

THE Free Presbyterian Magazine

AND
MONTHLY RECORD

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

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

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THE
Free Presbyterian Magazine
and MONTHLY RECORD.

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**The Scripturalness of the Free Offer
of the Gospel.**

IN the October issue of the *Gospel Standard* there is a very favourable review of "Free Grace Tracts," by Jonathan R. Anderson. The reviewer, whom I take to be the esteemed editor of that periodical, however, reminds his readers "that the Scotch theologians from time immemorial, held to the 'free offer' in their preaching," and expresses surprise that they "should use terms which can imply nothing else but creature power." He then quotes as objectionable, from his point of view, the following statement, "To escape this awful doom, be persuaded to hearken to the voice of mercy now pleading with you. The language in which you are now addressed is that of entreaty; then it will be changed into that of condemnation. O sinners, be exhorted to seek the grace of repentance." He then adds that "it is true that the implication of 'free-will' is not so definite here as in some good Scotch writers."

We have no desire to quarrel with the editor of the *Gospel Standard* whose fearless testimony on the side of God's Word we appreciate in this day of blasphemy and rebuke but we consider that faithfulness to God's Word makes it necessary that a few words should be offered on that which is criticised by him. It is well known to us that Article XXVI. of the Articles of Faith of the *Gospel Standard* Societies, states, "We deny duty-faith and duty-repentance—these terms signifying that it is every man's duty to spiritually and savingly repent and believe. We deny also that there is any capability in man by nature to any

spiritual good whatever. So that we reject the doctrine that men in a state of nature should be exhorted to believe in or turn to God." Again, Article XXIX. states, "While we believe that the Gospel is to be preached in or proclaimed to all the world as in Mark xvi. 15, we deny offers of Grace: that is to say, that the Gospel is to be *offered* indiscriminately to all." These statements are very clear as to the ground on which the above criticism was made, but the question may be asked, Do they not contain what the Word of God does not warrant?

When the Saviour, after His resurrection, commissioned His disciples to go out with the Gospel, He said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark xvi. 15, 16. We notice in this commission that (1) The Gospel was to be preached, that is, the whole counsel of God, which embraces in it the warnings, threatenings, and invitations contained in God's Word. (2) The Gospel was to be preached to every creature, which, if language means anything, embraces the elect and non-elect, and is confined to these classes alone as they are the only rational creatures in the world. (3) The promise of salvation on believing and the threat of damnation for disbelieving the Gospel reveals the mixed multitude that it was to be preached to. Our strict Baptist friends who are against the "free offer of the Gospel" do not find in the above commission any warrant to shut out of their chapels any rational creature from hearing the Gospel, and if they do not, where can they find in it any warrant for reserving the warnings, threatenings and invitations, which are part and parcel of the Gospel, to the elect to the exclusion of the non-elect? We have, therefore, no right to exclude any man when preaching the Gospel.

The whole human race, it is true, fell in Adam from that glorious state in which God created man, and became depraved, so that they are now God's enemies, yet they are still free moral agents and responsible for their character and conduct, therefore, it would be unscriptural on our part to believe that God deals

with us in any other way but as rational creatures. When He sends His Gospel to sinners He addresses them as sinners so plainly that every one in the congregation may know his and her standing before God. Over against the lost and ruined condition of men and women by nature is set forth Christ as a suitable and sufficient remedy to meet with that lost and ruined condition. The trumpet of the Gospel, in addressing the understanding of men and women, gives no uncertain sound in declaring the warnings, threatenings and invitations connected with it, and the result is that both elect sinners and non-elect sinners hear it with the ears of their bodies. What is the result? Such of the elect as have arrived at the moment when God purposed to call them effectually, hear the voice of the Son of God in the Gospel; they are enabled, through the work of the Holy Spirit to look on a crucified, risen and exalted Redeemer, and to embrace Him as their only hope. As Dr. Manton so beautifully puts it, "God's drawing is teaching, it is both by the attractive force of the object, and the internal efficacy of His grace. The Spirit's conduct is sweet, yet powerful, accomplisheth the effect but without offering violence to the liberty of man." But what of the non-elect? Did the preaching of the Gospel leave them as it found them? By no means. They heard the warnings, threatenings and invitations which were the means of conveying life to the elect, and they despised them, heaping up wrath to themselves against the day of wrath, by wilfully rejecting the remedy, and making sure, as far as lay in their power, that God would not be glorified in their salvation. Thus their case is worse than if they had never heard the Gospel. God, however, is glorified in their condemnation. This is in accordance with what the Apostle says, "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life" (II. Cor. ii. 15, 16).

Those who object to the free offer of the Gospel seem to forget that the call to sinners in the Word of God is two-fold. There is the common call to all to whom the Word of God comes,

inviting them to come and partake of salvation as we have it in Isaiah xlv. 22, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else": or in Isaiah lv. 7, "Let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mery upon him: and to our God, for he will abundantly pardon." That these exhortations to the "wicked" and to the "unrighteous" may be accompanied by the common strivings of the Spirit is abundantly proved by the fact that when God gave over the wicked men of the old world, He said, "My spirit shall not always strive with man, for that he also is flesh" (Genesis vi. 3). It is impossible to see how our Strict Baptist friends can deny that in these two passages in Isaiah, men in a state of nature are exhorted to believe in and turn to God. There is also the effectual call which is the work of God's Spirit, "whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel" (Shorter Catechism, Question 31).

We think that no clearer proof of the Scripturalness of the free offer of the gospel could be given than the teaching of Christ in the parable of the marriage feast as recorded in Matthew xxii. and in the words of the Saviour there, "For many are called, but few are chosen" Matt. xxii. 14. It is on this principle that Christ's ambassadors have gone out with the everlasting Gospel in every age of time. The burden of their message was, "We pray you in Christ's stead, be ye reconciled to God" (II. Cor. v. 20). Lest, however, any should be ready to say that this message of reconciliation should be preached only to the elect, the Holy Ghost through the Apostle Paul says, "And the times of this ignorance God winked at; but now commandeth *all men everywhere to repent*" (Acts xvii. 30). What Paul preached at Athens concerning repentance he witnesses to it again in his address to the elders at Ephesus; "And how I kept back nothing that was profitable unto you, but I have shewed you, and have taught you publicly, and from house to house, testifying

both to the Jews, and also the Greeks repentance towards God, and faith toward our Lord Jesus Christ" (Acts xxi 20, 21). Further, in his address before King Agrippa, Paul is equally clear as to what he was preaching; "Whereupon O King Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance" (Acts xxvi. 19, 20). The Apostle, in these passages, clearly teaches that God "commandeth all men everywhere to repent," and that it was his invariable practice to preach repentance and faith to all who came within the range of his preaching. In this he was going according to the principle that one of the ends of preaching the Gospel is the conversion of souls. ". . . Delivering thee from the people, and from the Gentiles unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts xxvi. 17, 18).

