

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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Medical Report, 1941-42.

By Rev. R. MACDONALD, M.B., Ch.B.

I HAVE always in my Reports sought to give an account of the Medical Work here as if it was a distinct entity—it is of course but one part of our Mission effort and ought not to be divorced from that effort in any estimation of the work of the Mission.

To begin, a Medical Report which does not soon become a mere statistical record is not easy, and such a record is not likely to prove of much general interest. It may, however, be of some interest to give a sketch of some of the health problems of this country for in as far as the Mission is purely Medical, these are daily problems to us here, and indirectly to all who support this work.

As one of the most widespread in space and in its effects I may mention the problem of Malarial Fever, once thought to be due to bad air, but now known to be due to a minute organism which is carried from one person to another by certain species of mosquitoes. A study of Malaria as Natural History is intensely interesting, but we are more concerned with its effects. Malaria is very prevalent, often fatal, and produces much misery and suffering.

More often than not it goes untreated and causes chronic ill health and is certainly a factor in producing the mental lethargy and indifference that those who seek the "uplift" of the native find such a handicap to their efforts.

Belharzia is another disease most interesting as a study in Natural History. It is not often fatal but it is a cause of much misery and chronic ill health. Its effects are produced through the lacerating of some organs of the body by the eggs of a worm, which though it, lives in the human body, cannot propagate its kind without the agency of certain species of snails which are found in pools and rivers. And there are other diseases—without becoming too technical which because of the depressing effects which they produce and their chronic nature, are factors in producing mental limitations in the population whereby they compare unfavourably with Europeans. To these must be added the effects of ill balanced and inadequate diets. From one point of view all this is important because of the various circle or circles thus set up, one effect being the lessening of will power—hence the drunkenness, immorality and

weak moral fibre generally. I do not suggest that sin is the result of disease, disease certainly is a result and concomitant of sin and sometimes the connection can be traced physically.

What then is our rule in face of this vast health problem? From a Medical point of view it is not ambitious, and it must be obvious that we do not more than touch the fringe of what is crying to be done.

To alleviate the sufferings of a few even, under the hand of God, to serve life here and there, to prevent the worst effects of disease among a small part of this people, that, by God's grace we do. The number of people who receive attention tends to increase year by year, and this last year has been no exception in this respect.

One of the most promising features of the present day is that Science shows so clearly the way for a better and happier world,—for instance, diseases like those mentioned, Malaria and Belharzia, can not only be treated and cured, they can be eliminated from communities and even continents.

One thing is essential, Co-operation,—Good will among men,—all indeed that is so lacking to-day. It is a question of the spirit of man, and when that better day dawns for which we look, when the Nations shall be Nations unto God and His Christ, it is not difficult to see how the conditions under which men live shall be improved beyond knowledge. In this night of darkness and disorder are there not already rays heralding that Glorious Dawn?

I wish to thank all friends who remember us and who contribute so generously to the work here.

Sermon.*

By the Rev. HUGH MARTIN, D.D.

JONAH iii. 10.

LUKE xi. 32.—“The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.”

SUCH is the practical application which the Saviour Himself made of the singular incidents that have been engaging our attention. And it forms a striking instance of the duty of thoughtfully applying to our own case those things which were written of old, and which an apostle declares were “written for our admonition on whom the ends of the world are come” (1 Cor. x. 11). But it constitutes a still more imposing allusion to the great day of universal judgement, and reminds us how, not only all generations of men shall stand there face to face with God, the character and doings of different generations, separated by wide gulfs in time, may have mutual bearings on each other, most intimate, and wonderful, and unexpected.

That the men of Nineveh, who had all disappeared from among the

* This sermon is taken from Dr. Martin's excellent work, *The Prophet Jonah*.—Editor.

living more than eight hundred years before the days of Christ, should confront the very generation to whom the Saviour personally ministered in the days of His flesh, and should reflect light upon the character and destiny of that sinful generation, is surely a very extraordinary and solemnising thought; and a thought that is fitted to lead to many a train of singular and impressive meditation. When we shall all stand in the most solemn assemblage;—when the whole race of man, from Adam to the youngest of the latest generation, shall appear in one vast body before the judgement-seat of Christ:—oh, what mutual relations will be found subsisting between individuals or communities that had never even seen each other in the flesh! Even among those who may have been contemporaneous, what strange bearings on each other's spiritual interests and eternal destinies will be disclosed! How terrible a thought is it, for instance, that Christ's redeemed people may there meet with some on the left hand of the Judge to whose impenitence and consequent perdition, they may have been instrumental in ministering by their negligence, supineness, infirmities, or more easily besetting sins! Alas! how many have been confirmed in their hatred to religion by the more obvious defects and blemishes in the character and conduct of religion's true friends! And what child of God can ever contemplate that judgement-seat without the agonising fear, that there may be present there, as heirs of wrath, some with whom he companied in the days of his ungodliness, and whom he contributed thereby in no small degree to harden,—and some whom, in the subsequent years of a true walk with God, he may have, even then also, done not a little by levity of intercourse or worldliness of spirit, or even by his falls or backsliding, to confirm in their dislike of Christianity. Oh, what disclosures must then be made as to the bearing of our lives and conduct upon the eternal interests and destinies of our fellow-men,—and of theirs and ours! If generations so far apart as these two of which the text speaks are seen on that day coming into a relation so singular, as that the "men of Nineveh shall rise up" with the men of Christ's day "and condemn them," how much more complicated, and amazing must many of those relations be in which individuals and communities much more closely interconnected shall stand one towards another! How glorious will the one entire process of the world's moral government and history then appear! How replete with evidence of God's glorious attributes! And if the brilliant shining of the sun at noon-day is a demonstration of our Creator's mighty power, how unspeakably more fully will that dispensation of judgment—that final disclosure and reckoning, that consummation of all things—bear on the face of it the vindication of the perfect rectitude, and profound wisdom and magnificent unity with which the moral administration of this strange world's history had from first to last been conducted! It will be from the concurrence of overwhelming evidence that the saints will then enter into the exclamation of adoring wonder:—"Oh, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and His ways past finding out!" "And they sing the song of Moses the servant of God, and the song of the Lamb, saying Great and marvellous are thy works, Lord God Almighty; just and true are thy ways thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations are made manifest" (Rom. xi. 33; Rev. xv. 3, 4).

But to return. On that great and awful day, midst the irresistible blaze of light that shall reveal the secrets of all hearts, among millions of amazing disclosures, *this*, our Lord tells us, shall be a very patent and simple one:—"The men of Nineveh shall rise up in judgement with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold, a greater than Jonas in here."

