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The Ingathering of the Jews

One of most remarkable things in history is the existence of the Jewish people as a separate entity from other races for the long period of almost 2,000 years, though scattered among the nations of the world. They have retained their identity as a race over this long period of time. They have also endured awful persecution throughout these centuries of time, perhaps the most terrible being in living memory in the attempt by Adolf Hitler to exterminate them as a race in Germany and other countries which were under his dominion for a time. That judicial blindness overtook the Jews as a consequence of their crucifying the Lord of glory, can only be denied by those who do not wish to acknowledge the plainest evidence. How otherwise could the history of the Jews during the following period be accounted for? It is all too evident that the curses which were threatened in the Old Testament if they forsook their God have been all too amply fulfilled in their history.

The fact that the Jews have been to a large extent under judicial blindness for so long does not mean that all of the Jewish nation during that period have perished. Just as in Old Testament times there were Gentiles, however few, brought in from time to time, so in New Testament times there have been Jews brought into the Christian Church. There is a remnant according to the election of grace, and some of these have been eminent saints in the Church of God in the world. Missionaries have laboured in different parts of the world having specifically in mind the bringing of the Gospel to the Jewish people. While these labours have never had the same success as the labours of Christian missionaries

among the heathen Gentile nations, yet there have been trophies won for Christ through the Word being blessed by the Spirit of God to those who were of the seed of Abraham after the flesh, and who became of the seed of Abraham after the Spirit. Such will shine as jewels in Christ's crown eternally.

The Bible, however, does not leave us to conclude that this is all that Christ will receive out of the Jewish nation to be followers after Him. The Scriptures, rather, teach us that the time is coming when the Jews as a people shall, in large measure, turn to the Lord. The time appointed for this notable ingathering of the Jews as a people to Christ is when the fulness of the Gentiles shall have come in. No doubt this is in the time of the millennial glory of the Church when the Spirit of God is to be poured out on all flesh. The day of Pentecost in the early Church was a notable time when the Spirit was poured out from on High and multitudes of souls were converted by the Gospel. But how much more glorious shall that time be when the Spirit shall be poured out on all nations.

The Gentile nations are warned against boasting and high mindedness. They have come into possession of those benefits and blessings formerly enjoyed by the Jews. They are cautioned therefore to fear, lest they also be cut off. They were wild branches grafted in to the good olive tree. If this was so, then surely God is able to graft in the true branches into their own olive tree again. This is what God has promised to do. The Gentiles, however, are not to suffer loss by this. They will rejoice in the return of the Jews into the kingdom of God's dear Son and find pleasure in it.

What a day that will be! What a day it was in Egypt when Joseph, so long separated from his brethren, made himself known unto his brethren. The whole house of Pharaoh and all the Egyptians heard of it. How much more so when Christ, the long despised and rejected Messiah of Israel, so long shut out from His own house by their unbelief, makes Himself known to the Jews. Surely the whole world will hear of it. "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" "So all Israel shall be saved: as it is written. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

For that time promised we are to pray, for the Lord will surely fulfil His Word in the time appointed. "The vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." How many precious promises there are in God's Word which we may plead, yet this is not the least of them. May the Lord be pleased to hasten it in His time.

Sermon

by Rev. George Burder

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Rom. 10: 1.

True religion consists chiefly in *love to God*, and *love to man*; and wherever one of these is found, there is the other also. It was love that brought the Saviour down from the throne of glory to this world, that He might "seek and save that which was lost". While He lived on earth, "He went about doing good;" and when He returned to heaven, He commanded His ministers and people to follow His example, and to do good to all men as they should have opportunity. The apostles and first Christians gladly obeyed, and were very active in spreading abroad the knowledge of their gracious Master, and His great salvation. Among these, St. Paul was one of the most zealous. Our text is an expression of his strong desire for the salvation of his countrymen; and the particular reason of his anxiety was, because he knew they were not in the way to obtain salvation. They were seeking salvation by their own works, "for they stumbled at the stumbling-stone." Knowing therefore the danger of their being eternally lost, he expresses his feelings in these words, "My heart's desire and prayer to God for Israel is, that they might be saved." And will you my friends who are here present, permit us to say that we trust we are moved by the same desire? If any person should enquire, why we come here to pray, and sing, and read; we reply, For no other reason than this, that we may promote your salvation; that we may stir you up to consider your need of it; that we may shew you, from the Gospel, the only true way of it, and put you upon seeking it immediately. Observe then,

I. That serious Christians plainly perceive the dangerous state in which many of their neighbours are.

II. That they earnestly desire their deliverance from it.

I. We observe that serious Christians plainly perceive the dangerous state of unconverted sinners around them. We cannot tell what the grace of God may do hereafter for the worst of men; and the condition of some may be doubtful; but in many cases, it is too evident that many are in the "gall of bitterness and in the bond of iniquity." This appears,

1. *From their living in open sin*; for indeed "some men's sins are open beforehand, going before to judgment." St. Paul says, "The works of the flesh are manifest," among which he names "adultery, fornication,

uncleanness, wrath, murder, and drunkenness." Gal. 5: 19. Our Saviour has directed us to judge of men by their fruits — "for every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit;" and He adds (observe His solemn words), "Every tree that bringeth not forth good fruit is hewn down and cast into the fire." Matt. 7: 17. We are forced to conclude, therefore, that "if men live after the flesh, they must die;" that if they proceed in the broad road, it must be to destruction; and that "the unrighteous shall not inherit the kingdom of God." Some men are evidently "men of the world", "servants of sin", and "captives of Satan", such, to whom our Lord said, "Ye are of your father the devil, and the lusts of your father ye will do."

2. *Carelessness about religion* is another alarming symptom of a graceless, and therefore dangerous, state. There are many who have no concern about their souls or salvation. Like Gallio, they "care for none of these things". But this carelessness is as strong a proof of being in a state of nature and of wrath as living in open sin is; for it is written, Heb. 2: 3. "How shall we escape if we *neglect* so great salvation?" To neglect this salvation is to omit all those duties which are necessary to a profitable hearing and keeping of the word preached. How many are there who every Sabbath turn their backs on the house of God, and spend the day in idleness and sinful pleasure! How many are there who never look into the Bible that they may become wise to salvation! How many who never lift up their hearts to God in prayer! Now, how shall such escape? Those who despised the law of Moses died without mercy; but to despise the gospel is a greater crime, and deserves a greater punishment. Those who seek not mercy now, according to the gospel, shall never have it. "This is the acceptable time; this is the day of salvation:" if this be neglected, let poor sinners expect no more to hear of mercy through all eternity.

3. *Formality in religion* is another evidence of being in a dangerous condition. There are some who dare not omit all religious duties, public and private, but they are like Pharisees, "who drew nigh to God with their mouth, and honoured Him with their lips, but with their heart was far from Him;" by many religious ceremonies "they washed the outside of the cup and platter, but within they were full of extortion and excess." See Matt. 15 and 23. How many say their prayers like parrots, without knowing their meaning! How many go to church only to see and be seen; and when they come away, are full of mirth and folly; thinking no more of what has passed, and spending the rest of the day in worldly conversation or amusement! Others think, that because they belong to a

good church, and have been baptised, and say their prayers, and take the sacrament, all is well with them; while they are strangers to *heart-work* in religion; were never alarmed on account of their sins; never humbled for their sins; never fled to Jesus for refuge from their sins; and never knew anything of that great change of heart, called in Scripture, regeneration, or new-birth. Now, when we see our neighbours content with this poor empty form of godliness, and denying the power thereof, we cannot but be deeply concerned on account of their danger.

