and fills him with low and abasing thoughts of himself. So it was with Job: “I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes” (43:5,6). The same light of the Spirit which shows us the glorious greatness and majesty of God and His other shining perfections reveals, at the same time, the vileness, baseness, emptiness and utter unworthiness of man, even of the best and holiest of men, as in the case of Isaiah: “Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts”. When Paul got a saving sight of Christ, he called himself the least of all saints, and the chief of sinners. Were you ever deeply humbled before the Lord and made to see your own emptiness and vileness? Those who are puffed up with pride and self-conceit are strangers to the teaching of Christ.

(2.) The teachings of Christ deeply impress the heart. They fully reach the soul of a sinner: “I will speak comfortably unto her”; (or, as in the original, “I will speak to her heart” (Hos 2:14)). When Christ shows to men the great evil and danger of sin, He so touches and convinces the soul that no creature comforts can yield any pleasure but prove completely tasteless; they have no more pleasure than the white of an egg. And when He speaks peace to the soul and intimates the pardon of sin, He so comforts and refreshes it that no afflictions or pressures, however heavy and uneasy, have any weight or bitterness in them at all. One drop of consolation from heaven sweetens a whole sea of trouble upon earth, and fills the soul with joy unspeakable and full of glory. Says the Psalmist: “In the multitude of my thoughts within me, Thy comforts delight my soul”.

(3.) The teachings of Christ are sanctifying and renewing; they change and reform the heart: “If so be that ye have heard Him, and have been taught

by Him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind” (Eph 4:21-23). You see here that holiness and purity are the effect of divine teaching – holiness both external and internal, negative and positive. All the discoveries of God which Christ makes to the soul have an assimilating quality, changing it into His likeness (2 Cor 3:18).

(4.) All Christ’s teachings are practical, resulting in cheerful obedience. Idle ideas and useless speculations are not learned from Christ. As His creating words were always attended with effect, so are His teaching words. As when He said, “Let there be light, and there was light”; so when He says to a soul, Be thou humbled, it is effectually humbled. So it was in the case of Job: “Behold, I am vile, what shall I answer Thee? I will lay mine hand upon my mouth. Once have I spoken, but I will not answer: yea, twice, but I will proceed no further” (40:4,5). And when God says, Be thou comforted, comfort immediately follows. “As one whom his mother comforteth, so will I comfort you: and ye shall be comforted in Jerusalem” (Is 66:13).

(5.) Christ’s teachings are always agreeable to the written Word. The Spirit of Christ and the word of Christ never disagree, as He said, “The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (Jn 14:26). When He speaks to the heart of a sinner, whether in a way of conviction, instruction, or consolation, He either makes use of the express words of Scripture, or speaks to the heart in a language every way agreeable thereunto. Thus the written Word becomes the standard to try all doctrine by: “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Is 8:20). Whatever differs from the Scriptures of truth must not be considered what God has given by inspiration, but a deluding insinuation of the devil.

(6.) You will have a great love to your teacher and will be able to say with David, “Whom have I in heaven but Thee? And there is none upon earth that I desire besides Thee” (Ps 73:25).

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As the natural light is pleasant to the eyes, so is truth to the understanding, unless some moral disease render its approach unacceptable.

Error can never nourish the soul. Error, even when mingled with truth, is like poison in our food. It is suffering much to be dreaded and avoided, to preach what is not true; of what God has never commanded to preach.

God should be worshipped with the fixed attention of the mind and with fervency of spirit. Spiritual worship is interrupted by nothing so much as the wandering of our thoughts.

*Archibald Alexander*

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# Protestant View

## The Pope and the USA

The Pope has been feted on his recent visit to the USA. While there he addressed Congress in Washington DC, the first Roman pontiff to have spoken to a joint gathering of both the Senate and the House of Representatives. It is a strange irony for a nation that prides itself on its commitment to political liberty, and on its constitutional separation of church and state, that the monarch of the world's most insidious system of religious and political totalitarianism has been given such a platform. It will not be in America's favour that the man of sin has been given such an honour; indeed, it can only incur the displeasure of the Most High. AWM

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# Notes and Comments

## Homo Naledi

The Evolutionists' search for the "missing link" between men and apes has been pursued since Charles Darwin's time, with not a few disappointments and deceptions on their part. In 2010 a South African palaeo-anthropologist Lee Berger announced the discovery of *Australopithecus sediba* which was hailed as the missing link by the press, but was soon brushed aside by the scientific community. Now the same man, with his team of fellow researchers, has found thousands of bones in a nearby cave, discovered in 2013, to the west of Johannesburg. He has named the creature whose bones these are, *Homo naledi*, and is making similar claims to those in 2010.