I. Jesus is greater than Jonah in the greatness of His *Person*; and this consideration attaches a weight to His ministry incalculably greater than any belonging to that of Jonah. The occasion which God took to call the men of Nineveh to repentance was one of those 'sundry times,' and the singular commission given to Jonah, one of "divers ways," in which "God spake" of old to the ancient world "by the prophets." But He "hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things by whom also He made the worlds" (Heb. i. 1). These are the well remembered expressions with which Paul commences that marvellous Epistle to the Hebrews, in which the transition from the Old to the New Testament economy is so specially explained, authorised, and vindicated; and in which he lays the foundation of his argument to the fact that it was initiated by the eternal Son of God in person, and for the superiority and perfection of the new economy, by referring had thereby an honour conferred upon it incalculably transcending all that had gone before. In the course of his argument, and in his second chapter, he makes special practical use in enforcing duty, of the fact that these things "at the first began to be spoken of the Lord;" and, in the third chapter, he expressly institutes a comparison between Moses, the head, under God, of the old dispensation, and Christ the eternal Son,—also under God, who is all in all,—the head of the new. It is precisely in substance and in spirit the argument of our text. That argument implies, of course, that both Jonah and Jesus were commissioned of God. Without that, there could indeed be no comparison. It was in both cases God's call that was delivered; God's message that was proclaimed; the very preaching which God commanded these respective preachers to preach. They were both acting under authority; and in that respect the words uttered by Jonah were as much Divine, and of divine authority and infallibility, as the words that were uttered by Jesus. But in the one case the Godhead sent as its ambassador and envoy a mere man;—in the other, one of the three adorable, co-equal persons of the Godhead. How glorious, therefore, is the prophet of the new dispensation! Hear how His loyal and loving forerunner spake of Him: "He must increase, but I must decrease; He that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all. And what he hath seen and heard, that He testifieth" (John iii. 30, 31). Oh! we shall never fathom the riches of love and glory, implied in God giving His Son as His ambassador to reveal His will, and call His strayed and alienated children back to mercy and salvation. Most blessed qualification for His office! He is "the Only-begotten which is in the bosom of the Father." Habakkuk would get him at his post, his watch-tower, his high look-out; and wait for the message and the vision: "I will stand upon my watch, and set me on my tower, and will watch to see what He will say unto me." But Christ's watch-tower,—Christ's post of observation for learning the Father's will—was the Father's very bosom! And

what he hath seen and heard there, *that* He testifieth. Yes! the Father's bosom! There He hath ever dwelt without intermission. He was in the bosom of the Father,—enjoying His unlimited, absolutely unlimited confidence,—even while speaking with men upon the earth. Oh, how near Christ's hearers are to the bosom of the Father! How clearly open, in its infinite purity, and bliss, and love, the Father's bosom is, when the lips of Jesus speak! “Thou art fairer than the children of men; grace is poured into thy lips,”—grace unalloyed, undeteriorated, straight from the Father's bosom;—“therefore God hath blessed thee for ever” (Ps. xlv. 2).

And when such a one speaks on earth personally by human lips, or by a written word, or by a preached gospel, not without the Holy Ghost sent down from heaven;—when such a one speaks on earth,—speaking forth from “the Father's bosom,”—and asks and entreats the long-alienated child to return and embrace the love and joy, and protection, and purity of “the Father's bosom;” to leave behind, all that he can bring with him into “the Father's bosom,”—all the darkness which he cannot bring into the Father's light;—in a word, when such a one calls us to repentance, with what overwhelming urgency does the call come, and how great the guilt of rejecting it! If, at the preaching of a mere human being, the men of Nineveh repented, shall they not rise up in judgment against us, if we put away from us the preaching of Him who speaketh from “the Father's bosom?”

II. Christ is greater in *Office* than Jonah. The office, indeed, is in each case the same. But in the case of Jesus it is in the highest, the infinite degree. All the prophets called unto repentance. It formed a leading portion of their duty. They denounced the anger of God upon the impenitent. In God's name they straitly commanded the people to repent; and they declare His readiness to forgive, as the greatest encouragement to repentance. But the commission which a prophet such as Jonah had, was but a very limited one. It was but a small number of his fellowmen that he could address, and a very much smaller number that he could expect to affect for good; it was but a small fragment of the truth of God he could be instrumental in disclosing; it was but a sectional, limited portion of the Church or world to which he could prophesy; and it was during but a very brief day that he could exercise his office. Christ, in *His* office, is the way, the truth, and the life: disclosing *all* the truth of God; officiating on behalf of the *whole* Church in *all* climes and ages, being from beginning to end the *only* authoritative Teacher,—head of all other teachers, and source of all their illumination and knowledge. In Jonah, or in any mere human prophet, a *portion* of Divine wisdom and a *measure* of Divine words might dwell; but Jesus was *the* Wisdom of God and the Word of God. It was only a very small portion of this world's ongoings that Jonah's preaching could directly exert any influence on but the whole history of the race, as effected by a revelation from heaven, is moulded by the prophetic office as wielded by Christ. Jonah and others, as servants in the house, brought now and then a fragmentary message from the Master and the Lord. Christ, as a Son over His own house, brought with Him the entire and exact transcript of all the Father's will. Yea, and He thus makes His people like Himself, not servants, but sons, not servants but friends;—“Henceforth I call

you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you" (John xv. 15). In Him are hid all the treasures of wisdom and knowledge. With Him is the most perfect knowledge of the Father's affections, of every thought and purpose of the Father's heart. It is in rivulets of truth from His infinite intellect, as the very counterpart of the Father's intellect, that all communications to mere human prophets have flowed, as from an ocean full and overflowing as before. When He Himself, therefore, deals with us, when disdaining neither the nature nor the office of those by whom at sundry times and divers ways God spake unto the fathers, He comes forth Himself exercising the very original, the fulness, the transcendent perfection of the prophetic office;—surely the call which He delivers is infinitely urgent. And if the same call to repent has been delivered by a mere fellow-creature, and been respected and obeyed by the wicked community to whom it was addressed shall not these men of Nineveh rise in the judgment against the men of gospel times, because they repented at the preaching of Jonah; and, behold, a greater than Jonah is among us?

