

# 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*

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***April 2016***

***Vol 121 • No 4***

## The Free Presbyterian Church of Scotland

**Moderator of Synod:** Rev K M Watkins, 252 Briercliffe Road, Burnley, BB10 2DQ.

**Clerk of Synod:** Rev J MacLeod MA, 6 Church Avenue, Sidcup, Kent, DA14 6BU; tel: 020 8309 1623, e-mail: JMacL265@aol.com.

**Assistant Clerk:** Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.

**General Treasurer:** Mr W Campbell, 133 Woodlands Road, Glasgow, G3 6LE; tel: 0141 332 9283, fax 0141 332 4271, e-mail: wc.fpchurch@btconnect.com.

**Law Agents:** Brodies LLP, 15 Atholl Crescent, Edinburgh, EH3 8AH; tel: 0131 228 3777.

**Clerks to Presbyteries:**

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

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

**Western:** Rev D A Ross, F P Manse, Laide, IV22 2NB; tel: 01445 731340.

**Outer Isles:** Rev K D Macleod BSc, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271.

**Australia and New Zealand:** Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel: 02 9627 3408.

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

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

**Residential Care Homes:**

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

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

**Website of the Free Presbyterian Church of Scotland:** [www.fpchurch.org.uk](http://www.fpchurch.org.uk).

## The Free Presbyterian Magazine

**Published by** The Free Presbyterian Church of Scotland (Scottish Charity Number SC003545). Subscriptions and changes of address to be sent to the General Treasurer, Mr W Campbell, 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.

**Editor:** Rev K D Macleod BSc, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA. Tel: 01859 520271; e-mail: kdmacleod@gmail.com. Unsigned articles are by the Editor.

**Editorial Board:** The Editor, Rev A W MacColl, Mr K H Munro, Rev D W B Somerset.

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

**The Gaelic Supplement** (quarterly): Editor: Rev A W MacColl MA PhD, 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: Second Sabbath:** Dingwall; **Third:** Stornoway; Wellington; **Fourth:** Larne, North Uist, Zenka.

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

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

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

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

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

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

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

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

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Volume 121

April 2016

Number 4

## “Remember not . . .”

David once prayed, “Remember not the sins of my youth, nor my transgressions” (Ps 25:7). We may not know what David’s particular sins were when he was young, but there can be no doubt that he did transgress God’s law. And that concerned him.

What was David asking the Lord to do? Clearly the God of infinite knowledge must retain in His boundless mind an awareness of everything that has ever happened. But David is asking God not to *act* on the basis of this knowledge, not only in his youth, but also in his more mature years. It is one of the many instances in Scripture of God being referred to in human terms. The picture is of someone remembering what he or she ought to do and then acting accordingly. So David is thinking of God acting on the basis of his sins – *as if* He had just remembered – and so punishing him.

In Psalm 10, when the writer describes the sins of the wicked, he not only refers to their outward transgressions but notes, among other things, that they “will not seek after God” (v 4). This refusal to acknowledge God – denying their duty to submit to Him and His commandments, and to seek His favour – was sin, and it lay behind all the other sins which they committed. Matthew Henry notes that “they live without prayer, and that is living without God”. The Psalmist goes on to state, “God is not in all his thoughts”, and Henry comments further: “They have many thoughts, many projects and devices, but no eye to God in any of them, no submission to His will nor aim at His glory”. If David was free from gross outward transgressions before, by grace, he took the Lord as his shepherd, he was not free from the kind of sins just described. The unconverted seek to be independent of God; they have no desire to think about Him, trust in Him and follow Him.

It should be clear that God knew everything that David had done; strictly speaking, He can never forget. Equally He knows everything that we have done, even the sins of our heart, which no one else can discern. We should be clear that “the ways of man are before the eyes of the Lord, and He pondereth all his goings” (Pr 5:21). Not only is He aware of everything we do, but He considers it and understands all its implications. In particular, He

knows what our actions and thoughts imply about the state of our hearts. Matthew Henry warns, “He does not cast an eye upon men’s ways now and then, but they are always actually in His view and under His inspection”. Then Henry asks the reader if he dares “sin against God, in His sight, and do that wickedness under His eye” which he does not dare “do in the presence of a man like” himself.

But what would the Lord have done if He had remembered (in the sense in which the word is used in Psalm 25:7) such sins as David had committed? The Lord would justly have punished him, not only in this life, but throughout eternity. Because God has a perfect knowledge of everything we do in this world, the verdict to be delivered at the judgement seat on the last day will be the right one. In his vision of the Judgement Day, John “saw the dead, small and great, stand before God; and the books were opened, and the dead were judged out of those things which were written in the books, according to their works” (Rev 20:12). If, in this world, everything relevant to a particular trial had been written down in a set of books, with perfect accuracy, and if that evidence was read out at the trial, we could expect justice to be done. This is what is represented by the books in John’s vision: the evidence preserved in the perfect mind of God being used to convict the guilty and to acquit the innocent.

Also the punishment to which the ungodly are sentenced will be perfectly just. The solemn sentence will be: “Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Mt 25:41). How seriously we should react to the condemnation that all our sins deserve! It was because David felt the awful nature of divine condemnation that he asked the question: “If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?” (Ps 130:3). If God would mark his sins, David knew, he would not be able to endure it even in this life, far less in the everlasting fire of a lost eternity. What a feeling of urgency we should have in asking, “Remember not the sins of my youth, nor my transgressions”.

But how was it possible for God *not* to remember David sins? The answer lies in what David meant: he was asking God not to act against him because of his sins. Which leads us to a further question: How can God be just in passing by anyone’s transgressions? How can God be just when He justifies the ungodly – when He treats them, not only as if they had never sinned, but as if they had always kept His law perfectly – glorifying Him to the last degree in everything they had ever done?

The first point to notice is that those whom God justifies are those who believe in Jesus (see Rom 3:26). They have realised that they are unable to begin to remove the guilt of any of their sins; nothing they can do can give

them any solid hope that God will cease to remember their sins. But they have found a totally-suitable substitute: Jesus Christ, the perfect Son of God in their nature. He took the place of sinners as the Lamb of God, to be offered up as a sacrifice to satisfy God’s justice; indeed He was the priest who offered Himself up. He suffered particularly on the cross, until He could say, “It is finished”, and then He – the sinner’s substitute – died, “for the wages of sin is death” (Rom 6:23).

So David’s prayer, that God would not remember his sins against him, was heard. When the Saviour came into the world, His Father was remembering David’s sins, and those of all His other chosen people. The time had come for the Father to act, by inflicting the punishment of that infinite weight of sin on His own Son, the sinless Substitute for sinners. Thus God could be just in forgiving all David’s transgressions, and just also in forgiving all the transgressions of everyone who believes in Jesus.

Hezekiah was another among that vast number who have benefited through God not remembering their sins. He acknowledged, “Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back” (Is 38:17). This illustration too points basically in the same direction: just as human beings cannot see what is behind their back; so God will not act against Hezekiah because of his sins. He will not remember these sins; He will not punish him because of these sins; they are all forgiven.

But if David prays that God would not act against him because of his sins, he also asks, “According to Thy mercy remember Thou me for Thy goodness’ sake, O Lord”. His desire is that God would act *for* him, for his good – no doubt especially for his spiritual good. We too must pray for forgiveness and ask to be turned from our own ways to serve the living God. We must do so on the basis of Christ’s finished work, remembering that He continues to act as Mediator – presenting the petitions of those on earth whom He represents in heaven, before the throne of God. Then we must go on to pray that God would continue to forgive us, enable us to grow in grace, keep us from evil and help us in all our responsibilities.

We should be conscious that we deserve nothing from God but condemnation because of our sins; but He is good; He is willing to bless the unworthy. This should be clear from the fact that He sent His only begotten Son into the world to suffer and die for unworthy sinners. Unworthy we will always be, but we are directed to receive the spiritual mercies that are so freely set before us in the Scriptures. And how thankful we should be if we have good reason to believe that God no longer remembers our sins but remembers us in all our varied needs, in His infinite goodness!

# Christ's Power to Heal<sup>1</sup>

A Sermon by Rev Donald MacLean

Mark 5:33-34. *But the woman fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth. And He said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.*

This is one of the great miracles the divine Redeemer performed during His time in this world. These miracles demonstrated that He was sent by the Father, that He had come in God's great name to save, that He was the One in whom compassions flow. These miracles not only demonstrate that He was the Messiah, but they pour light on the spiritual miracle wrought in the soul by His power. That is something we should be desiring light upon on this day of self-examination and prayer. The Saviour has said, "Marvel not that I said unto you, Ye must be born again". There is no hope of salvation apart from being born again – the Holy Ghost beginning the good work that He will perform until the day of Jesus Christ. We ought to be seeking light on the nature of this work which the Holy Spirit begins in the soul of sinners in this world.

We shall endeavour to notice: (1.) This woman knew what was done in her. (2.) The Saviour also knew what was done in her; He had been conscious of power going out of Him in the change that took place in her. (3.) The Saviour then said to her: "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague".