There is a mathematician, Louis de Branges, who had a reputation for claiming proofs of famous conjectures which subsequently collapsed. In 1984 he claimed to have proved the Bieberbach conjecture, and to the surprise of many he had; so could it be that Lee Berger's claims will be vindicated on this occasion? The answer is No, because the Bible gives us a different account of the origin of man, in conflict with Lee Berger's theory. The Bible is the inspired Word of God, and Berger's theory will therefore turn out to be erroneous.

What the bones are is obviously a matter of interest, but as the Creationist organization *Creation Ministries International* notes, many of the bones were lying on the surface or were half-buried in the mud (like a WWI battle-field), and the obvious thing to do was to carbon-date them. Berger omitted this, ostensibly because the bones were too precious for even a fragment to be destroyed, but in reality because if any radioactive carbon had been found

in the bones, then on evolutionary principles they could not be old enough to be “the missing link”. He did not dare risk this. Thus the evolutionary hypothesis distorts and obstructs scientific progress yet again, and will continue to do so until it is finally abandoned as conflicting with just about every biological and historical fact that there is. *DWBS*

### **Trivialising Death**

Texts, e-mails and flyers are increasingly being sent to us, urging us to apply for life insurance and funeral plans. These remind us of the certainty of death, but they invariably contain pictures of smiling, contented people – suggesting that, if we get the financial aspects of death resolved, we can then live peaceful lives and, by implication, die peacefully. All will be well. All is taken care of.

While it is prudent to prepare practically, the solemn matter of being spiritually prepared for death, and especially for what lies after death, is rarely considered. Additionally there has been a paradigm shift in our society in recent years – moving from mourning for our dead to celebrating their lives.

An article in the *Aberdeen Press and Journal* in September highlighted the extent of this new attitude. Apparently, alternatives to hearses are commonly asked for at funerals. These include buses, motor cycles, limousines, tandem bicycles and horse-drawn carriages. Coffins made of cardboard displaying photographs can now be ordered. Some may say it does not matter how a dead body is carried to the grave; that is true, but the tone of a funeral matters greatly, and that is the heart of the issue. The newspaper relates how one follower of a TV soap opera so wanted to be identified with his “fantasy hero” that he arranged for a Reliant Robin to transport his dead body to the cemetery.

The article goes on to say that the trend is to have “services” in gardens, sport venues or beauty spots. Humanist funerals are increasing and more and more people are using the unscriptural practice of cremation, with some having their ashes scattered over a favourite beauty spot or over the sea. The idea is to get away from mourning to rejoicing, which is reflected in requests for colourful clothing to be worn by those attending funerals rather than traditional dark attire. One person requested a mobile phone in his coffin. It was to be rung at his burial, possibly to symbolise some form of communication after death.

Even where the service is held in a church, many now ask for secular songs to be played and, during the eulogy, jokes are often interspersed with an account of the person’s life. One funeral director said, “It’s becoming ever more common to hear people refer to funerals as a celebration of life”.



This is trivialising death. One actor who has made an “end of life” documentary states, “Death is the most certain thing in life but as a nation we struggle so terribly to talk about it and to come to terms with our own and others’ mortality. Life is short and so I understand why people don’t want to dwell on the inevitable.” He then goes on to say, “Whilst I haven’t planned my own funeral, I know that I would want people to have a good time, a party perhaps”. What a dangerous and solemn statement to make!

How different to the Biblical view! “The wages of sin is death” (Rom 6:23). Death did not exist until Adam fell and the curse came upon man. When godly King Hezekiah was told: “Thou shalt die and not live” (Is 38:1), he mourned and cried in anguish to God. Death to him was not trivial. It was the “last enemy”. When a believer dies, the sting of death is taken away and the soul goes to heaven; yet there should be mourning for the loss of that loved one on earth – although not without hope, of course. When Jacob died, “Joseph fell upon his father’s face, and wept upon him and kissed him” (Gen 50:1). Even the Egyptians mourned for him for 70 days. The sisters in Bethany wept for their beloved brother Lazarus. Jesus wept over Lazarus’ death too, even although he was to rise again. To them death was not trivial. Have we become so brutish that we cease to weep and lament, wanting rather to rejoice and celebrate, when loved ones depart? Those animals that cry over their dead teach us a better way.