III. But Christ is also greater than Jonah in respect of His *discharge* of the office. The Old Testament made men prophets which had infirmity; but the gospel age is inaugurated, and its ministrations carried forward by a prophet who is infinitely perfect, infallible, unchangeable; in whom is light and no darkness at all; in whom is infinite store of truth and grace. For "the word was made flesh, and we beheld His glory; the glory as of the Only begotten of the Father, full of grace and truth." Other prophets were liable to err, and did err. Elias was a man of like passions with ourselves. Behold of this Jonah; how grievously he erred! He fled from the presence of the Lord, refusing His commission of Nineveh. The "greater than Jonah" says, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God." When the Lord spared Nineveh it displeased Jonah. Did ever any of the Father's doings displease Jesus? When the Father assigned to Him a houseless, homeless life;—when for the birds of the air the Father appointed nests, and resting-places for the foxes; but appointed for His own Son that He should not have where to lay His head:—did it displease Jesus? When His weary pilgrimage drew towards a close, and instead of His prospects clearing like the path of the just shining more and more unto the perfect day, they darkened more and more as the Just One suffered for the unjust, till, in the end, all accumulations of evil fell upon Him, saving and alone the one evil that never was but infinitely far from Him—personal sin;—when His Father withdrew from Him the comfortable light of His favour, and put on towards Him all the aspect of an angry judge armed with almighty wrath to avenge the controversy which Jesus intervened to clear away, and to exact the ransom which Jesus undertook to pay, and uphold the offended justice which Jesus interposed to appease;—when He had to exclaim in amazement and anguish, "My God, why hast thou forsaken me?"—did this on His Father's part displease Jesus? And oh! when His Father's mercy takes effect, and threatened wrath is removed from any miserable soul; when that soul, in its deep penitence,—the singular and blissful elements of heaven's sweetest joy being poured into the cup of godly sorrow,—exclaims, "I will praise thee, O Lord, for, though thou wast

angry with me, thine anger is turned away;" is Jesus then like Jonah, displeased, disappointed, angry unto death? What answer need we give? Oh! if even in the travail of His soul and His exceeding sorrow He was not displeased; how when "He seeth of the travail of His soul and is satisfied"? Displeased? Displeasure? Nay, "the pleasure of the Lord doth prosper in His hand."

Were it not well that we sometimes meditated with delight on the fact that Christ's discharge of office is stained with no blemish; invalidated by no imperfection; incapable of any deduction from its infinite excellence; standing alone in matchless, and incomparable, and unsullied glory? There is no want; there is no excess; there is no defect; there is no spot, nor wrinkle, nor any such thing in this "greater than Jonah," who now calls us to repentance. And if we turn a deaf ear to Him, how powerful must be the condemnation which the men of Nineveh shall rise up to pronounce upon us in judgement!

IV. Jesus is greater than Jonah in that He has, in one sense, a great *right* to call us to repentance. There is a sense in which the right of Jonah and of Jesus were the same; grounded alike on the communications given them respectively by the Lord to deliver. But personally, on His own account, Jesus has a claim upon us, and a personal right to summon us peremptorily to repent. As representing the Godhead, Himself very God, He may say unto us: "Against me, me only, have ye sinned, and done evil in my sight, that I might be just in judging and clear in speaking." It is against me that all your enmity and rebellion have been directed. Against the Godhead, in my person, have ye lifted-up the hand. As very God, and as God's ambassador, alike in my own and in my Father's name, I charge you with the guilt of rebellion: and I summon you now to repent, and return, and surrender to God,—to me, to my Father by me. Jonah had no personal quarrel with the Ninevites, and no personal claim upon them. He might say of them as Paul said of his Galatian converts: "Ye have not injured me at all." But in this respect a greater than Jonah is here;—greater in the relation in which He stands to us as entitled to all our service, gratitude, love, and admiration; and entitled to complain when these in any measure are withheld, or given Him in less than absolute perfection; and to call for satisfaction and redress. *His* has all the urgency and force of a personal, a directly and intensely personal matter. He is Himself the representative of the offended Godhead. He is Himself possessor of the nature and substance of that offended Godhead. When He calls to repentance, there cannot be a greater. With infinite authority, and not as the scribes, must He speak. We cannot adjourn the matter from Him, or appeal it to another more closely implicated in it. To Himself we are responsible; and the case cannot be more accurately or more powerfully put to us than by Him. If His call to repent is refused, our last prospect or possibility is thrown away. It is amazing that Godhead should have delegated to none less than God, in the person of the Son, the office of being a herald and ambassador to proclaim peace, and thereon to insist upon repentance. And it is altogether beyond eternal admiration that when God in His absolute glory could hold converse with no rebelling creature, and yet it was desired to send to rebels an embassy of reconciliation and a call to repent, Godhead should still have been sent—the Only-begotten, dwelling in the bosom of the Father—to press and secure the rights of His Father, which in

the unity of the Godhead are also His own. There is no lowering, by transmission to a stranger, of the authority with which the embassy and call are clothed. There is no deteriorating of the majesty and claims of the offended Sovereign by another party foreign to the offence, and not affected by it, being called in to fulfil the service of demanding or achieving redress. All men shall honour the Son even as they honour the Father: I have set my King upon my holy hill of Zion: kiss the Son, lest He be angry, and ye perish from the way, when once His wrath is kindled but a little. With Him we have to do. There is none higher with whom we can have to do. Assuredly, in this respect, "a greater than Jonas is here;"—in respect, namely, of His greater right to call to repentance.

V. While in His Godhead He is equal with the Father, and therefore supreme in authority, He is, as man, greater than Jonah, in that He has an experience of His own with which to enforce His message, greater, unspeakably, than Jonah had. "As Jonah was three days and three nights in the whale's belly, so was the Son of man three days and three nights in the heart of the earth." Beyond question, Jonah informed the Ninevites of his own terrible experience of the anger of God. In that experience,—in that altogether matchless history,—Jonah was a sign unto the Ninevites. He could enforce the certainty of judgment on transgression, by quoting the things that had befallen himself; and the greatness of that calamity, and the manifest evidence of the immediate hand of God in it, could not fail to strike terror into the hearts of the men of Nineveh, and convince them that the message of such a God would be executed relentlessly and to the full. They would, in fact, argue that if these things were done to a prophet of His own for one act of disobedience, what would befall those who lived in perpetual and perfect rebellion? They would argue on the principle, "If these things be done in the green tree, what shall be done in the dry? If judgment begin at the house of God, what shall the end be of them that obey not God at all?" (Luke xxiii. 31; 1 Pet. iv. 17). Jonah, escaped from the deep and from the jaws of death, was to the men of Nineveh a sign of the certainty and terrors of the Lord's vengeance on sin.