In the Articles of Faith of the *Gospel Standard Societies*, the Scripture proofs annexed to Article XXVI. are as follows:—Gen. vi. 5; viii. 21; Matt. xv. 19; Jer. xvii. 9; John vi. 44, 65; John xii. 39, 40; Eph. ii. 8; Rom. viii. 7, 8; I. Cor. iv. 7: and to Article XXIX. II. Cor. iv. 3, 4. A casual glance at these truths will reveal that they point clearly to man's wickedness and inability to come to God but one will search in vain for any warrant which they give not to offer salvation "indiscriminately to all." Thus we must conclude in the light of the portions of truth which have been already quoted, and many others which could be quoted did space permit, that what our friends look upon as a doctrinal error on our part, is fully in accordance with the Word of God, and that the opposite to it, that is, preaching to the elect only, has not a shred of Scripture evidence to support it, and, therefore, is the invention of men. Those who reject, as unscriptural, the free offer of the gospel seem to deny

that men can be held responsible for neglecting to use the means of grace, or for rejecting Christ, for, if a free offer of Christ is to be withheld from the non-elect, the only logical conclusion that one can come to is that they cannot be held accountable for rejecting Him. The Word of God clearly states concerning Christ that "He is despised and rejected of men" (Isaiah liii. 3); and as clearly indicates that all who reject Him shall receive according to their work. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad." Thus the free offer of the gospel will cause men to have a closed mouth on the Day of Judgment, for their rejection of what was freely offered to them will fix them down as "the true authors and causes of their own destruction." The mere fact that "by the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death," ought not to dispense with the free offer of the gospel, apart altogether from it being so expressly enjoined in the Scriptures, and there is certainly nothing in the doctrine of predestination to withhold it. As Principal Cunningham says, "We admit, nay, we contend, that this doctrine has no immediate practical bearing upon the process of setting before sinners, and urging upon them, the commands and invitations addressed to them in connection with the scheme of salvation, or on the right regulation of their conduct in dealing with these commands and invitations. This arises manifestly from the very nature of the case. Preachers of the gospel are not only warranted but bound to address the offers and invitations of God's Word to men indiscriminately, without distinction and exception; and having God's sanction and command for this, they should do it without hesitation and without restriction. God does this, in order that He may thereby execute the purpose which he formed from eternity concerning the everlasting destinies of men; and that He may do so in accordance with the principles of man's moral constitution, and with all his capacities and responsibilities; and ministers are bound to do

this in God's name, just because He requires it at their hands" (*Reformers and Theology of Reformation*, page 574).

This extreme attitude of our friends of the Strict Baptist persuasion is but the swing of the pendulum from Arminianism, which holds that man is able to save himself, to Hyper-Calvinism. They failed to realise in their recoil from this soul-ruining system, that the Word of God holds a middle course between the two without countenancing the errors of either, and do not see that while Arminianism has led thousands to hell deceiving themselves, Hyper-Calvinism has also led thousands to the same destination by another way—fatalism, for Satan has made a lever of it to cause miserable creatures to say, "If I am elected I shall be saved, whether I use the means of salvation or not, and if I am not elected what is the use of doing anything, so 'Let us eat and drink for to-morrow we die.'"

In leaving this matter meantime, we may be permitted to give the following quotation from that prince of theologians, Dr. John Owen, on the subject. "Preachers of the gospel and others have sufficient warrant to press upon all men the duties of faith, repentance, and obedience, although they know that in themselves they have not a sufficiency of ability for their due performance; for,—(1) It is the *will and command of God* that so they should do, and that is the rule of all our duties. They are not to consider what man can do or will do, but what God requires. To make a judgment of men's ability, and to accommodate the commands of God unto them accordingly, is not committed unto any of the sons of men. (2) They have a *double end* in pressing on men the observance of duties, with a supposition of the state of impotency described:—(a) To prevent them from such *courses of sin* as would harden them and so render their conversion more difficult, if not desperate. (b) To exercise a means appointed of God for their *conversion* or the communication of saving grace unto them. Such are God's commands, and such are the duties required in them. In and by them God doth use to communicate of His grace unto the souls of men; not with respect unto them as their duties, but as they are ways appointed and sanctified

by Him unto such ends. And hence it follows that even such duties are vitiated in their performance, yet are of advantage unto them by whom they are performed; for,—(1st) By attendance unto them they are preserved from many sins. (2nd) In an especial manner from the great sin of despising God, which ends commonly in that which is unpardonable. (3rd) They are hereby made useful unto others, and many ends of God's glory in the world. (4th) They are kept in God's way, wherein they may gradually be brought over unto a real conversion unto Him." (*Owen's Works* vol. III. page 295).

Action Sermon.

Preached in Knox's Church, Glasgow, 11th April, 1852,

By Rev. JONATHAN RANKEN ANDERSON.

"The blood of Jesus Christ His Son cleanseth us from all sin."
—I. John i. 7.

THE people of God occupy an honourable position, being near to Him who is light and in whom is no darkness at all. They maintain a holy walk, corresponding to the position to which they are raised; "they walk in the light, as He is in the light": and they enjoy sweet and refreshing fellowship with Him, and with one another; "that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ" (I. John i. 3). Now, that to which all this is to be traced, by which it is secured and enjoyed, is set forth in the words of our text.

We have in them three things that claim consideration. I. The blood of Jesus Christ. II. The application of it. III. The efficiency of it.

