

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

(Issued by a Committee of the Free Presbyterian Synod.)

“Thou has given a banner to them that fear Thee, that it may be displayed because of the truth.”—Ps. lx. 4.

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Lecture.

By Rev. N. MACINTYRE, Edinburgh.

“Hold fast the form of sound words, which thou hast heard of me in faith and love which is in Christ Jesus.”—(II. Tim. i. 13).

WE are living in ominous and alarming days—“For behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity” (Isa. xxvi. 21). As a nation and as individuals we have been wringing judgments out of God’s hand and now He has risen to shake terribly the earth. We read that “when thy judgments are in the earth the inhabitants of the world will learn righteousness” but alas! there are no signs that this has been the effect upon us. We are provoking the Lord more and more with our Sabbath desecration and many other sins and have cast Him out of our counsels and calculations. May the Lord in His great mercy grant us repentance and cause peace, established in righteousness, to prevail once again.

Paul wrote this epistle when he was a prisoner in Rome the second time. He had finished his course in the world and was about to depart to receive a crown of righteousness which the Lord the righteous Judge would give him. In this epistle which was the last inspired that he wrote he exhorts Timothy how he should behave himself in the house of God, and among other exhortations he says: “Hold fast the form of sound words.”

Now, it is as incumbent upon us to hold fast these words as it was on Timothy for what was written was written for our admonition. The eternal salvation of guilty perishing men

depends on the Word of God being preached and read—"Faith cometh by hearing and hearing by the Word of God." We should, therefore, hold fast this Word whatever others would do.

As all our ministers are expected to bring, at least once a year, before our people the principal reasons why we hold a separate position from other Presbyterian Churches. I take this passage of Scriptures as a basis to bringing a few facts before you why we should hold fast the profession we made in 1893.

Let us first take a retrospective view of how the Lord in His sovereign mercy visited this land and delivered us by His Word from the gross darkness in which we were for centuries. Our condition before the first Reformation under the darkness and superstition of Druidism and Roman Catholicism was sad in the extreme. The Lord, however, visited us with His glorious gospel and set us free from that deplorable state. There were no doubt godly men in the land before the Reformation actually took place, such as Patrick Hamilton, who was cruelly put to death in 1528, and others, but these men were not taken as instruments in God's hand to stir up the people for His time had not yet come.

It was when John Knox "who did not fear the face of man," returned home from his banishment on the Continent and began to preach the doctrines of God's Word and declared the Church of Rome to be Anti-Christ that the people were stirred. As might be expected Knox had to contend with the hatred and power of the Royal House of the Stewarts and the Papacy.

The readiness with which all classes high and low flocked in support of the Reformation could only be ascribed to the power of the Holy Spirit. When the Church and State made every effort to stem the current that was turning the people from the Church of Rome, and to deprive them of privileges and liberties to which they had attained, they rose in a body and bound themselves by an oath that sooner than lose these they would suffer death. That oath became known as "the National Covenant." In spite of all opposition the Reformation prospered and in 1592 the Presbyterian Church was established by an Act of the

Scottish Parliament as "The National Church of Scotland." That was the first Reformation.

During the next forty-six years many efforts were made by Charles I. and Archbishop Laud to enforce a semi-popish liturgy upon the people but they were determined to hold by the Presbyterian form of worship and absolutely refused to be brow-beaten by the King and his emissaries. The Reformers now claimed the right to hold a General Assembly irrespective of the good or ill will of the King. At length, much against his will, the King consented and the Assembly met on 21st November, 1638, in Glasgow Cathedral. Alexander Henderson was appointed Moderator. Resolutions were passed declaring that the Presbyterians would on no account tolerate Prelacy. The Marquis of Hamilton who was Lord High Commissioner, on seeing the trend and determination of the Assembly rose and said: "I make a declaration that nothing done here in this Assembly shall be of any force to bind any of His Majesty's subjects and I in His Majesty's name discharge this Assembly to sit any longer." With these words he left. The Assembly, however, continued its business. Henderson closed that famous Assembly with these memorable words: "We have cast down the walls of Jericho, Let him that rebuildeth them beware of the curse of Hiel the Bethelite." That was the Second Reformation. The King, as might be expected, was furious and described their work as treason and of the devil. In 1641 he was, however, compelled to call a meeting of Parliament in Edinburgh which recalled all the Acts passed against the Presbyterian Church since 1592 when it was established as "The National Church of Scotland."

The people of England who were also suffering under the tyranny of the King and the Bishops sent an appeal to the Scottish Presbyterians craving their help to defend their liberties. That appeal was answered by the "Solemn League and Covenant," which was the basis of a mutual agreement of the Church of Scotland, England and Ireland. It was this document which principally led to the calling of the Westminster Assembly in

1643 and which drew up the Westminster Confession of Faith and the Larger and Shorter Catechisms. I have briefly referred to these great events especially because of their connection with the Confession of Faith to which we firmly adhere.

Charles II. ascended the throne in 1660. He was one of the most despicable and jesuitical characters that ever reigned. At his coronation he solemnly vowed he would uphold the Protestant religion yet in 1661 he ordered the Covenant to be publicly burned in London and next year at Linlithgow. In that same year, 1662, he called a meeting of Parliament in Edinburgh known in history as "The Middleton Drunken Parliament." It was this Parliament that passed the infamous "Rescissory Act." This Act rescinded all the Acts passed in favour of Presbyterianism. It also passed an Act known as the Abjuration Act which meant that all ministers were to recant the Presbyterian religion and all who would not comply were to be evicted from their parishes and leave before the first day of November. The last Sabbath of October was, therefore, a sad day in Scotland.

The history of the Church in Scotland for the next 26 years makes sad reading. The godly Covenanters were hunted on the mountains like wild beasts. They were hanged, burned and drowned—"being destitute, afflicted, tormented." Amidst all their sufferings they "held fast the form of sound words," and handed this precious heritage down to us their children—"other men laboured and ye have entered into their labours." We ought also to hold it fast and transmit it pure and entire as we received it to coming generations.

The year 1688 was destined to be memorable in the annals of the civil and religious liberties in Scotland. The people rose in a body to deliver themselves from their cruel persecutors, and drove the House of the Stewarts from the throne and called William and Mary to reign. In 1690 Parliament met and re-established the Church on the basis of the Act of 1592 which as already noticed was the Magna Charta of the Presbyterian Church. In doing so, however, they overlooked the Rescissory

Act of 1662 and left it unrepealed and it was until lately on the Statute Book. The retaining of that Act was one reason why the Reformed Presbyterians refused to acknowledge the Civil Government.