Behold, a greater than Jonah is here! Jesus was three days and three nights in the heart of the earth. Jonah died and rose again in a figure, a metaphor; a figure carrying in it terrible reality, but stopping short of actual death. Jesus died and rose again. He suffered, the just for the unjust. In the room of transgressors He stood: in the name, and as bearing the persons, of transgressors He was judged, condemned, avenged upon in all the completeness and terrors of the wages of sin which is death, the wrath and curse of the Lord God Almighty. The arrows of Jehovah pierced Him: the curse of the Eternal Ruler's broken law descended on Him: He tasted the bitterness, yea, the sting, of death: His soul was exceeding sorrowful: He poured out His soul unto death. He "knoweth the power of God's wrath" unto the uttermost. And if the experience of Jonah was a sign and an enforcement conjoined with his message—Oh, with what overwhelming urgency may Jesus refer to His experience! My reader, when Jesus counsels you to repent and flee from the wrath to come, the exhortation comes from One—if we may reverently use, as we may with intense truth use, the saying—comes from One who

knows what He is speaking of. Yes: He knoweth that wrath. The tears He shed over lost souls are prompted, in part, by personal knowledge of the wrath whereinto they are plunging themselves. The melting calls, "Turn ye, turn ye, why will ye die?"—oh! they come from One who knoweth what that cursed death is from which He labours to win and woo you to His love and salvation. Greater in experience of the evils from which He desires to save you, there is none than this Saviour Himself. Of all terrors and agonies, saving that alone of a self-accusing conscience, Jesus had, of all beings in the universe, the deepest and most dread experience. Great as was the anguish of Jonah,—as in the very "belly of hell," cast out of God's sight"—behold, a greater than Jonah is here;—greater in respect of the same endurance in infinitely higher degree, as pursued by the angry justice of God, avenged upon for God's quarrel with transgression. Study the psalms that open up to us the exercise of our Saviour's agonised soul in suffering for sins not His own. Bear in mind continually, it is this Sufferer that pleads with you to flee from the strokes of that sword of justice whose burning edge pierced keen to the dividing of His soul and spirit, and of the joints and marrow. It is He who bore the mighty load, that implores you not to rest an hour under the weight of your Creator's curse. It is He who drank the cup of trembling and of death to the dregs, that implores you to prefer the cup of blessing and salvation. Let your soul be quiet at His call. Let your ear incline at His voice; and sweetly and mournfully and most implorably trembling through all its accents you shall hear an element of tenderest feeling, sighing after you lovingly and sorrowfully,—as of One who remembers the wormwood and the gall, the furnace and the sword, the clouded face of Jehovah, and the unspeakable sting of death, and fain would save you from them all, would you only give Him true belief, and turn even now that you may live.

VI. A greater than Jonah is here, in that He hath greater *power* than Jonah. Jonah may denounce wrath; but Jesus can *give* repentance. He hath the hearts of all in His keeping. He hath the fulness of the Spirit. He is exalted a Prince and a Saviour to give repentance to Israel and the remission of sins. Jonah may denounce the vengeance due to sin; but the Son of man hath power on earth to forgive sin. How unspeakably greater, then, is Jesus as a herald and ambassador to call men to repentance! How unspeakably more worthy of our believing and obedient reception! It may be a grace hard to flesh and blood, a grace altogether supernatural, to which He summons us, when He calls us to repent; to renounce our old nature, and put on another and a new one. But however difficult, however contrary to nature and above nature it may be, we are summoned to it by One greater than Jonah; by One so great by nature as to be able to give, and so great by office as to be commissioned and appointed to give, the very grace which He requires us to exercise. If you tell me merely that a Divine messenger summons me to lay aside all my old motives and principles of action, and aims and objects, in life, and to begin and act truly and simply on the singular principles of really doing everything to promote the glory of God, and of consulting in everything the will of God's will; you assign me a work perfectly hopeless, so far as any strength of mine for accomplishing it is concerned. I either do not see the greatness of this moral change—so great that greater

could not be;—or in seeing it, I at once despair of achieving it myself. “Who can bring a clean thing out of an unclean?” But tell me that “the Son,” who summons me to be renewed in the spirit of my mind, “quickeneth whom He will;” hath the hearts of all in His keeping; and is only acting in His office when He giveth repentance and remission of sins;—tell me that He is calling me that if I only knew His nature and His love, I would not hesitate to ask, and asking would receive; even as He said, “If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of Him, and He would have given thee living water;”—tell me this; and, combining the knowledge of my powerlessness, with some insight into His power to work repentance in my heart, I am directed, urged, hemmed in, and shut up to Christ as my Royal Priest—effectually conferring on me the gracious and perfect forgiveness of sins, and the sin hating, mourning, contrite, believing heart to receive all this mercy freely. Yes: a greater, verily, than Jonah is here. Paul may plant and Apollos may water; but God only giveth the increase. The treasure is in earthen vessels; but the excellency of the power is of God. And this “greater than Jonah” is “God—manifest in the flesh,” and the Surety of an irrefragable covenant,—a covenant in which “grace reigns,” and in which all that law demands is by grace supplied.

Had Nineveh rejected Jonah, they might still have said, it was merely a crier of danger that we put away from us. But he that rejecteth Jesus, rejecteth One that can *give* repentance and forgiveness of sins, and that can say:—“They shall look on me whom they have pierced, and shall mourn;”—“Come unto me, all ye that labour and are heavy laden, and I will give you rest;”—“If any man thirst, let him come unto me and drink: out of his belly shall flow rivers of living water.” Thou art the King of glory, O Christ! Grace is poured into Thy lips!

Summer Time.

AT the Synod held in May last, at Inverness, the following motion was moved by Mr. Jas. Fraser and seconded by Mr. Charles Sutherland: “That the Synod take into serious consideration the fact that the so-called British Summer Time with reference to the Sabbath Day is in direct opposition to the Word of God, the 4th Commandment, and its relative standards, and our Church ordination vows. Therefore, that the Synod of its wisdom is duty bound to have this matter rectified to the extent that no office-bearer or congregation under its jurisdiction do support by their actions this tampering with the Lord’s Day, its duration or hours; but preserve it and pass it on to coming generations as it came down to us intact from the 1st and 2nd Reformations.” The Rev. F. Macleod moved and the Rev. W. B. Nicholson seconded the following amendment; “That the Deliverance of the Synod of 1917* on this matter be re-affirmed.” The amendment was carried by a large majority.

Mr. James Fraser dissented from this Finding for the following Reasons:—1. That my motion does not differ from the Synod’s Deliverance

* This Deliverance is printed immediately after the above answers to Reasons of Dissent.