I. The text calls us to consider the blood of Jesus Christ His Son. We have here to notice:

1. The person whose blood it is. He is entitled the Son of God. He, therefore, possesses the nature of the Father; yet

personally He is distinct from Him. In this view He hath not, and cannot have any blood, being a most pure spirit, without body, parts, or passions. By the Mystery of the Incarnation, however, the Son of God became the Son of Man, yet continuing to be the Son of God. He who is a Spirit, became flesh, yet continuing to be a Spirit. He who is without body, took a body, yet remaining without body. He who is without parts, took parts and yet remained without parts. He that is without passions, took passions—and sensibility to suffering, yet remaining without passions. “And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the Only Begotten of the Father) full of grace and truth” (John i. 14). “And without controversy, great is the Mystery of Godliness. God was manifest in the flesh” (I. Tim. iii. 16).

It is now filling heaven with its greatness; it will fill eternity with its greatness. Has it any place in your hearts? By the mystery of the incarnation He who became Jesus, also became the Christ. In the moment of His conception, the flesh that was taken of the substance of the Virgin was assumed by the Son of God into union with himself. And in that moment, in a way we tremble to speak of, and should tremble even to think of, in the human nature thus assumed, He was anointed with the Holy Ghost. This is one thing that appears to be indicated in the language—“The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luke i. 35). Considering the subsistence of this nature in the Person of the Son of God, and the anointing which, in it, He received, is He not well denominated “The Wonderful”! (Is. ix. 6).

2. We have next to inquire what is meant by the blood of this glorious Person? We shall obtain some insight into this matter by adverting:

(1) To the shedding of this blood. It is possible to have blood and that blood not be shed. But Scripture always speaks of the blood of Christ as that which was shed—“For this is my

blood of the new testament which is shed for many for the remission of sins" (Matt. xxvi. 28). We are instructed, too, that it became His for the very purpose of being shed. He never would have lived as man, but that as man He might die. He never would have taken flesh, but to give flesh a sacrifice for sin. He never would have had a body, but that His body might be broken. "Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death He might destroy him that had the power of death" (Heb. ii. 14).

But is is not in every condition that blood can be shed. For (1) It can be shed only under the law. Now, Jesus Christ placed himself in the nature which He had assumed, in this condition. He did so voluntarily. He was under no obligation to do it. It could not be required at His hand. He is in himself essentially above the law. And when through grace, you arrive at any worthy thoughts of the law, you have a platform from which you can look up to the infinite worthiness of the Son of God, seeing He is above it. And thus, you will be prepared to look down to the depth of humiliation to which He stooped, when, in the human nature, He placed himself under the law. "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law" (Gal. iv. 4).

He placed himself in this condition voluntarily, and yet it was in fulfilment of obligations under which He had come. He from eternity, in His love, engaged to become a law subject, in the room of His people who were under the law. Now He cannot deny himself. He will be faithful to Himself. In some cases the soul has nothing but this in which to hang, and his loyalty to the great King is put to a severe test. Would you deliberately choose anything that did not please Him; that He did not engage Himself in His love to bestow? To do so were rebellion.

When grace is in exercise, the soul, in no consideration will choose anything if it does not please Him. Oh! what good

would it do to a gracious soul? What use could a gracious soul make of it? The sweetness of all sweet things to a believer is, that it pleases Him. You have here strong consolation. Try and look into the lovely bond by which the Son of God has, from eternity, bound himself; And though the enemy should rob you of everything else, he cannot touch this, it is too high for him to reach. And sometimes, when driven out of every other strong tower, you may be led on to the strongest of them all—"He cannot deny himself" (II. Tim. ii. 13).

He came under obligations to the Father. It was in the heart of the Father to take from under the law those foreseen to be under it, in a way immediately to be explained. But justice said, "What will become of my claims if thine infinitely tender heart of compassion is to be delighted in rescuing these poor creatures from a state of bondage? The Father said to His Son, "I have none but Thee to satisfy justice, and open a righteous way for the flowing forth of the stream of mercy, love and grace." The Son answered, "Lo I come (in the volume of the book it is written of me) to do thy will" (Heb. x. 7). The consent thus given was recorded in the book of the Father's counsels; and He who is the Faithful and True Witness, having his eye upon what was there written said—"I delight to do thy will, O my God: yea thy law is within my heart" (Ps. xl. 8).

The Lord Jesus placed himself in this condition of a law-subject, as the Substitute of His people. And from the place, the Substitute takes, you may learn what is the place of the principal. From the obligations under which the Surety comes, you may gather what are the obligations that lie upon the principal. And from what is done and endured, in fulfilment of these obligations, by the Surety, you may learn what ought to have been done and endured by those for whom He stood. "For he hath made Him who knew no sin to be sin for us; that we might be made the righteousness of God in him" (II. Cor. v. 21).

It is not everyone that is under the law whose blood can be shed. The Angels in heaven are under the law, and will continue

under the law throughout eternity: but though they had blood, it could not be shed, so long as they continue as they have done to be conformed to the law. We, in a state of innocence were, under the law, and not one drop of our blood could have been shed had we remained obedient to it. The only situation under the law in which blood can be shed, is that of transgressing the law, incurring guilt in the eye of the law-giver, and offering an offence to divine justice.

The wages that are paid when blood is shed—the wages of death are due only to sin. “The wages of sin is death” (Rom. vi. 23). Now, Jesus Christ, the Son of God, having become capable of losing His blood, of having it shed, could not have it shed, but by becoming sin. Here rises into view the mystery of imputation, placing to His account, the sin of those in whose room He stood; holding Him liable to be reckoned with for it; and exacting from Him this debt to the uttermost farthing.

It is the glory of justice to watch over the rights of Godhead, the claims of law, and the honour of government. It watches over these with infinite ease, jealousy, and purity. If any offence were allowed to pass, if there were any relaxation of the penalty, justice would be compromised. Whereas if its eye is ever open to the observation of all that takes place, if its purposes be firm, and immutable, on every occasion; and if its exactions are inflexible, then its glory shines forth in all possible perfection. Now, infinite wisdom devised the method of imputation, for providing that justice should be seen in the glory that pertains to it: and at the same time, mercy should reach the objects on which it had set itself. “Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together: righteousness and peace have kissed each other” (Ps. lxxxv. 9, 10).

He is represented in Scripture as in himself holy, yet as, in some sense, made sin. The only way in which this is conceivable is, that He had the sin of others placed to His account. Their names were removed from the bond, and His name inserted in their place. And thus justice finding His with sin, in this way,

laid to his charge, it behoved to deal with Him. "He was delivered for our offences" (Rom. iv. 25).