4. There is another thing which alarms us on their behalf; that is; *when we see them receive for truth, great and fundamental errors as to the doctrines of religion*. We know it is commonly said, that it does not signify what a man believes, if he does but live a good life. But we testify against this opinion, as destructive to the souls of men. Did not the great Redeemer come into the world to enlighten it! Is He not the great Teacher, who, by His Word and Spirit, reveals the will of God for our salvation? Has He not promised His people that they shall “know the truth, and that the truth shall make them free!” And has He not said that His sheep hear and know His voice, but will not follow the voice of a stranger! How then can error be harmless? The Scripture speaks of “damnable heresies”, as well as damnable vices. Surely it is of great importance that we have right views of the blessed God, as to His holiness, justice, and mercy; that we have right views of ourselves, as fallen, guilty, helpless sinners; and especially that we have right views of Jesus Christ, and of the nature and way of salvation through Him by faith. It was the want of these that made St. Paul use the words of our text. And this leads us to observe, in the next place,

II. *That serious Christians earnestly and sincerely desire the salvation of their neighbours, whom they thus perceive to be in a dangerous state.*

If love to our neighbour requires that we should pity and help him in the time of sickness, poverty, or any other kind of temporal distress; how much more that we should care for his soul, and labour to prevent his eternal ruin! All the love and politeness that worldly men show to their neighbour, is for the perishing body; while they care not for the soul, but perhaps contribute much to its eternal destruction. But if the love of God be shed abroad in our heart, the salvation of souls will be the first object we have in view; for,

1. We tremble to think of their future misery. We know assuredly that “the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.” Rom. 1: 18. We certainly know that all men are born in sin, and are children of wrath; and that without an interest in

Christ by faith, and a heart changed by grace, no man shall see the Lord; that "the wrath of God abideth on every unbeliever," and that "He will render indignation and wrath, tribulation and anguish, upon every man who dies in his sins", impenitent, unpardoned, unrenewed. Now, can we think of our relations, our friends, our neighbours being in this state, without pitying them, praying for them, and exhorting them to "fly from the wrath to come?" It is impossible! If any man can, how dwelleth the love of God in him? When our compassionate Saviour paid His last visit to Jerusalem, and from a hill beheld that great and wicked city, which on account of unbelief, was to be destroyed in about forty years, He wept over it; though then surrounded with a multitude crying, "Hosanna," He lamented over it with tears, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19: 42. And may not we be permitted, with some small portion of the same love and compassion to our perishing neighbours, to say, O how happy it would be for you now to know those things which are necessary to your present peace and everlasting salvation; lest, ere long, God should deprive you of the means of grace, and give you up to the blindness of your minds and the hardness of your hearts! It would shock us beyond measure to see one of you burning in a great fire, were it but for a few minutes; but who can think without horror of everlasting burnings? We therefore would, as St. Jude speaks, "save you with fear, pulling you out of the fire."

2. As we wish to prevent your future destruction, so likewise we earnestly desire that you may share with us in the joys and glories of the heavenly world. We believe "there is a reward for the righteous;" that "the pure in heart shall see God"; that "in His presence is fulness of joy, and at His right hand there are pleasures for evermore." We believe that Christ is gone to heaven to prepare mansions for His people; and that, in due time, they shall be with Him, to behold His glory, to enter into His rest, to sit down with Him on His throne, and to wear a crown of glory. We humbly hope, through Jesus, to partake of these blessings, and we would gladly take all the world along with us. We are grieved to think that any should despise the good land, slight the invitations of Heaven, or expect it on false grounds. We are grieved to think that so many cleave to the dust, and for the sake of the short-lived pleasures of sin, and a portion in this world, are in danger of losing eternal joys. This therefore puts us upon urging you to seek first the kingdom of God, and the righteousness thereof, that you may also be admitted into the kingdom of glory.

3. We wish you to know and enjoy the present pleasures of true religion. Let strangers to godliness say what they please, we maintain that the ways of wisdom are pleasantness, and her paths are peace. Some of us have tried both, the pleasures of sin and the pleasures of religion; and we are bold to say, there is more satisfaction in one hour's communion with God, than in days and months of sinful indulgence. We can say, with David, "A day in Thy courts is better than a thousand; I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness." A good hope through grace, a knowledge of the pardon of our sins, a persuasion of the favour of God towards us, a belief that all things are working together for our good, and that we shall go to heaven when we die; together with the actual delight we find in prayer, praise, hearing, reading, and conversation with the people of God — these are joys that satisfy and sanctify the mind, and compared to which, all the frothy mirth and carnal pleasures of the wicked are mean as the toys of children, and hurtful as the sports of madmen. We wish you therefore, brethren, to be partakers of the grace of God, and we say to you, as Moses to Hobab, "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." Numb. 10: 29.

4. We wish the salvation of others *on account of the glory of God*, for which we feel ourselves concerned, and which will be promoted thereby. We are taught to pray, "Hallowed by Thy name." Let God be glorified! And surely, when a poor sinner ceases to be a rebel to His Maker, throws himself at the feet of mercy, and swears allegiance to the God of his salvation, the Lord is glorified. Satan loses another subject, and one is added to the kingdom of Jesus. The love of Christ constraineth us, and our loyalty to the King of heaven makes us long to see His kingdom flourish. We cannot tell of how great importance may be the value of one converted soul; a wife, a husband, the children of the family, the servants, the connexions, may all be the better for it; the gospel may be spread; more souls may derive benefit from it. We would therefore compass sea and land to make one proselyte, not to our party, or any particular sect, but that Jesus may be exalted; "for blessed be His glorious name for ever, and let the whole earth be filled with His glory! Amen and Amen." Psalm 72: 19.

5. To say the truth, we are not without a little selfishness in this matter: for beside all the reasons before mentioned, we have some view to our own peace and happiness. We do find that, "the meanest service of Christ has refreshment in it." Our good Master sends not His servants on a warfare at their own charge. He that watereth the souls of others, shall

himself be watered. We think the conversion of a soul to God is the greatest honour and happiness, next to our own salvation, that we can enjoy: and though we know that no man has any claim upon God for what he does, all being unprofitable servants — that the best action of man has no merit in it — yet we believe that there is a reward of grace for the faithful servants of Christ, who has promised that so small a gift as a cup of cold water given to any one, because he belongs to Christ, shall not be forgotten; and as to those whom He employs in His work, “they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.” Dan. 12: 3.

Let us now show in what manner a desire for the salvation of sinners ought to be expressed; for this desire, when true, will not be idle, but active; and will put persons on earnest endeavours to accomplish it; and,

1. *By prayer.* The conversion of a soul, like the creation of the world, is the work of God alone. A real Christian is a new creature, “born not of the will of the flesh, nor of the will of man, but of God.” John 1: 13. St. Paul, therefore, in our text, mentions not only his “heart’s desire”, but “his prayer to God” also. Those who truly pray for themselves will pray for others too. If a husband or a wife has a partner who knows not the Lord, prayer will be immediately offered. If a parent has an ungodly child, like Abraham he will cry, “O that Ishmael might live before Thee!” or like the poor man, Matt. 17: 15. “Lord, have mercy upon my son!” Thus Job rose early in the morning, and offered up ten offerings for his ten children; because he feared they had sinned against God in their feasting with each other.

2. *We should urge our friends to come and hear the gospel.* Do not be ashamed to invite them to hear that word which God has made His power to your salvation. When Christ called Andrew to be His disciple, Andrew soon invited his brother Peter; and the day after, when Christ called Philip, Philip presently findeth Nathaniel, and invites him to come and hear Jesus. So when the Lord sent Peter to preach to Cornelius, a Roman officer, he found Cornelius had called together his kinsmen and friends; and they were all gathered together in a private house, as you may be here, to hear all things which God had commanded Peter to preach. O how many have had reason to bless God for ever, that some kind friend first invited them to go and hear a gospel sermon! Practise this, my friends; all you who have tasted that the Lord is gracious, say to others, “O taste and see that the Lord is good!” Sinners, as you all know, are very active to bring others into sin, and to invite them to plays

and merry-meetings; why should not we be more active to save souls, than sinners are to destroy them!

3. There is another way in which we should show our desire for the salvation of our fellow-creatures and that is, *by the Christian education of children*, our own and our neighbours'. Abraham was commended of God for this — "I know him, said the Lord, that he will command his children and his household after him;" and parents were ordered, by the law, Deut. 6: 7, "to teach their children the words of God diligently; to talk of them when they sat down in the house, when they walked by the way, when they lay down, and when they rose up." If parents wish well to the souls of their children, they will try to inform their minds, bring them under the Word, and restrain them as much as possible from Sabbath-breaking and other sins. And as there are some parents who will not, or cannot, instruct their own children, let us do what we can for them. Why should one of these little ones perish, while Sunday Schools may be kept up? The Lord prosper this good work more and more! And to this we may add, constant regard to *family worship*, by those who are at the head of families. Surely they have little regard to the souls of children and servants, who do not daily read the Scripture, and pray with their families.

4. *Personal exhortation* is a great means of good to the souls of men. "Exhort one another daily, while it is called today, lest any of you be hardened through the deceitfulness of sin." How often has God blessed one sentence, spoken in His fear and love! A "word spoken in season, how good is it!" O let us try, whenever we can, mildly to reprove sin; and give a hint, on all proper occasions, in companies, on journeys, at work, whereby we may prove, if the Lord bless it, the instruments of our neighbour's conversion.