of May, 1917, anent the new time then in force where it is clearly declared that the Free Presbyterians are bound to keep the Sabbath from 12 o'clock midnight to 12 o'clock midnight according to the order of nature. 2. That I am painfully aware that the people of our Church are not being instructed as to their duty and responsibility towards the Sabbath Day in the light of the said 1917 Synod Deliverance. The Answers to above Reasons of Dissent, prepared by a Committee appointed by the Synod, are as follows:—1. The Committee herewith puts on record its sincere sense of sympathy with Mr. James Fraser and Mr. Charles Sutherland, who seconded his motion in their heartfelt distress on account of the deplorable desecration of the Lord's Day so common in this land and in our generation. 2. As there is, however, much misunderstanding concerning the hours of the beginning and ending of the Lord's Day in this realm, we make clear the following points with regard to the Sabbath:—(a). Under the Old Testament Dispensation the portion of time forming the Sabbath was the seventh of the seven days forming the week, from the evening of the sixth day until the evening of the seventh; but under our New Testament Dispensation, as a memorial peculiarly of the Resurrection of our Redeemer, the period of time is still the seventh portion of the week, but the *first* seventh portion. This is scripturally based upon and set forth in our Subordinate Standards to which the office-bearers of the Free Presbyterian Church give their names. (b). As we have, from time immemorial been accustomed to the Roman reckoning of time, we abide by this reckoning, and strongly disagree with our Government, by Order in Council, tampering with the Lord's Day by introducing this change of "British Summer Time," etc., on the morning of the Lord's Day from year to year. (c). We therefore, as a Synod, reaffirmed the Deliverance on the matter approved by the Synod, 1917. As this Deliverance is doubtless to be republished in the Church Magazine, we do not include it here. (d). We answer Mr. Fraser's main point of dissent by cordially seeking to satisfy him and his seconder on the matter namely, that it be duly pointed out to our people that there is no change in our reckoning of the Lord's Day. It is still from midnight to midnight as clearly set forth in the Deliverance of 1917 (*F.P. Magazine* Vol. XXII., p. 120). Those addressing our people are requested to make this matter clear to all concerned, to impress on them our gospel obligations regarding the Sabbath. We would point out that we as a Church have hitherto earnestly upheld and contended for, the sanctity of the Lord's Day in Church and State, for nearly fifty years, and, as far as is known to us, there is no change in this respect in the Free Presbyterian Church. As for the hours of Church services on the Lord's Day, let this be left to the local convenience of each congregation or mission station, according to good order.

Deliverance on New Time Regulations.

By THE SYNOD OF 1917.

THE Synod, having learned that the new time is the occasion of some friction in some of their congregations, and that the consciences of others are entangled and aggrieved by it, would desire their people to attend to the following facts:—

"(1). The 'new time' does not alter the Sabbath Day in the least degree, either as to when it begins, or as to when it ends. From time immemorial, the Sabbath was regarded in this country as beginning with midnight, according to the order of nature, and as ending with the following midnight, according to the same order of nature. This is that seventh part of our time which we should hold unalterably as peculiarly sanctified unto God. Clocks may, by the order of Government, be altered for convenience so that what is midnight in nature should read as 11 p.m. on the clock, and again these clocks may be altered so that twelve at night on the clock may correspond with midnight in nature. But it would be intolerable that the Lord's Day should thus be shifted about, and altered as to its beginning and end. Let our people, therefore, regard it as a matter in which their understanding and conscience are established, that from midnight in nature to midnight in nature we are unalterably bound, as before. there was any word about these changes, to sanctify one day—the first—in seven."

"(2). This altering of clocks is, we believe, done, on the part of the Government, for the country's convenience, so as to save coal, gas and other artificial lights at this present time of stress. It means as long as the 'new time' is in force that men begin business on week-days an hour earlier than usual. In most of the places of worship, also, in the country, the services begin an hour earlier on the Sabbath. Our Church is also so situated that it would be very inconvenient for our people if our congregations also did not meet an hour earlier than usually they did. If then any Kirk-Session reckons that the convenience of the congregation is best served by adopting so far the 'new time' the congregation ought to fall in quietly with this arrangement, not thinking that the Sabbath is thereby altered, or that it is sinful for convenience sake thus to shift the hours of meeting.

"(3). Congregations are reminded that the courts of this Church have always protested against Sabbath desecration encouraged by the Government and other authorities throughout the country. The Synod strongly disapprove of the orders given to City Corporations and Railway Companies to change their clocks on the Sabbath mornings and regard this as a part of the desecration against which they have protested; but as this alteration of clocks could be done at any other time, and was actually done by most people on Saturday night the Synod hold that to meet an hour earlier for divine worship on Sabbath does not interfere, as already affirmed, with the Sabbath itself."

The Fulness that is in Christ.

THERE is an infinite fulness in Jesus Christ. "It pleased the Father that in Him should all fulness dwell," Col. i., 19. The covenant of grace is suited to all the exigences and indigences of a poor, undone, convinced sinner; it is "ordered in all things," II. Sam. xxiii., 5. In opposition to the power of corruption in the heart, "I will put," saith God, "my law in their inward parts," Jer. xxxi., 33, 34. In opposition to error and ignorance in the understanding, "They shall all know me." In opposition to guilt, "I will forgive their iniquity, and I will remember

their sin no more." And the offices of Jesus Christ are suited to all the branches of the covenant. In order to the first branch, "I will write my law in their hearts." Behold Jesus Christ is a King. In order to the second, "They shall all know me," behold Jesus Christ is a Prophet. And in order to the third, "I will forgive their iniquities," behold Jesus Christ is a Priest. The offices of Christ fill and execute the covenant of grace; and the fulness of God fills and acts the offices of Jesus Christ; the power of God, and the fulness of power, His kingly office. The wisdom of God, and the fulness of wisdom, His prophetic office. The righteousness of God, and the fulness of righteousness, His priestly office. This is that which the Psalmist celebrateth in that song of loves, "God hath anointed thee with the oil of gladness above thy fellows," Psalm xlv., 7. Never king was anointed with such power, never prophet with such wisdom, never priest with such grace and righteousness: they had their stunted proportions; but "God gave not the Spirit by measure unto Him," John iii., 34. "In Him dwelt all the fulness of the Godhead bodily," Col. ii., 9. It is not less than an infinite fulness which fills Jesus Christ as Mediator, that we of His fulness might receive grace for grace. But we are not always in a capacity either to receive or to see that fulness. And the reason is, because in our prosperity we *fill* ourselves so with the world, with the pleasures and profits of the world, that it fares with Christ now as it did when He was born, there is no room for Him in the inn. While the world glitters in our eyes with her painted gaudery, "He hath no form nor comeliness, and when we see Him, there is no beauty that we should desire Him," Isa. liii., 2. We are very prone to love the world for the world, terminate our affections in the creature, and do not use earthly comforts in that way, and to that end, that we might thereby be the more fitted to walk with God; and when our desires are such, the more they are, the less are our delights in Jesus Christ. This is our sin and folly, that we do not fear the unlawful use of lawful things; nor see where the snare lieth to inveigle those affections to the creature which are only due to God Himself; and a great reproach it is to Jesus Christ. But now when God spreads sackcloth upon all the beauty and bravery of the creature, and so hideth pride from man, when God by some flashes of lightning strikes us blind to the world, then we can discover beauty and excellency in Christ, infinitely transcending all the beauty and excellency in the world; "Thou art fairer than the children of men, grace is poured into thy lips," Psalm xlv., 2, when under the stairs and in the clefts of the rocks, then the soul can sing, "My beloved is white and ruddy, the chiefest among ten thousand," Song. v., 10. When the God of heaven hath furnished all our gods on earth, when He hath hunger-starved us, as to creature-comforts, in any way whatsoever, then we can hunger after and taste the sweetness, the fulness, which is in Jesus Christ; Oh! then, Christ, a King to govern, a Prophet to teach, a Priest to save, how precious; then none but Christ, none but Christ; give me Christ or else I die. In a word, my beloved, when once it is come, by what exigencies and surprises soever, to an, oh wretch that I am, who shall deliver me? then, "I thank God through Jesus Christ our Lord," Rom. vii., 24, 25. Truly God sees it absolutely necessary to exercise us with a severe discipline, that He may endear Jesus Christ to our hearts; and seclude us from the world, that we may study and improve His

fulness. As the law is our schoolmaster, so affliction is an usher to the law; affliction brings us to the law, and the law brings us to Christ, Gal. iii., 24.—Case's *Correction, Instruction: The Rod and the Word.*

The Spiritual Man Judging all Things.