(2) Blood can be shed only under a sentence of condemnation. In such matters everything is conducted in a clear and orderly way. And, therefore, we are to conceive of Him who has sin placed to his account, as the subject of a judicial sentence. He is looked upon by the pure and immutable eye of justice; account is taken of the sin with which he is charged, and the sentence is pronounced, in conformity with the guilt that attaches to Him, on account of the sin that is found laid on Him by imputation.

Do you know what it is to be reckoned with for even the least sin—for an unholy desire, for a vain imagination, for a wandering look? Do you know what is to be brought to the bar of divine justice, by the light of the word shining in your consciences? And these regarded as the servants of the invisible Judge; so that what they say, according to truth and righteousness, is in effect said by Him, who is the Lord of the conscience? And do you know what it is to consider the guilt which attaches to you for the sin you have committed?

Are there not among you those that have felt this so overwhelming, that you could not support the measure in which the guilt of it was laid upon your consciences; and, at times, an anguish produced in your souls which may fitly be termed "the shadow of death": "The sorrows of death compassed me, and the pains of hell got hold upon me: I found trouble and sorrow" (Ps. cxxvi. 3). But what amazement of soul seizes upon you when sin is added to sin till the amount exceeds computation! But look here, at this great sight, Jesus Christ, the Son of God, at the bar of divine justice, having charged upon Him the sins of all that shall be saved by His blood, until the end of time; and found guilty, in the eyes of justice—that is, deserving of punishment! When we get some insight into this mystery; when, through grace, he is brought to see his own sins amongst others, and to consider the contributions which he has himself made to the mighty sum imputed to the Son of God and to the weight of guilt laid upon Him; then the eye affects the heart, and there

is something of that godly sorrow which worketh repentance not to be repented of. "And they shall look upon me whom they have pierced and they shall mourn for Him" (Zech. xii. 10). "Surely He hath borne our griefs, and carried our sorrows and yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities" (Is. liii. 4, 5).

(3) Blood cannot be shed but under the curse. The blood is the life. Wherever there is life, there is blessing, and nothing can take the blessing away but the curse. If you could escape the curse; if you could make a covenant with it that you and it should never meet; you might sit down in perfect security and in the enjoyment of everything that deserves the name of blessing: you would be safe in the enjoyment of all your possessions.

Now Jesus Christ has life, and such a life as no other in heaven or earth ever possessed or ever will possess. The Father hath life in himself; but there is, and ever will be a distinction between the sense in which the Father hath life, and that in which Jesus Christ 'His Son, hath life. The Holy Spirit hath life; but there is and ever will be a distinction between the life which the Holy Spirit hath, and the life which Jesus Christ hath. The Father hath life which cannot be touched, cannot be reached by anything that could affect it. In its own nature, it is infinitely and immutably removed from the possibility of being affected. But the Lord Jesus Christ has a life which may be touched. He hath a life which may be reached, which may be taken away. But in Him you see the principle made good that nothing can take it away but the curse. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. iii. 13). "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts ii. 23).

(2) In close connection with the shedding of the blood of Christ is its presentation in the holiest of all. We could not speak of

this, unless it were shed; but now being shed, it behoved to be presented. The high-priest under the law entered into the holy place made with hands once a year. He was allowed to pass through the veil which separated between the visible, and the invisible, between the great God and his sinful creatures. It was not meet that the veil should be drawn aside, for it was an imperfect dispensation. But to afford a ray of hope that the way at length be opened, the high-priest was permitted to enter once a year. "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing" (Heb. ix. 8). Nor could he enter without blood. The sacrifice was brought forth; its blood was shed; the life was taken away; the blood was received into a basin; and the high-priest took the basin of blood and entered with it into the most holy place. "But into the second went the high-priest alone once every year, not without blood, which he offered for himself, and for the errors of the people" (Heb. ix. 7).

In like manner the Lord Jesus, the High Priest of his people's profession, their covenant head and representative, acting on their behalf and for their good, offered himself on the altar reared by divine justice and received in a basin His own blood. What was the basin? Perhaps it was the confidence that His sacrifice would be accepted of the Father, and accomplish the eternal redemption of all them that obey Him. In His death the first tabernacle was taken down; the veil was rent in twain from the top to the bottom; and He engaged His heart to approach to the Lord of hosts. "But Christ being come, an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place" (Heb. ix. 11, 12). Oh, the solemn hour in which the Father prepared to receive the great Mediator! The court of heaven was filled with the profoundest awe. How stately were His goings, clad in garments of unspeakable beauty! A fragrance of ineffable

sweetness rose from them and filled the temple—"All thy garments smell of myrrh, and aloes, and cassia" (Ps. xlv. 8). The Father smelled a savour of rest; and in expression of His satisfaction, and His acceptance of the sacrifice, said, "Sit thou at my right hand until I make thine enemies thy footstool" (Ps. cx. 1). Thy toils are past, thy sorrows are ended, thy work is done: enter into rest, till thou receive the full fruit of thy sacrifice. "He shall see of the travail of his soul, and shall be satisfied" (Is. liii. 11).

II. We have to consider, in the second place, the application of the blood of Jesus Christ. And here the first point of inquiry which offers itself is:

1. By whom is this application made? We answer, by the Holy Spirit of God. There is a fitness in divine arrangements of which we are afraid to speak, but of which we believe faith sometimes catches a glimpse here, and with which the soul will be unspeakably delighted in eternity. It is fitting that the Second Person in the Godhead take human nature, offer Himself in that nature, a sacrifice to divine justice, shedding and presenting His blood. We apprehend it is in this way that the glory of His Sonship is peculiarly to shine forth to the view of creatures. In the Sonship of the Son of God, there is a glory that is known only within the Godhead—"no man knoweth the Son but the Father" (Matt. xi. 27). "The Spirit searcheth all things, yea, the deep things of God" (I. Cor. ii. 10). But it is Jehovah's good pleasure to give forth some beams of this glory, without Himself, to creatures: and it is by the mystery of redemption this is provided for. May we venture to say, that but for the redemption of sinners, the glory of the Sonship of the Son of God, must have for ever remained hid from the eyes of men and angels. No wonder then that the angels are represented as stooping down, in an attitude of the deepest interest, to contemplate this mystery—"which things the Angels desire to look into" (1 Pet. i. 12).