Time will not allow me to speak of the contending of the Church against Patronage and for the Crown Rights of Christ during the Ten Years Conflict which culminated in the Disruption of 1843. Let us, however, notice some of the declensions which crept into the Presbyterian Churches in Scotland in doctrine, worship and discipline.

(1) Take the Church of Scotland. There are ministers in that body who publicly denounce the Reformations as a great mistake. She has her Societies plotting to bring about what is called the Larger Union which has the Church of England as a half-way house to another home. You find images of the Virgin and Child and Crosses and Candles in many of the churches, prayers for the dead, and observance of Popish days such as Christmas and Easter are common within her pale. These declensions clearly show how she is drifting back to the darkness from which we were delivered at the Reformations. Many of her office-bearers showed their dissatisfaction with the doctrines and principles of the Confession of Faith which they solemnly subscribed at their ordination to believe, maintain, and defend. In a subtle way she got Lord Balfour of Burleigh to slip in a clause at the end of the Bill on the Free Church property case in 1905. That clause did not strengthen the relation of the subscriber to the Confession. This was a discreditable piece of work on the part of Lord Balfour and the Church of Scotland; what had the Confession to do with Free Church property. Whenever she got this relief she adopted a Formula which reads: "I hereby subscribe the Confession of Faith declaring that I accept it as the Confession of Faith of this Church and that I believe the fundamental doctrines of the Christian faith contained therein." You will notice that there is not a word about "asserting maintaining and defending" the whole doctrine of the Confession, only binding

the subscriber to the fundamental doctrines of the Christian faith—a vague phrase when compared with the one it replaced.

In 1921 an Act was passed by Parliament declaring the Church's relation to the Confession and her power to define how she understood it. This was done in view of her Union with the United Free Church in 1929. Are these men, we might ask, the successors of the Reformers?

(2) Let us notice now the Free Church of 1843. The Lord greatly acknowledged the noble stand the Free Church made in defence of Christ's headship over the Church and over the nations. She declared in her Protest of 1843 and in her Act of Separation and Deed of Demission that she "firmly asserted the right and duty of the civil magistrate to maintain and support an establishment of religion in accordance with God's Word." The Free Church held, as does also the Free Presbyterian Church, that it is the duty of the civil magistrate to acknowledge and support the cause of Christ. The Church abandoned nothing at the Disruption but the endowments and she abandoned these not because she had changed her views of the relation which ought to subsist between Church and State but because of the Erastian interference of the State in the spiritual affairs of the Church. As Dr. Chalmers said: "We quit a vitiated Establishment but would rejoice to return to a pure one and we are not voluntaries." Not many years, however, passed when it was manifest that she was drifting from her original position both in principle and doctrine. A movement was set on foot by Dr. Rainy and his followers for Union with the United Presbyterian Church. Then the infallibility of God's Word and the Divinity of Christ were assailed by such men as Professors Robertson Smith, Dods, Bruce and Denney. These heretics were shielded by the majority of the Assembly and allowed to disseminate their pernicious doctrines throughout the land. The result was that a hue and cry got up regarding the principles and doctrines of the Confession. A Committee was appointed on the Confession in 1889. They presented their report to the Assembly in 1891. The Assembly

on the motion of Principal Rainy approved of the work of the Committee and ordered that it be sent down to Presbyteries under the Barrier Act. A large majority of Presbyteries approved of it and the Assembly of 1892 passed it into an Act, well known as the Declaratory Act. That Act, which was our chief reason for separating from the "so called Free Church" is in its doctrine as contrary to the doctrines of the Confession as light is to darkness.

In framing this new creed the aim of the Voluntary party was to put an effective stop to processes against the Higher Critics and to bring its Constitution into line with that of the United Presbyterian Church with a view to union with that body. That Union took place in 1900 and the new Church formed was called the United Free Church of Scotland. In 1929 this U.F. Church united with the Established Church. That union was one of the most amazing that ever took place in Scotland. It could only be understood by an outsider that the Voluntary U.F. Church, whose Funds had been considerably reduced since the union, was anxious to have her share of the Endowments.

There were and probably there may be still negotiations going on for Union between the Church of Scotland and the Church of England, and while little is heard of these at present no doubt there may be something going on behind the scenes. The next step will be to the Church of Rome unless the Lord in His mercy will prevent it. In view of this downgrade career on the part of these Churches have we not greater reason than ever to "hold fast the form of sound words."

(3) We now notice the present Free Church. This Church consists of those who refused to enter the Union of 1900. They remained under the Declaratory Act of 1892 for seven years and had it not been for the Union of 1900 probably they would be under it still. The reasons why the Free Presbyterian Church and the Free Church took up separate positions are as far apart as the poles. In our "Deed of Separation" we charge the Free Church, of which the minority formed a part, with abandoning

the whole doctrine of the Confession. That was the ground on which we took our stand and on which we take our stand still. To abandon that position now would make ourselves schismatics.

Much has been made of by the Free Church of the House of Lords' decision in their favour. The Lords, however, did not deal with the question at issue between the Free Church and the Free Presbyterian Church. The Free Church was not at law with the Free Presbyterian Church but with the United Free Church and no man in his senses would hold that the United Free Church was the Free Church of 1843.

There are many reasons which might be given, but which I am not to take up at present, why we hold a separate position from the Free Church. They have sales of works, soirees, prayers at the grave and some congregations use paraphrases, especially at communion times.

What we have briefly pointed out shows that the Reformed Church of Scotland is laid in heaps like Jerusalem. Her hedges are broken down so that the beasts of the forest devour her at their pleasure. Rationalism, Ritualism, Aminianism and Voluntarism have destroyed her fair name; also the authority of the Word of God in the conscience of the people is removed so that many of them have become practical infidels. The time may not be far off when the struggles for civil and religious liberties will have to be fought over again in this land.

Some one may say what about your own Church; have you not plenty of troubles yourselves without taking up the failings of other Churches. Yes, and many a sleepless hour these gave some of us. At the same time these troubles did not arise from any doubts or differences our ministers and office-bearers had regarding the authority and infallibility of God's Word. There arose a difference of opinion concerning church discipline. Discipline is certainly a most essential part of the constitution of any church for when discipline is lacking in the house of God then disorder must necessarily follow. While there may be a difference of opinion regarding the mode of discipline it does not necessarily

follow that there is any departing from the fundamental doctrines of Scripture or that there has been a breach of the Constitution, as some who wish us ill affirm.

In conclusion, if we had reasons in 1893 to separate from the Free Church which passed the Declaratory Act into a binding law and constitution we have even greater reasons today to "hold fast the form or sound words," and may the Lord grant us grace to do so.

Coming to the Throne of Grace.