5. To all this, one thing more must necessarily be added, and that is, a *holy life*. Actions speak louder than words. "Let our light shine before men, that they, seeing our *good works*," as well as hearing our good words, "may glorify God". There is a testimony for God in the life of a holy man, that the wicked may despise, but cannot resist. Thus let all Christians "hold forth the word of life", that so, even the prejudiced, "who will not hear the word, may, without the word, be won by our conversation."

APPLICATION

Men and brethren: Is it the duty and practice of all real Christians to be thus affectionately concerned for the salvation of others? — Should you not be much more concerned for your own salvation; you, who have

hitherto totally neglected it? O consider the value of your souls! Are you not sinners? And must you not soon receive the wages of your sins, unless they are pardoned for Christ's sake? And can you expect pardon without seeking it? O then be wise. Rouse yourselves from your dreadful stupidity. Cry to God for His mercy and grace, lest you perish. This is the day of salvation. To you is the word of salvation sent. O that it may not be sent in vain! Jesus Christ is a great and gracious Saviour; He was never known to reject one perishing sinner who came to Him for life. Let this be an encouragement to you to apply to Him, and you will find Him able and willing to save to the uttermost.

From what has been said, we may learn the nature of true grace, how it opens the heart, and shows itself in love to God and man. This may afford some comfort to those who fear they are destitute of it. Ask your hearts whether they do not long for the salvation of your fellow-men? — and whether you do not, with Christ, angels, and all good men, rejoice in their conversion? If so, it is a good evidence of grace. On the contrary, those selfish souls who can be content to go to heaven alone, while they care not if all round them perish; while they make no one effort to rescue them from destruction; such persons have reasons to fear; for, if we love not our neighbour whom we have seen, how can we love God whom we have not seen?

Finally, let every serious hearer suffer the word of exhortation. See, in St. Paul, a pattern of holy zeal, and imitate it. Like him, let it be your heart's desire and prayer to God, that Israel may be saved. Look around you, and see who there is to whom you may be useful. Consider by what means you may best advance the glory of the great Redeemer, by bringing souls to Him. Remember that life is short, and all opportunities of usefulness will cease. Work, then, while it is day, for the night of death is coming, when no man can work. "Serve your generation according to the will of God," and then enter into the promised rest; where, with all the redeemed, you shall glorify the riches of free grace to all eternity.

"Are You Holy?"

by J. C. Ryle

(continued from page 49)

"Holiness, without which no man shall see the Lord." Hebrews 12: 14.

And now let me wind up all with a few words, by way of application.
1. For one thing, let me ask every one who may read this address, *Are*

you holy? Listen, I pray you, to the question I put to you this day. Do you know anything of the holiness of which I have been speaking?

I do not ask whether you keep to your church regularly, — whether you have been baptized, and receive the Lord's Supper, — whether you have the name of Christian; — I ask something more than all this: *Are you holy, or are you not?*

I do not ask whether you approve of holiness in others, — whether you like to read the lives of holy people, and to talk of holy things, and to have on your table holy books, — whether you mean to be holy, and hope you will be holy some day, — I ask something further: *Are you yourself holy this very day, or are you not?*

And why do I ask so straitly, and press the question so strongly? I do it because the text says, "Without holiness no man shall see the Lord." It is written, it is not my fancy, — it is the Bible, not my private opinion, — it is the word of God, not of man: *Without holiness no man shall see the Lord.*"

Oh, brethren, what words are these! What thoughts come across my mind as I write them down! I look at the world, and see the greater part of it lying in wickedness. I look at professing Christians, and see the vast majority having nothing of Christianity but the name. I turn to the Bible, and I hear the Spirit saying, "Without holiness no man shall see the Lord."

Surely it is a text that ought to make you consider your ways, and search your hearts. Surely it should raise within you solemn thoughts, and send you to prayer.

You may try to put me off by saying, "You feel much, and think much about these things, far more than many suppose." I answer, this is not the point. The poor lost souls in hell do as much as this. The great question is not what you *think*, and what you *feel*, but what you *DO*.

You may say, "It was never meant that all Christians should be holy, and that holiness, such as I have described, is only for great saints, and people of uncommon gifts." I answer, I cannot see that in Scripture. I read that "*every man* who hath hope in Christ purifieth himself." (1 John 3: 3). — "*Without holiness no man shall see the Lord.*"

You may say, "It is impossible to be so holy and to do our duty in this life at the same time: the thing cannot be done." I answer, You are mistaken. It *can* be done. With God on your side nothing is impossible. It *has* been done by many. David, and Obadiah, and Daniel, and the servants of Nero's household, are all examples that go to prove it.

You may say, "If you were so holy you would be unlike other

people." I answer, I know it well. It is just what I want you to be. Christ's true servants always were unlike the world around them, — a separate nation, a peculiar people, and you must be so too, if you would be saved.

You may say, "As this rate very few will be saved." I answer, I know it. Jesus said so 1800 years ago. Few will be saved, because few will take the trouble to seek salvation. Men will not deny themselves the pleasures of sin and their own way for a season. For this they turn their backs on an inheritance incorruptible, undefiled, and that fadeth not away. "Ye will not come unto Me," says Jesus, "that ye might have life." (John 5: 40).

You may say, "These are hard sayings: the way is very narrow." I answer, I know it. Jesus said so 1800 years ago. He always said that men must take up the cross daily, that they must be ready to cut off hand or foot, if they would be His disciples. It is in religion as it is in other things, "there are no gains without pains." That which costs nothing is worth nothing.

Brethren, whatever you may think fit to say, you must be holy, if you would see the Lord. Where is your Christianity, if you are not? Show it to me without holiness, if you can. You must not merely have a Christian name, Christian knowledge, you must have a Christian *character* also. You must be a saint on earth, if ever you mean to be a saint in heaven. God has said it, and He will not go back: "Without holiness no man shall see the Lord." "The Pope's calendar," says Jenkyn, only makes saints of the *dead*, but Scripture requires sanctity in the *living*." "Let not men deceive themselves," says Owen, "sanctification is a qualification indispensably necessary unto those who will be under the conduct of the Lord Christ unto salvation: He leads none to heaven but whom He sanctifies on the earth. This living Head will not admit of dead members."

Surely you will not wonder that Scripture says "Ye must be born again." (John 3: 7). Surely it is clear as noon-day that many of you need a complete change, — new hearts, new natures, — if ever you are to be saved. Old things must pass away, — you must become new creatures. Without holiness no man, be he who he may, no man shall see the Lord.

2. Let me, for another thing, speak a little to believers: I ask you this question, "*Do you think you feel the importance of holiness as much as you should?*"

I own I fear the temper of the times about this subject. I doubt exceedingly whether it holds that place which it deserves in the thoughts

and attention of some of the Lord's people. I would humbly suggest that we are apt to overlook the doctrine of growth in grace, and that we do not sufficiently consider how very far a person may go in a profession of religion, and yet have no grace and be dead in God's sight after all. I believe that Judas Iscariot seemed very like the other apostles. When the Lord warned them one would betray Him, no one said, "Is it Judas?" We had better think more about Sardis and Laodicea than we do.

I have no desire to make an idol of holiness. I do not wish to dethrone Christ, and put holiness in His place. But I must candidly say, I wish sanctification was more thought of in this day than it seems to be, and I therefore take occasion to press the subject on all believers into whose hands this paper may fall.

I fear it is sometimes forgotten, that God has married together justification and sanctification. They are distinct and different things, beyond question, but one is never found without the other. All justified people are sanctified, and all sanctified are justified. What God has joined together let no man dare to put asunder. Tell me not of your justification, unless you have also some marks of sanctification. Boast not of Christ's work *for you*, unless you can show us the Spirit's work *in you*. Think not that Christ and the Spirit can ever be divided.

Brethren believers, I doubt not you know these things, but I think it good to put you in remembrance of them. Prove that you know them by your lives. Try to keep in view this text more continually: "Follow holiness, without which no man shall see the Lord."

I must frankly say, I wish there was not such an excessive *sensitiveness* on the subject of holiness as I sometimes perceive in the minds of believers. A man might really think it was a dangerous subject to handle, so cautiously is it touched. Yet surely when we have exalted Christ as the way, the truth, and the life, we cannot err in speaking strongly about what should be the character of His people. Well says Rutherford, "The way that crieth down duties and sanctification, is not the way of grace. Believing and doing are blood-friends."

