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All of Grace

One of the chief glories of salvation is that it is all of grace. This will make it shine with a lustre all of its own, not only in time but throughout the endless ages of eternity. How unitedly will God's redeemed ones sing throughout eternity:

“Not unto us, Lord, not to us,
but do Thou glory take
Unto Thy Name, ev'n for Thy truth
and for Thy mercy's sake.”

How strange it is then that that which constitutes one of the chief excellencies of salvation is the very thing that proves a stumbling-block to so many. The reason for this, of course, is evident. It is because of man's fallen nature. Grace is so high above man's natural understanding that he cannot understand or accept it. Men give rewards on the ground of merit or worthiness; how then can man explain, or seek an explanation of the free bestowal of divine unmerited favour — the bestowal of pardon to the hell-deserving, of life instead of death.

Another reason which renders it difficult for man to accept a salvation that is all of grace is his wish to have some hand in his own salvation. The proud heart of man is not ready to submit to a salvation in which he has no part. If man is to have opportunity to exercise his natural boastful spirit then he must have something of his own to boast in. But if salvation is all of grace there is nothing left for him to boast in. If in lesser things men desire to boast, how much more so in a matter of such importance as their own salvation. Man desires to be his own saviour or, at the very least, to have a conspicuous share in that salvation.

To what an extremity then must men be brought by divine power before they are ready to relinquish their various schemes of self-deliverance and submit in meakness and humility to a way of salvation, all the glory of which is to accrue to God. Into what depths Jonah himself

had to go before he finally acknowledged that "salvation is of the Lord." May we then be brought to acquiesce in a salvation that is all of grace.

Seeing it is all of grace, Christ is to have all the glory of His people's salvation. They will never grudge Him the glory of it. The Father has honoured Him, placing Him at His own right hand in the heavenly places. Angels accord Him the glory of it, desiring to look into these things. The redeemed upon Mount Zion will never, no, not to all eternity cease to magnify the riches of God's grace and will cast their crowns at His feet.

The Absence of the Sense of Sin*

Many are the fundamental defects of the popular religion of the present day. Some of these are to be seen in the outward practice of its professors; others, in the inner frame of mind which characterises them and which does not fail to show itself. One of the latter defects, which is patent to the eye of the spiritual observer, is the absence of the sense of sin. There are no "sinners" nowadays, in the felt sense of the word, among the general class of supposed Christians. The explanation is that a generation of people have arisen who are "pure in their own eyes and yet are not washed from their filthiness."

1. Let us observe, in the first place, that there is the greatest possible difference between the committal of sin and the sense of sin. Sin itself is of the creature, but the sense of it is of God. It is necessary to make plain this distinction. Many ignorant people are found who cannot discriminate in this matter. When some such happen to hear a sincere child of God confessing his sins in prayer, they are ready to conclude that he must surely be a greater transgressor than others, or that he has committed some specially heinous iniquities. They do not understand that the enlightened conscience has a keener sense of sin and guilt than others, and sees sin and guilt where others see none. Another fact that is overlooked is that indulgence in sin, instead of awakening the sense of it, has entirely the opposite effect. Criminal indulgence has the direct tendency to stupefy and deaden the conscience. The conscience is

*These articles came from the pen of Rev. J. S. Sinclair when he was Editor of the Free Presbyterian Magazine in 1911. When visiting the late Pastor J. H. Gosden in Maidstone during the last war, he remarked to us that these articles made a profound impression upon him when he first read them and they never left his mind. They are certainly worthy of reproduction at the present time.

D. M., Glasgow.

rendered inactive and insensate. Thus it frequently happens that hardened sinners are in their own opinion the most innocent people in the world. All the miseries they bring upon themselves they attribute to the ill intentions of other people. On the other hand, where the true sense of sin is, there is a sense of its constant presence in thought and action, its evil and its guilt, and there is the disposition to hate it and forsake it. Let it be clearly marked then, that sin is of man and the devil, but the sense of it is the work of God in the soul.

2. It is to be noted more fully that the sense of sin is produced by the Holy Spirit in conversion, and is sustained by the same Spirit in sanctification. This is clearly the teaching of the Holy Scriptures on the subject.

As to the sense of sin in **conversion**, Christ Himself speaks in the sixteenth chapter of John, when He intimates that after He departs He will send forth the Spirit of truth who "will reprove the world of sin and of righteousness and of judgment: of sin, because they believe not on Me." And this is illustrated by frequent examples in the Acts of the Apostles, Witness the thousands on the day of Pentecost, Saul of Tarsus, and the Phillipian jailor. Similar has been the experience of Christians in subsequent times. Take the eminent examples of Augustine, Luther, John Bunyan, Owen, Halyburton and others. True, cases can be found where the first stroke of the Spirit's power was the manifestation of love — the love of God — but the stroke left a sense of sin behind it. It is a sense of sin and unworthiness that makes the love of God in Christ so inexpressibly wonderful and precious in the eyes of the soul. The one is the complement of the other in saving experience, though in cases where the sense of love far exceeded the sense of sin, the latter was swallowed up in the former, and, to the soul's consciousness, hardly seemed there at all. It is usually, however, the cry of the publican — "God be merciful to me, a sinner" — that is the first experience of God's people under the Spirit's work in conversion.

As to the sense of sin in **sanctification**, the Psalmist in the Old Testament and the Apostle Paul in the New, are outstanding inspired witnesses. The psalms bear striking testimony to the sense of sin in the process of sanctification. David and the other heaven-taught writers are constantly sensible of being still sinners in heart and life. They confess their shortcomings and provocations with plaintive sorrow, and they seek with persevering earnestness that will not take denial, the forgiveness of their iniquities and the light of God's favourable countenance. The Apostle Paul in the seventh chapter of the Epistle to the Romans,

describes his own experience at and after conversion, and his testimony clearly is that the living soul finds evils present with him. "I delight in the law of God after the inward man (a thing no unconverted or merely awakened sinner can say); but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Under an overwhelming sense of indwelling corruption he cries: "O wretched man that I am! Who shall deliver me from the body of this death?" And yet in the same breath he adds: "I thank God through Jesus Christ our Lord." Some modern interpreters who stand high in Presbyterian Churches, hold that the Apostle is here describing his first convictions of sin only prior to conversion — a great mistake and delusion. It is the man of faith and hope who says, "I thank God through Jesus Christ," that bemoans at the same time the weight of "the body of this death." Again, the Apostle describes the case of his brethren in Christ in Galatians 5, 17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Here an inward conflict is described which undoubtedly involves a sense of indwelling sin.

Further, we remark that it stands to Christian commonsense, in meditating upon these things of God and the soul, that the case should be as it really is. Regeneration is not perfect sanctification. Regeneration is the creation of a new man — "a new heart and a right spirit" — but it is not the complete casting out of "the old man." "The old man" is cast down but not cast out. He is still alive and active, and though dethroned, seeks to regain the ascendancy that he has lost. All this underlines the manifold exhortations and warnings that the Apostle Paul and the other Apostles address to "the faithful in Christ Jesus," in relation to dangers from sin — and sin clearly and unmistakably in their own breasts — lasciviousness, malice, wrath, unbelief, and such like. Where the new creation reigns, there must, of necessity, be a sense of the sin that remains, a consciousness of its depravity and guilt, a conflict with its workings, and intense longings for deliverance from it, root and branch. How conspicuous by its absence is such a sense of sin in the popular religion of the times in which we live! Weighed in the balance of the sanctuary, that religion is found entirely wanting.