By Rev. ROBERT TRAILL.*

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need.—Heb. iv. 16.

(Continued from p. 410.)

II. But though it be the duty of all to come, yet but few do come. We would therefore see who they be that will come to the throne of grace. Of such we have two words.

1. Such as are given of the Father to the Son; all they, and they only, will come to this throne of grace: "All that the Father giveth me, shall come to me," saith Christ. "Ye believe not, because ye are not of my sheep." The high spring of all the effectual calling and coming of men to Christ is this: They that are ordained to eternal life, believe, and none but they. It

*Robert Traill was born at Elie, Fife. He was the second son of Rev. Robert Traill. He stood by James Guthrie on the scaffold. He was declared to be a *Pentland Rebel* in 1667. He fled to Holland and while there superintended the publication of Samuel Rutherford's *Examen Arminianismi*. He was ordained to the Presbyterian charge of Cranbrook in Kent in 1670. He was apprehended in 1677 in Edinburgh and sentenced to be imprisoned in the Bass for conducting conventicles. After his release he returned to Cranbrook. He died in May, 1716, aged seventy-four. He acted as one of the editors of Andrew Gray's sermons. In 1696 he published a volume of sermons under the title: "Sermons Concerning the Throne of Grace." His earliest sermons were published in one of the Free Church Publication series in 1845.

would be very unfit, that the book of life should be opened to, and read by any preacher of the gospel. I think not that ever any apostle had it opened to them with respect to others, so that they could be able, when looking on the multitude they preached to, to say, These are appointed for eternal life, and these passed by. But they being happily in the dark as to this secret purpose of God, did offer salvation through Jesus Christ to all that heard them. So Paul, "Be it known unto you, men and brethren, that through this man is preached unto you forgiveness of sins; and by Him all that believe, are justified from all things, from which ye could not be justified by the law of Moses." Having told them this good news, he warns them: "Beware therefore, lest that come upon you which is spoken of in the prophets, Behold, ye despisers, and wonder, and perish." After his repeated pains on them, it is said: "As many as were ordained to eternal life, believed." It was a severe application of this word, that a very worthy divine made of it, that all the elect of God in this place were gathered in, by Paul's ministry in it, at this time. The grace of election is the spring of faith, II. Thess. ii. 13; I. Pet. i. 2, but this grace of election is not seen, but in the gift and light of faith.

2. All such, and only they, will come to the throne of grace, that are drawn by the Father: "No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Observe here the two universals: No man can come, unless drawn; Every man that is drawn, doth come.

The first decries the power of nature, the latter advances the power of God's grace. The utter impotence of nature, and the omnipotence of grace in the business of man's salvation are stumbling-blocks to all the ungodly, but are foundations in Christian doctrine. The one lays man in the dust, the other raises him on a new bottom of the grace of God. When God

has a mind to draw a sinner to Christ, and to make him a believer on Him to salvation He teaches him secretly and by a strong hand; He whispers into his heart the excellency of the Saviour, and greatness of His salvation; so that surely the perishing sinner comes to Christ and as surely is welcomed and saved by Him.

III. But who shall be welcome? Surely all that come shall be welcome; as the word everywhere witnesses, and all that ever tried it, have found and testify it by their experience. For as the Son refused none that were given Him of the Father in their eternal counsel, but took every one of them in His charge to redeem them; so all they, and only they, being drawn by the Father, and made willing to come to Christ, are made welcome by Him. He knows His sheep when wandering on the mountains, John, x. 16, 27, 28, and accordingly receives them. When the Father drives home the lost sheep to their great Shepherd, Christ knows them before He opens the fold to them; and because He knows them, He lets them in, that they may find pasture, and feed on Him and His grace to eternal life.

But there are some that are specially welcome to Christ, and speed well at this throne of grace, as,

1. They that come when they can do nothing else; they that come to the throne of grace as their last shift: "We know not what to do, but our eyes are upon thee," said Jehosaphat. Sincerest believing, and strongest believing is acted, when a man has no prop at all to lean upon but God alone. Believing is called fleeing: "We have fled for refuge to lay hold on the hope set before us." Now, who flees? Only he that can stand no longer, that is not able to deal with his adversary and danger, that has no hope of prevailing by his strength and therefore betakes himself to his heels. It is men's great sin to endeavour to seek that elsewhere, that only is to be found here, mercy and grace. But it is the greatest sin of all to count all lost as long as this throne stands, and the Lord calls men to come to it. Be deeply humbled and covered with same; yet come notwithstanding.

Such is the corruption of our hearts and the Lord sees it well that if sinners could find grace and mercy anywhere else, they would never come to the throne of grace for it. Christ is the last shift of a distressed sinner; yet, blessed be His name, He welcomes the comer. The woman, Mark v. 25-35, tries many means ere she comes to Christ, yet sped well when she came at last.

2. They are welcome to the throne of grace that come oftenest and ask the greatest things. It is otherwise in addresses to friends or great men on earth. You may be welcome to them if you come now and then and if you ask little things; but if you come daily and ask great things and grow in your suits, they will quickly be weary of you. But what saith the King on this throne of grace? "Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full." Had not they asked formerly great things? that He would "expound His Word to them," that He would "teach them to pray," that He would "increase their faith." But all this was as nothing to Christ; nothing in regard of the great things He had to give and they stood in need of. This is a great word of Christ's, "Ask and I will give, and ye shall receive"; ask still more, and ye shall receive more, even till your joy be full. The reason why our souls are so empty of joy, is because our mouths are empty of prayer. Christ's love-quarrels with His people are three. 1. That they do ask great things, and often. 2. That they do not receive what He is so ready to give. Our narrow vessels cannot take in large floods from the fountain of living water. 3. That they do not praise for what they receive. It is His due, our duty, and our great mercy. Both prayer and praise widens the heart for receiving more of Christ's fulness.

3. They are specially welcome to the throne of grace that come to stay, resolving never to leave it; that not only come to it at a pinch and strait, but come to abide there. Our Lord teacheth several parables to encourage and direct us in plying the throne of grace, Luke xi. 5-13 and xviii. 1-8. Jacob was a blessed man

and new well the manner of his court when he wrestled with the angel, and that angel was the King of the throne of grace, Hosea, xii. 3, 4, 5. After a long night's wrestling, with weeping and supplications, saith the Lord, "Let me go, for the day breaketh," Jacob answers, "I will not let thee go, except thou bless me." I will, or I will not, looks like ill manners in speaking to God. He does not say, "How can I hold thee? If thou hast a mind to go, it is impossible that I can detain thee. Can a man hold God when He has a mind to be gone? But Jacob knew his party, and perceived that He tried him, if he would part without a blessing. "May," says Jacob, "if thou ask my leave and consent to part so, I will never give it. Let the day break, and the next night come, the great Blessor, and lame, halting Jacob, shall never part, with Jacob's consent, without a blessing." And he prevailed. He had got his father's blessing by the cunning of his mother, Gen. xxvii. had it again ratified by his father, chap. xxviii. 3, 4; he had the Lord's blessing, chap. xxviii. 12, 16; he got it renewed again, on the Lord's calling him to return to Canaan, chap. xxxi. 3; yet he was in a new strait and wanted a new blessing and wrestled for it, and obtained it. Let all the seed of Jacob imitate his practice, and they shall share in his blessing and be "fed with the heritage of Jacob their father," as the word is.