The co-relate of the glory of the Sonship is the glory of the Father's paternity. The Father has a peculiar delight in

honouring His Son—the Son peculiarly delights in honouring His Father. “Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it and will glorify it again” (John xii. 27, 28). “Now is the Son of Man glorified and God is glorified in Him” (John xiii. 31).

We see a similar fitness in the application of the blood of Christ, as made by the Holy Ghost. In illustration of this doctrine we observe, that He alone is able to apply the blood of Christ. He who is to accomplish this work must search all things: for none but a Divine Person can fully know the blood of Christ. People are apt to think, from the frequency with which this language is used, that they know it. But no one knows it that does not feel his utter ignorance of it—“if any man think that he knoweth anything, he knoweth nothing yet, as he ought to know” (1 Cor. viii. 2). “I neither learned wisdom, nor have the knowledge of the holy” (Prov. xxx. 3). The more a man knows of this matter the more sensible he is of his ignorance. And his knowledge is very near perfection, when he is near to the conviction that he knows nothing. Men have a great deal to unlearn before they deserve the name of learning—“Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise” (1 Cor. iii. 18). It would be a token for good if any considerable number appeared to have even begun the work of unlearning. But most are so busy learning, they have no time to unlearn; they are so satisfied with their knowledge, they turn away from convictions of their ignorance.

The Holy Ghost alone has power to apply the blood of Jesus Christ. To this work there are greater obstacles than there were to the creation of heaven and earth. Of the purchase of redemption that may be said, and not less also of its application. We ourselves have no power to apply the blood of Jesus Christ. We might as well attempt to form bodies for ourselves, and then to create souls to occupy them. Means have no power to apply

the blood of Christ. In reference to this work they have a place; and a becoming place it is which they occupy. But to suppose they can make application to the soul of the blood of Christ, is to abuse them, it is to dishonour them, to thrust them into a place that belongs only to Him who is able to apply it. "So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" (1 Cor. iii. 7). The Gospel itself is not able to apply the blood of Christ. It too has a place, a very important place in this work; and well adapted it is to fill that place, and to serve the purposes for which it has been framed—"So shall my word be that goeth forth out of my mouth: it shall not return unto me void" (Is. lv. 11). But it never was framed—it never was given to holy men to record—it never was committed to faithful men to be preached, that it might be the efficient agent in the application of the blood of Jesus Christ—"the letter killeth, but the Spirit giveth life" (II. Cor. iii. 6).

It appertains solely to the Spirit of God to apply the blood of Christ to the soul: for He alone is commissioned and empowered to do it. The Lord Jesus told the Jews that He did not come of himself—that it was the Father who had sent Him. In His work, He had respect to the commission which He had received. He acted agreeably to the terms of that commission. And as He had respect to the Father's will in coming into the world: so He has respect to the Father's will in the work which He carries on in heaven. In like manner it is said of the Comforter—"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak" (John xvi. 13). He is represented as the promise of the Father—"And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts. i 4). The promise being given, Messiah asks its fulfilment—"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John xiv. 16). It is

accordingly at the instance of the Intercessor that the Holy Spirit comes to apply the blood of Jesus Christ. He will not come at the instance of any other. Whatever prayer is made in the outer court through faith, must have its counterpart within the veil, by the great Intercessor, else that prayer will avail nothing.

The Father will hear no prayer which men presume to offer apart from the Mediator. He will hear no prayer in which He does not hear the voice of Christ—"the blood of sprinkling which speaketh better things than the blood of Abel" (Heb. xii. 24). He will hear no prayer, but that which is presented in the name of the Lord Jesus. "For through Him, we both have access, by one Spirit, unto the Father" (Eph. ii. 18).

2. The blood of Jesus Christ is applied by the Holy Ghost, in and through the means of grace. To this end they have been framed and set up; and for this end ought they to be administered. In this view they possess great value, but their value depends on their being kept in their proper place. Men may be said to be of value, so long as they keep the place of men; but if they will become gods they deserve to be cast to the moles and to the bats. The means of grace are very valuable, if kept in the place of means; but if they are taken out of that place, and made what they are not, they are robbed of their true value: and it is meet that even He who set them up should blow upon them and blast them. "Behold I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it" (Mal. ii. 3).

The Scriptures are full of illustrations of this point. The tree of life was a symbol of blessing to our first parents so long as they stood firm to their allegiance. But when they rebelled, it had no longer any place in that dispensation. "So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. iii. 24). If Noah and his family had begun to make an idolatrous use of the ark, by which they were saved from the flood, that ark would have been consigned to flames. In the days of Hezekiah the serpent of

brass which had been an ordinance for good to their forefathers had become an object of worship to the children of Israel; And hence we read: "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it" (II. Kings xviii. 4). The temple on which the Lord had put His name was laid in ruins; and the people that He had chosen to be a peculiar people unto Himself, were scattered to the four winds of heaven; and became a proverb, and a bye-word to all nations. Let not men pride themselves in the means they enjoy, if they have nothing more than means. They need not expect they will always retain them, whether they use them or abuse them. To retain them, if they are abused will be impossible. "Therefore say I unto you, the Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43).

3. The Holy Spirit, in the means of grace, applies the blood of Jesus Christ to sinners. No others are capable subjects of this application—"they that be whole need not a physician, but they that are sick—I am not come to call the righteous, but sinners to repentance" (Matt. ix. 12, 13). In the nature of things it is impossible this blood can be applied to any but sinners—sinners of this world—sinners of mankind under a broken law. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law" (Gal. iv. 4, 5). They, therefore, to whom the Holy Spirit will apply the blood of Christ must be under the law, they must be condemned by the law, they must be exposed to the curse. Now where are they who answer to the description we have now given? Where are they, some may be ready to exclaim, where are they not? It is true you will find them everywhere, where you meet with the children of men—"for all have sinned, and come short of the glory of God" (Rom. iii. 23). But where will you find those that seem to have any clear idea of what they are—that, upon intelligent grounds, will acknowledge, that they are what, in

Scripture, they are declared to be—and who indicate the least concern suitable to such an admission? Indeed such persons are rarely to be met with, and those who mark the progress of events, cannot fail to perceive, that so far as one can judge, and allowing every consideration its due weight, they are becoming rarer and rarer every day. Still it must be declared, whether men will hear or forbear, that the subjects, capable of having the blood of Christ applied to them are sinners, condemned, accursed, and ready to perish.