How solemn, however, for those who are not spiritually prepared for death and eternity! The Psalmist prayed, “Teach us to number our days, that we may apply our hearts unto wisdom” (Ps 90:12) – and we should pray in this way also. The Apostle Paul warned: “It is appointed unto men once to die, but after this the judgement” (Heb 9:27). No amount of trivialising death can change that reality.

KHM

### **A Bizarre Purpose**

We recently read a strange account, which appeared in *The Press and Journal*, of a man living in Skye. We understand that his forebears had a Free Presbyterian background in the Isle of Raasay, but he has obviously turned his back on the heritage of the gospel. He is currently contributing to a special insurance policy which is expected to pay out around £50 000 when he dies. Why? In order to have his head severed from his body, sent to Arizona and preserved in liquid nitrogen by the process of vitrification so that, when the technology to “revive” his life may eventually appear, his “self” will be reconstructed from the remnants of his brain.

This bizarre and tragic folly is an example of how far deluded people will go when they reject the truths of the Word of God and in this particular case

the doctrine of the general resurrection at the last day. The man has admitted to being terrified of death as a child but is ignoring the only way to overcome the fear of death and all the effects of death in time and eternity.

Christ died in order that “through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage” (Heb 2:14-15); “I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die” (Jn 11:25-26). Consequently, the Lord’s people, like Job of old, know where to look: “I know that my Redeemer liveth . . . and though after my skin worms destroy this body, yet in my flesh shall I see God” (Job 19:25-6). *AWM*

## Church Information

### Ordination and Induction of Rev D Levytskyi

It is expected that the Ordination and Induction of Rev D Levytskyi to the Odessa mission will take place in December, DV. Further information may be obtained from the Presbytery Clerk after the Presbytery meeting on October 21 (01445 731 340). (Rev) *D A Ross*, Clerk to the Western Presbytery

### Day of Humiliation and Prayer

The Synod has appointed a Day of Humiliation and Prayer to be held throughout the Church on Wednesday, December 9, “because our nation, like some other lands where our Church has congregations, has sunk into the deplorable state, morally and spiritually, of being ‘full of wounds and bruises, and putrifying sores’ to an unprecedented extent. It is of vital importance that we act upon and prayerfully plead the divine promise. ‘If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land’ (2 Chr 7:14).

(Rev) *J MacLeod*, Clerk of Synod

### Outreach Fund

By appointment of Synod, the special collection on behalf of the Outreach Fund, is due to be taken in congregations during November.

*W Campbell*, General Treasurer

### Acknowledgement of Donations

**Congregational Treasurers** acknowledge with sincere thanks the following donations:

**Glasgow:** North Uist Friend, £100; D J Gillies, North Harris, £20 per Rev RML. *Bus*

*Fund:* Anon, £20, £100. *Eastern Europe Fund:* Anon, £62, £70, £47, £35, £60, £70.

**Lochbroom:** E Steven, Elgin, £40.

# FREE PRESBYTERIAN PLACES OF WORSHIP

## Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale Duirinish-Strath:** Struan: Sabbath 12 noon. Vatten: Sabbath 6pm. Thursday 7 pm (alternately in Struan and Vatten, fortnightly). Contact Rev I D MacDonald; tel: 014786 12110.
- Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, 10 Achany Rd, Dingwall, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahoo.co.uk.
- Dornoch:** Sabbath 11.30 am. Manse tel: 01862 810615. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Laig:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev N M Ross; tel: 01349 864351.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, Sabbath 11 am, 6 pm; Thursday 7.30 pm. Rev D Campbell, 35B Barnton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227.
- Farr** (by Daviot): Sabbath 12 noon. **Tomatin:** Sabbath 12 noon. **Stratherrick:** Sabbath 12 noon. (Each of these services is held once in three weeks as intimated). **Farr:** Thursday 7.30 pm (as intimated). Contact Mr M J Schouten; tel: 01463 221776.
- Fort William:** Monzie Square, Sabbath 11 am, 6.30 pm as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.
- Gairloch** (Ross-shire): Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS; tel: 01445 712247.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev Roderick MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.
- Greenock:** 40 East Hamilton Street, Sabbath 2.30 pm.
- Halkirk:** Sabbath 11.30 am; Thursday 7.30 pm. Manse tel: 01847 831758. **Thurso:** Sabbath 5 pm; **Wick:** Church; **Strathly:** Church; no F P Church services.
- Harris (North): Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7 pm. **Stockinish:** Tuesday 7 pm. 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. **Sheilebost:** Sabbath 12 noon (as intimated). Prayer meetings in **Leverburgh**, **Sheilebost** and **Strond** as intimated. Rev K D Macleod BSc, F P Manse, Leverburgh, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Contact Mr A MacRae; tel: 01463 790521.
- Kinlochbervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Church. No F P services at present. Manse tel: 01571 844484.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Manse tel: 01851 890325. Contact Rev J R Tallach; tel: 01851 702501.
- North Uist: Bayhead:** Sabbath 12 noon, 6 pm; Wednesday 7.30 pm (fortnightly). **Sollas:** Wednesday 7.30 pm (fortnightly). Rev D Macdonald BA, F P Manse, Bayhead, North Uist, HS6 5DS; tel: 01876 510233.
- Oban:** Church and Manse. No F P services at present.
- Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact Rev D Campbell; tel: 0131 312 8227.
- Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Rev I D MacDonald, F P Manse, Achachork, Portree, IV51 9HT; tel: 01478 612110.
- Raasay:** Sabbath 12 noon, 6 pm; Saturday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev W A Weale, F P Manse, Staffin, IV51 9HY; tel: 01470 562243.
- Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.
- Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.
- Uig (Lewis) Miavaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 12 noon. Manse tel: 01851 672251. Contact Rev J R Tallach; tel: 01851 702501.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE; tel: 01854 612449.