**1. She knew what was done in her.** She knew this because she also knew what had been true of her before. We are told here that she had an issue of blood, which rendered her unclean in the sight of God and debarred her from the congregation of God's people, and the source of uncleanness was within herself. This is true of every one of us spiritually: we have a fountain of sin within; we are born in sin and shapen in iniquity; we have a sinful nature. We are born into this world spiritually dead, the corruption of spiritual death reigning in our souls. We have no knowledge, no life, no light, no love to God. We cannot discern God's glory or even our own need, while what is sinful flows forth in our thoughts, words and deeds.

That is what the Word of God says, though men nowadays make a great deal of noise about deprivation and social conditions being the cause of the evils in the world. That is all just spiritual darkness. The evils in the world arise from your heart and my heart, and the hearts of the children of men spread over the earth. It is out of the heart, the Saviour says, that murders

<sup>1</sup>Preached on the Friday evening of a Dingwall communion season, on 30 July 1982.

and adulteries and fornications proceed, and every sin that ever was committed in this world. Particular environments may increase these sins but they are not their root. The root of sin is in the heart, and the flowing forth of sin in the world renders the sinner unclean in the sight of God. The guilt of our sins and the unholiness of our sins leave us unclean. God is just and holy, and sin is that abominable thing which He hates. He has prepared a place in eternity, a bottomless pit, where those who die in their sins will be put away for ever and ever.

This woman was debarred from the congregation of Israel. When others went up to Jerusalem at the feasts, she was outside. As she had a loathsome disease, she was debarred from the congregation that worshipped God. So, as long as we have not been born again, we cannot worship God; we cannot draw near to Him. We may do so outwardly, but we cannot do so inwardly, in our souls. We cannot say that we are of the circumcision who worship God in the Spirit and rejoice in Christ Jesus and have no confidence in the flesh. Such was the sad, desperate condition this woman was in.

She knew only too well that she was unclean in the sight of God, and that she was debarred from the worship of God. That was the beginning of the change that took place in her. So it always will be in the spiritual change that takes place in a sinner: he will know that he is unclean. By nature we do not know this. While we may say, Yes, we are sinners and we are all sinners, yet we do not think that we are sinners who are going to perish under the wrath of God; we have no sense of our uncleanness in God's sight; we have no sense of not being numbered among the people of God. This woman did.

And so she felt her need of a physician. Can you say this Friday evening in Dingwall: Yes, I know that I am a sinner. I feel I am a sinner who is unclean, a sinner that is guilty and unholy; and I feel I need a physician? Because of her uncleanness, she felt her need of a physician, and we are told here that she went to many physicians. And this is true also of the sinner who is awakened, who realises his sins and iniquities, who realises his uncleanness and guilt in the presence of God: he feels his need of a physician. From the spiritual point of view, the first physician to which the sinner turns is Moses. He turns to the law of God to see if he can get healing, to see if he will find, instead of sinning against God, a beginning of keeping God's commandments, and thus secure the favour of God. He looks to the law of God – to keeping God's commands – as a physician.

But there is no healing there; the law is only a lance, to probe the wounds still further, to open up the fountain still further. So when the sinner turns to the law of God, when he begins to understand the spirituality and the holiness of this law, he begins to see his own sinfulness more and more, for by the

law is the knowledge of sin. That is all there is in the law of God for the soul. It is the law of sin and death. As, by going to a physician, the woman was not better but worse, so it is in the experience of the soul who has begun to learn his sinnership. He has found, when expecting healing from the law of God, that he is not better but worse. It is in the very nature of the law of God to make sin known, to probe, with the lancet of the law, the depths of iniquity and depravity in the human heart.

She went to many physicians. The sinner not only goes to the law, represented by Moses as a physician, but he turns to Aaron. He turns to the worship of God, to the means of grace; he turns to the Bible and the preaching of the gospel. He is ready to think that this will be a physician, that there is healing there. Well, we must learn that the means of grace alone will never heal our souls. There is but one Physician and He will certainly heal our souls in the means of grace; He will certainly cause us to sing with the Psalmist: "All thine iniquities who doth most graciously forgive, who thy diseases all and pains doth heal and thee relieve". But the means of grace alone will not suffice. The woman only grew worse, and so the sinner who is putting his trust in attending the means of grace discovers that he is nothing better but rather worse, that he is as far off from healing as ever.

Now the woman realised that she had spent all that she had; she was bankrupt. What need there is of realising that we are empty, of saying as the Psalmist did: "I looked on my right hand and viewed, but none to know me were, all refuge failed me; no man did for my soul take care"! She was poor, so poor that she was bankrupt. But she had heard of Jesus. This is something altogether new: to hear of Jesus and turn away from the law, from being satisfied with the means themselves – because of hearing the gospel of the glory of the blessed God, and hearing of Jesus in that gospel.

No one is saved by the law; no one is saved by conviction of sin. Conviction is not conversion. There may be great changes through conviction of sin even when the sinner is not converted. When we read in Psalm 19 about the "law" converting, what is meant by the law is the five books of Moses. Sinners are not converted by the law. They are convinced of sin – they get a knowledge of sin – by the law, but they are converted by the gospel, by Christ in the gospel, by hearing about this Physician, who has balm for the very disease that they have and has the power to apply that balm. These sinners hear about the fountain opened for sin and for uncleanness: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness". And that fountain contains the balm; that fountain is the Physician.

When the gospel speaks about Jesus and declares the fullness of Jesus, it



is telling us about the One who is the fountain of life. "Because of life the fountain pure remains alone with Thee." And this Person is the Son of God, the Son of the Father in truth and love, the One in whom there is life. But He could not be the fountain for sin and for uncleanness by just being the Son of God. As the Son of God, He could perform this miracle to the woman's body, but He could not be the fountain open for sin and for uncleanness. This divine Person needed a humanity, which was formed in the womb of the Virgin, conceived by the power of the Holy Ghost – a holy, sinless humanity which He took into union with His divine Person. He was born into this world as the Son of God in our nature.

The woman had heard of Jesus, and He had power as the Son of God in our nature to heal her body, but He did not have power to heal spiritual diseases by the exercise of power alone. Something else was needed: this fountain for sin and uncleanness had to be opened. But it could be opened in only one way: by the sword of divine justice (even although this is a different figure of speech, in Zechariah 13). There could be no pardon for a sinner, no eternal life, no spiritual healing, apart from this Person being opened by the sword of divine justice.

That is what we read of on the cross of Calvary: "Awake, O sword," for the sword that had been asleep in a certain sense. This sword was indeed awake and was exercised at the time of the flood, when a whole generation, apart from one family, was swept into the blackness of darkness for ever; it was awake when Sodom and Gomorrah were visited with fire from heaven; it was awake again and again as judgements came upon men and women in this world. But it was asleep when Abel went to heaven; it was asleep when Abraham went to heaven – and Isaac, Jacob, David, Jephthah, Samuel, and all the other Old Testament saints. As they entered heaven, this sword remained in the scabbard; it did not awaken against them.

What about yourself? You are going on to eternity; what do you expect to meet at the other side of death? If you are determined to carry on in sin, to reject Christ, and to die in your sins, the Saviour is saying to you: "Except ye believe that I am He, ye shall die in your sins". There is nothing more sure than that. The sword will not be asleep on the other side of death when your soul enters, but it will lay you down in everlasting sorrow. So why was it asleep in the scabbard? Why did it need to be awakened by God the Father? Because it was sleeping in Christ's promise that He would come in the fullness of time. He would then pay the ransom price for Abel and for Abraham, Isaac and Jacob, for Enoch and all the other Old Testament saints.

That sword slept in the scabbard until the Son of God said, "Father, the hour is come" – the hour when it awoke out of the scabbard and smote this

Person. We read that, when His body was on the cross, the Roman soldier took a spear and pierced His side, and there came out blood and water. That was the way this fountain was opened: through the broken body and the shed blood of Christ, through the wounds of the crucified Lamb in the midst of the malefactors, through the atoning death of the Saviour, satisfying the claims of law and justice, so that there flows from this fountain the blood that cleanses from all sin, and the grace of the Holy Spirit that gives life that shall never end.

The unclean sinner, after attending other physicians, is nothing better, but rather worse. He now hears of Jesus, and the fountain in Him for sin and for uncleanness. How altogether suitable it is to his need! There sprang up in the soul of this woman a desire. Did you ever have a desire after Christ? Well, how did you get it? Was it through hearing of Jesus? Was it as a poor, bankrupt sinner hearing of Jesus? A desire sprang up in this woman's soul: "If I may touch but His clothes, I shall be whole". If she would get near this Person and get to touch His garments, she knew she would get virtue in this glorious One. And the sinner who hears about Jesus has this desire after Jesus. He now comes to the means of grace and does not depend on them for salvation, but he is seeking Jesus, asking, How can I get near Him, believe in Him, rest in Him, be united to Him for time and for eternity?

When this woman came where Jesus was, He was surrounded by a great number of people. She had to press through the crowd to get near Jesus. Often, just before the time of deliverance, many things arise in the soul and come between it and Christ. There is the multitude of their transgressions, the greatness of their sins, their unworthiness, their inability, their shame on account of their sin and iniquity. But these concerns cannot prevent this desire being fulfilled. This desire will carry the soul through every obstacle between the soul and Christ.