Brethren, brethren, I would say it with reverence, but say it I must, I sometimes fear if Christ were on earth now, there are not a few who would think His preaching legal; and if Paul were writing his Epistles, there are those who would think he had better not write the latter part of most of them as he did. But let us remember that the Lord Jesus *did* speak the Sermon on the Mount, and that the Epistle to the Ephesians contains six chapters and not four. I grieve to feel obliged to speak in this way, but I am sure there is a cause.

That great divine, Owen, said some 200 years ago, that there were people whose whole religion seemed to consist in going about complaining of their own corruptions, and telling every one that they could do nothing of themselves.

Brethren, I put it to yourselves, — might not the same thing be said with truth of some of Christ's professing people in this day?

I know there are texts in Scripture which warrant such complaints. I do not object to them when they come from men who walk in the steps of the apostle Paul, and fight a good fight, as he did against sin, the devil, and the world. But I never like such complaints when I see ground for suspecting, as I often do, that they are only a cloak to cover spiritual laziness, and an excuse for spiritual sloth. If we say with Paul, "O wretched man that I am," let us also be able to say with him, "I press toward the mark." Let us not quote his example in one thing, while we do not follow him in another.

Brethren, I do not set up myself to be better than other people, and if any one asks, "What are you, that you talk in this way?" I answer, "I am a very poor creature indeed." But I tell you that I cannot read the Bible without desiring to see many believers more spiritual, more holy, more single-eyed, more heavenly-minded, more whole-hearted than they are. I want to see among us more of a pilgrim spirit, a more decided separation from the world, a conversation more evidently in heaven, a closer walk with God, and therefore I have spoken as I have.

Is it not true that we need a higher standard of personal holiness in this day? Where is our patience? Where is our zeal? Where is our love? Where are our works? Where is the power of religion to be seen, as it was in times gone by? Where is that unmistakable tone which used to distinguish the saints of old, and shake the world? Verily our silver has become dross, our wine mixed with water. We are all more than half asleep. The night is far spent, and the day is at hand. Let us awake and sleep no more. Let us open our eyes more widely than we have done hitherto. Let us lay aside every weight, and the sin that doth so easily beset us. Let us cleanse ourselves from all filthiness of flesh and spirit, and perfect holiness in the fear of God. "Did Christ die," says Owen, "and shall sin live? Was He crucified in the world, and shall our affections to the world be quick and lively? Oh, where is the spirit of him, who by the cross of Christ was crucified to the world, and the world to him!"

3. Let me, in the last place, offer a *word of advice to all who desire to be holy.*

Would you be holy? Would you become new creatures? Then *begin*

with Christ. You will do just nothing till you feel your sin and weakness, and flee to Him. He is the beginning of all holiness. He is not wisdom and righteousness only to His people, but sanctification also. Men sometimes try to make themselves holy first of all, and sad work they make of it. They toil and labour, and turn over many new leaves, and make many changes; and yet, like the woman with the issue of blood, before she came to Christ, they feel nothing bettered, but rather worse. They run in vain, and labour in vain; and little wonder, for they are beginning at the wrong end. They are building up a wall of sand; their work runs down as fast as they throw it up. They are baling water out of a leaky vessel; the leak gains on them, not they on the leak. Other foundation of holiness can no man lay than that which Paul laid, even Christ Jesus. Without Christ we can do nothing. It is a strong but true saying of Traill's, "Wisdom out of Christ is damning folly; — righteousness out of Christ is guilt and condemnation; — sanctification out of Christ is filth and sin; — redemption out of Christ is bondage and slavery."

Would you be holy? Would you be partakers of the divine nature? Then *go to Christ.* Wait for nothing. Wait for nobody. Linger not. Think not to make yourself ready. Go and say to Him in the words of that beautiful hymn, —

"Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, flee to Thee for dress;
Helpless, look to Thee for grace."

There is not a brick nor a stone laid in the work of our sanctification till we go to Christ. Holiness is His special gift to His believing people. Holiness is the work He carries on in their hearts, by the Spirit whom he puts within them. He is appointed a Prince and a Saviour, to give repentance as well as remission of sins. To as many as receive Him, He gives power to become sons of God. Holiness comes not of blood, — parents cannot give it to their children; nor yet of the will of the flesh, — man cannot produce it in himself; nor yet of the will of man, — ministers cannot give it you by baptism. Holiness comes from Christ. It is the result of vital union with Him. It is the fruit of being a living branch of the true vine. Go then to Christ and say, "Lord, not only save me from the guilt of sin, but send the Spirit, whom Thou didst promise, and save me from its power. Make me holy. Teach me to do Thy will."

Would you continue holy? Then *abide in Christ*. He says Himself, "Abide in Me and I in you. He that abideth in Me and I in him, the same beareth much fruit." (John 15: 4, 5). It pleased the Father that in Him should all fulness dwell, — a full supply for all a believer's wants. He is the Physician to whom you must daily go, if you would keep well. He is the manna which you must daily eat, and the rock of which you must daily drink. His arm is the arm on which you must daily lean, as you come up out of the wilderness of this world. You must not only be rooted, you must also be *built up* in Him. Paul was a man of God indeed, — a holy man, — a growing, thriving Christian: and what was the secret of it all? He was one to whom Christ was "all in all." He was ever "looking unto Jesus." "I can do all things," he says, "through Christ which strengtheneth me." "I live, yet not I, but Christ liveth in me. The life that I now live, I live by the faith of the Son of God." Brethren, go and do likewise.

Brethren, may you and I know these things by experience, and not by hearsay only. May we all feel the importance of holiness, far more than we have ever done yet. May our years be *holy years* with our souls, and then I know they will be happy ones. Whether we live, may we live unto the Lord; or whether we die, may we die unto the Lord; or if He comes for us, may we be found in peace, without spot, and blameless.

And now, if I have erred in anything that I have written, may the good Lord pardon me, and show me what is the mind of the Spirit. But if, as I believe I have, told you the truth, may the Lord open your hearts, and make it a word in season to all who read it.

Letter

by John Newton (1775)

My dear Madam,

I should have been more uneasy at being prevented writing immediately, had I any reason to apprehend my advice necessary upon the point you propose, which by this time, I suppose is settled as it should be without me. I smile at Miss M's disappointment. However, if the Lord favours her with a taste for the library of my proposing, she will be like the

merchant-man seeking goodly pearls, and will count all other books but pebbles in comparison of those four volumes, which present us with something new and important whenever we look into them, I shall be much obliged to her if she will commit the third chapter of Proverbs to her memory, and I shall pray the Lord to write it in her heart.

You surprise me when you tell that the incident of my birthday was noticed by those I never saw. Be so good as to return my thanks to my unknown friends, and tell them that I pray our Lord and Saviour to bless them abundantly. His people while here are scattered abroad, separated by hills and rivers, and too often by names and prejudices, but bye the bye we shall all meet, where we shall all know and acknowledge each other, and rejoice together for evermore. I have lately read with much pleasure, and I hope with some profit, the history of the Greenland Mission. Upon the whole it is a glorious work. None who love the Lord will refuse to say it is the finger of God indeed. For my own part, my soul rejoices in it, and I honour the instruments, as men who have hazarded their lives in an extraordinary manner for the sake of the Lord Jesus. Sure I am that none could have sustained such discouragements at first, or have obtained such success afterwards unless the Lord had sent, supported and owned them.

I hope we shall have an interest in your prayers. I trust the Lord is yet with us. We have some ripe for the sickle, and some just springing up, some tokens of His gracious presence amongst us; but sin and Satan cut us out abundance of work as individuals, though through mercy as a society we walk in peace.

The toad and spider is an exhibition of my daily experience. I am often wounded but the Lord is my health; still I am a living monument of mercy; and I trust that word — “Because I live, you shall live also,” will carry me to the end. I am poor, weak and foolish, but Jesus is wise, strong and abounding in grace. He has given me a desire to trust my all in His hands, and He will not disappoint the expectation which He Himself has raised. When you think of this place, I hope you will think and believe that you have friends here most cordially interested in your welfare, and often remembering you in prayer. May the Lord be your guide and shield, and give you the best desires of your heart. I pray Him to establish and settle you in the great truths of His word. I trust He will. We learn more and more effectually by one minute’s communication with Him through the medium of THE WRITTEN WORD than we could from an assembly of divines, or a library of books.

I am etc.

A Noted Worthy

George Calder — of Brora, Sutherland

George Calder was born in Glasgow in 1805. His father, a godly man was a soldier, and his mother whose maiden name was Graham, belonged to Gruids, Lairg. When George was seven years of age, his father's regiment was sent to India, and mother and child went with him.