In pressing the exhortation in the text, I shall lay before you a few considerations.

1. Consider the greatness of this privilege, that there is a throne of grace erected for sinners, and revealed to them. This throne is only erected for sinners; it had never been but for sinners. A throne of grace supposes that there are guilty sinners to stand before it and to get good by it. The greatness of this privilege is apparent in comparing the state of fallen man with that of fallen angels, and in comparing their state that have the gospel with theirs that are without it.

(1) Compare the state of fallen man with that of fallen angels. Whatsoever the proper meaning of that word is, "Thou hast

made him a little lower than the angels," these two may be well conceived; that man in his original make was lower in dignity than the angels, and that man was made a little after the angels were made,—long after it could not be, for the whole creation was completely finished in six days. The angels that fell, are so sinful and miserable that we cannot speak any good of them, yet in their first make, they were a very glorious part of the creation. Notwithstanding, when they sinned, there was no throne of grace provided for them: "God spared not the angels that sinned, but cast them down to hell," yet, for his elect "He spared not His own Son." The devils (for such sin made them), immediately upon their sinning, were as much condemned as ever they shall be. I say not as much executed, for it seems that their full torment is reserved to last day. "Art thou come to torment us before the time?" say they to Christ. No wonder the devil is such an enemy to the gospel of man's salvation and a hater of the throne of grace. The wonder is that men should be deceived by Satan to despise and slight this great privilege. Let Christians take a view of this astonishing appearance of God's grace, that fallen angels are all passed by, and fallen man taken up, not indeed all of them, but a great many, as one day will declare, Heb. ii. 16. "For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham."

(2) Consider the greatness of this privilege in the revelation of it. You have it, but the greatest part of the world have it not. They that cannot receive the truth of God revealed in the Word about the sovereignty of grace in election and the efficacy of distinguishing grace in calling must see the same sovereignty acted in dispensing or withholding the means of grace as it pleases Him. And to be utterly ignorant that there is a throne of grace renders people as miserable as if there was no throne of grace at all. They that never hear of Christ must perish. It is an idle dream that the efficacy of Christ's death may be applied and profitable to the saving of adult persons that never heard of Him. There is no salvation for men but by Jesus Christ; there is no knowing

of it or partaking of it but by "the word of truth, the gospel of our salvation." Christ and His name go together—"Neither is there salvation in any other (no Saviour but He), for there is no other name under heaven given among men whereby we must be saved." No other way of getting good by Him, but by hearing His name, and believing on His name; "How shall they believe on Him of whom they have not heard?" It is a wonderful mercy to hear of Him; but woe to them that hear and do not believe. None can believe without hearing, but alas! many hear and believe not, Isa. liii. 1.

2. Consider the great advantages of this privilege of having a throne of grace erected for us and revealed to us. All blessings may be had here by coming for them. If there was such a throne in this world for silver and gold and health and outward mercies, what strange crowding would there be to it? The blessings to be had here are innumerable for multitude, "all spiritual blessings in heavenly things in Christ Jesus," blessings invaluable for their worth, eternal in their duration, most free in their tenure and all given in love. Every act of favour from the throne of grace is worth more than all God's common mercies. "Lord, lift upon us the light of Thy countenance," that will put joy into the soul. Everything given at the throne of grace, is a blessing of grace. Its very name should teach people how to come and how to call what they get at it. If it be a throne of grace we should come to it as empty, needy beggars and when we receive anything there, we should call and count it grace. Ask all saints on earth and they will witness that great and good things are to be had at the throne of grace. Try it yourselves and you will find it is not in vain to beg here. Nay, the damned in hell do bear sad witness that great are the blessings that are to be had at the throne of grace which they feel and know by their woeful and eternal loss of them. The glorified in heaven know what a rich throne of grace this is. Only sinners on earth will not believe this, nor use this throne as they should.

3. Consider that this court and throne is of short continuance. It will not be kept up always. There is a limitation of the time of its lasting, "He limiteth a certain day." (1) The day of the continuance of the throne of grace continues unto men no longer than they live. When men die they go not to the throne of grace but of glory and judgment. If we have sped well at the throne of grace, we shall be welcome to the throne of glory. The uncertainty and shortness of life with the certainty of the expiring of all treaties betwixt God and us about salvation at the end of life should make people careful to secure the main matter in God's time. (2) There is the gospel-day. This is also set and limited by the Lord. He has determined how many offers you shall have of Christ, and when they come to an end there will not be one more. And then the throne of grace is taken down as to you. "If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace! but now they are hid from thine eyes!" saith our Lord to Jerusalem. This was the ending, determining day to Jerusalem as a city, and to its inhabitants as a body. Though many particular persons had another day of grace yet the slipping of that day hangs on that poor people and their posterity to this very day. (3) There is the world's day. And then the day of grace will end as to all: "When the bridegroom came, they that were ready, entered with him to the marriage, and the door was shut." There was no more grace to be dispensed to men and we know not when that day will come. Miserable is their case who shall see Christ coming in the clouds of heaven before they have seen Him by faith in the gospel, who hear the voice of the archangel and the trump of God before they have heard the quickening voice of the Son of God from the throne of grace; who have neglected calling to him in time and begin out of time. "When the master of the house is risen up and hath shut the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open to us." Is it not just that they should be kept at the shut door, that would not enter at an open door in Christ's

time and when He called? When Christ comes and has shut the door, no man will be let in, knock as he will. Nor while the throne of grace is patent, no man will be kept out, be what he will, that has a mind to enter, and knocks for entrance. (4) There is the Spirit's day. Here is a great depth of God's sovereignty and wisdom, a great depth of His severity, an unaccountable and awful judgment; how the Spirit of God strives with men in the gospel, how near He comes to them sometimes, how close He besieges them, that they seem to be on the point of yielding, and are not far from the kingdom of God; and yet He draws back His hand, and leaves them. I believe that many ungodly men, many reprobates, have been sometimes in their lives nearer to heaven (if such may be said to be near heaven that never come there), than many an elect person was half an hour before his conversion. "My Spirit shall not always strive with man." What kind of striving this was and what became of them striven with, we have, I. Peter, iii. 19, 20. Nothing will more bitterly aggravate the eternal misery of the damned than the remembrance of this, that they had a day, and in that day grace offered to them, and that they did reject the offer. Men's carnal hearts are now full of evils against the unsearchable methods and ways of God towards the sons of men; but the last day's judgment will determine and declare that in the perdition of the ungodly there was and is most pure and unspotted justice and righteousness; and, in the salvation of all the elect, pure, perfect, and predominant grace that reigned in them and over them and through them till it brought them to heaven.