The woman got near Him. She received from the fullness of Christ what dried up her plague and met her need in the very way she felt it must be met. So when the sinner meets Christ in the everlasting gospel, he gets near to Christ as the Saviour – in His blood that cleanses from all sin, in the love that He manifested when, having loved His own, He loved them unto the end. And the soul is enabled to draw out of the fullness of Christ and taste of the salvation in which His glory is made great. Thus their guilt is removed; they are admitted into God's favour; they are brought to taste and see that God is good and who trusts in Him is blessed. Their acceptance as righteous in God's sight means that they enjoy His favour; they enjoy His love, which is shed abroad in their hearts through the Holy Ghost. But the plague of sin will remain in them all along their journey in this world, until they die. Then

the plague will be fully healed. This woman received this from the Saviour. She knew what was done in her. It was something she could not deny.

**2. The Saviour knew what was done in her.** Undoubtedly she wished to go away in secret and say with the Psalmist: "He hath put a new song in my mouth, even praise unto our God". She wanted to go away to the secrecy of her home, to praise the Lord for what she knew had been done in her. She was on the point of doing so when the voice of the One to whom she had come in her need arrested her by these words, "Who touched Me?" We read that the disciples remonstrated with the Saviour: "Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me? And He looked round about to see her that had done this thing."

The disciples denied that they had touched Him, that they had received anything out of the fullness of Christ at that time. But the omniscient eye of God knew every exercise of her heart and mind, and knew about the false physicians, her bankruptcy, her need, and all that she had received out of His fullness. As she was going to remain silent, she would remain among those who were denying that they had received anything from Christ.

One point I would make here is that the Lord's people ought to be careful in company not to say about sermons they hear: "Well, I got nothing". There might be somebody in the company, especially a young believer, who got something from that sermon, and an old believer speaking like this might cast doubt on the reality of what the young believer received. People should be careful what they say about receiving out of the fullness of Christ.

Everyone denied that they had received anything from Christ at that time, but the woman came because she could not continue to deny that she had received something out of the fullness of Christ. She came "fearing and trembling, knowing what was done in her"; she "came and fell down before Him, and told Him all the truth". She could not hide any longer, for she knew what was done in her, and she had to come to confess Him; she had to tell the Saviour all the truth, in the presence of His disciples. She did not do this in the spirit of self-confidence, but fearing and trembling. She could not get out of her situation except by denying that she had received anything out of the fullness of Christ and that Christ was precious to her.

It is "with the heart man believeth unto righteousness" – that is, faith is an unseen thing that goes on in the heart – "and with the mouth confession is made unto salvation". The two things are bound up together. "Knowing what was done in her", she was making confession. Now you may be in that situation this evening: you cannot deny Christ. You know you got something out of His fullness; you cannot deny it. Yet you are remaining among those who are denying it. The commemoration of the death of Christ is an opportunity

for us to confess that we have received something out of the fullness of Him whose body was broken and whose blood was shed for the remission of the sins of many.

You say, I am fearing and trembling. So was she. But she came. She had to come. There was nowhere else for her to go. She would like to sing the new song in the secrecy of her own home, rejoicing over what was done in her. But no. The question, "Who touched me?" arrested her; it prevented her hiding away; she knew she could no longer be hid, because the word of Christ had found her. We could say there is a sense in which the word of the Saviour, "This do in remembrance of Me", finds the people of God. It finds them because it is for them, not for the world. To God's people, Christ is saying, "This do in remembrance of Me", because you have touched Me and have received out of My fullness and are united to Me for time and eternity.

Perhaps you are ready to say, If I had assurance, I would come. Then you would have no fear and trembling. But that is not how this woman came. She knew what was done in her. She was not looking for anything more; she fell down before Him and acknowledged Him as her Lord. She fell down at His feet, and the one thing needful is to be at Jesus' feet. She told Him all the truth. And we are sure that, when she acknowledged it all, she said: It was Thine own work, Thine own power, Thine own healing. It was divine.

**3. What the Saviour then said to her:** "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague". We always get a promise with obedience, for "if ye be willing and obedient ye shall eat the good of the land". The path of obedience is the safe way; it is the path to spiritual prosperity and enjoyment. When she was willing and obedient, trembling though she was, the first thing Christ said to her was: "Daughter". The woman that had the issue of blood, that was unclean, that was debarred from the congregation, that was saying, "For a disease that loathsome is so fills my loins with pain, that in my weak and weary flesh no soundness doth remain", was now a daughter of the King. And it was the King who said that she was a daughter. This glorious One raises up those who are oppressed with poverty, that lie very low in the dust and on the dunghill. He raises them to be among the princes of His people, and among the princesses of His people.

What wonderful consolation, what wonderful love flowed into her soul when He said, "Daughter"! Whatever may be true of others, the Lord's people have many trials about the reality of their faith. And the doctrine of the assurance of grace and of salvation is largely bound up with this: where saving faith exists, there is no doubt that Christ is a Saviour, that none perish that trust in Him, that the one who believes on Christ shall be saved. But doubt comes in: Am I really believing? Have I got the faith that is of the operation

of God? Have I got the faith that stands, not in the wisdom of men, but in the power of God? Christ told this woman: "Thy faith hath made thee whole". It was true that Christ healed her out of His fullness, but it came through the touch of faith. Therefore when He said to her, "Thy faith hath made thee whole", He was assuring her that the faith she possessed brought her into contact with healing in Him, which she received in her body.

So the soul exercising faith in Christ is brought into union with the divine Redeemer. And when assurance is given that this is the faith wrought by the Holy Spirit, that this is true faith, the faith that really brings one into union with Christ, then there is assurance, and the woman got that. Now you may say, I would come to the Lord's table if I had more assurance. Well, that is not what this woman did. She came to the Saviour fearing and trembling, and she got assurance when she came. That is what the Lord's Supper is for: to nourish God's people, to strengthen their faith, to give them a sense of assurance. Do not let us put it the wrong way round and then lose something on account of our lack of understanding on these matters.

Then Christ said to her: "Go in peace". These words mean: Go into peace; go into the enjoyment of peace, for "Thou wilt keep him in perfect peace, whose mind is stayed on Thee". This is the peace of God that passeth all understanding, that keeps the heart and mind through Christ Jesus. What an encouragement from the Prince of peace! This is a great blessing: peace of conscience, peace of reconciliation, peace through being at rest in God's love.

Then He also said to her: "Be whole of thy plague". Her body was healed at once, but the healing of the soul takes time, for there is indwelling sin in the soul and the work of sanctification has to be carried on. When God's people get near to Christ, when they enjoy His love and favour, their hopes of being sanctified are raised. They are often cast down because of what they find in themselves; they are ready to wonder if this running sore in their souls will ever dry up, but Christ gives the assurance that not only are all their iniquities forgiven, but that the Lord will finally deliver them from indwelling sin. "They shall be brought with gladness great and mirth on every side, into the palace of the King, and there they shall abide."

How much greater a day of rejoicing will it be when their bodies will be healed at the resurrection and united to their souls, when they will enter, with body and soul reunited, into the marriage supper of the Lamb! This marriage supper will continue throughout the endless ages of eternity, where they will enjoy the peace of God in a state of glory, though they were poor, guilty, hell-deserving sinners in this world. But they were saved in the Lord with an everlasting salvation, and they will never, throughout endless ages, forget that Christ thought on them in their low estate, "for He hath mercy ever".

## Recollections of R M M'Cheyne (2)<sup>1</sup>

*James Hamilton*

On Sabbath, 12 March 1843, he met his people for the last time. He felt weak, though his hearers were not aware of it. On the following Tuesday, some ministerial duty called him out. Feeling very ill on his way home, he asked a friend to fulfil an engagement for him on the next day; he also asked his doctor to follow him home. On reaching his house he arranged his affairs, and then lay down on that bed from which he was never to rise. It was soon ascertained that he had caught an infection when visiting some people sick of the fever, and it was not long till the violence of the illness disturbed a mind which had been unusually serene. At the start of his trouble he seemed depressed and once asked to be left alone for half an hour. When the attendant returned, he looked relieved and happy and said, with a smile, "My soul is escaped as a bird out of the snare of a fowler". From then on, till his mind began to wander, he was in perfect peace.

During the last painful days of unconsciousness, he imagined he was engaged in his beloved work of preaching, and at other times prayed in a most touching manner, and at great length, for his people. His people were also praying for him; and on the Friday evening of the following week, when it became known that his life was in danger, a weeping multitude assembled in St Peter's and with difficulty were dissuaded from continuing all night in supplication for him. Next morning he seemed a little revived, but it was only the gleam before the candle goes out. At a quarter-past nine he expired, and all that day nothing was to be heard in the houses around but lamentation and great mourning. A friend in that neighbourhood writes, "In passing along the road, you saw everyone's face swollen with weeping". Last Thursday, his remains were laid in St Peter's burying ground, their proper resting place till the heavens pass away.