(To be continued.)

The Professing Church's Influence on the State.*

By the Rev. J. P. MACQUEEN.

NOT since the beginning of the blessed Reformation in this country has vital godliness been at such a lamentably low ebb as is the case in our day and generation. As reflecting the moulding influence of the professing Church on the State, in its home and foreign policy, and consequently on society world-wide, not only in any particular generation, but on posterity for ages to come, it may not be unprofitable to consider our own nation, and its foreign policy at the present time, in this light. It will then be seen, perhaps, what a potent influence for good or evil the professing Church can be, and how much of its blessed usefulness, or otherwise, is dependent on ministerial fidelity to ordination vows, and on a consistent practice in its members, and Scriptural discipline within its courts.

One of the most sinister and outstanding features of international diplomacy and politics in our day is the extraordinary lack of moral honesty and fair-dealing noticeable everywhere in

*This article was written at the beginning of October during London's terrific aerial bombardment, but owing to pressure of space we were not able to publish it before now.—J. C.

the international sphere. This is not only manifest in the uniform perfidy, and consequent ruthless savagery, of the totalitarian States, but in the immoral appeasement policy, based on unrighteous compromise and expediency, which defiled the notorious Chamberlain-Halifax Government during the premiership of Mr. Neville Chamberlain. Its evil influence is still noticeable in some of the international actions of the present Government, due, we believe, to the unwholesome power still exercised by Lord Halifax, the Anglo-Catholic admirer of the Pope, on British foreign policy.

However ill it becomes an American to pass strictures on such matters, in view of their own nation's immoral and selfish isolationist and neutrality policy at such a critical and decisive hour in world history, one feels morally bound to agree with Mrs. Roosevelt, wife of the American President, that "appeasement does only work, where ethics do not exist." It is a policy based entirely on Jesuitic casuistry and technique, and its adoption, with such disastrous consequences to our nation and Empire, by the Chamberlain-Halifax Government, is a clear indication of the potent influence wielded by the Jesuits behind the scenes. Mr. Neville Chamberlain has been supported with a blind sheep-like enthusiasm that has probably been unparalleled in our history, because a Jesuitically-controlled Press and B.B.C. imposed upon an unthinking credulous public, by eulogising a Premier, whom the subtle followers of Ignatius Loyola found a facile tool in yielding to and adopting policies favoured by the Vatican, and wholly in the interests of Romanism. It is but the gradual development towards culmination and consummation of the evil flood introduced by the passing of the sinister Emancipation Act of 1829. The Divine punishment following this immoral appeasement policy is a bitterly-taught lesson that the Eternal God can never be made a party to crooked expediency and unrighteous compromise.

The Hoare-Laval scandal, connected with the Italo-Abyssinian massacre, is still fresh in our memories, and it affords another clear indication of Jesuitic influence in high places in the British

Government that such a man would still be employed in the service of this country. The so-called Non-Intervention Committee set up by the Chamberlain-Halifax Government was purely Jesuitic, and that it has proved a most disastrous policy to Britain our present relationship to Spain sufficiently emphasised. The same Pope-pleasing British Government was responsible for sending Lord Runciman to Czechoslovakia, for a month, in an effort to brow-beat that brave democratic people into submission to Hitler. Mr. Chamberlain's contemptuous reference to Czechoslovakia as a "nation which we know very little about" is an unforgettable historical instance of callous brutal indifference in one seeking to please the Jesuitic agents of Popery. During the whole month of Lord Runciman's sojourn in that land he, significantly enough, stayed with wealthy Romanist families. President Hacha, who was supposed to have had fainting fits when in Berlin, and who signed away the political independence and territorial integrity of his native land, is a Romanist. "Father" Tiso, who acted similarly relative to Slovakia, is a rank Jesuit.

The late Pope Pius XI. never forgave Czechoslovakia for its rebuff in remaining indifferent to his gesture of removing his Nuncio from Prague when two million Czechs left the Church of Rome. He publicly vowed vengeance. Hitler, with the help of the appeasement policy of the Chamberlain-Halifax Government, gratified the Pope's thirst for revenge, before the latter went "to his own place."

The same appeasement tactics, with similar disastrous results, have been applied by the same Government to the Japanese blood-thirsty aggressive policy. The explanation is to be found in the fact that the Vatican has all along supported Japan in its ruthless "undeclared" war against China. The Japanese Government, on the advice of the leading Admiral of the Japanese Navy, has adopted, for its own ends, Jesuitic technique and casuistry as the basis of its international diplomacy, while the Pope, in turn, has presented, through the papal Legate in Tokio, a map of the world to the Emperor of Japan, as a token of the

part his Empire is expected to play in the Papal-Jesuit-Nazi-Fascist Gangsterdom, involving the complete extirpation of the British Empire Protestant Constitution. The Halifax foreign policy, operating in this instance through the appeaser, Sir Robert Craigie, our Ambassador in Japan, must accordingly coincide, where at all possible, with that of the Vatican.

The Italian rape of Albania was a clear violation of the Anglo-Italian Pact, which included a clause forbidding the entrance of Protestant missionaries into Abyssinia, and which was signed on behalf of Britain by two Romanists, yet the Chamberlain-Halifax Government continued the false friendship with Italy as if no such violation of a solemn treaty obligation had occurred. Sir Patrick Hannan, M.P., an Eire Romanist, and Convener of the sham Anglo-Italian Parliamentary Committee, dissolved on the outbreak of war with Italy, is a close personal friend of Mr. Neville Chamberlain, as is also Sir Martin Melvin, the proprietor of the R.C. "Universe," the leading Romanist newspaper in this country.

The fact that it was Von Papen, the notorious German Jesuit diplomat (who did more than anyone else to put Hitler in power), who framed the Russo-German Pact, without being excommunicated, or even mildly rebuked by the Pope, with whom Von Papen is *persona grata*, shows how little importance need be attached to the Pope's professed abhorrence of Russian atheistic Bolshevism. It may be mentioned that Von Papen was actually caught red-handed by the Canadian-U.S.A. authorities with designs to blow up Canadian and U.S.A. bridges to retard their war efforts in the last war.