It is manifest, therefore, that the absence of this sense implies the absence of the Spirit which is necessary to salvation. Many, indeed, are the evil results of the absence of the Spirit's work in His convincing and enlightening operations. The sinner who has religious convictions of a

kind, and is not humbled before God by a sense of his sins, is beset with grave spiritual dangers. In fact, it has been remarked by thoughtful students of the things of the kingdom of God, that no great error in doctrine or departure from the Scriptures has ever taken place, but an insufficient sense of the sinfulness of sin lay at the bottom of it. A deep conviction of our own sinfulness and liability to err, will keep us submissive to the wisdom of God as expressed in His word, and dependent on the teaching of the Spirit of truth, who cannot lie. We now proceed to observe:—

3. Some all-important departments of religion from which the sense of sin is absent at the present day.

It is conspicuous by its absence from the general **preaching** of the time. Let it be noticed that the theology which is popular in the larger religious denominations takes little account of the fact of sin. The inspired account of the Fall is treated by many more as myth or poetry than as simple truth, while the doctrine of the total depravity of the race in relation to anything spiritually good is practically, often emphatically, denied. Divinity students who have never been savingly taught of God themselves, and who imbibe seriously-defective views of sin and salvation at theological Halls, will necessarily give expression to these views in the pulpit when they become ordained and responsible ministers of the Gospel. Thus it has come to pass that the average preacher of the day is a man who does not seem to have any sense of sin himself, and makes no effort to impress his hearers with the necessity of having it. He was never convinced in his own soul that he was a fallen, lost sinner before God, or that he possesses a heart that is “deceitful above all things, and desperately wicked” (Jerem. 17:9), and so these solemn realities have no place in his thoughts or his preaching. He stands up with the aspect of a just and good man who never thought or did anything particularly wrong or sinful in his life, and addresses his hearers as if they were very much like himself in this respect. They need, no doubt, to be instructed or corrected on some minor points, or consoled in view of troubles and disappointments they have experienced in their daily life, and he administers the supposed instruction or comfort required. Further than this he seldom, if ever, goes. Sin, if it is handled at all, is chiefly treated in its bearing on one’s neighbour or fellow-creature. Moral evil, as between man and man, is at times largely descanted on and strongly denounced, but sin, as committed against God and incurring His holy displeasure and righteous curse, is not discussed or proclaimed. The Bible doctrines of sin and its consequent punishment — hell — are

regarded by many preachers as the gloomy notions of an unenlightened past, in no wise fit for the ears of the cultured people of today. We have surely fallen upon evil times when the unerring truth of God's Word cannot be spoken or listened to in the professing Church of Christ, and when blind leaders of the blind so largely occupy the Christian pulpit. We do not touch the various consequences of this popular preaching meantime: we simply note the fact that the sense of sin, both as a doctrine and an experience, is absent from it to a fatal degree.

The sense of sin is also conspicuously absent from the exercise of **public prayer**. The Lord Jesus, as the Head of the Church, taught his disciples to pray: "Forgive us our sins, for we also forgive everyone that is indebted to us" (Luke 11:4). And the Apostle John, as an inspired teacher, addressing the children of God, declares, "If we say that we have no sin we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (I John 1:8, 9). These infallible testimonies clearly prove both that a sense of sin is an important element in Christian experience, and that sin should be a matter of confession and supplication unto God on the part of those who walk in the light. Now, we find that this feature is very seldom to be observed in the general ministerial prayers of the present day. There is no confession of sin, or entreaty for forgiveness. The cry of the broken spirit, which is in God's sight a pleasing sacrifice, is not to be heard from professional lips — a sure indication of the reign of spiritual death. What is generally to be heard is a series of thanksgivings for blessings received — "We thank Thee; we thank Thee; we thank Thee" — a manner of address too suggestive of the Pharisee's prayer in the temple: "I thank Thee that I am not as other men are." The supplication of the Publican — "God be merciful to me a sinner," — is far away. Let us not, however, be understood for a moment as decrying the spirit of true thankfulness to the Most High for His goodness, or the appropriate expression of it. This is admirable and necessary in its own place, but it comes to this, that when no sense of sin or need is expressed, the discerning hearer is apt to call in question whether the leader in prayer has ever received any of the saving blessings of the Gospel, and, as a result, whether he is capable of rendering spiritual thankfulness to God for anything whatsoever. The most highly-favoured of God's servants feel their own sins and shortcomings most, and the need of constant application to the throne of grace for forgiveness and cleansing, and for quickening, renewing, comforting and strengthening influences. They count not themselves to have apprehended, but "press toward the mark

for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). The absence of the sense of sin from the devotional utterances of those who ought to be an example to others will have an injurious effect upon the views of the people who listen to them. The tendency will be to choke the sense of sin and need, even where it is to be found. Unconverted ministers are bound to destroy much good and to do incalculable harm to their fellow-sinners.

The sense of sin is, further, absent from the general **religious life** of our time. We use the word life in a modified sense. The life that is so much talked of is for most part only a form of death. Spiritual death has its activities as well as spiritual life, and these activities bewray themselves, for they do not run in the channel of God's Word. Let it be noticed, then, that the sense of sin is absent from many supposed **conversions**. This important change is now generally reduced to one category, decision for Christ. All that the convert is expected to say is that he believes in and intends to follow Christ. There is no word of conviction of sin, and ruin, and helplessness. A lost sinner, crying to the Lord for mercy and pardon and faith through Jesus Christ, and not ceasing till he is helped and saved from above, is not the newer Christian at his beginnings. He believes and decides by his own native ability with hardly a pang of conscience, and this is what is called conversion. True it is that a decision to follow Christ is part of a true conversion to God, but it is not the whole. It belongs to the fruit rather than the root of the matter. None can truly obey the Redeemer but one who has been saved by Him from sin in its guilt and dominion, and this implies an inward change of soul — a new birth — that is generally attended with many inward struggles and agonies on account of sin.

We further observe that the sense of sin, which always accompanies vital godliness, is conspicuous by its absence from the supposed spiritual life of the modern class of Christians. The absence of this consciousness of sin is clearly connected in the present day with the lack of those gracious dispositions which evidence the "new creation," as may be seen from the following particulars:—

(1) There is an absence of "the fear of the Lord" from modern religious life. The fear of the Lord is an essential feature of true piety, whether under the Old Testament or the New. The children of God, under the old economy, are very frequently described as those that fear the Lord, and it is written of the early Christians in the Acts of the Apostles that "they walked in the fear of the Lord and in the comfort of the Holy Ghost." The "perfect love" of the Gospel casts out slavish fear

— the fear which proceeds from a sense of guilt — the fear in which there is nothing but fear — but it does not cast out filial fear, which consists in the love and reverence of the living and accepted child. Where this gracious fear is, there is a view of the infinite majesty and holiness of God, as seen both on Mount Sinai and Mount Calvary, and not less on the latter — a view which fills the soul with a sense of its inexpressible vileness and unworthiness. "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." Now, this godly fear, accompanied with a deep sense of sin, is conspicuously absent from the newer religion. "The Lost Fear of God" was the title of an article in a popular religious paper some time ago. Unhallowed familiarity and presumptuous boldness have taken the place of "reverence and godly fear."