THE world judgeth merely by outward appearances, and, therefore, may easily be mistaken. They see the chastisement which is upon the flesh, and thence conclude a man miserable; but they cannot discover that divine teaching which is upon the spirit, which truly rendereth him incomparably blessed. The men of the world are incompetent judges of the estate and condition of God's children. The godly man's happiness or misery is not to be judged by the world's sense and feeling, but by his own; it lieth inward, save only so far as by the fruits it is discernible, and the world's faculty of judging is only outward, made up of sense and reason; therefore, said the Apostle: "The spiritual man judgeth all things, yet he himself is judged of no man;" that is, he is able to judge of the condition of the men of the world, but the men of the world are not able to judge of his condition, because it is above their faculty. The natural man *thinks* the spiritual man, under affliction, to be miserable; but the spiritual man *knows* the natural man, in the midst of his greatest abundance and bravery, to be miserable *indeed*. Therefore may the saints in their troubles think it, with Paul, a very small thing to be judged of man's judgment, I. Cor. iv. 3. This is but man's day of judging; so the word signifieth; God's day is coming when things and persons shall be valued by another standard. Christ in His day shall judge not after the sight of the eyes, that is, not as things appear to sense and reason; nor after the hearing of the ears; that is, according to the report of the world; but with righteousness shall He judge; that is, He shall judge of things and persons as they are, and not as they appear. Moreover, this is also another comfort: "We have the mind of Christ," I. Cor. ii. 16, the judgment of Christ, by virtue whereof we are enabled, in our measure, to judge of things and persons, as Christ Himself judgeth.—Case's *Correction, Instruction: The Rod and the Word.*

The Volume of the Book.

Rev. v. 9.

Behold the Volume of the Book,
Before His Father's throne:
Who can within its pages look
And make the writing known?

One, only One, in earth or heaven,
The royal right can gain:
The worthiness to Him is given,
Because He once was slain.

From every nation, tribe, and tongue,
 The ransomed host shall come,
 And join the Hallelujah-song
 In His eternal Home.

O be it mine by grace divine
 With Him to live and reign;
 And help to raise the song of praise
 To Him who once was slain.

WILLIAM WILEMAN.

Healing of the Conscience.

By the Late DAVID DICKSON, Irvine.

(Continued from page 56).

Let us consider but one of the passages of our Lord's exercise (John xii., 27, 28). "Now" (says he) "is my soul troubled": wherein, behold the perplexity of His mind, smitten with the horror of the curse due to us coming upon Him. Then comes forth, "What shall I say?" wherein, behold reason standing mute and altogether silent, He only lets forth the confession of His perplexity. Presently after this, He subjoins, "Father save me from this hour"; wherein, behold holy nature, trembling and shrinking to fall into the wrath of the Father, and according to the principles of holy nature, testifying the simple abhorrency of His soul from such an evil as is the wrath of God His Father, which, had it not been for love to save our souls, He would not have yielded His human nature to endure or bear it. Therefore He, considering that we were but lost for ever, if He should not suffer wrath for us, He repeats the sum of the covenant of redemption agreed upon, "But for this cause came I unto this hour." And last of all, He shuts up His speech and exercise in the triumphing voice of victorious and untainted faith, "Father, glorify thy name"; and here He rests: wherewith the Father is so well pleased, as that from heaven He speaks to the hearing of the multitude standing by, "I have both glorified it, and will glorify it again."

Among the deepest degrees of the sufferings of Christ in His soul, we reckon that desertion, whereof Christ on the cross gives an account, crying out, "My God, my God, why hast thou forsaken me?" By which speech, He does not mean, that then the personal union of the natures was in Him dissolved, nor yet that God had withdrawn His sustaining strength and help from the human nature, nor that the love of the Father was taken off Him, nor that any point of the perfection of holiness was taken from Him; but His true intent is to show, that God for a time had taken away sensible consolation and felt joy from His human soul, and so justice might in His sufferings be the more fully satisfied. And this is the forsaking of Him here given us to understand. In which desertion, Christ is not to be looked upon simply as He is in His own person, the Son of the Father, in which He is always well pleased; but as He stands in the room of sinners, surety and cautioner, paying their debt; in which

respect, He behaved to be dealt with as standing in our name, guilty, and paying the debt of being forsaken of God—which we were bound to suffer fully and for ever, if He had not interposed for us.

The Doctrine of Justification by Faith.

(Continued from page 54).

IN confirmation of the point stressed in the concluding paragraphs of our first article on this subject we were impressed with a statement made by Dr. James Buchanan in his important work *The Doctrine of Justification* and we are taking the liberty of quoting it at length for the benefit of our readers. "The best preparation for the study of this doctrine," says Dr. Buchanan, "is, neither great intellectual ability, nor much scholastic learning, but a conscience impressed with a sense of our actual condition as sinners in the sight of God. A deep conviction of sin is the one thing needful in such an inquiry, a conviction of the fact of sin, as an awful reality in our own personal experience, of the power of sin, as an inveterate evil cleaving to us continually, and having its roots deep in the innermost recesses of our hearts, and of the guilt of sin past as well as present, as an offence against God, which, once committed can never cease to be true of us individually, and which, however He may be pleased to deal with it, has deserved His wrath and righteous indignation. Without some such conviction of sin, we may speculate on this, as on any other part of divine truth, and bring all the resources of our intellect and learning to bear upon it, but can have no suitable sense of our actual danger, and no serious desire of deliverance from it. To study the subject with advantage, we must have a heartfelt interest in it, as one that bears directly on the salvation of our own souls; and this interest can only be felt in proportion as we realise our guilt, and misery, and danger, as transgressors of God's Law. The Law is still, as it was in the Jewish Church, 'a schoolmaster to bring us to Christ, that we may be justified by faith'; and the Law must be applied to the conscience, so as to quicken and arouse it, before we can feel our need of salvation, or make any serious effort to attain it. It is the convinced, and not the careless, sinner, who alone will lay to heart, with some sense of its real meaning and momentous importance, the solemn question: 'How shall a man be just with God?' But more than this. As, without some heartfelt conviction of sin, we could have no feeling of personal interest in the doctrine of Justification, such as is necessary to command our serious attention in the study of it, so we should be scarcely capable of understanding, in their full scriptural meaning, the terms of which it is proposed to us, or the testimonies by which alone it can be established. The doctrine of salvation, which is taught by the gospel, presupposes the doctrine of sin, which is taught by the law; and the two together constitute the sum and substance of God's revealed truth. They are distinct, and even different, from each other; but they are so related that, while there may be some knowledge of sin without any knowledge of salvation, there can be no knowledge of salvation without some knowledge of sin. As this is true of the general doctrine of

