

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.

CONTENTS.

	Page
The Fatherhood of God	213
Notes of a Sermon	215
Healing of the Conscience	221
The Cross of Christ	224
Vatican Religious Politics	225
Protest Against B.B.C. Religious Plays	227
The late Mrs. Effie Macdonald, Manish, Harris	227
Faith and Works	228
Literary Notice	229
Notes and Comments	229
Church Notes	232
Acknowledgments	iii. of Cover

Printed by
 N. Adshead & Son, 34-36 Cadogan Street, Glasgow.

THE
Free Presbyterian Magazine
and MONTHLY RECORD.

VOL. XLVI.

February, 1942.

No. 10.

The Fatherhood of God.

IN their occasional, or more frequent contact with modern religious leaders, our readers must have noticed how prevalent belief in the universal fatherhood of God has become. This is very noticeable at funerals and other occasions. At such gatherings the minister is the spokesman of the people, and on behalf of the people assembled he addresses God as "Our Heavenly Father." The departed, no matter what kind of life he spent in this world is referred to as, "Thy dear servant who is now with Thyself," while his surviving relatives are spoken of as "Thy children," no matter how far they might be in their practice from what God's Word requires of them. We remember with pain one such instance where the dead man never darkened a church door for many years, and shortened his own life through drunkenness, while the father was so much under the influence of strong drink that he could not stand unsupported at the side of his son's coffin during the service, yet the minister who conducted that service evidently felt no qualms of conscience when, in addressing the Most High, he referred to both father and son as "Thy servants," and "Thy dear children." We cannot conceive how any, with an open Bible, could be deceived by such things, yet it is a fact that many place such value on prayers of that kind that, no matter how irreligious their life had been, when death comes into the home they must have a religious service both at the house and at the grave, and are quite satisfied when they and their departed relative are spoken of as God's children.

It is true that all are God's children from the point of view that He is their Creator. "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves." Psalm c. 3. In this respect Paul, in addressing the people of Athens, quotes approvingly the words of one of the Greek poets, "For we are also his offspring." Acts xvii. 28. Yet the very fact that these Athenians, like the other Gentiles, were thinking that the Godhead was "like unto gold, or silver, or stone, graven by art and man's device," shows that the mere fact of their being the offspring of God did not entitle them to a place with Him throughout eternity. In the same sense the devil and the fallen angels are the offspring of God yet we read that He has them "reserved in everlasting chains, under darkness, unto the judgment of the great day." Thus the Word of God clearly shows that God being our Father, in the sense that He created us, is not going to save us, and that any hope based on this view, or any other view of the universal fatherhood of God which men may embrace is but a figment of the imagination and a deception from Satan.

This universal fatherhood of God which has become, almost universally, the creed of modern religious circles, though so pleasing to poor sinners, shelters many soul-ruining heresies under its cloak. There is in it a denial of the Fall of Man. If all are "God's dear children" what has become of sin? If this Holy Being who is "of purer eyes than to behold evil, and canst not look on iniquity," can be called "Father" by the whole human race, surely neither original sin nor actual transgression has any existence. Alas! the contrary is too apparent, for as we multiply expressions which teach the universal fatherhood of God, we multiply evidences that we are fallen in Adam. Again it denies the need of the atoning work of the Lord Jesus. If all are in a position to call God their Father there is no separation between them and God, and they can approach God without a Mediator. It denies that they are the objects of God's wrath, and represents them in the way in which the elder son in the parable of the prodigal represents himself, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment." It also denies what the Scriptures plainly reveal that there are two classes of people in the world and that there is a separation between them in this world, that that separation shall be seen at the Judgment Seat, and throughout eternity. Lastly, the doctrine of the universal fatherhood of God, leads to the view, which is so largely put in practice in our day, that all have a right to church privileges. Men may live in open ungodliness, and neglect the public and private worship of God; they may frequent the theatre, picture-house and dancing hall; they may often be heard singing vain songs, but never heard singing the praises of God; they may vie with each other in their uttering of fearful oaths at the drunkard's table; they may continue all their life to walk in "lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries," and no kirk-session holding the universal fatherhood of God, can consistently claim to keep them back from the Lord's Table, for in spite of all these things they are still "God's dear children" and as such they have a right to be at His Table. Thus we find hundreds and thousands of poor deluded men and women in Scotland to-day sitting down at a communion table to eat and drink damnation to themselves.