(2) There is the presence of a great deal of confidence in the flesh. The Apostle Paul describes true believers as those who "rejoice in Christ Jesus and have no confidence in the flesh." Fleshly confidence is an outstanding feature of present-day religion — a fitting accompaniment of the lack of the sense of sin. When the eyes of people are not opened to see their fallen and lost condition as sinners before God, and when there is no perception of the sin that cleaves to every thought, word and action, there must necessarily be a great deal of esteem for the energies and works of the creature. self-complacency and self-confidence hold the field, and men walk on from day to day well-contented with themselves, their doings, and their attainments. They secretly, if not openly, resent the idea of man's total depravity by nature, and inability to do anything pleasing to God, and they do their best to flatter their own souls, and the souls of many of their fellows, that all are objects of God's favour and shall stand well at last. Flattery of the creature and his accomplishments is one of the most conspicuous symptoms of the absence of spiritual health in the religious life of today. If men knew in reality the deceitfulness and wickedness of their own hearts, they would act differently in this matter from what they do. This confidence in the flesh also disposes them, in the religious sphere, to multiply a great variety of organisations with a view, as they think, to benefit spiritually their fellow creatures. They set aside Gospel simplicity, and launch on a course of inventing new methods of worship and service, whereby they imagine they will draw men to Christ — at least to the Christ of their own fancy. Here they bewray their ignorance of themselves and of God. He will say to them, "Who hath required this at your hands?" "The sacrifice of the wicked is an abomination to the Lord" — especially those sacrifices

which He has never prescribed. Many of them, as vain displays of human art, cannot be anything else than loathsome in His sight.

(3) There is the absence of a real life of faith upon the Son of God as the Divine Saviour and Mediator of the new covenant. Many suppose that it is quite enough to be born within the pale of the visible Church, to be baptised in the name of the Triune God, to go from the Sabbath School to the Bible Class, from the latter to the young Communicants' Class, and thence to the Lord's Table, in order to be sound Christians. They have no sense of sin or soul dependence upon Christ for salvation. Completely dead, they are in a mere profession; and if they have an orthodox creed, their sleep is intensified. Others, again, have had some slight religious turn in their lives. They were impressed with some sermon they heard, or some event in Providence; they became anxious for a season; and then they heard some word that they felt comforting, and so they passed on to be members in full communion and workers in the congregation. And yet for all this, there is no real life of God in their souls; they rest in a natural faith, and are not needy sinners entirely dependent upon the Lord Jesus Christ for righteousness, strength and all covenant blessings. Where there is the genuine faith, there is a constant realisation of soul need, and a daily seeking the face of the Lord — an inability to live without some communion at a throne of grace with the Father, through the Son and by the Holy Ghost. If this access is denied in experience, such Christians are sorrowful and downcast, but they persevere in watching and waiting for the rise of the Sun of righteousness upon their souls. They cling by a faith of adherence to the word of promise when everything is dark to sense and feeling, and light arises to such upright ones in due time. What a lack of this vital godliness is to be seen in a generation who are pure in their own eyes!

4. The fourth and last general point that we shall presently notice is the serious results of the want of the sense of sin in the modern pulpit, and their bearing upon the pew. Some of these results are that the preacher makes little or no distinction in his sermons between nature and grace, between a state of condemnation and a state of salvation, between the broad way that leadeth to destruction and the narrow way that leadeth to eternal life. Unconverted sinners are not warned of their sin and guilt and danger, or directed to the way of escape through Jesus Christ and Him crucified. Nominal professors are allowed to sleep on in their self-complacency and carnal security, while, if there be one child of God in the congregation, he is starved and stupefied until he hardly knows light from darkness. The way of salvation that is generally

presented to the hearers, is a new but thinly-veiled edition of salvation by works — salvation by character, as the word is nowadays. The perfect example of the Lord Jesus is held up to view as the chief object of attention to the sinful worshipper — as if he could so follow that spotless example by his natural religious efforts as to win eternal life for himself. Christ is only a partial Redeemer: the sinner shares largely with Him the glory of his redemption. In fact, the chief part of the work is ascribed to the sinner; Christ's merit and power to save are thrust into the background. Can anything more delusive or soul-destroying be imagined? How many must pass into eternity with a lie in their right hand!

Such are the manifold evil results of a ministry where the professed ambassador for Christ is a man ignorant of his own heart, ignorant of God, and ignorant of the scheme of redemption. And perhaps there are some who may not be destitute of saving grace who need another day of power in their experience, when superficial sentimentality shall be swept away, and when they shall declare the whole counsel of God in a discriminating and searching manner which they know very little of now. It is a dreadful thing to be lulling sinners asleep in the arms of a false peace on the brink of a lost eternity. The message that is frequently needed is not "All is well, and be happy," but "Escape for thy life; look not behind thee; neither stay thou in all the plain; escape to the mountain (of God's mercy in Christ), lest thou be consumed." (Gen. 19:17).

Memoir of John Janeway

(Continued from page 17)

Upon the death of his father, Mr Janeway endeavoured to fill his place in the family, by the tender and affectionate care he took of his mother, his sisters and brothers; and his pious example, his wise instructions, and prudent conduct, had a powerful and pleasing effect on the whole family. The elder, as well as the younger branches, loved, revered, and obeyed him; so that he was the comfort of his widowed mother, and the guardian, instructor, and pattern of imitation to his brethren. But some time after this, returning to King's College, he was invited to become domestic chaplain in the family of Dr Cox, where he fully realized the expectations of his employer. His deportment was so courteous and obliging, and his conversation so pleasing and instructive, that he gained the affection, and even the admiration of all. But ill-health obliged him

to relinquish this agreeable situation, and retire to his mother's house in hopes that the change of air would remove his complaint. While residing at his mother's, he fell into a weak and languishing state; and finding the malady daily gaining ground, "My days are numbered (said he), and here let me wait with patience for the welcome summons that shall call me home to my Father's house, and the possession of the heavenly inheritance, to Christ the Mediator, to the glorious company of angels, and the redeemed from amongst men. Can any thing on earth come in competition with objects so transcendently glorious. O that crown that shall encircle the temples of all those who have fought under the banner of Christ, when the God of peace shall have bruised Satan under their feet! O that rest which remains for the people of God, when their warfare is ended, their iniquities forgiven them, and when, from this region of watching and fighting, of sorrow and suffering, they shall return and come to Zion, with songs of triumph over sin and the grave. And, blessed be God, I can say, with all the confidence of faith, they are mine; mine is that crown of righteousness; mine is that Sabbath of eternal rest, and that song of endless triumph. For I know, that when this earthly tabernacle is dissolved, I have a building of God, a house not made with hands durable as the pillars of Heaven, and more immoveable than the foundation of the everlasting mountains! With prospects so glorious, who would wish to linger and languish in this vale of tears? My desire, therefore, is to be dissolved and to be with Christ, which is far better."