salvation, which includes deliverance from the power, as well as from the punishment, of sin, so it is equally true of each of its constituent parts, the special doctrines of justification and sanctification, with this only difference, that, in the one case, we must have some knowledge of sin, in its legal aspect, as guilt already incurred; in the other, of sin, in its spiritual aspect, as an inveterate inherent depravity "(p. 222, 223).

Words in Season: Owen.

1. The more eminent in any season are the real effusions of the Holy Spirit upon ministers of the Gospel and disciples of Christ, the more diligence and watchfulness against delusions are necessary. For, on such opportunities, it is, when the use and reputation of spiritual gifts is eminent, that Satan doth lay hold to intrude his own deceitful suggestions.

2. There is nothing excellent among men, whether it be absolutely extraordinary, or whether it consist in an eminent improvement of those principles and abilities, but it is ascribed to the Holy Spirit of God as the immediate operator and efficient cause. Of old He was all; now some would have Him nothing.

3. The chiefest privilege of the Church of old was but to hear tidings of the things which we enjoy.

4. It was not merely His enduring the penalty of the law that was the means of our deliverance; but the voluntarily giving Himself up to be a sacrifice in those holy acts of obedience, was that upon which, in an especial manner, God was reconciled to us.

5. Great opportunity for service neglected, and great gifts not improved, are oftentimes the occasion of plunging the soul into great depths.

6. It is easy to follow a multitude to do evil. Would any one have thought it possible that such and such professors, in our days, should have fallen into ways of self, of flesh, and of the world? To play at cards, dice, revel, dance? To neglect family and closet duties? To be proud, haughty, ambitious, worldly, covetous, oppressive? Or that they should be turned away after foolish, vain, ridiculous opinions, deserting the Gospel of Christ?

7. Do not deceive yourselves; it is not an indifferent thing whether you will come to Christ upon His invitation or not; a thing which you may put off from one occasion unto another. Your present refusal of it is as high an act of enmity against God as your nature is capable of.

Letter of the late Rev. Neil Cameron to the late Mr. Duncan MacKinnon, Bracadale.

216 West Regent Street, Glasgow, Feb. 26th, 1924.—My dear Friend,—Captain Campbell's daughter told me this afternoon of your serious illness, for which I am sorry. I heard a report of it last Friday; so I called on her today to make myself sure. I do pray and hope that the Lord, of His infinite mercy, will speedily restore you to your former health and usefulness in His vineyard. The longer I live the more I am convinced that the Lord gives His own cup to drink to each one of His sons (the same is true

of His daughters) and that every drop in that cup is placed there by His own blessed hand. Should we not be of the same mind that was in His Well-beloved Son when He said: "The cup my Father hath given me to drink, shall I not drink it?" May the Lord fill your soul with joy in believing, and may He enable you to glorify God in your fiery trials in that Isle of the Sea. I trust your wife and children are well, and that you will very soon be quite better, and praising the Physician of Gilead and His value to the sinners of Skye. With warm regards to you and all yours. I remain, dear Friend, Your humble friend, *Neil Cameron*.

Notes and Comments.

Notes on the Assemblies.—In our next issue we hope to give a short review of the proceedings at the General Assemblies of the Presbyterian Churches in Scotland and also of the Irish Presbyterian Church Assembly.

The Advancing Tide.—At a meeting of Ayr Presbytery (Church of Scotland) held on Tuesday, 30th June, a motion was passed expressing regret at the fact of the Ayr Home Guard holding sports on Sabbath. Mr. J. Percival Agnew, Symington, an elder we presume said that "Sunday was the best day the Home Guard had of getting the most of the men together. The meeting had been held to keep up the members' interest in the Home Guard and to encourage others to join." Mr. Agnew bears an honoured name of one who was a noble advocate of the binding obligations of the Fourth Commandment. It is encouraging that the Presbytery expressed regret at this glaring act of Sabbath desecration though we would prefer that its condemnation was stronger and that some of the speeches were less of the milk and water type. Gaps are being made in the walls and the incoming tide is flowing with a rush that bodes ill for the future.

The Downgrade Movement in the Irish Presbyterian Church.—At its last meeting of Assembly the Irish Presbyterian Church celebrated the Tercentenary of the first Presbytery at Carrickfergus on June 10th, 1642. The Unitarians of Ireland who are Presbyterians in their church government sent a message of greeting to the General Assembly in which they say that they treasured "all in our common heritage that serves to establish bonds of fellowship and community of interest between the two bodies." The General Assembly of the Irish Presbyterian Church sent a reciprocal message. What a change has come over the Church which the Lord by the labours of His honoured servant, Dr. Cooke, saved from the deadening blight of Arianism. The Assembly at its meetings appointed Prof. Davey to the Principalship of the Assembly's College, Belfast—an event that speaks all too plainly of the drift of Irish Presbyterianism.

Juvenile Crime.—Mr. Thomas Johnston, Secretary of State for Scotland speaking recently in Edinburgh City Chambers at the Annual Meeting of the Edinburgh Juvenile Organisations Committee called attention to the increased juvenile delinquency to-day. In 1941, said Mr. Johnston, there were found guilty in Scotland in Juvenile Courts no fewer than 14,253, and of these more than half were under the age of 14. It was true that there were crimes and crimes. Malicious mischief, for example, accounted for over 3,000 of the cases, and he felt bound to say that among these convicts for malicious mischief, but for the grace of God,

might have been in their time himself and others present at that meeting. But the convictions of over 6,000 for theft and nearly 3,000 for house-breaking were appalling. In some towns they were securing reductions by one means or another, but in most towns there were increases, and some of the increases were alarming. For example, in Kilmarnock the increase of convictions of children under 14 had risen from 18 in the year 1937 to 238 in the year 1941. Dundee city figures also had more than doubled. The over 14 to age 17 group was not so alarming. Indeed, Glasgow had a deduction of 1,000, and Lanark County was down from 549 to 452. Edinburgh, too, was showing a decrease, but he could not understand why Paisley should have convictions of 212 and Falkirk convictions of only 44.