Wherefore, seeing the having of a throne of grace is a privilege of so great importance, and of so uncertain continuance, there should be the greater care to make diligent and present improvement of it. Why should any man let this throne of grace stand empty? Will men provoke the Lord to say, In vain I have set up a throne of grace for sinners that come not at it?

Again, consider the wrath that will follow on the neglect and not improving of this great privilege. The sin is many ways

committed and the judgments of many sorts that are inflicted. But I leave this to the next occasion.

Except you, in your personal exercise and experience, do know what this throne of grace is, and what is got there, you may be Christians hereafter, but as yet you are none; unless you experience what this throne of grace is, by frequent repairing to it and by frequent receiving good at it. That man or woman, what ever his or her name be in the world, or the Church of Christ that never found any need for or use of, or benefit by this throne of grace, is surely a dead sinner. People may safely and surely judge of both the state and frame of their souls by their business at the throne of grace. No soul ever got life but by an act of grace and power from this throne. No soul can be kept in life but by daily intercourse with it. It is as impossible that these bodies of ours should be maintained in life and strength without meat and drink and air as it is for the soul of a believer to prosper without daily plying to the throne of grace.

Let therefore the exhortation in the text be complied with. Come to this throne. Say therefore, Lord, I am invited to come to the throne of Thy grace and none have more need of that grace than I, and there is enough of grace there for me; and, therefore, I will come, and beg, and get, and abide, and bless the giver, and become happy by receiving.

Peace.

By Rev. JAMES MACLEOD, Greenock.

THIS word is used in Scripture in different ways—Peace with God through the satisfaction rendered by Jesus Christ—Peace with men through mutual concord and agreement on certain defined principles. “There was peace between Hiram and Solomon.” Christ is called by Isaiah, “The Prince of peace.” It is not my intention to enter into a discussion on this term

"peace" in the theological sense. Let me just say that all true believers have peace with God by saving faith in the most precious blood of the Son of God. The true Church of God have no peace with the flesh in themselves, nor with the world that lieth in the wicked one. "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. xxxii. 17). "But the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace saith my God to the wicked" (Isa. lvii. 20, 21.) Peace that is not based upon righteousness will finally and eternally perish! Sinners in their natural state may have the peace of death in their souls. It will not be always so quiet. No sleep in hell! The wicked seek peace but there is no peace. We see in the newspapers a report from Rome that the Pope received Mr. Myron C. Taylor, President Roosevelt's special envoy to the Vatican, who handed a letter from the President presenting him to Mr. Roosevelt's "old and good friend," the Pontiff.

In this new departure of the President of the U.S.A. we may quote Jeremiah saying concerning others: "The nations have heard of thy shame, and thy cry has filled the land: for the mighty man has stumbled against the mighty, and they are fallen both together!" President Roosevelt says, "he was sending Mr. Taylor in order that our parallel endeavours for *peace* and the alleviation of suffering might be assisted." What fallacious logic on the part of the President of the U.S.A.! "And I saw one of his heads as it were wounded to death, and his deadly wound was healed: and all the world wondered after the beast" (Rev. xiii. 3). And all the Potentates of the earth are fleeing to Rome for peace, consolation, and mutual concord! What madness! One blind man taking a firm grip of the hand of another blind man at the same time walking towards a bottomless abyss! Lady Halifax and her son had an audience of the Pope quite recently. Mr. Churchill may indeed wonder how every little neutral nation snarls at poor Britain! Let him turn to

Rome to find out why. We do pray, and hope, that the Protestants of the U.S.A. will manifest to the whole world in the coming Presidential Election how much they disapprove the President's conduct in seeking counsel at the mouth of the "witch of Endor" sitting in the Vatican. The Vatican blessed Franco's victory in Spain—a holocaust victory. The Vatican gave his blessing to the "Great Italian Nation" in their murderous war on the defenceless Abyssinians. And the President of the mighty U.S.A. nation says: "I shall be happy to feel that he (Mr. Taylor) may be the channel of communications for any views you and I may wish to exchange in the interest of concord among the peoples of the World." The fraternity of despair! God shall not be mocked! The Church of Rome has been the Arch-Fiend of causing discord among the nations of the earth since the seventh century of the Christian era. The millions the Vatican was instrumental in killing, and murdering, will never be known on this side of the Great Day of Judgment! The enemy of peace, instigator of murders, slaughter, and bloodshed among the nations of Europe, yea, passed oceans to slaughter, and murder the inhabitants of South America. The Jesuits are as busy now as ever, and their Ambassadorial agents furtively, and openly carrying out the orders of the College of Jesuits in Rome, Paris, New York, London and Berlin. The Vatican is looking ahead to the day she will be mistress in all the Cabinets of the World. The devil is busy! The Anglo-Catholics of England are playing into the hands of the Jesuits. An Anglo-Catholic should be allowed within the precincts of our Foreign Office for one day. He is as blind as a mole the man who will permit an Anglo-Catholic into state secrets. They are double-faced hypocrites. I would trust a Jesuit as soon as I would trust an impious Anglo-Catholic. They are of the same root and branch. Mr. J. Kennedy, the U.S.A. Ambassador at the Court of St. James, in London, took a trip recently to Washington, and the next move was the above, Mr. Taylor to Rome, Mr. Sumner Welles to fish out information for the