Writing to a friend under perplexing thoughts concerning the state of his soul, he thus addressed him: "Stand still and wonder, behold and admire the love of Christ. Here is an ocean of love, cast thyself therein, and thou shalt be encompassed with the height, the depth, the breadth, and length, of His love, and filled with all the fulness of God. What would you have more? God is an all-sufficient portion, and the only satisfying portion of an immortal soul. Hast thou not known, hast thou not tasted, that He is not only altogether lovely, but altogether love? While I write this, my heart burns within me, my soul is all on fire, I am sick of love. But now, methinks, I see you drowned in tears, because you do not feel such powerful workings of love in your soul. Weep on — love as well as grief, has its tears; and tears of sorrow as well as tears of love, are kept in God's bottle, and marked in his book. Know, therefore, that these tears are just the streams of Christ's love flowing into thy soul, and of thy love flowing out towards Him."

Mr Janeway, however, did not always bask in the cheering beams of the Sun of Righteousness. Like other saints, he had his cloudy as well as

his clear and cloudless days. Like the Apostle, lest he should be exalted above measure, the adversary was suffered to buffet him; but armed with the shield of faith, the breastplate of righteousness, and his head covered with the helmet of salvation, with the strength of Christ made perfect in his weakness, he left the field more than a conqueror. He was always afraid of spiritual declension both in himself and others, carefully noticing the smallest departure of his heart from God, as well as God's withdrawing the light of His countenance from him, watching also, with a godly jealousy, over his intimate friends and relatives. To one of his brothers he wrote thus: "You live in a place where strict and close walking with God hath few examples, and God's children are apt to forget their first love. Our hearts are prone to carelessness and negligence on our watch. When conscience is put off with some poor excuse, religion withers, and the seeming zealot becomes a Laodicean; and he who once appeared to march with unhalting pace in the high way of holiness, becomes weary of his journey, lags behind, or steps out of the way, and comes to nothing. Alas! it is too common to have a name to live, and yet be dead. Read this, and tremble lest it be your own case. When we are most asleep, remember our enemy will be most awake — watch therefore. I consider your age, I know where you dwell, neither am I ignorant of the temptations to which you are exposed, I cannot therefore help being jealous over you."

At the age of twenty-two years, he entered on the sacred work of the ministry, under a deep impression of the worth of immortal souls, and the awful responsibility of his office; but, alas! he never preached more than two sermons, from Job 20:21, "Acquaint now thyself with Him, and be at peace, then good shall come unto thee," which is said to have been delivered with so much clearness, compassion, power, and majesty, as greatly amazed those who heard him.

During the closing scene of his life, Mr Janeway seemed wholly absorbed in the contemplation of Christ, Heaven, and eternity. He lived as a stranger in the world, as a pilgrim approaching the end of his journey, and now within sight of the land of promise. His meditations, his discourse, his whole deportment, indicated that he was fast ripening for glory. He was never satisfied but when employed in these exercises which brought him nearer to God and the kingdom of Heaven; and from his own happy experience, he could say to others, "Come hither, and I will tell you what God hath done for my soul." In full possession of all necessary comforts, he longed to be dissolved; and the thoughts of the last Judgment sweetened all his enjoyments. "Were the day of Judgment

to come this hour (he said), I should be glad with all my heart. Then should I hear such thundering, and behold such lightnings, and such dreadful convulsions attending the dissolution of nature, as no eye hath seen, no heart hath conceived, and which no ear of man hath ever heard. Our God, arrayed in all the splendour of His divine attributes, appearing in the clouds of Heaven, and seated on a great white Throne, of which justice, judgment, and mercy are the immoveable foundation: the graves opening, the dead arising, the world in flames, and the elements of nature melting with the intensity of heat. All order annihilated, the stars of heaven bewildered in their courses, and suns and systems blending in one universal mass of ruin and disorder. Ah! who can live when God doth this? Who can hold up his head amid the innumerable company there assembled before the universal, the impartial Judge, attended by ten thousands of His saints, and surrounded by all the splendour of Heaven? Nature shrinks back from the all-important transactions, the august and tremendous ceremonial of this decisive day. Those, and only those, who have fought under the banner of Christ, the Captain of salvation, who have built their confidence on the Rock of ages, who have endured as seeing Him who is invisible; while the children of iniquity are afraid, and fearfulness hath surprised the hypocrite, they shall look up with confidence to their Judge, their Father and their friend. Let the sons of God, therefore, no longer hang down their heads. Let them lift up their hearts and rejoice, for the day of their redemption draweth nigh. Meditating on the glory and grandeur of this final scene, said he, has often ravished my soul, and at this moment affords me more sublime pleasure and satisfaction, than all that this passing world can possibly afford."

Mr Janeway at length found he was far gone in a consumption, with a copious spitting of blood, which indicated the rapidity of the disease; but these circumstances gave him no alarm, Heaven was the port to which he was steering, the harbour where he longed to drop anchor. To him the world had lost all its attractions, his treasures were deposited in Heaven, and there his heart and his affections were unalterably fixed. In the progress of his complaint he was seized with dimness in his eyes, and at last with a total want of sight; and being in the daily expectation of his departure, he called on his mother, to whom he said, "Dear mother, I am dying; but, I beseech you, be not grieved. Through the tender mercies of God I am quite above the fear of death; and I have nothing that troubles me but the apprehension of your immoderate grief. I go to Him whose love is better than life; moderate your sorrow, nor afflict yourself as one that has no hope."

(To be continued)

Obituaries

Hector Campbell — Scoraig and Ullapool

Mr Hector Campbell was born in Scoraig in the year 1897. At that time in Scoraig, as in many other places in the Highlands of Scotland, a stand was being made for the Truth in the separation from the Free Church of Scotland. Hector was to live to know about this stand and to spend his days in defence of it. He made it abundantly plain that he understood spiritually its significance. The Free Presbyterian Church was dear to him. His was no blind attachment to a tradition, but an intelligent and spiritual grasp of the issues involved. Sensitive to the decline of the age, he showed an ever-increasing desire to hold fast to the gospel that had been handed down to himself. He was willing to suffer and endure hardship in connection with the witness for the faith.

After his return from service in the First World War, Hector showed a deep concern for his soul's everlasting good. From his religious exercises throughout his life, it was manifest that the Holy Spirit had instructed him concerning his own sinfulness and lostness, apart from the suitability and preciousness of the Saviour, The Lord Jesus Christ, under whose wings he had come to trust.

In 1922 Hector made a public profession of the faith of the gospel. We may rest assured that this was no slight step with him. The services in Scoraig, at that time, were being conducted by Mr John MacIver, who was in declining health. This latter fact meant that Hector was early called upon to engage in public duties. In 1928 he was ordained to the office of elder.