If asked to mention the source of his abundant labours, as well as the secret of his holy, happy and successful life, we would answer, "His faith was wonderful". Being rationally convinced on all those points about which reason can form conclusions, and led by the Spirit into those assurances which lie beyond the attainment of mere reason, he surrendered himself fully to the power of these ascertained realities. The redemption which has already been achieved, and the glory which is yet to be unveiled, were as familiar to his daily convictions as the events of personal history. And he reposed with as undoubting confidence on the revealed love of the Father, Son and Spirit

<sup>1</sup>This is the final part of a piece taken, with editing, from Hamilton's *Works*, vol 4. It is dated 3 April 1843, shortly after M'Cheyne's death. The first part appeared last month.

as ever he rested on the long-trying affection of his dearest earthly relations. With the simplicity of a little child he had received the kingdom of heaven and, strengthened mightily by experience and the Spirit's indwelling, he held fast what he had received.

A striking characteristic of his piety was absorbing love to the Lord Jesus. This was his ruling passion. It lightened all his labours and made the reproaches which for Christ's sake sometimes fell on him unspeakably precious, for they identified him more and more with his suffering Lord. He cared for no question unless his Master cared for it, and his main anxiety was to know the mind of Christ. He once told a friend: "I bless God every morning I awake that I live in witnessing times". And in a letter of six months ago he says, "I fear lest the enemy should so contrive his measures in Scotland as to divide the godly. May God make our way plain! It is comparatively easy to suffer when we see clearly that we are suffering members of Jesus."

His public actions flowed directly from this most heavenly ingredient in his character – his love and gratitude to the Divine Redeemer. In this he much resembled Samuel Rutherford, whose *Letters* were almost daily his delight. Like Rutherford, his adoring contemplations naturally gathered round them the imagery and language of the Song of Solomon. Indeed he had preached so often on that beautiful book that at last he had scarcely left himself a single text of its "good matter" which he had not discoursed on already.

It was very noticeable that, though his deepest and finest feelings clothed themselves in fitting words with scarcely any effort, he despaired of transferring to other minds the emotions which were overflowing his own when he was speaking about the glory or grace of the Saviour. After describing those excellences which often made the careless wistful, and made disciples marvel, he left the theme with evident regret that, where he saw so much, he could say so little.

So rapidly did he advance in scriptural and experimental acquaintance with Christ that it was like one friend learning more of the mind of another. We do not doubt that, when his hidden life is revealed, it will be found that his progressive holiness and usefulness coincided with those new aspects of endearment or majesty which, from time to time, he beheld in the face of Immanuel – just as the authority of his "gracious words" and the impressive sanctity of his demeanour were a reflection of Him who spoke as no man ever spoke, and lived as no man ever lived. In his case the words had palpable meaning: "Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory, as by the Spirit of the Lord".

More than anyone whom we have ever known, he had learned to do everything in the name of the Lord Jesus. Amidst all his humility, and it was very

deep, he had a prevailing consciousness that he was one of those who belong to Christ. It was from Him, his living Head, that he sought strength for the discharge of duty, and through Him, his Righteousness, he sought the acceptance of his performances. The effect was to impart habitual tranquillity and composure to his spirit. He committed his ways to the Lord and was sure that they would be brought to pass; and though his engagements were often numerous and pressing, he was enabled to go through them without hurry or disturbance. We can discern traces of this uniform self-possession in a matter so minute as his handwriting. His most rapid notes show no symptoms of haste or bustle, but end in the same neat and regular style in which they began; and this quietness of spirit accompanied him into the most arduous labours and critical emergencies. His effort was to do all in the Surety; and he proved that promise, "Great peace have they which love Thy law, and nothing shall offend them".

He gave himself to prayer. Like his blessed Master, he often rose up a great while before it was day, and spent the time in prayer and singing psalms and hymns and the devotional reading of that Word which dwelt so richly in him. His walks and rides and journeys were sanctified by prayer. The last time he was leaving London we accompanied him to the railway station. He chose a place in an empty carriage, hoping to employ the day in his beloved exercise; but the arrival of other passengers invaded his solitude. There was nothing which he liked so much as to go out into a solitary place and pray; the ruined chapel of Invergowrie and many other quiet spots around Dundee, were the much-loved places where he often enjoyed sweet communion with God. Seldom have we known one so specific and yet reverent in his prayers, nor one whose confessions of sin united such self-loathing with such filial love. And now that "Moses, My servant, is dead," perhaps the heaviest loss to his brethren, his people and the land is the loss of his intercessions.

He was continually about his Master's business. He used to seal his letters with a sun going down behind the mountains, and the motto over it, "The night cometh". He felt that the time was short and studiously sought to deepen this impression on his mind. To solemnise his spirit for the Sabbath's services, he would visit some of his sick or dying hearers on the Saturday afternoon; as he once expressed it to the writer, "Before preaching I like to look over the verge [of life]". Having in himself a monitor that his own sun would go down early, he worked while it was day, and his avidity to improve every opportunity frequently brought on attacks of dangerous illness.

The autumn after his return from Palestine many of his hearers were anxious and, on the Sabbath before the labouring people among them set out



for the harvest work in the country, he could not desist from addressing them and praying with them. In one way or other, from morning to midnight, with scarcely a moment's interval, he was exhorting, warning and comforting them. The consequence was an attack of fever, which brought him very low. It was not only in preaching that he was thus faithful and importunate. He was instant in every season. In the houses of his people, and when he met them by the wayside, he would speak a kind, earnest word about their souls, and his words were like nails. They went in with such force that they usually fastened in a sure place.

An instance came to our knowledge long ago. In the course of a ride one day, he was observing the operations of the workmen in a quarry. When passing the engine-house, he stopped for a moment to look at it. The engine-man had just opened the furnace door to feed it with fresh fuel; when gazing at the bright white glow within, M'Cheyne said to the man in his own mild way, Does that fire mind you of anything? He said no more but passed on his way. The man had been very careless but could not get rid of this solemn question. To him it was the Spirit's arrow. He had no rest till he found his way to St Peter's Church, where he became a constant attendant, and we would hope that he has now fled from the wrath to come.

His speech was seasoned with salt, and so were his letters. This was truly noted in the discriminating, affectionate tribute to his memory which recently appeared in the *Dundee Warder*: "Every note from his hand had a lasting interest about it; for his mind was so full of Christ that, even in writing about the most ordinary affairs, he contrived, by some natural turn, to introduce the glorious subject that was always uppermost with him". It was always enlivening to hear from him. It was like climbing a hill and, when weary or lagging, hearing the voice of a friend who had got far up on the sunny heights calling to you to arise and come away. The very subscriptions usually told where his treasure was: "Grace be with you, as Samuel Rutherford would have prayed"; "Ever yours till we meet above"; "Ever yours till glory dawn, Robert M M'Cheyne".

The tenderness of his conscience, the truthfulness of his character; his deadness to the world; his deep humility and exalted devotion; his consuming love to Christ and the painful solicitude with which he eyed everything affecting His honour, the fidelity with which he denied himself and told others of their faults or danger; his meekness in bearing wrong and his unwearied industry in doing good; the mildness which tempered his unyielding firmness; and the jealousy for the Lord of hosts which commanded, but did not supplant, the yearnings of a most affectionate heart – these rendered him altogether one of the loveliest specimens of the Spirit's workmanship.

He is gone, and in his grave has been buried the sermon which, for the last six years, his mere presence has preached to Dundee. That countenance, so kindly earnest; those gleams of holy joy flitting over its deeper lines of sadness; that pilgrim look which showed plainly that he sought a city; the serene self-possession of one who walked by faith and the musing gait, such as we might suppose the meditative Isaac had; that aspect of compassion in such unison with the remonstrating and entreating tones of his melodious voice; that entire appearance as of one who had been with Jesus and who would never be right at home till he should also be where Christ is: all these come back on one's memory with a vividness which annihilates the interval since last we saw them, and with an air of immortality around them which promises that ere long we shall see them again.

To enjoy his friendship was a rare privilege in this world of defect and sin. And now that those blessed hours of personal converse are ended, we can recall many texts of which his daily walk was the easy interpretation. Anyone may have a clearer conception of what is meant by a hidden life and a living sacrifice, and may better understand the kind of life which Enoch led, who has lived a day with Robert Murray M'Cheyne.

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## The First Miraculous Fishing<sup>1</sup>

*A Moody Stuart*

***The Net Cast Into the Deep.*** There is first of all Peter's objection, then his answer, and the casting of the net.

1. There is the *objection*, "We have toiled all night, and caught nothing". Peter's own judgement is against casting the net now, for the night was their time for fishing, as often with ourselves. The boats on our coast may return in the morning empty, yet the boatmen never think of renewing their work till the following evening; for if the fish avoided their nets in the dark, much more will they shun them in the light of day. In the best hours of the 24, they exerted all their skill and exhausted all their patience and brought up nothing but weeds and mire, from which they are now cleansing their nets for a better opportunity. To cast them now is certain disappointment. Once and again, as the morning drew on, they forced themselves to hope against hope and cast the net anew, but only to meet with another failure. And now the sun is blazing in his strength in the heavens. If another effort was to be attempted at all, it would at least have been wiser not to let the sermon intervene and

<sup>1</sup>An extract, edited, from Moody Stuart's book *Capernaum*. Here are the last two of four sections in his exposition of Luke 5:1-11.

to have gone out an hour or two earlier, when Jesus first entered the ship.