President, in Rome, Berlin, Paris and London. When Mr. Welles will collect all his information for his President, then Mr. Roosevelt and the Pope will "exchange views" for the good of humanity! The Pope as a member of the Jesuit Order must deliver the "goods" to the College of Jesuits. The Jesuits will deliberate secretly what next move to take, what commands, and fresh orders, they will issue to their Ambassadorial Agents in the various Capitals and nations of the world. The war itself is a Jesuitical gamble. They lost the "Great War," they are to make sure of this one. Mr. W. Churchill may wonder at the neutrals! If they can manage to embroil the U.S.A. and the British Empire in some dispute that might cause bitter antagonism between the two nations, the Jesuits will be fully satisfied that they have won this war! The present U.S.A. Ambassador in London, and the Pope are very friendly—both working for Mother Church. The President is on the most friendly terms with the Pope, and of course, Mr. Kennedy can pull the diplomatic strings to suit the bow of the Jesuits in Japan, China, India, Africa, Europe, and in the Western Hemisphere. The concord is surely mutual. If the British nation is weakened, and the Empire disintegrated, by fomenting trouble in India, South Africa and Southern Ireland, the Pope, and his Ambassadorial agents, will in their own opinion, gain the end in view, to wit: World dominion for the Church of Rome. They managed long ago to separate Protestant Germany and Protestant Britain. If they can manage to separate U.S.A. and Britain the rest is plain sailing! Japan can then pounce on India, or Australia and New Zealand. The Pope got a Bishop installed in Japan two years ago. The Vatican and Japan are on most friendly terms. May God in His infinite mercy open the eyes of our national leaders to realize their dangers from the conclave of hypocrites in the Palace of the Vatican.

God will destroy the cursed Church of Rome. The lives of many of the Popes have been beastly scandalous. Who with his wits about him could trust, or put confidence in an Italian

bachelor, blasphemously declaring and claiming to be the sole representative of Jesus Christ in this world that can pardon sin, and bring peace to the consciences of sinners! The crowd that follows this blind madman will suffer in a lost eternity, if they will not repent of their stupid and criminal idolatrous worship. President Roosevelt has grievously sinned in acknowledging this Italian intriguer. Britain is suffering and will suffer until God will open the eyes of her Rulers in keeping and paying for a Protestant Government Representative at the Vatican. It is a crime! It is a God-dishonouring, Christ-crucifying and a soul-destroying religion. May God grant us the spirit of repentance as a nation.

A Letter from One Christian Soldier to Another.

III.

(Continued from p. 419.)

I admit that the question of spiritual sustenance is a serious one. There may be whole days when at most you will be able to read only a few verses of the Bible. Sometimes, for days and nights even this is not possible. But the Lord has His wonderful way of dealing with difficulties of this kind. You will find that He will make use of past sermons and portions of Scriptures memorised. How easy they come before you, how effortless is your mind in thinking on them, they just break up before you as if they were expanding with the finest of the wheat. Verily, you shall be fed. But above all the Lord will enable you to walk with a heart uncovered before Himself. While all the powers of body and mind are concentrated in intense activity towards your present duty, this walking in the very presence of the Lord; nourished and cherished; washed and fed by Him, your cross is made at once lighter and easier, and the joy of the Lord which is the strength of His people, preserves a happy balance between these two. Carry your cross in sight

of the Great Cross and it will yield joy at its heaviest. A nod, a smile, a word, a look, a touch from Jesus lifts both you and your cross above the world and then it becomes light indeed.

I have been trying to direct you to Jesus and to duty, but I should like to close this letter with some word of definite encouragement. And *first* let me say something about your temporal preservation. There was a common saying, in the last war, that so long as one was not on a certain square foot of ground at a certain second of time one was safe. Of course that margin of safety was attributed to luck or chance by many of the men. For you that margin is always in the Lord's hands. Some of us who came through the last war believed thoroughly in the miracles of deliverance recorded in the Bible, but we were apt to think that such interpositions of Providence belonged to a past age. But we were wrong, utterly and completely wrong. Quite clearly we came to recognise the same power at work in our own preservation and that of others as was present in the preservation of say, Jonah, or the three men in the fiery furnace. These wonders seemed to become ordinary to us. If they were miracles, and no doubt they were, then we too had our own miracles no less wonderful. In boasting you will hear men sometimes say: "The bullet is not made that will hit me." But if the Lord has something more for you to do you may say it as a matter of sober truth. You cannot be killed. For considerable periods you will not have time so much as to think on the preservation of your own life. Then, having passed through dangers you will be impressed with the fact that your being kept did not appear to be your concern at all. Often, until afterwards, you were not aware that you were in danger and that your life was clearly in the keeping of Another. And this is just the truth—"Underneath are the everlasting arms"—arms which carry onwards and upwards; arms lasting ever; arms every moment irresistible and unfaltering. In different ways and in numerous instances, danger will come as near to you as your very breath, but—"Only with thine eyes shalt thou behold"

—"it shall not come nigh thee" (Ps. xci. 7, 8). Whatever force you encounter, it is still a force of nature; truly terrible in the hands of men, but in the hands of the Lord of all nature harmless to you. "Thou shalt be in league with the stones of the field." The lifting of a finger is sufficient to make the margin of your safety impregnable. "Thus far shalt thou come and no farther." "He has set the bounds of all living" is written with as much finality on the battle-field as anywhere else on earth. And let me encourage you to believe that your spiritual life will not only be upheld but actually prosper. At first sight this may seem impossible but it is nevertheless true. Added to the loss of the ordinary means of grace you will have to contend with a great number of influences which shall be detrimental to your spiritual welfare. But do not fear. If the mediate means cannot be used the Lord is able to use immediate ones. If outward circumstances cannot be accommodated to your need the Lord will help from within.

After five days continuous action, when the Germans were "on the run" we had to "dig in" in a turnip field. We took up our position in a hollow while the enemy had a number of machine guns round the hill top. Added to that we were completely worn out, and the men, after digging down about a foot, had to give in through exhaustion. Being N.C.O. in charge I felt extremely worried about the whole position and felt very sure that our sleep would end in a prison camp. I struggled against sleep but found my body and mind sinking into insensibility. How I wished to read a few verses of the Bible before "falling off," but the words were just an irritating jumble before my eyes. I tried to recall one verse but none would come, and even a simple prayer refused to rise to the surface of my consciousness. For a few moments I felt the agony of being cut off from God and man and even my own ordinary powers of control. I began to sob; and then, from some uncharted inlet of my mind a prayer came, with great clearness and carrying a sense of unspeakable security. It was a child's prayer learned long ago in childhood's happy years—"And now I lay me down to sleep,

I pray the Lord my soul to keep. If I should die before I wake I pray the Lord my soul to take." Slowly and without effort I found myself repeating the simple words so full of child-like trust. Somewhere in the mental and physical chaos there was order. Somewhere in that horror of great darkness there was a point of clear light shining. Somewhere out of the engulfing darkness there reached two inviting arms and with joy and comfort I found myself yielding body, soul, and spirit into their keeping. See my friend, the loving consideration of the Lord. Look at it. The body and the mind reduced to just a child's strength and a childhood's prayer long forgotten. Looking at it afterwards I could see no prayer more suitable to the conditions of the moment. "I laid me down and slept for God sustained me." "So giveth He His beloved sleep." The Lord of the Sea of Galilee is the Lord of the battlefield. Howling winds, then a stormy sea, still closer a heaving boat, and still nearer disciples in consternation but closest of all resting on His own almighty power is the Prince of Peace asleep. So there will always be a place in your soul which is the special abiding place of the Prince of Peace and if outward means fail he will garrison your heart with peace from within. And without question you will be kept to the end. It is as easy for the Lord to preserve over a long time and through a number of trials as it is for Him to keep through one short one. "He ever liveth to make intercession." He has indissolubly united to His very person a continual intercession on your behalf. He has identified you with Himself in heaven and Himself with you on earth, and as a result of this He says: "I will bring the third part through the fire." Just notice He does not say, "I will place or leave them in the fire." No, but, I will bring, I am going with them, I am to take care of them in the fire! And, again, look—"through," to the other side. The Lord and you together are to see the other side of this fire.