The Bible, however, brings before us a fatherhood of God in relation to His creatures which is not universal, that is, God is the Father of all who are true believers in the Lord Jesus Christ. This infers that they have been separated from the rest of mankind, through having heard the voice of the Son of God, accompanied by the power of the Holy Spirit in their effectual calling. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II. Cor. vi., 17, 18. Those who have in this way heard the voice of the Son of God live a life which is different from the life led by the rest of mankind. They have ceased to trust in themselves, and have learned by a bitter experience "that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. x. 23. This throws them on God Himself with the prayer of one of old, "Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth and teach me." Psalm xxv. 4, 5. They will not thus plead in vain, for, "Like as a father pitieth his children, so the Lord pitieth them that fear him." His ear is open to their cry and He is ever ready to answer

their prayer; and the way He leads them in His own way proves them to be His children in whom He delights, "For as many as are led by the Spirit of God, they are the Sons of God." Rom. viii. 14. These are a people who have the great—the inestimable privilege of being adopted into the family of God, who have Christ as their Elder Brother, and who have received the Spirit of adoption which enables them to cry, "Abba, Father."

Those who hold the doctrine of the universal fatherhood of God appear to be oblivious to the sinfulness and danger of holding that doctrine. They are fathering on God what He will not acknowledge, and deceiving poor sinners into believing that they are God's children, and that all will be well with them at last. Thus instead of embracing many opportunities of being watchmen for souls, they are helping poor sinners on in the way to eternal ruin. God's favourable dealings in providence with the unregenerate are taken by themselves and their guides as evidences of His fatherly love and care, when in reality these things are received with His curse. They forget that outward prosperity given by God to His creatures instead of being an evidence of their sonship, is, in a great many cases, the very opposite, while He gives evidences of His fatherly love and care to His own, in the afflictions and sorrows which fall to their lot in the world, and should be received by them as fatherly chastisements. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Heb. xii. 6—8.

Notes of a Sermon.

By Rev. MALCOLM GILLIES, Stornoway.

"And the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw and believed. For as yet they knew not the Scripture, that He must rise again from the dead."—John xx. 7—9.

I WOULD just like to mention four things from these words:—1. Mary Magdalene's statement—"They have taken the Lord out of the sepulchre." 2. The effect Mary Magdalene's statement had on the disciples. We find that they could not remain where they were—they had to go to the sepulchre. 3. The sepulchre itself disproved Mary Magdalene's statement. 4. The blessing the disciples received in connection with the disproof of Mary Magdalene's statement. We are told when they saw the sepulchre and examined the state in which it was left, that they believed, though as yet they did not understand the Scripture that He must rise again from the dead.

I. Let us notice firstly Mary Magdalene's statement: Mary Magdalene was torn with anguish, as were all the disciples of Jesus. She cannot get away from the agony of the crucifixion. She seems still to hear the sound of the hammer putting the nails into His hands and feet. The awful

shame and indignity to which the Master had been subjected is still vividly before her, and her mind is filled with the cruel acts of men who had put her Lord to death.

She went to the sepulchre early in the morning on the first day of the week, and finding the grave empty, her mind went immediately to the men who had crucified her Lord, and she at once concluded that they had taken away His body to add more indignity to Him in death, their malice not satisfied with filling Him with shame and reproach while He still lived. Like ourselves often times, Mary Magdalene was in darkness because she did not realise the determinate counsel and foreknowledge of God in the death and burial of Jesus. All she saw in these overwhelming events was the work of men, and her mind was dark as to the purpose, the gracious purpose that God had in ordaining the crucifixion of Christ. She had no idea that the death of Christ was an absolute necessity, if the Church were to be saved. To her and often times to us, the first causes are hidden. We are forever harping at second causes, and that because we are blind and dark as to the holy ends the Lord has in view in leading us in ways so altogether contrary to what we think reasonable and profitable. Mary Magdalene was like unto us; hence her statement. She runs to the disciples and she says to them: "They have taken away the Lord out of the sepulchre." She could not think of any other explanation. "Here is something else they have done. These wicked Jews have snatched away our Lord's body in order to dishonour it in some manner, perhaps to cast it into the same pit into which the bodies of the thieves were cast. They would not leave even His body alone, but have taken it away to heap more and more indignity upon it." This was the state of her mind—to persist in her assertion: "They have taken away my Lord."