However, more than Peter's own judgement is involved. It is taking place, not only in the presence of other fishermen, but of the whole assembled crowd. They are familiar enough with the Lake and would look with a scrutinising and wondering eye on this daylight experiment on the waters. The less believing spirits among them will ask, Are these new-doctrine men such fools? Can they do nothing like other people? But, however good at teaching they may be or even at working wonders, they will now find that they cannot turn upside down the settled rules of fishing, and they will only be laughed at for their pains. Peter, into whose heart the gibe of the maid-servant in the hall was to cut so sharply, must be keenly alive to such taunts circulating now on the crowded shore; and where would he look if, in the face of all, they drew up the net from the deep as empty as it went down?

2. But the simple word of Christ *answers* all this reasoning: "We have toiled all the night and have taken nothing"; we have proved the effort to be useless and now it seems to us foolish; "nevertheless, at Thy word I will let down the net." The simple word of Christ is to Peter an answer to all objections. He will both obey that word and trust it; he will let down the net because Christ commands; he will trust for a draught of fish because Christ promises. Nor is it Jesus taking the net from Peter and dropping it into the deep, relieving him of the responsibility. But it is Jesus taking Peter along with Him, taking him for His fellow-worker; or rather laying the whole act on Peter, while the word, the power and the blessing belong only to Himself.

Where nature fails, grace interposes. When man's power and wisdom are quite exhausted, the wisdom and power of Christ are put forth, so that no flesh may glory in His presence. Then His redeeming arm is often stretched out, under the command to do again what we have often done already but always failed. We pray and get no answer; we pray again, and the deep yields no supply; we bestir ourselves, we hope against hope, and cast the net for the last time, but it comes up empty as before. We have toiled all the night and caught nothing, and it must be given over.

3. Jesus now comes and says, "Let down your nets for a draught". This is not our last time; it is a time after the last, but it is His time. We therefore *cast* in faith, and we obtain abundantly. So in reading the Word, in searching the Scriptures for eternal life, we seem to have searched them all through and conclude, There is not a word in the Bible for me. But we do it once again, and all is light and love – bread enough and to spare. So it is in things of this life as well as of the life to come, in the manifold works of providence as well as of grace, and in the works where grace and providence so often meet and sweetly mingle in the life of the believer.

***The Net Filled.*** At the command of Christ, Peter instantly lets down the net; and the filling of the net with fish is as rapid as the casting of it is prompt. It is no longer the fishermen waiting and watching for the fish, but the fish waiting and ready to rush into the net the moment it is let down. Before it is well cast, the fishermen feel the pressure on it; and when they begin to draw, the net is so filled that it breaks. They now beckon to their partners in the other ship, making signs for them to come to their assistance. It cannot be distance that prevents them calling, for sound reaches far over the smooth water; and the distance could not be great between the deep water and the shore, where the others still remained.

In the second miracle of the fishes, the boat was only about a hundred yards from the land and Jesus easily conversed with the disciples from there. On the present occasion it seems to have been farther off, yet it could not have been very far. But men of warmer countries use their voices much more freely than we do, continually shouting when we would be silent; so there must have been a great awe on those boatmen's spirits to still them at such a time. Both Peter and "all that were with him were astonished" at the draught of the fish which they had taken.

It was so contrary to all experience and all natural hope that they feel at once that they have with them in the ship a Great One, in whose presence it behoves them to stand in awe and be still. The fishermen are less overjoyed by the great spoil which they have suddenly taken than overawed by the manner in which their nets have been filled, and by the presence of the Son of man, who has manifest dominion over the fish of the sea and over all that moves in the deep. This one draught more than recompenses all their labour. Both crews had toiled all the night for nothing; now by one cast of the net, both ships are filled beyond their fitness to carry the burden.

It is the Lord's constant way to bear long and then to answer speedily in the end; to let many hours seem quite unproductive, and then at once to grant more than enough to repay the labour of all. This does not make the nightly toiling useless; for unless they had toiled so long in vain, Jesus would not have so blessed them now. But it gives us a most instructive warning against the unbelief which, on account of past failure, refuses to let down the net at Christ's word, when there would come an instant recompense for all the loss of time and strength.

Faith in Christ never disappoints; all else often does. The land disappoints the farmer, the sea disappoints the fisherman, but Christ never disappoints the believer. The man who seeks in faith always finds, if he does not turn aside. Then deliverance comes; it is good in itself, and doubly so as deliverance out of evil. It is light out of darkness; the straight out of the crooked; great

abundance out of deep poverty. Skill fails, experience fails, labour fails, but faith never fails, for “all things are possible to him that believeth”; “he that believeth shall not be ashamed”.

This unexpected supply is a princely gift on the part of Jesus Christ, a noble recompense for the use He has made of the ship or may yet make of it for preaching the word again. He fills that ship twice over with fish, so that no man may seem to receive injury at His hands. As at Cana He had already turned water into wine, more than He was ever to require for Himself on earth; and as afterwards, in feeding the five thousand and the four thousand in the wilderness, He supplies much more bread to men than He is ever to receive from their hospitality in return; so now He repays the use of the ship with a royal liberality from His own treasures of the deep.

As a result of the miracle, Peter forsakes all to follow Jesus; forsakes the boats and the nets, at the very moment when there seems a prospect of making something great out of this humble calling of fishermen. But he did not cast the net from the love of gain, but from love to Jesus and by faith in His word; and he does not see in the loaded vessel an abundant harvest from the sea, but a wonder-working Lord and Saviour.

The draught of fishes opens the eyes of Peter to the divine majesty of Christ, as no discourse has ever done to himself or to the people. Without a word uttered by Jesus, Peter at once discovers His glory and worships Him. The sinking ship inspires no fear, but now the presence of Jesus does, who still remains where He sat while He preached to the people. He had sat down in the ship and taught; seated still, He calmly bids them to launch out into the deep; and in the midst of their excitement and astonishment, He sits quietly where He was.

Peter falls down at His knees – himself kneeling and clasping the knees of Jesus. His thoughts are the same as Job’s: “I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee”. In the words, “Depart from me”, there is nothing of aversion to Christ, or desire to avoid His presence, or regret at being brought so nigh, but only as Isaiah: “Woe is me, for mine eyes have seen the King, the Lord of Hosts”. Peter looks on the majesty and glory of the Lord Jesus. He finds himself as if too near the High and Holy One and feels it would be more suitable that Christ, the object of his worship, should be in the high heavens above him than so close beside him in his own little vessel. It is more than if the invisible God had wrought the wonder; it is God manifest in flesh, nearer and therefore more awful. Though the majesty is veiled, the wondrous work strips the veil away and prostrates Peter at the feet of Jesus. The same reverence and holy awe are experienced by every soul of man that is brought very near, into the presence of the Holy One.

There is next the deep conviction of sin: "I am a sinful man, O Lord". The multitude of fishes brings before him the multitude of his own sins, as the abundance of the Lord's mercies ever does. Jesus has not spoken a word about sin, and this draught of fish is not in judgement but in mercy, yet it convinces Peter of his sins. God, answering Job out of the whirlwind, says little either of His own holiness or His servant's guilt; but asks him, "Where wast thou, when I laid the foundations of the earth? . . . Hast thou given the horse strength? Hast thou clothed his neck with thunder?" He convinces Job that He is God, the Creator of all; he is brought into God's holy and awful presence and instantly abhors himself, and repents in dust and ashes.

So it is here with God manifest in the flesh. Peter sees he has to do with the Creator of heaven and earth, and the living One revealed is always seen to be the Holy One. Peter looking on Jesus feels himself to be looked upon and searched by the holy Lord God; he exclaims, "I am a sinful man, O Lord". In the end of all their earthly communication, as now at its beginning, Jesus looked on Peter after he had denied his Master. And Peter instantly felt, "I am a sinful man, O Lord," and went out and wept bitterly. There is no special transgression to weep for now, but there are past sins and present sinfulness, to humble guilty man in the dust before the Lord. It is the goodness of God revealed by His power that awakens both holy fear and deep repentance in Peter and in us: "They shall fear and tremble for all the goodness, and for all the prosperity, that I procure" (Jer 33:9); "That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God" (Ezek 16:63).

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## Our Gospel Work in Africa and Israel

*Rev Neil M Ross*

**Zimbabwe.** The fact that our comparatively-small denomination is able to continue the work of the gospel in Zimbabwe is due in large measure to the generosity, year by year, of our Dutch supporters in the Mbumba Zending Committee, who, with us, prayerfully desire that this work will flourish. This year they allocated somewhat in excess of £1.3 million.