On returning from abroad the father died at Chatham, and his widow and child returned to the north and settled in Brora. When a youth, the work of a blacksmith appealed to George, and he was sent to Dornoch to serve his apprenticeship. As a young journeyman he was employed in Kintradwell, not many miles from his mother's house. It was there he received his first serious impressions. He was one day carrying live coals from his master's house to kindle the smithy fire when the latter said to him. "You are to have enough of fire here at any rate, whether you are to have as much in the hereafter I can't say." That remark went as an arrow to his heart, but his concern gradually wore away, yet it returned so far, that he began to read for his mother at worship. But he was a prey to dancing, and would sometimes go out at a late hour at night with late company. One night being very late in coming home, and when about to take part in the family worship, his mother asked him, how he could dare to open God's book coming in at so late an hour. He never stayed out again for such a cause, but contrived more or less to follow the means of grace, and would even engage in prayer. Indeed he was regarded by many as a pious young man, and looked on himself as such. Yet he was only a self-righteous pharisee. He remained for some time in this state till he attended Creich communion and there under the searching preaching of Rev. John Kennedy, Killearnan, his self-righteousness was swept away. He was brought into deep waters and his law work was very severe and protracted. His contemporaries used to relate that they remembered distinctly, how he used to steal into the old church of Clyne, as if he were a thief, and make his way into an obscure pew, and very often in such distress of mind that he would rise and slip out before the end of the service. His convictions were so alarming, that his Christian friends became anxious about him, and some would go out after him lest he should disturb the worshippers. So harassed was he by the assaults of Satan, that sometimes he could not read the Word for fear. But when relief came, and the light of the Gospel shone into his heart, he had extraordinary uplifting of soul, but a few years after he had to pass again through great soul trouble, the intensity of which left its mark on his

appearance.

When in His great goodness the Most High restored to him the joy of His salvation George was like one transported to the third heavens. When God turned back his captivity, his ravishing experience of Divine love was as great a tax on his bodily strength as his former convictions.

Dr Kennedy was very desirous that some of George's experiences should be recorded for the edification of exercised persons. George was not in many respects a type of the Sutherland "men." For one thing he did not possess their power of condemnation or their striking originality. As a Friday speaker he had not the popular gifts to attract the crowds, for his voice was weak, and he took up more time than most of the Northern men; but as he was intellectually clear and thoughtful, his remarks were always instructive, and owing to his deep experience he was peculiarly acceptable to the Lord's people. Indeed for the last 15 or 20 years of his life, there were few of the "men" of Sutherland that exercised Christians in that county preferred to hear. Many of them had been struck with the way in which they heard their case so minutely described by him in prayer, or at the Fellowship meeting.

He was of a very lively disposition, and being the subject of Divine grace made him all the more attractive. He passed to his rest on the 16th September, 1889, aged 84.

From: RECORDS OF GRACE IN SUTHERLAND.

Obituaries

The late Mr John P. Dunbar BSc., Elder, St. Judes, Glasgow

John Dunbar was born in Kyleakin, Isle of Skye, on 25th January, 1935. His father was gardener at Dunringell, Kyleakin, at the time. As there was no Free Presbyterian Church in Kyleakin, his father took his family in his boat to Kyle on Sabbath. John was baptised in the Kyle church by the late Rev. Donald MacLeod, then Minister at Shildaig.

In 1940 the family moved to Flichity, where John commenced his primary education at Brin School, and the family attended the church at Farr.

Soon afterwards they moved to Inverness. During Communion Seasons and at Synod Meetings John was privileged to come into contact with many of the godly men belonging to the church. Although only a young lad then, he often in later life recalled their conversations, and was especially impressed, among other things, with their loyalty to the testimony for Truth in the church to which they belonged. The enjoy-

ment of these privileges, however, together with a careful upbringing in the family, and a regular attendance on the public means of grace, were not sufficient in themselves to bring John out of darkness into the marvellous light of the Gospel.

In 1949 the family moved to Edinburgh, where John attended Boroughmuir School. It was while he was at school that the appointed time came for John to be convinced of his sinnership and of his need of salvation. He now realised that there was but "one thing needful", and like many others he tried to obtain the favour of the Lord by his own endeavours in reading his Bible, and being more attentive at family worship and in God's House. He soon discovered that all these efforts were in vain, and that he was still far off from God. This sense of being far off, separated by his sins from God, seems to have been made specially real to him in his personal experience.

A sermon preached by the late Rev. W. Grant on the words "But now in Christ Jesus, ye who were sometimes afar off are made nigh by the blood of Christ," gave him hope that there might be salvation for one in his condition, but he did feel that no-one could have as sinful a heart as he had discovered his to be. The time of his deliverance came when he was reading the Bible privately at home. The portion of Scripture which was used to bring him near by closing in with Christ as the new and living way was Jeremiah 30: 10, "Therefore fear thou not, O my servant Jacob, saith the Lord: neither be dismayed, O Israel: for lo, I will save thee from afar." He now knew experimentally what it meant for one who was far off to be brought nigh and to be at peace with God through the blood of Christ. He was 17 years of age at this time.

After leaving school he attended Edinburgh University, where he graduated BSc. While he was at university he sat at the Lord's Table for the first time in November 1955. He then trained as a teacher in Moray House, and came to Glasgow to teach.

In December 1962, John was joined in marriage to Miss Peggy Matheson, a native of the Island of Skye, who proved a true helpmeet to him during their life together. Four sons were born to them. They are now left to mourn the loss of a loving husband and a very devoted father.

In November 1969 John was ordained and inducted to the Deaconship of St Jude's congregation and to the Eldership in 1974. From October 1970 until June 1975 he served as Clerk to the Deacons' Court. During this period the move from the old church on West George Street to the church at Woodlands Road was accomplished. Considerable burdens were borne by John at this time, and he was unstinted in his endeavours

to ensure a smooth and efficient transition.

From September 1964 until September 1983 he rendered faithful service as the Sabbath School Superintendent, from which appointment he had to retire because of ill-health. In the exercise of his offices, and in the discharge of all the duties which fell to him, and which were cheerfully borne by him, John did not relax in making his own contribution to the Cause of Christ in our midst. It was particularly noticeable that during the last five years of his life, when he suffered increasingly from ill health due to a heart condition, his zeal and willingness to serve did not abate even when it was felt he was in danger of overtaking his physical resources.

As already mentioned, his personal acquaintance, in his youth, with the godly of the past made a deep impression on him. When he himself became a public witness for Christ, he manifested an unswerving loyalty to the Free Presbyterian Church of Scotland, whose testimony he so prized that he was intolerant of any deviation from it in doctrine, worship or practice.

For one of such a bright and energetic personality, his patient acceptance of the Lord's providential dealings with him over many years, but especially during a protracted period of ill-health, was exemplary.

At the November Communion, 1986, the portion of Truth which he gave out at our Fellowship Meeting was "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: They shall call on my name and I will hear them: I will say, it is My people: and they shall say, the Lord is my God." Zechariah 13: 9. It was evident from this portion how his mind was being exercised, and how firmly his hope was placed in the great Refiner Himself. This refining, in the case of all the people of God, is consummated at death, and so, in the case of John Dunbar, on 1st August, 1987, suddenly and quietly he was "absent from the body and present with the Lord."

John Dunbar had been so much a part of our congregation for years that his passing at the comparatively early age of 52 years has left a real blank which is deeply felt by his fellow office-bearers and the congregation in general. He will be much missed in our Courts and in the homes of our people, where he was an assiduous visitor of the sick. Although we would have expected, in the ordinary course, that he would have been with us for some time, it was evident that the will of the Lord was different — "Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory, which Thou hast

given Me, for Thou lovest Me before the foundation of the world." John 17: 24. We seek grace to be submissive to His holy will, and to pray that "Instead of thy fathers shall be thy children, whom Thou mayest make princes in all the earth." Psalm 45: 16.

We extend our heartfelt sympathy to his widow and four sons, to his aged mother, brother and sisters in their great loss. We would commit them all to Him who is "a Father of the fatherless, and a Judge of the widows in His holy habitation." Psalm 68: 5.

D. MacL., Glasgow.

Mr Donald Stuart MacKenzie, Inverness

At the beginning of the past year there passed away from the Inverness Congregation to the place of eternal rest which, in his last illness, occupied his waking thoughts with longings to go to be with Christ "which is far better", a friend of our church who was well known among our people in Inverness and beyond. Donald Stuart MacKenzie, after a long stay in hospital, departed this life to be, we are persuaded, for ever with the Lord.