He was abundantly blessed with gifts suited to the word of preaching. In listening to him, one was easily convinced that the Lord was most real to him — he preached a Christ whom he knew. When he spoke of sin, he did so, in such a way as to demonstrate his intimate knowledge of its subtle power and workings in the human heart. He left no-one in doubt that he himself was in conflict with sin and Satan. His preaching activities were not confined to Scoraig. In his later years, when he left Scoraig, he was of great help in Ullapool and the surrounding congregations. He preached because the love of Christ constrained him and not for filthy lucre. On the Sabbath before he died, he took both services in the Ullapool church. In the morning he preached from Isaiah 53 verse 1 — words which seemed to tell of his departure. These words we find on the lips of Christ Himself at the end of His ministry. In the evening Hector spoke from Matthew 25 verses 1 to 13 — again a message

which seemed to indicate that the Bridegroom was near for him. His hearers were left in no doubt that he was ready. Many present had to acknowledge that they had never heard him preach with greater unction and authority.

He was a man of prayer. That generation of believers were much given to the habit of secret prayer. Hector was no exception. In public, his prayers were unctious, many being refreshed and revived by them. At communion seasons, it was a spiritual treat to hear him engage in prayer. One felt that there was real communion between earth and heaven. Hardly ever did he pray without the petition of Jabez, "that Thou wouldest keep me from evil that it may not grieve me."

This petition, constantly reiterated, showed his unabating hatred of sin and his desire for holiness.

He was a spiritually-minded man. His desire was to converse on the things of God, and in particular to talk of the work of the Holy Spirit in the souls of God's people. He could tell how he was stripped of his own righteousness — how he came to throw away his own garment when he came to Christ. Of his warfare with the carnal mind, he frequently spoke. He himself complained of decay, but there were no visible signs of it. As early as 1923, we read in his diary — "Oh to be among the people that fear the Lord. I feel miserable tonight among the people of the world, who have no word of Eternity. They are advancing towards the Judgment Seat of Christ to receive according to what they have done. Oh, that I was in the company of God's people whom I love. I love their company. Oh, that my lot was to be among them compared to where I am. How it grieves me to think of sinners, some over the allotted span, others younger, and some chastened by the Most High and getting hardened in heart like Pharaoh. Oh, that they would learn that the wages of sin is death — and what it is to meet the Judge without being prepared — without being cleansed in His blood." Here was the blade, which we have seen grow into the ear and ultimately to the full corn in the ear.

In his walk and conversation in the world, he was an epistle known and read of all men. Useful in his day and generation, he fulfilled all his duties with becoming Christian dignity. His home was a pleasant retreat for the people of God, who were ever made welcome. He grudged nothing for the Cause of Christ. His family were well brought up in the duties of personal religion and piety. In the community, he was known as a man of God and magnified his office as an elder of the church over the long period of nearly fifty years. The time came when like Daniel of old, he received the word of the Lord — "Go thou thy way till the end be: for

thou shalt rest, and stand in thy lot at the end of the days." He passed away very suddenly on 7th July 1975. We are left as a Church to mourn his loss.

Alfred E. W. Macdonald

Roderick MacInnes, Staffin

Roderick MacInnes, the subject of this obituary, was born in Staffin, Isle of Skye, where he lived throughout the sixty-six years of his life, and from where he was removed from the service of the Church on earth "to be with Christ which is far better" in the heavenly mansions.

Although he was naturally reticent, his interest in Christ and his Cause was very evident even before his appearance at the Kirk Session seeking admittance to the Lord's table for the first time. Being a gifted singer he used to lead the praises of the sanctuary before his public profession of faith in the One of Whom he could say ". . . who loved me and gave himself for me." His appearance before the Kirk Session did not surprise either the Kirk Session or the Congregation. This was on Saturday, 9th July, 1966. His exemplary life, walk and conversation, as well as his diligent attendance on the Means of Grace, leading up to his appearance before the Kirk Session caused many to expect this action on his part. It was for him, as it ought to be for all, a solemn step to take and he did not take it without due preparation and heart-searching. When called upon, in due time, to engage in public prayer it was obvious that he did not take this duty lightly and that he was acutely aware of the plague of his own heart. One became aware of this as he solemnly addressed his God often with quotations such as this: "I have taken upon me to speak unto the Lord, which am but dust and ashes", as Abraham did when interceding for Sodom or Job when he answered the Lord and said, "Behold I am vile; what shall I answer thee? I will lay mine hand upon my mouth." He was ordained an elder of the Staffin Congregation in September, 1973.

His reticence did not keep him from speaking on the Lord's side when the occasion demanded this of him and his addresses were most acceptable to the people and were usually given in his beloved Gaelic language. His last public address was, however, given in English from the words, "Come for all things are now ready", Luke 14:17. These words were most appropriate when we consider what happened at the end of his address. He spoke with great fervency and gave no indication of feeling unwell and his apposite remarks greatly impressed the people. At the conclusion of his address he asked Donald MacLennan, Inverness, to

pray and seemed as though he was going to sit down but before he managed to do so he collapsed and died. He had served his Lord and Master to his last breath.

Roderick MacInnes studiously searched the Scriptures and could readily quote from Scripture. He was also well acquainted with the Puritan writers and could quote from them. This enabled him to conduct public worship with a great measure of competence. His concurrence with the action of the late Rev. Donald Macfarlane in opposing the infamous Declaratory Act of 1893 was very apparent as was his understanding of the implications of that Act. His regard for the late Alexander MacKay, who was for some time a missionary in Staffin, was also discernable in his conversation which leads me to believe that the faithful preaching of this servant of the Lord was the means used by the Holy Spirit to bring Mr MacInnes to a saving knowledge of Christ.

To his widow who, with the rest of the congregation, was an eye-witness of the solemn event briefly described above, we extend our sincere sympathy, as well as to the sisters and brothers of the deceased.

"Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men." Psalm 12:1.

J. McD., Staffin

Letters from Rhodesia

Mbumba Mission

17/10/75

Dear Friends,

The calendar on the wall has a typical Scottish scene for November. A loch is in the fore-ground, some forlorn, frost-bitten fir trees in the middle-distance and a mountain behind capped with crisp white snow. The view from the window is rather different. A dusty clear area is in front, ending in a slope with a scattering of trees running down to a dry river bed or donga. The ridge in the distance is a blue, indefinite line. The dust, the trees and the haze suggest heat and drought and the temperature is in fact, 98° F.

Recently I attended a medical meeting addressed by an expert on plague from South Africa. We were taken through the ways in which the disease may be present in the individual and then on to community aspects of plague. Now that it had made its appearance, we were told, it would remain a constant threat since the reservoir was in wild rodents living in the forest. Another type of rodent which divides its time between the forest and houses formed the link and any factors which increased the rat population might also spark off another outbreak of plague. It was some small comfort to know that a proper Isolation Unit, giving optimal

conditions for patients and staff alike in such a disease, is on this year's building programme and has been approved by the Government for a building grant.

The October communion has come and gone. We remember the crowds over-flowing from the church into a shelter set against one side and even to the shade of adjacent trees. We remember the children sitting down at the front, singing like linnets when it was a psalm and tune they knew. Above all we remember the solemnity of the services and the sense that, as Mr Mzamo said at the close, some had been praying especially for this Communion. It is these things — the power of the Word and the power of prayer — that unite us whatever the environmental differences.

Yours sincerely,

J.T.

John Tallach Secondary School,
Ingwenya Mission,
P.O. Bembesi.

11/7/1975.