The new form of Mission governance, with each institution having its own Board of Governors, was informally assessed during a conference of the members of Boards in February. They heard these short presentations: "How the Boards Have Supported the Gospel Work" by Rev A B MacLean, "Form 6 at John Tallach High School" by Mr B Ncube, "Rural Health Clinics

at Mbuma” by Dr A Snoek, and “The Thembiso Home Child Development System” by Mr B Maphala and Mr H Mackenzie. They then discussed the lessons to be learned from the first year’s operation of the Boards.

At Mbuma, a Government-backed “Community Assessment” of the Mission Hospital medical services resulted in a grading of 99%. In recent months, six Dutch medical students have visited the Hospital in pairs to do research on medical issues in the area. It is expected that the Hospital will benefit from these projects as it did from previous ones.

At Thembiso Home, the Board has appointed a Supervisor of the house mothers in the person of Miss Nonceba Mzamo, a daughter of the late Rev P Mzamo. Rev S Khumalo reported that he was very pleased with the progress of the tutorials on the Ndebele Shorter Catechism and associated Bible readings, which are conducted with the house mothers after the Sabbath services. The Board commended the Headmaster of Thembiso Primary School, Mr V Sibanda, on the school having achieved a pass rate of 89% in the 2015 Grade 7 Examinations.

John Tallach Secondary School at Ingwenya Mission, which has a roll of 602 (306 girls and 296 boys), of whom 562 are boarders, has now been officially granted the status of High School with effect from January 1. For the previous year, the Cambridge examinations results are: 100% pass rate for A-level pupils and 93% pass rate for O-level pupils.

Of course, the spiritual welfare of the people on our Mission is the primary objective in the work there. Rev A B Maclean reminded the Ingwenya Board of Governors that gospel work is a repetitive exercise of sowing and that it is necessary to have a united prayerful desire for an outpouring of the Holy Spirit in this “day of small things”.

**Kenya.** Since our Church withdrew from working in Sengera, the core of what had been our congregation there still meets for worship every Sabbath. The group is to continue under the name of Omorembe Presbyterian Church, and is to be registered with the Government under a new constitution not dissimilar to that under which our Church was formerly registered. Rev K M Watkins and his wife are still involved in the translation of the metrical Psalms into Ekegusii and hope to finish it in about two years.

**Israel.** Rev John Goldby visited Israel in the middle of February. His principal task was to liaise with the translation team involved in the ongoing revision of the Delitzsch Hebrew New Testament – he being the co-ordinator between the Trinitarian Bible Society and the team. The translators are progressing steadily and have recently completed the Epistles to the Romans and to the Galatians.

However, most of Mr Goldby’s time there was taken up with the prep-

aration of *The Westminster Confession of Faith* in Hebrew for publication. It is not yet printed because it requires further close editing.

Mr Goldby mentioned that, because some of the translators have connections with the Messianic community, some in that community are now better informed about the Reformed doctrines of our Church and its adherence to the Received Text of the New Testament. He also said that, at one service on the Lord's day in the YMCA in Jerusalem, he had nine people present, including some visitors from abroad. He also had opportunities on other days to engage in useful dialogue with some of the Orthodox Jews whom he met.

In conclusion we say: those who labour in our gospel work in Africa and Israel – and elsewhere – have the divine assurance that their “labour is not in vain in the Lord”. But they still need our support, by prayer and giving, for so has the Lord of the harvest appointed.

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

### 4. The Activity of Christ the Mediator

*Rev A W MacColl*

**Christ's Activity in His Humiliation and Exaltation.** In this section we will consider how Christ the Mediator acts as Prophet, Priest and King – both before and after His advent and both “in His estate of humiliation and exaltation”. Christ was constituted Mediator of the covenant, the Surety of sinners, the King and Head of His Church in the purpose of God in a beginning-less eternity before the foundation of the world. He began His *activity* as Mediator of the everlasting covenant, however, immediately upon the entrance of sin into the world.

In His humiliation, He came to preach glad tidings of good things concerning the salvation of sinners as the great prophet predicted by Moses in Deuteronomy 18. As the Lamb of God, He was bearing our sorrows and carrying our griefs throughout His sojourn among men, His priestly work of atonement culminating in His once offering up Himself a sacrifice to satisfy God's incensed justice on Calvary. Louis Berkhof makes the important point that God had to be reconciled to His people before His people could be reconciled to Him. This could only be effected by the priestly sacrifice of the Mediator of the new covenant, who rendered perfect obedience to God's law and suffered the penalty due to sin in the same nature which had sinned. Yet we must remember that during His humiliation, even when He was taken from

<sup>1</sup>The subject of last month's section of this paper was Christ taking the office of Mediator. This section completes the paper.



prison and from judgement, Christ the King of Glory was still ruling the universe. His hand was as firm in upholding all things then as it was previously to His coming into the world. He could say to Pilate, “Thou couldest have no power against Me except it were given thee from above” (Jn 19:11).

In His state of *exaltation*, Christ executes His prophetic function through the agency of His Holy Spirit poured out on the Church, and working through the inspired Scriptures. He is also a priest upon the throne of glory, having entered into heaven with His own blood, “having obtained eternal redemption” for His people. He “ever liveth to make intercession” and, if John 17 is an indication of the nature of Christ’s requests for His people, then what a glorious matter His interceding for their every need must truly be!

As Alexander Stewart of Cromarty says, “Enumerate and combine everything that you can conceive to stand in the way of man’s salvation, and, if you can, yet add another, it will be but another proof of Christ’s ability to save; for He can overcome it. The guilt of sin, the justice of God, the power and the ceaseless and merciless wiles and accusations of Satan, the power of man to hurt or seduce – all these He can meet. The curse, with all its benumbing, blinding, perverting effects, the love of backsliding, His power can deal with. How gloriously does the everlasting love of the ever-living Saviour, in the covenant, well ‘ordered in all things and sure’, and which has been satisfied by His own blood, triumphantly overcome every difficulty!”<sup>2</sup>

He is the King of kings and, for the sake of what He accomplished as Mediator in His humiliation, a glorious reward is not only His present enjoyment now but there is a greater display of glory and honour yet before Him. Paul refers to this present and future exaltation of Christ in Philippians 2: “Wherefore God . . . hath highly exalted Him . . . that at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father”.

Related to this is the fact that Christ is an *all-conquering* Mediator. The effectual application of redemption is an absolutely essential part of His mediation. He administers the covenant of grace among sinners of mankind generally through the gospel but, in doing so, He confers the saving benefits of His purchase infallibly and powerfully to all those for whom He died, “For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will” (Jn 5:21).

As *The Westminster Confession of Faith* states, “To all those for whom Christ hath purchased redemption, He doth certainly and effectually apply and communicate the same” (8:8). Christ not only made salvation possible but effectively and certainly *saves* His covenant seed, “that whosoever be-

<sup>2</sup>Stewart, *The Tree of Promise*, Free Presbyterian Publications, 1999 reprint, pp 106-7.

lieveth in Him should not perish but have everlasting life” (Jn 3:16). And this certainty of Christ’s purchase, and the certainty of its application, is remarkably helpful to souls seeking the Saviour and to believers seeking greater assurance of salvation. For, if Christ is a Saviour who certainly saves His people, then this can give sinners every confidence that, if they believe in Christ, they will assuredly be saved. This truth helps to furnish the gospel call with power and encouragement when it is received by faith.

**Communication of Attributes.** We will refer to two important aspects of the subject before concluding this study. The first is what theologians refer to as the “communication of attributes”. This profound and glorious truth is expressed by the Westminster divines in this way: “Christ in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself: yet, by reason of the unity of the Person, that which is proper to the one nature is sometimes in Scripture attributed to the Person denominated by the other nature”.<sup>3</sup>

Hence Paul refers to God purchasing the Church with His own blood, and hence the Son of man is the One who not only came down from heaven but who “is *in* heaven”, even while holding converse with Nicodemus by night on earth (Jn 3:13). Here we observe the importance of holding to the unity of Christ’s person to understand fully how He functions as Mediator. The whole value of His work is founded on the measureless dignity of His divine person. Hence all that He suffered in body and soul, for example, receives its infinite worth and efficacy by virtue of the union subsisting between the humanity and divinity in the one Person of Christ, the hypostatic union.

The Church of Rome teaches that Christ only acts as Mediator in the human nature, and furthermore that His sufferings were largely in the body and not of a spiritual nature. This, of course, helps Romanists to intrude human mediators into the work of salvation. Furthermore, Lutherans hold distinctive and erroneous views on this subject of the communication of attributes. They assert that the human nature of Christ was exalted to receive divine properties and attributes. This is taught in order to maintain that Christ’s humanity is present under the elements of bread and wine everywhere the sacrament of the Lord’s Supper is observed. But the Reformed view is that Christ acts according to both natures as Mediator with each nature doing what is proper to itself and yet that each mediatorial action can be attributed to the whole Person of the Mediator.

*The Larger Catechism* comprehensively explains the point: “It was requisite that the Mediator should be God that He might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death;

<sup>3</sup>*Westminster Confession of Faith* 8:7.

give worth and efficacy to His sufferings, obedience, and intercession; and to satisfy God's justice, procure His favour, purchase a peculiar people, give His Spirit to them, conquer all their enemies, and bring them to everlasting salvation" (Ans 37).