Godly Mr. Macdonald, who was in Shieldaig, in preaching on one occasion from these words, said that there were three places out of which they could not take away Mary Magdalene's Lord. Firstly, they could not take Him out of His place in the Everlasting Covenant. Secondly, they could not take Him out of the Scriptures. Thirdly, they could not take Him out of the yearning desire in Mary's heart after nearness and fellowship with Christ. Wherever the Holy Ghost has created a desire after Christ, there is no power in earth or hell that can take Christ out of that desire. Mary Magdalene adds: "I know not where they have laid Him." She was quite willing and ready once she knew where He was, to make every endeavour, to go to any expense, if only she could show her love and reverence in honouring the body of her dear Master. Others might revile and dishonour Him, but she would heap every honour upon Christ. It is the same to this day; wherever grace reigns, that person yearns to glorify the Saviour, when others are heaping dishonour upon Him.

II. The effect that Mary Magdalene's statement had on the disciples.

It was enough for Peter and John that Mary would come and mention the Lord and the sepulchre. Though her statement would not stand proof, the mere mentioning of Christ and His grave was enough to kindle grace into living exercise in their hearts. They could not sit where they were any longer. Dear friends, If the love of Christ ruled in our hearts, they would respond to the name of Jesus wherever we would hear it. A God-fearing woman from the Highlands had her lot cast for a time in one of

our large cities in the South. Though she had hardly a word of English, she attended the English services on the Lord's Day. When asked why she attended these services she replied: "When the minister will mention 'Christ' I understand that, and my soul feeds on what that word implies." This much did Mary for Peter and John. She was the means of stirring up the gift of God that was in them so that nothing would do but that they also must go to the sepulchre.

We are told that they ran both together, but John was a much younger man than Peter and his youthfulness would give him the advantage of out-running his fellow disciple. There is something most beautiful in youth, when found in the ways of God. You find the Holy Scriptures commending the fear of God to the young. "They that seek Me early shall find Me." The thought of most is that when they become old and are finished with the joys of this world, it will be time enough then to turn to the Bible and seek the salvation they admit they need, but the mind of the Holy Spirit in the Truth is that the Lord should be sought in youth. It is recorded about James Renwick, the last martyr in Scotland to die for Christ's Crown and Covenant, that his mother found him when only two years old, on his knees praying to God. One of the Gaelic bards has said that he would not give a month of his youthful days for a whole year of old age in the matters pertaining to his soul's salvation, and to Christ and the Gospel. Youthfulness and love to the Saviour enabled John to out-run Peter. I do not suppose that he had more love to Christ than Peter had, but he is called the disciple whom Jesus loved and did lean on His breast at supper and to whom the Lord confided secret things. The great love wherewith Jesus loved John drew John quickly to the sepulchre.

But there is another solemn thought concerning John out-running Peter. Peter was carrying a terrible burden that greatly hindered him. He had the awful burden of a three-fold denial that he ever knew the Lord—a denial that he had confirmed with oaths and curses. Was ever burden heavier than Peter's? Do you wonder that the more youthful, loving John did out-run him? He had a burden heavier than the mountains and hills on his back, and if His Lord's intercessory prayer had not been offered and received for him, he would never have reached the sepulchre. You may be like Peter this day. You have mountains of sins against love and light and privilege weighing you down. Satan and your own conscience may be telling you that Christ is for others, not for you who have sinned away every right to hope in salvation. Peter came in spite of his awful sin, and He found the Lord and drank deeply of His mercy and loving kindness. You come to the Saviour with your burden of guilt and do not be afraid to confess all your vileness and sin to Him. There is none at all comparable to Christ. He is fairer than the sons of men. That woman who came to Christ never said one word. Neither had she a written statement when she came. She went behind Him and poured out her eyes which were as the "fish pools of Hesbon," upon His holy feet, the feet which had carried to her the hope of a reconciled God freely pardoning all her sins, through the merits of Him whose words were words of eternal life to her soul. The Saviour understood all her case. Her confession and her forsaking of sin were perfectly clear to Him, whatever misgivings she may have had about her salvation, and He spoke to her words that