## England

- Barnoldswick:** Kelbrook Road, Sabbath 11 am, 6 pm; Friday 7.30 pm; Wednesday 8 pm, alternately in Sandbach and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Rev K M Watkins, 252 Brierciffe Road, Burnley, BB10 2DQ; tel: 01282 835800.
- Broadstairs:** Sabbath 11 am, 5 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peter's Park Rd. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU; tel: 0208 309 1623.

## Northern Ireland

- Larne:** Station Road. Sabbath 11.30 am, 6.30 pm; Monday 11.00 am. Contact Rev K M Watkins; tel: 01282 835800.

#### Canada

**Chesley**, Ontario: Church and Manse, 40 Fourth Street SW. Sabbath 10.30 am, 7.30 pm; Tuesday 8 pm. Contact: Mr David Kuiper; tel: 519 363 0367. Manse tel: 519 363 2502.

**Vancouver**, British Columbia: Contact: Mr John MacLeod, 202-815 4th Avenue, New Westminster, V3M 1S8; tel: 604-516-8648.

#### USA

**Sancta Fe**, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Contact Mr Joseph Smith, 5222 Kendal Glen Court, Rosharon, Texas 77583; tel: 409 927 1564.

#### Australia

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

**Sydney**, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel. (02) 9627 3408; e-mail:sydneyfpcchurch@aapt.net.au.

#### 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: 09 282 4195.

**Gisborne**: 463a Childers Road. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev C Hembd, 14 Thomson St, Gisborne 4010; tel: 06 863 3140.

**Tauranga**: Girl Guide Hall, 17th Avenue, Sabbath 11 am, 7 pm; Thursday 7 pm. Contact: Mr Dick Vermeulen; tel: 075443677.

**Wellington (Carterton)**: Senior Citizens' Hall, 150 High Street North. Sabbath 11 am, 4 pm; 3rd Wednesday of the month (not secondary school holidays) 7.30 pm. Contact: Mr Hank Optland, P O Box 150, Carterton, 5743; tel: 02 7432 5625.

#### Singapore

**Singapore**: Sabbath: 9.30am and 5.30 pm; Beacon International College, 70 Martaban Road, Singapore 328667 (entrance is opposite 37/39 Mandalay Road); Wednesday: 7.45 pm, Lion Building B, #02-11, 12 Arumugam Road, Singapore 409958. Contact: Mr Bernard Yong, 4 Chuan Place, Singapore 554822; tel: (65) 6383 4466, fax: 6383 4477, e-mail: byong1@singnet.com.sg.

#### Ukraine

**Odessa**: F P Mission Station, 3 Pestelya Street, 65031. Contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua; or Rev D Levytsky; tel:00 38 048 785 19 24; 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.by@gmail.com.

**Ingwenya**: Church and Secondary School. Rev A B MacLean. Postal Address: Ingwenya Mission, Private Bag T5445, Bulawayo.

**Mbumba**: Church and Hospital. Rev N Sibanda. Postal Address: Mbumba Mission Hospital, Private Bag T5406, Bulawayo.

**New Canaan**: Church.

**Zenka**: Church. Rev M Mloyi. Postal Address: Private Bag T5398, Bulawayo; cell phone: 0026311 765032.

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