"It was requisite that the Mediator should be man, that He might advance our nature, perform obedience to the law, suffer and make intercession for us in our nature, have a fellow-feeling for our infirmities, that we might receive the adoption of sons, and have comfort and access with boldness unto the throne of grace" (Ans 38).

"It was requisite that the Mediator, who was to reconcile God and man, should Himself be both God and man, and this in one person, that the proper works of each nature might be accepted of God for us, and relied on by us, as the works of the whole person" (Ans 39).

***The Future of the Mediatorial Kingdom.*** The final point is the teaching of 1 Corinthians 15:24-8 on the offering up of the Mediatorial Kingdom by Christ to the Father at the Great Day. Broadly speaking, there are two different emphases in interpreting this very difficult passage. One view is that Christ will not exercise the functions of the Mediator in eternity. John Owen, for example, held that, when His work of mediation between God and sinners is perfectly fulfilled and ended, "then shall all the mediatory actings of Christ cease for evermore. For God will then have completely finished the whole design of His wisdom and grace [in redemption]. Then will God be 'all in all'."<sup>4</sup> This position was also broadly advocated by Witsius, Dick, Shedd and Kuyper.

On the other hand, R L Dabney, following Turretin, asserts a continuation of Christ's mediation after the resurrection, albeit a strikingly-altered mediation as a result of the completion of the work of redemption. Berkhof agrees with this, positing the eternal nature of the order of Melchizedek as proof that the mediatorial office is of eternal duration. He argues that 1 Corinthians 15:24-28 "evidently does not refer to Christ's spiritual kingship, but to His kingship over the universe".<sup>5</sup>

In securing the blessings of His atoning death and revealing the mind of God to His people in glory, we fully agree with Fisher's *Catechism* that Christ will act as King to His people for ever: "In the relation in which He stands to the members of His body: He will continue for ever to be the King, Head and Husband of the Church triumphant, the fountain of all blessing,

<sup>4</sup>Taken from chapter 19 of Owen on *The Person of Christ* and quoted in Shedd, *Dogmatic Theology*, p 689, with interpolations by Shedd, Presbyterian and Reformed, 2003 edn.

<sup>5</sup>R L Dabney, *Lectures in Systematic Theology*, Zondervan 1975 edn, pp 551-3; L Berkhof, *Systematic Theology*, Banner of Truth, 2000, p 410.

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and happiness to them, and the bond of their perpetual fellowship and communion with God (Ps 48:14; Hos 2:19; Rev 7:17)".<sup>6</sup>

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## Book Reviews<sup>1</sup>

*A Heavenly Conference between Christ and Mary*, by Richard Sibbes, published by the Banner of Truth Trust, paperback, 183 pages, £5.00.

Those who know what it is to say of Christ, "I sought Him but I found Him not", will find much which resonates with their experience in this work by Sibbes; it is taken from volume 6 of Sibbes' *Works*. In the early part of the book he deals with Mary's experience of seeking, and eventually finding, the risen Christ at the tomb. As we are told in the address "To The Reader", we learn how diligent Mary was to seek, and how ready Christ was to be found. Sibbes expounds the truth beautifully and applies it to the reader throughout. In referring to Mary's mistaking Christ for the gardener, he suggests that it is "the hardest matter in the world for a distressed conscience to apprehend God aright, and to apprehend Christ aright".

The book then takes an almost unexpected turn and proceeds to a more doctrinal exposition of the commission which Christ gave to Mary: "Go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God" (Jn 20:17). If the early part of the book provides "milk", the remainder brings out "meat". Numerous doctrines are drawn out of the text, including the believer's relationship to Christ as one of His brethren, the significance of Christ's ascension, the Fatherhood of God with regard to Christ and His people, and God's covenant relationship to Christ and His people.

Sibbes gives the reader sublime views of the love which God the Son has to His people under the sweet title, "My brethren". For example, the timing of their being called Christ's brethren is significant. We are told: "They had dealt most unbrotherly with Him, for everyone had forsaken Him, and Peter had denied Him; yet, 'Go tell My brethren'. One would think this water would have quenched this fire; this unkind and unbrotherly dealing would have quenched this love in Christ's breast", but "nothing could conquer it". No less glorious is his view of the love of God the Father to those who are united to Christ. He tells us that "fathers on earth are but poor fathers, and they be but beams of the fatherly affection that is in God. God will let us see

<sup>6</sup>James Fisher, *The Assembly's Shorter Catechism Explained*, (Berith Publications, 1998 edn), p 156.

<sup>1</sup>Both books are available from the Free Presbyterian Bookroom.

by these beams of compassion that is in a father to a child what real compassion He beareth to us. The true reality of fatherhood is in God.”

A few sentences here and there read a little awkwardly, but overall, simplicity of style complements profundity of matter. Careful and prayerful readers will discover that in the field of this book, “the stones of it are the place of sapphires: and it hath dust of gold” (Job 28:6). (Rev) *ID MacDonald*

*The Quest for the Historical Adam, Genesis, Hermeneutics, and Human Origins*, by William Van Doodewaard, published by Reformation Heritage Books, hardback, 369 pages, £19.99.

This book will not appeal to everyone but, for those who are interested, it helpfully brings together a large amount of information about how Adam has been viewed over the Christian centuries. The question addressed here is: Are we to take the Genesis account of Adam literally or should we view him as nothing more than a mythical figure? The author is in no doubt that the first of these is the correct, scriptural position.

The author chronicles departures from the literal view over the past few centuries and examines particularly deviations from Scripture revelation in more recent times within the Evangelical camp. The author, a professor in an American theological seminary, instances Peter Enns<sup>2</sup> as one of those who, “driven by arguments and conclusions from the scientific community . . . now argue that Adam is merely a mythical representative of early humanity” (p 2). There is no doubt some men from the mid-nineteenth century onwards, such as Charles Hodge and B B Warfield, otherwise highly-respected theologians, were overly concessive to the advance of evolutionary theories – though neither of them would ever question the historicity of Adam.

The author notes that one’s position on Adam “impacts a wide range of doctrinal and practical issues” (p 311); it is therefore a much more serious matter than may at first sight appear, for creation is a thread that runs right through Scripture. It is significant that “through the first eighteen centuries of Christian church history, commitment to a literal understanding of human origins was nearly monolithic among exegetes and theologians” (p 281).

The writer refers to the opposition of American twentieth-century theologian Louis Berkhof to theistic evolution (the idea that God used evolution to bring the universe, and this world in particular, to where it is today). Berkhof is further quoted to sum up the matter: “God created Adam and Eve as the beginning of the human species”. This is what the Bible teaches; accordingly, those who submit to the authority of Scripture should be in no doubt about

<sup>2</sup>Professor Enns taught in Westminster Seminary in the USA until, in 2008, after considerable criticism, not least of a volume on inspiration, he left the Seminary.

the historicity of Adam, and that is the testimony of this book. However confidently scientists put forward theories of evolution, we should rest satisfied with God's infallible testimony about His work, as found in Scripture.

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## Preparation for the Believer's Death<sup>1</sup>

*John Newton*

**O**ur view of death will not always be the same; it will be in proportion to the degree in which the Holy Spirit is pleased to make us feel His influence. We may anticipate the moment of dissolution with pleasure and desire in the morning, and be ready to shrink from the thought of it before night. But though our feelings and perceptions vary, the report of faith concerning it is the same. The Lord usually reserves dying strength for a dying hour. When Israel was to pass over Jordan, the ark was in the river; and though the rear of the host could not see it, yet they all beheld the ark as they successively came forward and approached the banks and all went safely over.

As you are not weary of living, if it be the Lord's pleasure, so I hope, for the sake of your friends and the people whom you love, that He will spare you amongst us a little longer. But when the time shall arrive which He has appointed for your death, I do not doubt but He will overpower all your fears, silence all your enemies, and give you a comfortable, triumphant entrance into His kingdom.

You have nothing to fear from death; for Jesus, by dying, has disarmed it of its sting, has perfumed the grave, and opened the gates of glory for His believing people. Satan, so far as he is permitted, will assault our peace, but he is a vanquished enemy: our Lord holds him in a chain, and sets bounds for him which he cannot pass. He provides for us likewise the whole armour of God, and has promised to cover our heads Himself in the day of battle, to bring us honourably through every skirmish, and to make us more than conquerors at last.

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## Notes and Comments

### Life in Space?

An article in *Time* magazine called, "The Perfectly Sane Case for Life in Space", argues for the likelihood, indeed the near certainty, that there is life elsewhere in the physical universe. The article resembles a succession of

<sup>1</sup>From a letter written in 1777 to a widow – taken, with editing, from Newton's *Works*, vol 2.

clumsy conjuring tricks; and if this is the best argument that can be given on the subject, it is little wonder that Evolutionists feel uneasy about their theories being subjected to criticism, even by school children.