The foregoing incontrovertible facts prove to the hilt the paralysing grip Jesuitic technique and intrigues have got on the higher Governmental departments of the British nation, especially since, in 1926, Mr. Stanley Baldwin (now Lord Baldwin) sanctioned the establishment of the Jesuit Order in London. The same influence, we believe, is responsible for assigning to our present Prime Minister, Mr. Winston Churchill, as his private parliamentary secretary, an Eire Romanist.

It is a well-known fact that these private secretaries wield a powerful influence over their masters, and as, in the case of a Romanist, his primary allegiance is to a foreign Italian potentate, in the person of the Pope, we may rest assured that the most intimate secrets of the British nation and Empire reach the Pope, through the usual Jesuitic diplomatic channels. Let it be remembered in this connection that the Pope, the inveterate enemy of British Protestantism, can, at any moment, grant a dispensation disannulling a Romanist's oath of allegiance to King George VI. The R.C. "Universe" has noticed, with undisguised glee and satisfaction, the influence this private secretary can wield in high places at the present critical juncture, and that it more than compensates for the fact that there is no "Catholic" in the present Cabinet.

How, now, are we to account for this lamentable state of degradation to which the foreign policy of the greatest Protestant nation in the world has been brought? It is the reflection as well as the reaction in the life of the State to the lamentable spiritual condition prevailing in the professing Church in our nation to-day. When vital godliness is the outstanding feature of the national professing Church it is reflected, in turn, in a high standard of moral integrity in the life of the State, in all its aspects and activities, political, diplomatic, ambassadorial and consular. On the other hand, when the professing national Church is at a low ebb spiritually, its immoral repercussions in the home and foreign policy of the State soon manifest themselves. "On every side-walk the wicked, when vile men are high in place" in Church and State. When the professing Church is worthy of the description, "fair as the moon, clear as the sun, and terrible as an army with banners," the legislative Parliament at Westminster dare not introduce or pass a Bill, contrary to Scriptural and Christian ethics.

In our day and generation, however, ministers solemnly swear at their ordination before God that they believe the doctrines of the church to which they belong; and then, with manifest dishonesty, preach something else. The so-called Protestant

ministers in England and Scotland, who have ceased their witness-bearing against papal blasphemy, superstition, idolatry and tyranny from their pulpits, have a lot to answer for. When it is thus considered, what a blessing on the one hand, and what a curse on the other, the professing Church may be to a community, nation, or generation, and, in view of the part ordained ministers play in the Church, what an extraordinarily solemn and tremendous responsibility, in the national and international life of the world, is the sacred office of the Christian ministry.

True Christianity, however, knows no compromise. It is the outstanding blessing and precious privilege of belonging to the Free Presbyterian Church of Scotland that when better days dawn on a sin-benighted world our denomination will not have to move, for it is already broad-based on the eternal rock-bottom of the infallible Word of God. This—the truth as it is in Jesus—is the only basis on which the Holy Spirit, the Spirit of truth, will build a united Church. “Except the Lord build the house, they labour in vain that build it” (Psalm cxxvii. 1).

Let us, therefore, hold fast our distinctive Scriptural denominational testimony without wavering, till this indignation and these sad calamities, do wholly overpass. Let our praying people wrestle fervently, importunately, and perseveringly for an outpouring of the Spirit’s blessed supernatural influences on ourselves, individually and denominationally, and on the nation and Empire, and the generation world-wide. “The Kingdom of Heaven suffereth violence and the violent take it by force.” Give Him, therefore, reverently but diligently, no rest till He establish and make Jerusalem a joy and a praise in the earth. “Thou shalt arise, and have mercy upon Zion,” and then “nation shall not lift up sword against nation, neither shall they learn war any more.”

David was apt to think all was gone, help would never come more to him, and in that very season God delivered him.—*Dr. Manton.*

Short Gleaning.

Walking by Faith.—Thou art by faith to make up all thy happiness in Christ and in Him only; and He Himself being thine, let Him give thee, or take away, what He will besides—thou hast enough. Is not this comfort enough that thou hast got the pearl of great price, the infinitely rich, inestimably precious Jesus; who has the wisdom of God to contrive what is best for thee; boundless love to dispose Him, and almighty power to enable Him to give it thee? And He has promised it; canst thou desire more? Walk then with Him by faith, not by sight. When the Word of God is the ground of thy faith, which rests there and is grown to a fixed settlement, then thou wilt be enabled to go on comfortably, whatever thy frames and feelings be; thou wilt not be thereby discouraged.—*William Romaine.*

Notes and Comments.

Sentimental Humanitarianism.—A glaring instance of how sentiment has taken the place of true religion in our midst could be seen recently in the way that the Jesuitically-controlled press and the B.B.C. vied with each other in pouring their encomiums upon the late Rev. Pat McCormick of St. Martin-in-the-Fields, London, as in the case of his predecessor, Canon Dick Sheppard. Neither of these two men were popular among radio listeners for their Christianity, for their productions were no more the fruits of real Christianity than are the ideals and aspirations of the Mahatma Ghandi. Dick Sheppard's peace-at-any-price pacifism was the antithesis of Christian righteousness, while McCormick's last appeal in his parish magazine for amusing jokes in connection with air raids should brand him anywhere as an irresponsible person who did not realise the gravity of the situation. Such matters reveal that we have arrived at the days of spiritual darkness anticipated by the late Dr. Kennedy,

Dingwall, and the godly ministers and laymen who were contemporaneous with him, for not since the Reformation in Scotland has true religion been at such a low ebb.

Romanists and the Ministry of Information.—As reported in *The Star* for 18th October, Mr. Duff Cooper stated in a written Parliamentary reply that Mr. W. D. Newton of the editorial board of the *R.C. Universe* was on the Religious Division Staff of the Ministry of Information at a salary of £600-£800 a year. This, with the fact that another Romanist, Captain Cecil Graves, is second in command of the B.B.C., and that Professor Ogilvie, the Director-General, is, for all practical purposes, merely a figure-head, shows the direction in which we are drifting. There is also another fact worthy of attention, and that is, that a large percentage of the editorial staffs, reporters and article-writers of the leading British newspapers are Jesuits. Thus Rome has succeeded cleverly in obtaining a strangle-hold on the leading channels of information in this country so that it is not possible to expose the most morally and spiritually corrupt system of iniquity in the world, and our Empire's most inveterate and most dangerous foe. Can God's blessing be expected on the war efforts of a nation which thus enslaves itself to the Man of Sin. We appeal to the Lord's praying people to give Him no rest till He has delivered Britain from the fearful thralldom of Popery.