His birthplace was at Meikle Ferry near the landing stage for the crossing to the Black Isle where there was in those days a community of homes which have now completely disappeared. His early years were spent in the Free Church whose services he attended with his parents but it seems his first serious religious impressions were formed among the Open Brethren when he was still a youth at Inverness. He was employed for a time in the Howden Nurseries at Inverness where he made the acquaintance of our godly elder, the late Robert Watt with whom a lifelong friendship developed. Dan, as he became known among our people, was always of a serious cast of mind which drew him to religious people among whom the spiritual conversation and godly walk of Robert Watt were especially helpful. Later he joined Robert in the work of driving for the construction firm of the late James Campbell.

In 1933 he was joined in marriage with Molly, Robert Watt's daughter and Robert in his hearty fashion declared that he had found for Dan work and a wife. He joined our Inverness congregation and for 35 years gave the congregation faithful service as beadle and was usually found at the church door on church occasions and our people and Synod members will long remember his cheery greeting when the courts of the church met in Inverness.

Dan Mackenzie was an exercised believer and his earnest prayers in public on prayer meeting evenings in Inverness were marked by fresh,

scriptural yearnings after the Lord's presence and favour which he poured out from the fulness of his heart. During his last illness he was often too weak to engage in much religious conversation but his halting words showed that his thoughts were in the better country. With a quiet and unobtrusive spirit he followed the Saviour fully, and his presence will be greatly missed by our like-minded friends. He has now gone to join the company of the spirits of just men made perfect in the Mountains of Myrrh and the Hills of Frankincense. "Mark thou the perfect and behold the man of uprightness for the end of that man is peace" — Ps. 37: 37.

To his widow, still spared among us, and to his two married daughters, Mary and Ruby, we extend our sincere sympathy and pray that their father's prayers on their behalf may be fully answered. **A. F. M.**

Mr Finlay Smith, Elder, Breascleate

Mr Finlay Smith was born in Breascleate on the 3rd day of August, 1907, and entered the "rest that remaineth unto the people of God" on the 21st day of April, 1984. His passing left a great blank in the Breascleate congregation.

Finlay, as far as we have been able to ascertain, began to take an interest in spiritual things round about the year 1936. We are told that there was no particular scripture that he could place a finger on as that which the Holy Spirit had blessed particularly to his soul. He was wont to say that the whole Truth was made precious to him. He made a public profession of his faith in Christ in 1938, the year before the Second World War broke out. Throughout that conflict he was to serve in the Royal Navy and we believe that as a young believer life on cramped war-ships, with little privacy and surrounded by such as were totally out of sympathy with his religious views, was far from easy for him. In 1940 he was joined in marriage to a like-minded companion, Catherine MacIver, also from Breascleate. Their family consisted of four sons and five daughters. One son, while only 15 years of age died in tragic circumstances. Finlay and his helpmeet bore this with Christian resignation but this sore experience no doubt left its own impression on their hearts.

Finlay was the nephew of Kenneth MacLean or Coinneach Beag as he was affectionately known. Kenneth, by all accounts, was truly God-fearing and had a remarkable talent for expressing spiritual experience in a dramatic and arresting manner. On his death the burden of attending to the interests of Christ's cause in Breascleate fell, in large measure, on the shoulders of the nephew and over many years until he finished his

course here he faithfully attended to all the duties laid upon him in that connection. He was ordained to the eldership in 1949 and attended to the duties of that office with characteristic diligence and efficiency. What he did was done as to the Lord and not as to man and we believe that he has now received the reward that all who truly serve the Lord Christ obtain. He was loyal to the Church of which he was an officer-bearer and in his own sphere and circumstances helped to maintain its separate identity and witness. Naturally of a kind and generous disposition, Finlay Smith's house was ever open to the Lord's people and at communion seasons all available space was wont to be utilised.

The end came quite suddenly as a result of a heart attack but he, we believe, was fully prepared to meet his God when the moment of dissolution arrived and he was summoned into His presence. His mortal remains were laid to rest in Dalmore cemetery to await the resurrection of the just. To his widow and family we anew express our sympathy.

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

Book Reviews

Follow the Lamb by Horatius Bonar. Paperback. 63pp. £1.75. Christian Focus Publications.

In the first paragraph of his introduction the author declares his aim: "It is for you who are called by the name of Christ that these pages are written, that you may be reminded of what God expects of you, and what your name commits you to." In the final paragraph he claims the attention of his readers: "Let me give you a few counsels." These he gives within the compass of 15 short chapters, in each of which he offers excellent practical advice, reinforced by a wealth of Scripture references.

Various aspects of the Christian's walk, life and conversion are dealt with under pointed chapter headings, such as "Keep the conscience clean", "Study the Bible", "Take heed of your steps", "Watch against Satan". The advice given is imperative and hortatory, in language which is characterised by simplicity and readability. One is impressed by the fact that the author's style never lapses into the banal treatment of eternal verities which passes for a popular style in so much modern Christian literature.

Throughout the book but particularly in the last chapter, entitled "Be of good cheer", the author directs the Christian to the only source of grace and strength for the Christian warfare — Christ and his fullness:

"It is out of the sacrificial blood that we extract the peace which is the beginning of all service, all religion, all uprightness of walk."

Although the chapters are short and the volume is slim, the reviewer agrees wholeheartedly with the publishers that "the reader is left in no doubt as to the standard expected of the believer," and that the publication is "a challenge to Christians to live lives worthy of their calling." it gives one pleasure to recommend this tastefully produced volume.

A. G.

Believers' Joy by Robert Murray McCheyne. Free Presbyterian Publications. £2.75.

This paperback consists of several short addresses by McCheyne which were published separately from his other writings. The first is on the believer's prayer for divine teaching from Psalm 119: 18. The second is on the believer's joy in God from Romans 5: 11, and from this no doubt the title of the book is derived. The address on the lukewarm professor from the message in Revelation Chapter 3 to the church of Laodicea is very searching. Two communion addresses are also included.

Regarding all these addresses the writer of the preface states: "Lovers of McCheyne will find in them the same simplicity of arrangement, purity of gospel truth, and all the glow of holy earnestness and love that were characteristic of the author." McCheyne's view of his own writings no doubt was very different from that expressed by others. In his address on the believer's prayer for divine teaching, and in bringing out that God is the only effectual teacher, he says, "It is not once in a hundred sermons that we speak rightly of Christ." He was evidently painfully aware of his inability to do justice to the high subjects which he was handling. This was a measure of his greatness and of his humility. "Who is sufficient for these things?" Yet he could put his 'Amen' to the Apostle's assertion, we are sure, that "our sufficiency is of God." The doctrines of the gospel are clearly set forth in this paperback and so, like the other writings of McCheyne is worthy of commendation.

The paperback is well produced, but we think that the cover picture fails to give a proper representation of the believer's joy which is in reality spiritual.

D. B. M.

The Doctrine of Repentance by Thomas Watson. Banner of Truth Trust Paperback. £1.50.

The Banner of Truth Trust which has published a number of the writings of the Puritan, Thomas Watson, has added this further title to

that list. Those familiar with the writings of Thomas Watson will welcome this additional work on the doctrine of Repentance in which he shows the true nature of repentance, warns against counterfeit repentance, gives powerful motives to repentance as well as prescribing means for repentance. It is a subject of the utmost importance to believer and unbeliever alike and Thomas Watson leaves the reader in no doubt of the absolute necessity of this grace if the soul is to obtain eternal life. We are glad to recommend this book as well as Watson's other writings.

D. B. M.

Notes and Comments

Member of Parliament who opposes "Sunday" Sports (No. 2) Bill

I wrote to Mr Robert MacLennan, M.P., for Caithness and Sutherland at the beginning of January, informing him that I was strongly opposed to the above Bill for obtaining Horse Racing and certain Betting rights on the Lord's Day. I informed him that all members of the Free Presbyterian Church of Scotland in Caithness and Sutherland were of this mind, as the Bill was promoting the violation of the law of God.

I received the following letter from Mr MacLennan:

House of Commons

11th January 1988

Dear Mr Sinclair,

Thank you very much for your letter of 6th January, about the second Reading of the Sunday Sports (No. 2) Bill, on 29th January.

It is my firm intention to seek to preserve the Sabbath in the future as I have in the past, by voting against any measure before Parliament with the purpose you describe.