Dear Friends,

Another school year is drawing to a close for us and in another week our 4th year pupils will start their final Cambridge examinations. This is all important to them as without a good pass they have no chance of getting into any "further studies" course. Last year a quarter of our class got into Form 5 and this was almost a record for a school which does not have its own Form 5. This year our class is not nearly so good academically and we are expecting much poorer results. Politically it has been a restless year and this of course has had repercussions in the schools where the older teenagers are intensely nationalistic and interested in the 'struggle for power.' Needless to say, they are confused by so many false opinions but we can do little to convince them of what is right as the very colour of our skin puts us on the wrong side as far as they are concerned. However, we are very thankful that there have been no abscondings from our school. Of course we are not anywhere near the border of Rhodesia. We have sensed some restlessness however, but we feel it stems mainly from the general laxity of standards abroad today and therefore there is resentment against any restraints.

While some schools are in disfavour with the Authorities for political activities and other breaches of discipline we are thankful that we are sufficiently respected to be asked to enlarge our school even further which, however, we do not mean to do for a long time in the

future at any rate. We *are* having extra pupils for the next two years but this is just to fulfil a commitment made years ago, that we have double stream classes (A and B) up to Form 4 as soon as possible. Now some inspectors who were here recently were begging us to consider starting a double stream non-academic course specialising in Homecraft and other crafts. This would eventually mean another 250 to 300 pupils and we have no intention whatsoever of attempting such a scheme. Even if the Government did assist with buildings and staff and the pupils were largely day pupils the administration and discipline of such a large establishment hardly bears thinking about.

However, there doesn't seem to be any likelihood of our school being taken over by the Government for a long time if ever. Even with Primary schools we have been told that we need not hand them over to the local councils if we do not wish to and our policy is simply that we do not refuse to part with a school which requests to go.

Staff, however, continues to be a real problem and the whole country is crying out for qualified Science and Maths graduates. I was asking one of our Inspectors about the prospect of getting an overseas Graduate into the country. "Immigrations" have put a lot of restrictions on any new applications from Missions and schools can only apply for new staff when it is impossible to obtain replacements in Rhodesia. We have two new and very modern Science Laboratories but we are really having a problem getting staff for next year as Miss Mackay is finally going on leave and she has been responsible for this side of the work for a number of years. The Laboratories have only basic equipment as yet but their organisation would be a real challenge for anyone who was interested in the work. Two or three years pass very quickly on the Mission field and we wonder if there is anyone who would be willing to give such a short part of their life to help us out?

We would like to say a special thank you to the Inverness Sabbath School for their generous gift to us. This we are going to use partly to buy a special language course for our Form 4 classes who need to gain fluency so much before their exam. It is called a portable Language Laboratory. We are also in the process of having a new order of our school badge made and as the previous order was made up many years ago in South Africa and this cannot be repeated it is involving us in extra expense to have the template made again in Rhodesia. Without these extra gifts we would have to do without such useful additions to our school equipment.

Yours sincerely,

Marion M. Graham.

Ingwenya Mission,
2/12/75.

Dear Friends,

Greetings to you all and every blessing in the New Year! We have been kept busy at school since I last wrote and far too soon the final examinations have actually come and gone. We had sixty-nine pupils in Form 2 this year and it is hoped (D.V.) that most of them will return for Form 3 as beginning in January 1976 we have agreed with the government here to have a second stream in Form 3. This means a new classroom, more dormitory space and new cottages for our African teachers. With rising costs and some building materials, such as corrugated iron, in short supply, this has led to problems. As I write the classroom foundation has scarcely begun so we hope it will be complete and ready for use by the 21st January. The second laboratory furniture which was promised for last May has just arrived although it has still to be fitted and gas, water etc., installed. The Science equipment bought with the grant given by the British Government arrived safely and although it took two-and-a-half years to come was well worth waiting for.

Our real need now is for teachers especially Maths or Science. So far we have only one of our former pupils who has just completed Sixth Form Science to teach this subject next year. Because of expansion and Rhodesian Government policy to have double classes from Form 1 to Form 4 in secondary schools we have been granted two extra members of staff for January. Miss Macaulay hopes to return and as the young man who has been teaching History this year is returning to university we will be glad to have someone to fill that post.

This year has been an unsettling one politically for Rhodesia with many schools affected by pupils absconding and crossing illegally into neighbouring countries where they are quickly put in touch with Chinese or Russian trained terrorist groups such as those receiving money from the World Council of Churches. How sad when some are as young as thirteen or fourteen and have to exist on one plate of porridge per day in order to become 'freedom' fighters.

The Form Four's were particularly restless and not bright academically so an easy prey for propaganda. While here they were restless and had little time for the Gospel. We would seek to commit them to your prayers. The present Form 3 class are quite different and have shown a very real interest in their special study of the Gospel of Luke. They still speak of the day Rev. J. Tallach spent time to sketch the background so graphically for them. It is to be hoped that their attitude as a top class

will spread through the school during the coming year (D.V.). Many thanks for every remembrance of us all.

Yours sincerely,

Rhoda Mackay.

Book Review

Faith and Life by **B. B. Warfield**. Banner of Truth Trust. 458pp. Price 90p.

It was interesting to note some references to the author of this book of sermons in a recent special edition of the Banner of Truth Magazine, commemorating the late Professor John Murray. John Murray never met B. B. Warfield, but apparently held him in the very highest esteem. He commended the perusal of his writings to his students, and apparently he regretted that Warfield never undertook to provide the 20th century church with an up-to-date text book of systematic theology.

'Faith and Life' is not a systematic theology textbook, but on the other hand we note that it contains sermons prepared with a congregation of theological students in view. It cannot be denied that the vocabulary is occasionally difficult, and that there are times when the closeness of Warfield's reasoning could prove off-putting. Having said that, however, we must hasten to note the qualities which commend these sermons to a wide Christian public.

The sermons are brief, which makes it easy to pick up the book for short periods at a time. They are full of instruction, but the professor does not omit as preacher that modicum of repetition which is necessary for the easier assimilation of his message. The breadth of Warfield's learning, and the acuteness of his perception cannot be hid. But these sermons are masterly in that they display these gifts not as standing alone, but as harnessed to the great end of setting before us the riches of Christ's grace.

There is nothing superficial or superfluous about these sermons. Time and again we are convinced of Warfield's intimate acquaintance with the actual meaning of whatever Scripture he is dealing with. Reading these pages, we can easily see why John Murray, himself such a meticulously accurate exegete, had such a regard for Warfield.

On the back cover of 'Faith and Life' the publishers say, 'Among the various subjects dealt with, two stand out: the work of the Spirit in conviction, faith, adoption and prayer; and the need for true devotion to Christ and his cause.' As it happens, the two sermons which we had thought of mentioning specially in this review come, one from each of these two categories.

The first of these is based on the words, 'What shall I do, Lord?' and towards the close of his sermon Warfield speaks these encouraging words: 'Each soldier may seem to himself isolated as he makes his way through the underbrush; he can see no companion; he can hear no neighbour. It may seem to him that on his sole arm is laid the whole burden and heat of the day. Let him but obey orders and he is, on the contrary, a link in the one great design, and after a while, as the brushwood is threaded and the open plain is reached, the bugle sounds the charge, and out he charges — all by himself — to find suddenly that he is not by himself. Out of the ground as it seems, to the right and to the left of him, others start up — who have obeyed orders like himself — and they sweep a united band to the victory. Brethren, that is the way we are to conquer the world; and our part in it is just to obey orders.'