The Disruption Centenary.—Although it may be somewhat early to refer to the centenary of the Disruption there are not wanting signs that the Free Church of 1900 will, as usual, put forward the claim that they are the sole ecclesiastical heirs of the Disruption Church, for they have in the past been making that claim with as much zeal as the Romanists and the Anglo-Catholics claim to have an exclusive monopoly of Apostolic Succession, and with as little foundation for the claim. Can anyone imagine the Disruption Fathers fraternising with the enemies of the Bible? Yet we find the present Free Church doing this often. A recent instance took place at an induction

service at Kingussie Free Church where ministerial representatives of the so-called Church of Scotland gave speeches of welcome. We cannot close our eyes to the fact that the U.F. Church, the body which united with the Established Church to form the Union of 1929, for many years drank in the poison of infidel destructive criticism of the Word of God from the theological colleges of Germany, and have thus made Scotland to a large extent a spiritual desolation. When they manifest signs of genuine repentance we consider it would be time enough then for a church making such loud professions of orthodoxy as the Free Church is doing to fraternise with them. As things are at present it is clear enough that we cannot look on the Free Church of 1900 as the representative of the Disruption Church, but if there is any church in Scotland, and we hold that there is, which proclaims the whole counsel of God, and supports it by a Scriptural practice, we maintain that such a church is the true representative of the Disruption Church.

Pope's Message to the King and Queen.—Recently Pope Pius XII. sent a message of congratulation to Their Majesties the King and Queen, on their deliverance from danger when a bomb struck Buckingham Palace. The message was signed by "William Godfrey, Archbishop of Pius, Apostolic Delegate to Great Britain." Loyal British subjects would have reason for surprise when they read the following words in the reply signed by Alexander Hardinge, "The King and Queen, who have received with pleasure the message from Pope Pius XII., will be glad if you will convey to his Holiness an expression of Their Majesties' sincere thanks for his kind message of congratulation on their escape from the bombing of Buckingham Palace." Do those who are Their Majesties' advisers, and who, we presume, were responsible for sending this reply, realise how deeply they have implicated the nation in an act of gross violence against the Protestant Constitution of this realm? (1) Because the appointment by the Pope of an Apostolic Delegate to Britain is, according to the dogmas of the Church of Rome, a direct assertion of civil as well as ecclesiastical jurisdiction in this country.

(2) The title *Apostolic Delegate to Great Britain* is a contravention of the Ecclesiastical Titles Act, according to which "all briefs, rescripts, or letters apostolic, and all and every jurisdiction, authority, pre-eminence, or title conferred thereby, are declared to be unlawful and void." (3) The law which this Apostolic Delegate is sworn to observe is Canon Law, which declares, among other things, that the Pope is the Lord of all kings and all peoples; that the clergy of the Roman Catholic Church are exempt from the civil tribunals of the land; that the Pope can depose heretical sovereigns, and release subjects from oaths and promises to their kings; and that the priests have the power to direct the people in their political duties. (4) That, therefore, Canon Law is incompatible with British Law, and consequently any acknowledgment of it, or of officials sworn to uphold it, is detrimental to the good of the Commonwealth. In the light of the foregoing, all true lovers of our blood-bought liberties ought to send their strong protest to the proper authorities and insist on knowing who is responsible for involving our noble King and his Royal Consort in an act which weakens our national testimony against Papal aggression.

Correction.—We regret that owing to an oversight it was not stated that the sermon, "The God of Jeshurun," which appeared in the October issue of the Magazine was by Rev. Lachlan Mackenzie, Lochcarron.

Church Notes.

Communion.—*South African Mission*—The following are the dates of the Communion:—Last Sabbath of March, June, September, and December.

Jewish and Foreign Missions Collection.—By the Synod's instructions this Collection falls to be taken up this month. It is to be taken up by book.

South African Mission.—We are pleased to inform our readers of the safe arrival of Mrs. Nicolson at the South African Mission, which is a matter of thankfulness to Him who rules by His power.

Acknowledgment of Donations.

Mr. J. Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks the following donations:—

Sustentation Fund.—Well-wisher, Finsbay postmark, £1; A Friend, Sydney, New South Wales, £1.

Home Mission Fund.—Miss M. H., Victoria Street, Tobermory, 10s; Well-wisher, Finsbay postmark, £1.

Jewish and Foreign Missions.—"Friend in Canada," £13 2s. 6d; "A Friend," Gairloch, in aid of new Schools, £3; A Friend, Sydney, New South Wales, £1; Miss M. H., Tobermory, 10s; Mr and Mrs N. G., 15 Elgol, Skye, £1; the following per Mr D. MacSween, Missionary:—Mr M., 27 Breasclete, 8s; Mrs C. McL., 28 Breasclete, 6s; Two Friends, 7s; J. C., London, per Rev. J. P. Macqueen, £1; Rev. N. McIntyre gratefully acknowledges the following:—Mrs Smith, Detroit (10\$) £2 9s 2d; Miss C. C., £2.

South African Mission Car Fund.—Miss J. F., 168 Briarhill, Toronto, 13s; Miss I. C. K., Lochinver, 10s; Rev. N. McIntyre acknowledges with sincere thanks the following donations:—Miss C. C., £2; Mrs J. McL., Edinburgh, 10s; Miss M., Kilmacolm, £1; Mrs C., Edinburgh, 5s; Mrs H., Edinburgh, 2s 6d.

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Sustentation Fund.—Anon., £1; Anon., Glasgow postmark, per J. Livingston, £4; Mrs McL., 27 Plantation Cottages, Falkirk, per M. McPhee, £2; M. V. F. Westmount, 4 Park Road, Paisley, £1.

Foreign Missions Fund.—Anon., Glasgow postmark, per J. Livingston, £1; M. V. F. Westmount, 4 Park Road, Paisley, 10s.

College Fund.—"Ebenezer," 5s; Anon., 2s 6d.

Home Mission Fund.—Anon., per J. Gillies, £2; M. V. F. Westmount, 5 Park Road, Paisley, 10s; "Citizen," per Rev. R. Mackenzie, 10s; "Ebenezer," 10s; Miss L., £1.

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