The first trick is to re-define “science” so as to exclude the supernatural: “From the point of view of science, like it or not, the common chemical soup . . . is all there is to it”. The origin of life must have been from a chemical soup, the argument runs, because a supernatural origin could not be part of “science”. But this is just to ignore the very point in dispute between Creationists and Evolutionists: whether the origin of life was supernatural or not. If it was, in fact, supernatural then the definition of “science” being adopted in the article is both foolish and evil.

The second trick, following from the first, is to argue that since life undoubtedly exists, it must arise fairly easily from the “common chemical soup”: a lot of planets have been discovered orbiting other stars, and if these planets happen to have water, then life should probably appear on them. “Once you have a world like that [at the right distance from a star], just add water, season with hydrocarbons, wait a billion years or so, and hello [life].” Possibly, but only if life on earth did indeed come from the “common chemical soup”; which we are not prepared to concede.

The third trick, which is the oddest one, is an attempt to get round the problem of the complexity of DNA. Evolutionists have to admit that, even with a billion years of waiting, it is unlikely that something as complicated as DNA would emerge by chance. An appeal is therefore made to quantum mechanics, with its peculiar laws which are quite different from those of the ordinary physical world. The suggestion is that time in the universe somehow bends round in a loop, and “mature organisms which exist at the end of an evolutionary line [write] the code for the rudimentary organisms that exist at the beginning, which then grow up and become the code-writers themselves”. One can only laugh at such speculation. This is science-fiction, not science.

The most interesting point, however, is the final one in the article, which considers the possibility that life elsewhere in the universe might be very different from the carbon-based life here on earth. It might be silicon-based, for instance, with methane occupying the place of water. But if such speculations form a part of “science”, may we not enlarge our thoughts a little and speculate about a “spiritual” life, and spiritual or angelic beings occupying, not a physical part of the universe, but another region that we do not presently know about.

Going beyond this, could there not be a yet higher form of life, “the living God”, who is Self-Existent (getting round the quantum-mechanical loop

problem), and who made everything else? There is strong moral and historical evidence to believe that this is indeed so, as the Bible and the Church maintain. Evolutionists are happy to speculate about “aliens” and to search for them, but they assume that they will be “altogether such an one” as themselves (Ps 50:21). A Holy God, or even a holy angel who deplores their sin and blasphemy, fills them with terror, and they flee, even from the thought.

*DWBS*

### **Migration Crisis**

The number of immigrants seeking to come to live in western Europe has reached unprecedented levels and it seems clear that the authorities within the European Union are struggling to cope with the crisis. The tragic circumstances in which many of the migrants make their journeys rightly evoke our sympathy, and the heartless cruelty of those who profit from “people trafficking” is an object lesson in the fact that “the love of money is the root of all evil”. No less fearful is the scourge of war which has driven so many from their own countries to seek a better life elsewhere.

But if European nations open their borders to even greater numbers of Muslims, the long-term consequences may be very dangerous for our own civilisation unless the Lord will intervene in mercy. The influence of false religion is far too great already and the influx of large numbers of Muslims will only strengthen that influence. That is something which ought to make Christians extremely concerned. Perhaps western nations should be more willing to help the victims of war and oppression nearer to their own homes but most Arab countries themselves have not been greatly conspicuous in demonstrating humanitarian concern for their fellow-religionists. Indeed, it is highly significant that most of the Muslim migrants clearly have no wish to settle in Muslim nations. That itself is a very strong indictment of the Mohammedan religion; “the tender mercies of the wicked are cruel”. *AWM*

### **Sabbath Issues**

The UK Government has dropped plans to loosen Sabbath trading laws in England and Wales after the proposals were rejected by MPs. The idea was to allow larger stores, at present restricted to opening for a maximum of six hours on Sabbaths, to sell goods for longer if the local authority agreed. MPs of all opposition parties, joined by 27 Conservatives, rejected the proposals, mostly for worldly reasons. The SNP, for instance, joined in opposing the move because Sabbath-breaking shopworkers in Scotland would no longer, they claimed, be paid an enhanced rate if staff in English stores were paid the normal rate. (There are no restrictions on Sabbath opening hours in Scotland – a few generations ago, this was considered unnecessary.)



For the Government to drop its plans is a welcome outcome. However, Britain continues, very largely, to despise God and the benefits of a properly-kept Sabbath, including its opportunities for scriptural worship.

The Government has also put significant effort into promoting a seven-day National Health Service in England. On the one hand, if the medical outcomes for people who take ill on Sabbaths are, as statistics suggest, worse than for those who are admitted to hospital between Monday and Friday, it may well be that more staff should be on duty on the Lord's Day. On the other hand, the Government is wrong to want a normal service at, for instance, GP's surgeries so that patients can have *routine* appointments on Sabbaths – which, due to their worldly thinking, they would find more convenient than on some other day. The principle ought to be that a health service provides *necessary* care on Sabbaths but not what could reasonably wait.

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## Church Information

### Ordination and Induction of Rev Dmytro Levytskyi

It was the intention of the Western Presbytery to ordain Mr Dmytro Levytskyi to the ministry of the gospel on 3 March 2015 and induct him to our Mission in Odessa, but this had to be cancelled due to the war situation in Ukraine. However, in the good providence of the Most High, the ordination and induction took place one year later, on Tuesday, 1 March 2016, in Lochcarron Free Presbyterian Church, where the Presbytery ordinarily meets. The gathering was not large – probably in excess of 70 people.

There being no objections made by anyone to Mr Levytskyi's life and doctrine, the Presbytery proceeded with the ordination service in the presence of the congregation. Rev W A Weale, Moderator of Presbytery, led public worship and preached a most appropriate sermon from 2 Corinthians 4:7: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us".

Thereafter the Moderator give a brief account of proceedings leading to the induction of Mr Levytskyi, and then addressed to him the questions usually put to probationers at their ordination and induction. After Mr Levytskyi returned satisfactory answers, the Formula was read to him and he signed it in the presence of the congregation.

The Moderator came down from the pulpit, and with solemn prayer to God ordained Mr Levytskyi to the holy ministry, the other ministers joining with him in the imposition of hands. The Moderator, in the name of the Presbytery and by the authority of the Divine Head of the Church, also inducted Mr

Levytskyi to missionary work in Odessa, Ukraine. Rev Dmytro Levytskyi was then given the right hand of fellowship by the members of Presbytery.

Rev D A Ross addressed Mr Levytskyi on his office and his future work, from Revelation 1:20: "The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches".

At the Moderator's invitation, Rev Roderick Macleod, Clerk of the Southern Presbytery, and Rev Neil Ross, Moderator of the Northern Presbytery (both of whom were associated with the Presbytery for the occasion), expressed their prayerful good wishes for Mr Levytskyi, the Mission in Odessa and our small congregation there. There was also a letter from Rev D Macdonald and one from Rev K M Watkins and his congregation, prayerfully expressing their good wishes. However the second letter was not read out due to a regrettable oversight. There were greetings from other parties also.

Mr Levytskyi then went to the main entrance of the church, where the people gave him their good wishes as they left the building. A number of them had travelled more than 200 miles to be present, despite the inclement weather. The Presbytery continued to meet and added the name of Rev Dmytro Levytskyi to the Presbytery Roll.

Most of the people went to the village hall, where abundant food was provided, and where they had a welcome opportunity to meet one another. It was altogether a pleasant evening, which we trust will be followed by the blessing of the Lord.

Our gospel work in Odessa was begun by correspondence 23 years ago, brought on further by a visit to Odessa by one of our ministers and an elder three years later. It has developed through many visits by ministers and elders since then. Now that Mr Levytskyi has been inducted to this missionary work, we trust that, with God's gracious blessing on his labours, the work will prosper in the salvation of sinners in Odessa and far beyond, and so to the glory of our Lord and Saviour, Jesus Christ.

(Rev) *Donald A Ross*, Clerk of Presbytery

### **Students Received**

Two men have recently been received as students studying for the ministry of the Church. Mr John Campbell, of the Glasgow congregation, was received by the Southern Presbytery and Mr John Morrison, Leverburgh, by the Outer Isles Presbytery. We wish them God's blessing.

### **General Building Fund**

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

*W Campbell*, General Treasurer

## 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). **Lairg:** 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 Barton 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.
- Kinlochberrie:** 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, 5 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 A W MacColl; tel: 01851 810228.
- 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 Briercliffe 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

**Santa 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. Sabbath 12 noon, 6 pm; Wednesday 6 pm. Rev D Levyskyi; tel: 00 38 048 785 19 24; e-mail: dlevysky@gmail.com; or contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua.

## Zimbabwe

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

**Ingenya**: Church and Secondary School. Rev A B MacLean. Postal Address: Ingenya 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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<b>Light From Old Times, or, Protestant Facts and Men</b> by J C Ryle Banner of Truth, 2015 [1890], hbk, 427pp	£15.00	<b>£12.00</b>
<b>Thoughts on Preaching &amp; Pastoral Ministry: Lessons from the Life and Writings of J W Alexander</b> by J M Garretson, RHB, 2015, hbk, 456pp	£21.99	<b>£17.59</b>
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