"Well, I have not met a more extraordinary man than you are. We have come through two years of the war together and I have observed you carefully. Look at me. Before I joined up I was master of a boys' school. I was as respectable as you

are and fully intended to keep myself right on these lines. I never swore, nor got drunk, nor did things of that kind. But now—slowly the influences of army life have stripped me of all my goodness. I can now curse like others, enjoy and tell a doubtful joke, and get drunk. I am ashamed of myself daily. And here you are—still reading your Bible and praying, sweet in temper and living a clean, healthy, Christian life. I cannot understand it. What has kept you? What power is it that works in you daily? What have you got that I have not?" These words were spoken by one soldier to another in a tent on the way home for leave and it was during the last month of the war. It might have been spoken of thousands of Christians who went through the last war and it will be true of numbers going through the present one. And, dear friend, may it be true of you. The covenant which is the basis of your complete safety is outwith and beyond all that happens on earth. Your Lord is about to give you a very realistic demonstration of its content and of how it works. Go forward; be something of a spiritual explorer who expects to find, as the queen of Sheba found of Solomon's glory, that, "The half hath not been told me." Our love and prayers go with you. And may your song be when war's wild alarms are over:—

"But of thy power I'll sing aloud;

At morn thy mercy praise:

For thou to me my refuge wast

And tow'r in troublous days.

O God thou art my strength, I will

Sing praises unto thee;

For God is my defence, a God

Of mercy unto me."

—*Metrical Psalms*, lix. 16-17.

—*A 4th Seaforth.*

Satan makes fair offers of what he cannot perform. He promises many things, but does only promise them.—*Thomas Manton.*

The late Kenneth Mackenzie, Elder. Stornoway.

THE Island of Lewis had its own goodly number of outstanding men and women to maintain the principles of the Church of the Reformation in Scotland when the stand was made for truth in 1893. In common with most places in the Church, these faithful witnesses "which had known all the works of the Lord" have been taken to their rest, but they left behind them another generation of likeminded persons" of whom the greater part remain until this present, but some are fallen asleep" (I. (Cor. xv. 6). Of these latter, notices of a few appeared in the pages of the Magazine from time to time. Owing to the tardiness of the present writer, intensified by the difficulty of finding information there are others about whom nothing has been written, though they were just as eminent for their walk and conversation, according to holiness. To name a few which have been removed in recent years in North Tolsta, Donald Nicolson and Donald Mackay, elders and Angus Mackenzie, a brother of the late John Mackenzie, student, adorned their profession while they were with us and their memory is held in the greatest respect by all who knew them.

Our purpose at present is to sketch the history of Mr. Kenneth Mackenzie, elder, Stornoway, who was well known not only in Lewis but throughout the Church at large. He was born in a village now called Logie near Ullapool in the parish of Lochbroom in the year 1857. In early life he took up his trade as a painter in Glasgow, but he came to Stornoway well over sixty years ago, making his home there though his work took him to many parts of Lewis and Harris as well as to Skye and many districts of the Mainland. He lived for many years after coming to Lewis without giving any indication of having undergone that radical change of which the Saviour spoke to Nicodemus:—"That except a man be born again, he cannot see the Kingdom of God." He came,

however, both to experience and evidence that the Saviour lifted up on the Cross was his one and only hope of salvation.

Kenneth Mackenzie was identified with the Free Presbyterian Congregation in Stornoway from 30th October, 1893, when a meeting was held in the shop of Mr. John Macdonald, Tailor, "to further the Cause upheld by the Free Church Presbytery and to form a managing committee to arrange for supply, and to look after the interests of a congregation which might be formed, in a general way." Though he was interested in the welfare of Stornoway and Lewis generally, his connection with the Cause of Christ as represented by our branch of the visible Church absorbed most of his energies. He took an active part in carrying out the schemes of the Congregation and his zeal as to its welfare continued undiminished to the end. He was ordained a deacon in 1911, and an elder in 1927. Since his retirement some years ago, his delight was to be continually visiting the aged and infirm and there are a goodly number yet with us who greatly miss his frequent calls which helped them to forget for a time their pains and weaknesses. Stornoway has seldom seen a man with less rancour and bitterness in his dealings but that did not keep him from maintaining his principles as a man and as a Christian. He was steadfast to his convictions and walked the path of duty in a way that retained the respect of all.

He enjoyed a goodly measure of health till a condition revealed itself which necessitated a serious operation. Everything possible was done for him, but his lifework was at an end and his course finished. He departed very serenely to be with Christ on Sabbath night, 15th January, 1939. The high estimation of his many friends and acquaintances in Stornoway and Lewis was shown by the attendance on the Wednesday following, when all that was mortal of our late friend was laid to rest in Sandwick Cemetery. We extend our sympathy to his widow and daughters, praying that they will be given to follow the faith of husband and father "considering the end of his conversation, Jesus Christ, the same yesterday, today and forever."—*Malcolm Gillies.*

Short Gleaning.

How great and honourable is the privilege of a true believer! that he has neither wisdom nor strength in himself is no disadvantage, for he is connected with infinite wisdom and almighty power. Though weak as a worm, his arms are strengthened by the mighty God of Jacob, and all things become possible, yea, easy to him, that occur within the compass of his proper duty and calling. The Lord whom he serves engages to proportion his strength to his day, whether it be a day of service or of suffering; and, though he be fallible and short-sighted, exceedingly liable to mistake and imposition, yet, while he retains a sense that he is so, and with the simplicity of a child asks counsel and direction of the Lord, he seldom takes a wrong step.—*John Newton.*

Notes and Comments.