Another sermon which we found particularly helpful is the one on Romans 8:16: 'The Spirit himself beareth witness with our spirit that we are children of God'. Here Warfield deals in a most enlightening way with the nature of the Spirit's witness, and how it is communicated. The following are some extracts:

'... These remarks of George Gillespie's will already suggest to us the function of this testimony of the Holy Ghost, as set forth by Paul as a co-testimony with the witness of our own spirit. It is not intended as a substitute for the testimony of our spirit — or, to be more precise, of "signs and marks" — but as an enhancement of it. Its object is not to assure a man who has "no signs" that he is a child of God, but to assure him who has "signs", but is too timid to draw so great an inference from so small a premise, that he is a child of God and to give him thus not merely a human but a Divine basis for his assurance. It is, in a word, not a substitute for the proper evidence of our childship; but a Divine enhancement of that evidence.'

As to how the Spirit's witness is given, Warfield goes on, '(Paul) had painted in the seventh chapter the dreadful conflict between indwelling sin and the intruded principle of holiness which springs up in every Christian's breast. And he had pointed to the very fact of this conflict as a banner of hope. For he identifies the fact of the conflict with the presence of the Holy Spirit working in the soul; and in the presence of the Holy Spirit is the earnest of victory. The Spirit would not be found in a soul which was not purchased for God and in process of fitting for the heavenly Kingdom. Let no one talk of living on the low plane of the seventh chapter of Romans. Low plane, indeed: It is a low plane where there is no conflict. Where there is conflict — with the Spirit of God as

one party in the battle — there is progressive advance towards the perfection of Christian life. So Paul treats it. He points to the conflict as indicative of the presence of the Spirit as the earnest of victory; and on this experience he founds his promise of eternal bliss.'

And towards the end Warfield summarises as follows:

'... We must not fancy, however, that therefore the witness of the spirit adds nothing to the syllogistic way of concluding that we are children of God. It does not add another way of reaching this conclusion, but it does add strength of conclusion to this way. The Spirit is the spirit of truth and will not witness that he is a child of God who is not one. But he who really is a child of God will necessarily possess marks and signs of being so. The Spirit makes all these marks and signs valid and available for a true conclusion — and leads the heart and mind to this true conclusion. He does not operate by producing conviction without reason; an unreasonable conclusion. Nor yet apart from the reason; equally unreasonable. Nor by producing more reasons for the conclusion. But by giving their true weight and validity to the reasons which exist and so leading to the true conclusion, with Divine assurance. The function of the witness of the Spirit of God is, therefore, to give to our halting conclusions the weight of His Divine certitude.'

'Faith and Life' is colourfully produced in paperback by the Banner of Truth Trust.

Notes and Comments

Sabbath work at Kishorn

The Howard-Doris Consortium which a year ago began preparations for building oil platforms for the North Sea oil industry at Kishorn in Wester Ross is now endeavouring to obtain a relaxation of the conditions imposed on it by the former Ross-shire County Council and Planning Authority. These conditions were imposed to prevent unnecessary Sabbath work. It is regrettable that an attempt should be made to revoke promises which were made to all appearances in sincerity, by Sir John Howard and other members of the Consortium. It has come as a shock to many in the area that these promises are now called in question.

The most solemn matter of all is that it is the law of the Sabbath that is being tampered with. Men in places of authority in the land may conceivably be willing to revoke the conditions imposed on the Howard-Doris Consortium. But there is a Higher Authority, the God of Heaven who has given His law for all men and will never revoke it. Let the Consortium take note of this and abandon their ill-conceived plans.

Two Sons of the Roman Catholic Church

In November two faithful sons of the Church of Rome passed to their eternal account. One of these was Cardinal Heenan, Roman Catholic Archbishop of Westminster. Like many of the priests in this country, he was born of Irish parents in Ilford, Essex. When he entered the priesthood he trained with the Jesuits in England and also at the English College, Rome. After serving in the East End of London he became Bishop of Leeds and afterwards Archbishop of Liverpool before finally moving to Westminster. He was an uncompromising supporter of papal dogma and a leading spokesman for the Romanist cause. He died in the faith of the Anti-Christian Church to which he belonged.

The other faithful son of the Roman Catholic Church who passed to his account was General Franco of Spain. For well over 30 years General Franco maintained his dictatorial regime in Spain, supported by the Church of Rome. Until recent times Protestants in that land were subject to severe persecution. The State was the engine of the Church in effecting this persecution. Franco's confession at the end of his days was: "It has been my constant wish to be a faithful son of the Church in whose bosom I am going to die." On this ground he hoped that God would graciously receive him into his presence. With what vain hopes do poor deluded Roman Catholics enter the eternal world be they prelates or statesmen or of the common people. How sad this is in view of the Gospel provision for sinners in the Lord Jesus Christ.

Church Notes

Football on the Lord's Day

The following letter has been sent to all the clubs in the Scottish Football Association by the Southern Presbytery in an attempt to prevent our native land being defiled by the sin of Sabbath Football.

To the Club Secretary

12th December 1975

Dear Sir,

The Presbytery understand that an Extraordinary General Meeting of the Scottish Clubs is to be held to determine the question of Football being played on the Lord's Day. It has been decided, therefore, to write to each Club appealing that such a step may not be taken.

The Presbytery are well aware of the extra work such a step would place on the police and other public services; of the serious disturbance

to family life; of the peaceful hours of the Sabbath being violated by the noise of the crowds; and of the general complete reversal of the rest usually associated with the Scottish Sabbath.

While conscious of all these baneful effects, the Presbytery feels that it is its special duty to bring into view the claims of God, the Creator of the ends of the earth, our Lawgiver and our ultimate Judge. The fact that the command is to "Remember the Sabbath Day to keep it holy" indicates that we are only too ready to forget the claims of God upon us and that He requires of us that this day should be consecrated to Him and to His worship. The playing of football on that Day cannot but bring God's displeasure upon us as it is a clear breach of His command. The Scottish Football Association has recognised this in the past and it would be both sad and serious to change.

The Presbytery sincerely hope that your Club will vote to retain the Sabbath free from football.

With kind regards.

Yours sincerely,

(Rev.) Donald MacLean.

Clerk.

Presbytery Meetings (D.V.)

Skye: At Portree on 10th February at 11 a.m.

Southern: At Glasgow on 17th February at 6 p.m.

Western: At Ullapool on 9th March at 6 p.m.

Northern: At Dingwall on 24th February at 2.30 p.m.

Acknowledgment of Donations

The General Treasurer, Mr Wm D. Fraser, FCMA, 20 Daleview Avenue, Glasgow G12 0HE, acknowledges with sincere thanks the following donations:—

Sustentation Fund: Anon., £25.

Jewish and Foreign Mission Fund: Anon., Tomatin, £5; Portree Sabbath School, £80; E. MacL., Applecross, £5; Anon., per M. M. Gillies, Winnipeg, \$600; Anon., Tomatin, £5; Anon., £100; Two Friends, Papatoetoe, £10; Anon., per M. M. Gillies, Winnipeg, \$600, last four for Bulawayo Church Building.