I appreciate your having taken the trouble to write me about this matter.

With kind regards,

Robert MacLennan.

I think Mr MacLennan's letter is indeed encouraging in a day when so many throughout our nation are completely indifferent to bringing this matter of opposition to the transgression of the Law of God (which is sin) before our Government.

(Rev.) Robert R. Sinclair

Abortion (Amendment) Bill

Mr Alton's Bill to amend the Abortion Act by reducing the number of weeks of pregnancy in which an abortion can be performed received 296

votes in favour against 251 votes opposed to it. The Bill goes to its Committee stage during which it may be slightly amended. The Bill, if eventually passed, will only have a slight effect on the large number of abortions practised each year on grounds other than those warranted by Scripture. However, it would be a step in the right direction and is welcomed as such. Mr Alton is a Roman Catholic and may also entertain those views of the Roman Catholic Church on abortion which are not biblical.

Princess Royal's Comment on Aids

Addressing a Conference of Health Ministers from 150 countries, the Princess Royal referred to Aids as "a self-inflicted wound." This comment raised a storm of protest even although the Princess Royal went on to say that the real tragedy is the innocent victims, people who have been infected unknowingly, perhaps as the result of a blood transfusion. How clear it is from such protests as these that men, faced with the consequences of their own evil conduct, refuse to accept the guilt of their sin. The Terence Higgins Trust, an Aids charity, said that "Aids is the result of a virus and is no one's fault," while another Aids organisation spokesman said: "We reject as divisive and discriminating the Princess Royal's categorisation of some people with Aids as 'innocent victims' which implies that others are guilty and deserving of their illness."

Social Trends

A report issued by the Central Statistical Office under the title "Social Trends" reveals some sad facts. It tells that illegitimacy and divorce rates have soared over the past 25 years and have reached record levels. The proportion of births outside marriage reached 21 per cent in 1986. The Matrimonial and Family Proceedings Act of 1984 has been far more significant in allowing marriages to dissolve than the notorious Divorce Reform Act of 1969, it states. There were 175,000 divorces in 1985, more than double that of 1971. It appears that Britain has the highest divorce rate among EEC countries. The total membership of Protestant and Roman Catholic Churches is down by a million from the mid-1970's. It is thought that this will fall by a further half million by 1990.

Such statistics make sad reading so far as Britain is concerned, yet merely reflect what the Scripture sets out — that they that sow to the flesh shall of the flesh reap corruption. The moral fibre of the nation has been so eroded that nothing but a true spiritual revival of religion can restore it.

Church Notes

Presbytery Meetings (D.V.)

Zimbabwe: At Bulawayo on 8th March.

Northern: At Dingwall on 8th March at 2 p.m.

Western: At Laide on 8th March at 6 p.m.

Committee Meetings (D.V.)

The following Committees will meet at Inverness Church:

Tuesday, 29th March

10.00 a.m. - 11.00 a.m.	Training of Ministry
11.00 a.m. - 12 noon	Church Magazines
12 noon - 1.00 p.m.	Publications
2.00 p.m. - 3.00 p.m.	Welfare of Youth
2.00 p.m. - 4.30 p.m.	Finance
3.00 p.m. - 4.00 p.m.	Sabbath Observance
4.30 p.m. - 5.30 p.m.	Dominions and Overseas
4.30 p.m. - 5.30 p.m.	Religion and Morals
7.00 p.m. - 9.00 p.m.	Foreign Mission
7.00 p.m. - 8.00 p.m.	Church Centenary Committee

Sydney, Australia, Communion Season

The Grafton Session, which is responsible for Sydney, decided this year to hold a Communion in Sydney on the third Sabbath of March. As we now have our own church there, this will be an added convenience. We trust that the Communion will prove a blessing to our people there. The date chosen is a convenient one because Rev. D. Boyd will be in Australia at that time.

(Rev.) E. A. Rayner

Church Deputies

Rev. Dr. D. Boyd who left this country early in January has been supplying Auckland and other places in New Zealand. He expects in March to go on to Australia for four Sabbaths. He will assist at the first Sydney Communion (D.V.). Later he will return to New Zealand to assist at the Gisborne Communion (D.V.).

Rev. George MacAskill, Dumbarton, visited Canada from 26th January to 17th February as assessor to the Canadian Presbytery and gave three Sabbaths' supply in Ontario.

Notice to Clerks/Conveners of Standing Committees

The Conveners/Clerks of all Standing Committees should note that all Committee Reports should be in the hands of the Clerk of Synod by 31st March, 1988 for printing purposes (D.V.). These Reports should contain information of the work of the Committees during the year.

Recommendations and proposals should be sent up as separate items for the Synod agenda.

(Rev.) Donald MacLean,
Clerk of Synod.

Notice re Synod Agenda

Clerks of Presbyteries, Conveners/Clerks of Committees and all other interested parties should note that all items of business intended to be placed on the Synod Agenda must be in the hands of the Clerk of Synod by Tuesday, 5th April, 1988.

Missionary Opportunities

At its meeting on 26th January the Jewish and Foreign Missions' Committee discussed the prospects for useful endeavour in different parts of Africa and resolved to bring to the attention of readers the following:—

1. That a Minister or other suitably qualified person is sought for to do missionary work in Malawi for an initial period of 12 months, and,
2. That although the previous request in the Magazine for undertaking missionary work in Kisii, Kenya specified a "medical missionary" (and which, incidentally, attracted no response), the Committee would now be pleased to hear from any person willing to engage in missionary work, with or without a medical qualification.
3. Since the time of the above meeting I have heard from Miss Graham, Headteacher at the John Tallach Secondary School, Ingwenya, that there is a shortage of staff and that any person with a University Degree although not necessarily possessing Teacher Training, would be welcome there and would be acceptable to the Department of Education in Zimbabwe.

Readers should bear the needs of the mission-field to the Throne of Grace continually, and I look forward to hear from such as might feel compelled to fill one or other of the above posts.

Rev. Alexander Murray, F.P. Manse, Saval Road, Lairg, Sutherland, IV27 4EH. Telephone Lairg (0549) 2176.

**FREE PRESBYTERIAN CHURCH OF SCOTLAND
CONGREGATIONAL CONTRIBUTIONS SENT TO GENERAL TREASURER — 1987**

Places	Ministers and Missionaries	Sustentation Fund	Home Mission Fund	Jewish and Foreign Mission Fund	Aged and Infirm Ministers', etc. Fund	College, Library and Bookroom Fund	Organisation Fund	General Building Fund	Dominions and Overseas Fund	Publications Fund	TOTAL
NORTHERN PRESBYTERY											
Aberdeen	Rev. J. M. Tallach	£5050	£92	£375	£51	£16	£48	£33	£88	£38	£5787
Bonar Bridge		1040	100	130		30	50	22	40	21	1433
Lairg	Rev. A. Murray	682	117	155	15	32	43	48	97	25	1095
Dornoch		378	167	122	33	21	46	43	49	33	932
Rogart		600	128	152		43	73	80	80	70	1094
Beauly	Rev. D. B. MacLeod	2200	182	933		81	153	141	173	140	3725
Dingwall		4350	347	389	6	145	60	60	60	40	5844
Fearn	Rev. J. Ross	3175	130	130		70	25	25	76	25	3725
Tain		2625	45	129		79	25	25	25	25	3029
Halkirk		1223	126	113	5	35	25	25	25	25	1602
Strathlyon		761	350	246		53	58	61	62	49	1840
Thurso		800	15	15		15		15			880
Inverness		18000	2000	2500	50	650	800	650	700	550	25900
Kinlochbervie	Rev. S. F. Tallach	1588	265	302	25	52	55	58	51	40	2436
Scourie		677	112	108	15	40	51	44	51	20	1116
Daviot, etc.	Rev. D. B. Boyd	3133	445	524		160	167	160	220	150	4959
Wick	Rev. R. R. Sinclair	3000	375	478		184	190	113	152	142	4634
		£49280	£4996	£6799	£200	£1708	£1842	£1631	£1951	£1386	£89791
SOUTHERN PRESBYTERY											
Dumbarton	Rev. G. I. Macaskill	£3373	£277	£397	£6	£135	£129	£121	£167	£110	£4715
Edinburgh	Rev. A. Morrison	6000	457	588		179	200	177	189	127	7897
Fort William	Rev. J. A. Macdonald	2800	163	177	80	68	68	72	78	74	3580
Glasgow, St. Jude's	Rev. D. MacLean	11948	1691	3208	64	771	631	664	766	670	20411
Dunoon	Rev. L. MacLeod	221									221
Greenock		2535	150	499	20	67	65	29	71	31	3487
Kames		537	166	177							880
London	Rev. A. MacPherson	3615	272	573		96	124	128	131	105	5042
Oban	Rev. H. I. MacKinnon	2145	197	269	6	96	89	94	103	90	3089
Stirling	Rev. D. J. MacDonald	958	122	643	210	54	42	54	39	42	2164
Perth		826	140	147		25	21	41	69	41	1368
Dundee	Rev. D. Macaskill	723	57	82		40	21	12	40	20	995
Barnoldswick		1510	125	78	25	35	25	50	34	15	1897
		£37191	£3817	£6816	£411	£1566	£1415	£1440	£1686	£1325	£55667
OUTER ISLES PRESBYTERY											
Achmore	Rev. J. MacLeod	£1100	£70	£73		£29	£32	£33	£32	£28	£1397