What Might be Expected.—When the Art Galleries in Glasgow were opened for the public on the Sabbath all sorts of senseless pleas of the refining and elevating influences of art were advanced in defence of the movement. It takes a good deal more than art to destroy the latent evil in men's hearts as any one knows who has looked into his own heart. It is now announced that 3d is to be charged for admission on Sabbath to the Kelvin-grove Art Gallery. The Art Galleries Committee by a vote of 6 to 5 carried the motion for making the charge of admission. It was stated that many young men and girls made visiting the Gallery the occasion of a noisy parade. If Satan has ever any happy moments it must be when he listens to the specious arguments advanced by Anti-Sabbatarians and notes the gullibility of those who are duped by them. The onset made against the Sabbath during the six months of the War bodes ill for the future and reveals open rebellion against the high law of heaven.

Lady Halifax and Rome.—The following appeared in the *English Churchman* (29th February, 1940). “‘The Western Morning News’ of February 23, contained the following information from its London Correspondent:—Viscountess Halifax, wife of the Foreign Secretary, who yesterday returned from Rome, will have a wealth of impressions to convey to her husband and also her friends of her visit to Italy, and Rome particularly, for during her tour abroad she has been in most distinguished company, having been received by, among others, the King and Queen of Italy, while she was also received in private audience by the Pope. The visit of Lady Halifax was, of course, purely private, but her long association with one who practises English diplomacy in its most respected and honoured form has developed in her mind the finer points of the art, a qualification which has often been exhibited in her ladyship’s activities about the Court and in her personal life. Lady Halifax is a Lady of the Chamber—a Lady-in-Waiting—to the Queen, and, in fact, is shortly to assume her rota of duty. She is also a close friend of her Majesty, and doubtless her recent visit to Rome will frequently be the subject of conversation between the two, for it is by personal contact with those who have the opportunity of travelling farther afield than herself that the Queen keeps herself informed of the events of the day.” The proximity of the Anglo-Catholics to the throne bodes ill for the spiritual well-being of the country. The present scheming of the diplomatic occupant of the Vatican must be carefully watched by Protestants. If the present Pope can so pull the strings as to give Rome the advantage we may be sure it will be done. We may have occasion to make further reference as events develop to the Pope and Stalin—the one the Anti-Christ in the Vatican and the other the Anti-Christ in the Kremlin—both undisguised dangers to the real Church of Christ.

The Vatican and Nazism.—The Protestant Truth Society, 31 Cannon Street, London, E.C.4, has issued a useful booklet under the above title (price, 2d.). The devious ways of Nazism is exposed and Pope Pius XII.’s cunningly devised diplomatic

moves are brought into the light. Rome is itching to have its say in any peace movements that are broached. It is unaccountably silent when ruthless slaughter demands the unhesitating condemnation of those who hate oppression and cruelty. In these days when even trained diplomats are baffled by the lightning movements in the chancellories of Europe it does not do for the like of us to speak as if we were in possession of information that is not possessed by others which is the manner of too many in the press and outside of it in these disturbing days; but one, though not in possession of such information, may watch the subtle moves of the Vatican and come to a just conclusion of what it is aiming at. It is, therefore, wise to be equipped with reliable information.

"Sunday" Skating.—There seems to be no end to the inroads on the peace of the Sabbath. One of the Scottish dailies intimates that an ice hockey match was to held at Crossmyloof on the 10th March. The paragraphist says: "Aren't we going gay! But the 'Sunday' skating is on behalf of our local War Relief Fund." Perhaps the day may come when lawlessness may reach such a pitch that stealing may be condoned provided it is for the War Relief Fund. If so there are thousands of Sabbath-breakers and condoners of Sabbath-breakers who think nothing of the theft of the Sabbath who will raise a wild cry when their own goods are being pinched for charitable purposes.

The Jesuits.—The Protestant Truth Society, 31 Cannon Street, London, E.C.4, in one of their publications, *The Jesuits: Their History and Crimes* (price, 4d. post free), give a very good idea of this dangerous Society which has prostituted the holy name of Jesus as the name of this Satanic conclave. Those who wish to get in a narrow compass the story—the almost incredible story of human subtlety and wickedness—will find it in this publication.

B.B.C. Sabbath Fare.—The following are some of the items of a recently announced programme for the Sabbath: Recordings of Miliza Korjus (soprano); the Welsh Quintet; the Joseph

Lewis Orchestra; a Recital: Feodora Bernard (soprano) and Hildegard Arnold (violincello); the B.B.C. Scottish Orchestra; Back to the Railway Carriage; the Boulevard Players; Al Bollington at the Organ of the Paramount Theatre, London; Leslie England plays the Piano; In my good Books: This Week's Reading is from Charles Kingsley's "The Water Babies"; the Little Orchestra directed by Jack Hardy with W. B. Macmillan (tenor); Busoni: Sonata in E minor; Orquestra Romanza; In your Garden by C. H. Middleton; "Sunday" Orchestral Concert; Reginald Foort at the Organ; the Debut of Battling Bilson; Silly Symphonies—Who Killed Cock Robin? and the Pied Piper; Children's Hour: Hilltops of Britain; Under Nazi Rule—Sport; the B.B.C. Military Band; Peg o' my Heart: a Romantic Comedy; English Songs sung by Roy Henderson; Theatrical Memories; The Harp Quintet. The stark Anti-Sabbatarianism of this programme is not in any way relieved by a religious service and the item—Epilogue: Passion "Sunday"—The Fellowship of His Sufferings. Added to all this is the broadcasting of the usual news bulletins of all kinds. We are calling the attention of our readers to this open desecration of the Lord's Day by the B.B.C. as it may not have been noticed by them. A generation is rising up in this country who are seeing nothing wrong in this order of things and who are amazed when fault is found with it and, sad to say, Scotland is going with the swift flowing stream.

Church Notes.

Communions.—*April*—First Sabbath, Portnalong, Stoer and Achmore; second, Lochgilphead and Fort William; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie and Dumbarton; third, Edinburgh and Broadford. South African Mission.—The following are the dates of the Communions:—Last Sabbath of March, June September and December. *Note.*—Notice of any additions to,

or alterations of, the above dates of Communion should be sent to the Editor.

Notice to Congregational Treasurers.—Congregational Treasurers are reminded that copies of their financial statements, duly audited, are to be sent to the Clerks of Presbyteries under whose jurisdiction their congregations are.

Notice to Clerks of Kirk-Sessions and Deacon's Courts.—Clerks of Sessions and of Deacon's Courts are hereby reminded that their records, with Communion Rolls, are to be sent for examination to the Clerks of Presbyteries under whose jurisdiction their congregations are, not later than the end of April. Sufficient to cover return postage should be included.

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