China Mission Fund: Anon., Tomatin, £5.

Home Mission Fund: Anon., £25.

Aged & Infirm Ministers' etc. Fund: Anon., £25; Anon., £100.

Organisation Fund: £25.

Home of Rest Fund: Mrs M. I. MacAulay, £50; Anon., £100; Resident, £5; Resident, £2 for petrol; Visitor, Ullapool, £1; Visitor, Anon, £1; Stratherrick Congregation, £43; Daviot Congregation, £35; Resident, £50.

The Treasurers of the following Congregations acknowledge with sincere thanks the following donations:—

Bracadale: Envelope in plate £70 from A. & C. MacL., Garrymore for Church Renovation; Envelope in plate, £10, from W.S. for Communion Expenses; Anon., Dalwhinnie, £5, per B.

MacA.; A Friend, £5, per D. McA.; English Visitor, £10, for Portnalong Church Repair, per Miss C. MacA.; J. McA., Dalwhinnie, £10, In memory of my dear father, per Rev. D. J. MacD.; £139, from the family of the late Mr & Mrs MacKinnon, No. 16 Portnalong, for Portnalong Church Repair, per Rev. D. J. McD.; £150, from the estate of the late Kenneth MacAskill, Ose, Skye, and Ballifeary House, Inverness, for Bracadale Church Renovation, per Solicitors.

Dornoch: For Missionary's Car Expenses, in Dornoch collection plate £10; Mrs Jessie A. Ross, in memory of her daughter Margaret Ann, for congregational expenses, £25.

Dumbarton: Mrs M. Henderson, in memory of her sister, Mary Livingstone, £100; Three Raasay Friends, per J.H., £15; Mr & Mrs Dowlan, £10; Perth friend, £10; Friend, £8; Friend, Bishopton, £5; Kyle Friend, £2; Glasgow Friend, £2, last six per T. MacRae; Mrs K. M. Harris, £5; Mrs J. M., £5, both per Mr Angus MacLeod, Stockinish.

Glendale: A Friend, £5; A Friend, £5; M. MacP., £5; Mrs E. H. Kirkham, Leeds, £10, all for Sustentation Fund; A Friend, £10; A sincere Friend, £7; A Friend, £5; Mrs E. Kirkham, Leeds, £6, all for Foreign Missions; A Friend, £5; Mrs E. Kirkham, Leeds, £4, both for Home Missions; A Friend, £5; A sincere Friend, £5, both for Blythswood Tract Society; Envelope in Plate, £5, for Congregational Funds; Envelope in Plate, £5 for Communion Expenses.

Greenock: Wellwisher, £5, per Rev. L. MacLeod; A Friend, £10, both for Congregational Purposes.

Kyle: Envelope in plate £2, for College Fund; Envelope in plate, £5, for Sustentation Fund for December; Kyle adherent, £10, for Manse Building Fund.

Lochcarron: Two wellwishers, £7; Mrs J.M., £6 for Building Fund; Miss D.N., £10, per K.M.R.; Two Friends, Kishorn, £5; Two Friends, Inverness, £2, for Building Fund; Anon, in memory of a London Friend, £3 for Sustentation Fund and £2 for Minister's Car; Friend, £5 for Communion Expenses; Friend, £5 for Blythswood Tract Society, all per Rev. J.W.R.; Mrs M. M. Ballifeary House, £2 per K.M.R.; In Church plate, £1.20, for Building Fund; Of Thine own have we given Thee, £10, Dr Tallach's Mission, Taiwan, per Rev. J.W.R.; Miss D.N., £5, for Home Mission Fund, per K.M.R.; Friend, £5, for Church Roof Repairs; In memory of a loved one, £3, for Sustentation Fund, £2 for Minister's Car; Friend, £3, for Communion Expenses; Friend, £5, for Communion Expenses, last five per Rev. J.W.R.; Ardneaskan Church Plate, £5, for Blythswood Tract Society, £5, for Minister's Car, £5, for Building Fund, £5, for Bulawayo Church.

Lochinver: Mrs C., Inchnadamph, £6, for Sustentation Fund.

North Harris: Friend, Tarbert, £5, for Manse and Church property; Friend, Tarbert, £2, for Minister's Car Expenses; Friend, Harris House, £5 (£3 for Minister's Car Expenses and £2 for Manse and Church property), last two per Rev. A. MacKay.

North Tolsta: Anon., Tolsta, £2, for Minister's Car Expenses (in Church plate); Anon., Tolsta, £3, for Foreign Missions Fund (in Church plate); Friend, Ardneaskan, £10, for Congregational Purposes per Rev. D. MacLean; Tolsta Friend, in memory of a beloved wife and mother, £7, for Church Heating, £7 for Manse Heating and £6 for Minister's Car Expenses.

Oban: Anon., £10, for Congregational Funds, per T. Maton.

Portree: Miss A. MacP., £1, for Property Maintenance Fund, per A.M.D.; Anon., £5, for Church Bus (in Church plate); Anon., £5 (in Church plate).

Raasay: Raasay Friend, £8, for Sustentation Fund; Inverness Friend, £1, for Communion Expenses, both per Rev. D. Nicolson; Envelope in plate, £8; Anon, £20, both for Sustentation Fund; Anon., £15, for Church door collection; In memory of my loving sister Janet, Inverarish, £8, for Congregational Funds.

Shieldaig: Anon., £10; Anon., £5, both for Car Fund; Anon., £2, for Door Collection.

South Harris: Anon., Adherent, £10, for Sustentation Fund.

Strath: Friend, £5, per Mr D. MacKay; Friend, Staffin, per Mr & Mrs D. Cameron, both for Sustentation Fund; In collection plate, £5, for Church use.

Watnish: M.M.L., £2, for Congregational Fund.

The
Young People's Magazine

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them" — Eccles. 12. 1.

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No. 2

Reading the Bible

"Mummy, why do you read the Bible so much," asked Mary; "haven't you read it all through?"

"Yes, a great many times, my dear," said her mother.

"Well, then, you must know all there is in it by this time, so why do you read it every day?"

"Do you remember last summer, Mary, and the long holiday you spent away from home?"

"Yes, I do."

"You told me that when you got a letter from home, you used to read it over and over until it was almost worn. Why did you do that when you knew all that was in the letter?"

"Why, mummy, because it gave me pleasure, and made me think about home, and you, and father."

"Well, my dear, I read over some parts of the Bible that I have read many, many times before, for the same reason, that it reminds me of heaven, and my Saviour, and my heavenly Father. Also of what He wishes me to do; and therefore I love to read."

"Is heaven my home too, mummy?" asked Mary wonderingly. "Will you take me with you when you go?"

"I cannot tell you, my dear. I cannot give you leave to go to heaven, but I know who can."

"Ah, you mean the Lord Jesus, don't you mummy?"

"Yes, you must ask Him, and you must read and learn to understand this Book which is like a letter from Him to us, to tell us all about Himself and about the salvation which will fit us for heaven. When you can, I hope you will love to read the Bible as much as I do."