Church Notes.

Communion.—August first Sabbath, Dingwall; second, Portree and Thurso; third, Finsbay, Laide, Bonarbridge; fourth, Vatten; fifth Stornoway. September, first Sabbath, Ullapool and Breasceleite; second, Strath; third, Tarbert (Harris) and Stoer. October, first Sabbath, Tolsta; second, Ness. *South Africa Mission*.—The following are the dates of the Communion:—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.

Day of Humiliation and Prayer.—The Synod appointed Wednesday, 19th day of August as a Day of Humiliation and Prayer throughout the Church.

"The Mrs. Mary Morrison Macfarlane Bequest."—The form of this Bequest were given in last year's issue of the Synod Proceedings. Its object is to encourage among our young people definite instruction in the Scriptures and Shorter, and Mother's Catechism. The necessity for such teaching in home, school, and church is more and more urgent in these evil days. The Shorter Catechism is much despised by Modernists. It is truly scriptural and educative in its setting forth of the fundamental doctrines of Christianity. The fact that proposals are being made to produce a "New Catechism" pleasing to the corrupt minds of present day religious teachers, should make us more zealous for the old. An equal proportion of the yearly interest on this Bequest is available to each Presbytery of our church to provide good books as encouragements for children attaining satisfactory proficiency in their knowledge of the Bible and Catechisms. *This also applies to our South African Mission at the discretion of the Trustees.* Presbyteries are expected to make arrangements accordingly and congregations may regard this effort as deserving their supplementary support if the number of books provided is not sufficient.—*W. Grant.*

Synod Motion in Connection with Forementioned Bequest.—In connection with the foregoing the following motion was passed at the Synod. "That the Magazine Committee be appointed to carry out the terms of the Mrs. Mary Morrison Macfarlane Bequest, with the Editor of the *Free Presbyterian Magazine* as Convener. The Clerks of each Presbytery are to make arrangements for examinations and to report to the Committee regarding the results of the examinations."

Commemoration of Notable Events.—The Synod at its meeting in May appointed the following Committee:—

Revs. D. Beaton, D. A. MacFarlane, J. Colquhoun, and D. J. MacAskill, to make suitable arrangements for the Commemoration of—1. The Tercentenary of The Westminster Assembly, 1643. 2. The Centenary of the Disruption, 1843. 3. And 50th Anniversary of the Free Presbyterian Church of Scotland; and that they be instructed to have Papers prepared.

Mr Edwin Radasi.—The following motion was passed at the Synod:—"The Synod having heard the Reports of the Board of Examiners as to the progress of Mr. Edwin Radasi in Theology and cognate subjects, resolves as follows:—(1). That Mr. Radasi continue his studies until the end of the War. (2). That the Tutors be asked to prescribe books for study for Mr. Radasi without having a regular class."

Magazines to the Troops Fund.—Owing to scarcity of paper this Fund is closed meantime until further notice.

Collection for August.—The Synod Collection for August is for the College Fund.

Copies of Proceedings of Synod for Readers Abroad.

Readers in U.S.A., Canada, New Zealand and Australia may have copies from the following:—

U.S.A.—Mr. Roderick Macleod, 21 W. 21st Street, New York; Mr. Kenneth MacKenzie, 314 David Whitney Building, Detroit, Mich.; Mr. Isaac Morrison, 9330 Savery Street, Detroit, Mich.; price 15 cents.

CANADA.—Mr. Roderick Campbell, 168 Briar Hill Avenue, Toronto, Ontario; Mr. John Ross, 1162 Dominion Street, Winnipeg, Manitoba; Mr. John Brand, 418 24th Street W., Saskatoon, Sask.; Mr. Angus Beaton, 440 21st Avenue, N.W., Calgary, Alta; Mr. Hugh Mackay, 778 23rd Avenue West, Vancouver, B.C.—price 15 cents.

NEW ZEALAND.—Mr. Donald Beaton, Matiere, King Country— price 10d. (New Zealand currency).

AUSTRALIA.—Mr. Murdo MacGregor, 19 Hodge Street, Hurstville, N.S.W.; Mr. Donald J. Shaw, 33a Clarence Street, Grafton, N.S.W.— price 10d. (Australian currency).

NOTE.—At the time of writing this note the Clerks have not received the proofs of the *Synod Proceedings* but whenever printed the *Proceedings* will be issued to ministers and missionaries as was done last year and copies will be sent abroad to the addresses given above.

Acknowledgment of Donations.

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

Sustentation Fund.—"Friend Overseas," £2; Mrs. E. M., Carr Bridge, £1; Mr. P. C., 18 Nairn Street, Glasgow, £1; Mrs. D. McL., Des Moines, Iowa, U.S.A., 19/9; Miss M. McL., Seaside, Meavag, 6/.

Jewish and Foreign Missions.—"Friend Overseas," £1; Mr. M. McA., Glendale per Rev. N. McIntyre, £5; T. M'D., Brock, Sask., Canada, £1 2/6; Refund o/a Mr. E. Radasi's Maintenance, £5; Mr. P. C., Nairn Street, Glasgow, £1; A Widow's Mite, £1; R.A.F. Friend (third donation), £9; Mrs. J. M'L., North Tolsta per Mr. J. Nicolson, 5/-; Mrs. C. Canty, Aria, New Zealand, £5.

Home Mission Fund.—A Friend Overseas, £1; Mr. P. C., Nairn St., Glasgow, £1; *Colonial Mission Fund.*—A Friend, Overseas, £1.

Organisation Fund.—Mr. P. C., Nairn Street, Glasgow, £1.

Prospective China Mission.—Wellwisher, 10/-; Mr. A. G., Oswaldtwistle, £1; Mr. C. M'K., Lincluden, K. of Bute, 10/-; Mr. E. M., Carr Bridge, £1; Friend, Ross-shire, 10/-; Wellwisher, 5/-; A Friend, 5/-.

R.A.F. Benevolent Fund.—J. C., Kylesku P.O., Assyut, 7/6; Mr. P. C. Nairn St., Glasgow, £1.

H.M. Forces Magazine (Free Distribution Fund).—Friend, Ross-shire, 2/6; J. Matheson, 2 Bank Street, Flocklon, 5/6; Alex. MacLeod, Duart Nedd, Lairg, 4/-; A. and C. Mackay, Oban, £1; Mrs. G. Anderson, Arthursstone, Meigle, 7/6; Wm. M. Swanson, Heathfield, Thurso, 2/6; John Clark, Kylesku P.O., Assyut, 5/-; A. B. Steedman, 280 Lansdowne Ave., Winnipeg, 17/10.