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8388	713	425		120	143	133	169	113	7185
3349	139	150		48	48	55	54	48	3885
3000	75	150	35	40	80	130			3510

£38627	£3180	£2917	£133	£1079	£1085	£1167	£1042	£980	£50190
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WESTERN PRESBYTERY

Applecross	Rev. L. Roberts	£2297	£195	£264		£98	£62	£72	£79	£99	£3184
Gairloch	Rev. A. MacDonald	5847	459	472		122	155	162	162	144	7323
Laide	Rev. D. Ross	4235	400	449	4	142	117	157	178	150	5830
Kyle of Lochalsh		1481	179	120	59	47	58	65	81	53	2123
Plockton		111	15	20	9	13	14	3	7	11	203
Lochbroom	Rev. N. Ross	4800	392	458		173	183	149	206	157	6518
Lochcarron	Rev. J. W. Ross	2220	238	345		88	83	88	102	97	3261
Lochinver		2300	290	468		152	100	91	75	80	3556
Stoer - Drumbeg	Rev. A N. MacPhail	1800	589	644	3	103	108	143	127	100	3617
Shieldaig		2800	102	181		55	48	54	50	60	3150
		£27471	£2859	£3421	£75	£991	£928	£984	£1065	£951	£38745

SKYE PRESBYTERY

Bracadale		£1508	£143	£136		£72	£58	£63	£59	£64	£2103
Strath		2813	187	275	50	48	48	45	50		3494
Flashadder		357	123	108		26	40	44	49	40	787
Glendale		2515	180	221	2	45	87	112	122	79	3363
Vatten	Rev. D. Nicolson	1488	109	132		37	48	46	47	37	1942
Watnish		180	30	30	28	23	23	25	28	25	392
Portree	Rev. F. Macdonald	10700	1709	1374	10	310	410	250	358	250	15371
Raasay	Rev. J. R. Tallach	5500	358	402	2	114	120	107	148	88	6839
Staffin		2336	214	239		98	103	83	108	99	3280
		£27397	£3033	£2917	£92	£771	£935	£775	£969	£682	£37571

AUSTRALIA and NEW ZEALAND PRESBYTERY

Gisborne	Rev. J. Van Dorp			£594		£112			£247	£113	£1066
Wellington				17	17	17			34		85
Auckland				205					233		438
Grafton	Rev. E. Rayner			436					174		610
Sydney				80				19	74		173
				£1332	£17	£129		£19	£762	£113	£2372

CANADIAN PRESBYTERY

Vancouver	Rev. D. Beattie				£84				£307		£391
Toronto	Rev. M. MacInnes			381		7			315		703
Chesley				167							167
				£548	£84	£7			£622		£1261

SUMMARY

Northern Presbytery		£49280	£4996	£6799	£200	£1708	£1842	£1631	£1951	£1386	£69791
Southern Presbytery		37191	3817	6816	411	1566	1415	1440	1686	1325	55667
Outer Isles Presbytery		38627	3180	2917	133	1079	1085	1167	1042	980	50190
Western Presbytery		27471	2859	3421	75	991	928	984	1065	951	38745
Skye Presbytery		27397	3033	2917	92	771	935	775	969	682	37571
Australia/NZ Presbytery				1332	17	129		19	762	113	2372
Canadian Presbytery				548	84	7			622		1261
		£179966	£17865	£24750		£6249	£6205	£6016	£8097	£5437	£255597

Acknowledgment of Donations

The General Treasurer, Room 7, Seafield House, Seafield Road, Inverness, IV2 3LZ, acknowledges the following donations with sincere thanks:—

Foreign Mission Fund: Daviot, etc. Sabbath School, £22; Mr Van Noppen, Newbury Park, £47.35; Stornoway Sabbath School, £50 for blind students; Anon., £150 for missionary work in Malawi and Kenya.

African Relief Fund: Daviot, etc. Congregation, £177; Laide Congregation, £100; Barnoldswick Congregation, £93.74; Aberdeen Congregation, £92.40; Inverness Congregation, £40 (additional); three donations per Stornoway Treasurer, £150; R. Kershaw, Keighly, £20.

Aged, etc. Fund: A. Forgie, Redding, £10.

Dominions and Overseas Fund: Donation per Laide Treasurer, £20 for work in Communist countries.

Magazine Free Distribution Fund: Dumbarton Congregation, £25.90; Stirling Congregation, £9; Math. 5: 16, £3; Mrs MacL., Ullapool, £5.

Trinitarian Bible Society: Ness Congregation, £162; Bracadale Congregation, £50; Raasay Congregation, £108.55; Portree Congregation, £5.

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

Breasclete: Anon., £160 for Congregational Purposes.

Edinburgh: Anon., Glasgow, £30 for Congregational Funds, per Rev. Angus Morrison.

Flashadder: Anon., Psalm 26: 8, £5 for Church Building Fund; Friend of the Cause, £15 for Church Funds, per D. M. MacKay.

Fort William: Anon., £100 (envelope in plate), in memory of a dear mother; A. McG., Psalm 103, £10 per F. R. M.

Glasgow: Mrs W., £4; Mrs M., £5; Miss A. M., £16, all for Congregational Funds; Anon., £5; Anon., £5; Anon., £10; Mrs A., £10; Matthew 6: 3, £10; Anon., £20, all for Bus Fund; Anon., £5 for Sust. Fund; Anon., £10 for African Famine Relief; Anon., £10 for Dominions and Overseas Fund; Mrs. M., £10, "Sponsor a child", J. Goag, £500 for Foreign Mission; Anon., £500 for Foreign Mission.

Kames: Anon., £10; F. & M., £10; Greenock Congregation, £50, all for the Archibald Crawford Memorial Refurbishing Fund.

Lairg: Anon., £30 for Foreign Mission, per Rev. A. M.

North Harris: Friend, Seilibost, £5; D. M., South Harris, £5; M. M., Tarbet, £10; Envelope in plate, £10, all for Communion Expenses; D. M., Stockinish, £2, Door Collection; Friend, Stockinish, £5 where most needed, £5 for Communion Expenses, last three per Rev. J. MacLeod; Friend, Kyles Scalpay, £30 for elder's petrol expenses, per D. McK.; J. M., Harris House, £10 for Congregational Funds; Wellwisher for pulpit supply expenses, £20; Friend, Stockinish, £50 in memory of mother, per D. McK.; Friend, Tarbert, £50 where most needed, per D. McK.

Portree: Anon., £5; Anon., £3, both for Hong Kong Mission; Anon., £20; Anon., £15, both for Foreign Mission; B. G., £20 for T.B.S. (all envelopes in plate); A. C., £75; Friend, £20, both for Sust. Fund; Tolsta Friend, £10 "where most needed"; Tunbridge Wells Friend, £15 for Congregational Purposes; H. C., £5 for Sust. Fund, last five per F. M.

South Harris: Friend, Tarbert, £20 for Church pews; Friend, Lingerbay, £10 for Congregational Fund, both per D. MacKenzie.

Raasay: Friend, Raasay, £20; Anon., £10 for Sust. Fund; M. D. MacL., £10 for Communion Expenses; Friend, Raasay, £10 for Home Mission Fund.

Rogart: Estate of the late John MacLeod, per Dundas & Graham, Woodstock, Ontario, £20.81.

Stornoway: Miss K. A. MacLeod, The Cottage, Callanish, Isle of Lewis, £30 for Sustentation Fund, per Rev. J. MacLeod.

Strath, Skye: Anon., Tarslavaig postmark, £50 for Sust. Fund and £30 for Congregational Fund.