set her soul at rest: "Thy sins are forgiven thee, go in peace." Let us also come to Christ, burdened with our sin and guilt, and we will find Him, in Him finding us.

III. The sepulchre itself disproved Mary Magdalene's statement.

I want to say something about the manner in which Mary Magdalene's statement was disproved. When they came to the sepulchre, John looked in, but Simon Peter, when he came, went right into the sepulchre and examined minutely everything that was within. In this we see the impulsive nature of Peter as distinguished from the contemplative nature of John. John also went in after him and they both saw the condition in which the sepulchre was left. First of all, they saw the linen clothes neatly folded and we have to understand that there were many yards of this linen cloth. We do not know how many, perhaps twenty yards of linen cloth, because the Lord's body was covered over with a hundred pounds weight of ointments, myrrh and frankincense. Dr. Moody Stuart was of the opinion that Song vi., 2, had its fulfilment in the manner in which the Saviour was buried: "My Beloved is gone down into His garden, to the beds of spices, to feed in the gardens and to gather lilies." When Peter and John went into the sepulchre they found the linen clothes neatly folded as if newly ironed, without a crease out of place, and lying in a place by themselves. The napkin (Gk. sudarion) sweat cloth, another piece of linen which was wound round about the head of the dead had its own separate place. It would therefore convince Peter and John, with little deliberation that Mary's statement about the Lord's body being stolen from the sepulchre could not stand. For a certainty, this was not the work of grave-disturbers, thieves or robbers. When a burglar goes into a house to rob it of its valuables, he never risks taking time to put everything in order. He will not fold up garments and other clothes that were disturbed, but as soon as he gets what is valuable to him, he rushes off, leaving everything in utter disorder. Peter and John would certainly decide that this was not the work of body-snatchers. If the Jews, whose hatred and malice had been so amply demonstrated, had taken away the Lord's body, they would have thrown the linen clothes hurriedly aside, or they would have taken away the body wrapped up just as it lay in the sepulchre. It was quite evident to them that Mary Magdalene was wrong in her conclusion. Friends, there was nothing that Mary Magdalene longed for more than that her Lord would be restored to her in resurrection power. I believe that Mary had nothing in this world but Christ. Peter and John had their homes and friends; the other disciples had their friends; the world was quite empty to Mary apart from the presence of Christ in it. When the Saviour was taken from her, she had nothing at all. It is the way of this world to exercise its power in every heart, and in the measure in which the world rules in the heart, in that measure, the love of Christ will be wanting. The Word says: "Love not the world, neither the things that are in the world," and there is good reason for that. Mary lost her all when she lost Christ, and we find her at the sepulchre where He was last seen, and she remained there after all the others had gone back to their homes. The Saviour's resurrection alone could meet her yearning desire, but still it is the very last thing she could receive and entertain, the very supposition of His rising from the dead is impossible to her, in her harassed and tempted state of mind. You

find her harping away on this: "They have taken away my Lord." The same thing is true with many of the Lord's people in all ages. Nothing means so much to them as to believe that they have truly believed in Christ and that they are therefore saved for eternity, yet it is their great problem, something that causes them their most anxious thoughts. In this connection, they are all their lifetime subject to bondage. Still, even this difficulty, so real to them, evidences the value that these place in their personal salvation, and Mary Magdalene's agony and distress illustrates this point. Did she not see the spear going through His heart? It was impossible for her to believe in the resurrection, but one word from the Lord's mouth was sufficient: "Mary," He said. "Master," she said. Dear friends! All her difficulties vanished. We have the resurrection of Christ proved to us, and that in spite of the incredulity of the disciples. He had to upbraid them for their unbelief and hardness of heart, because they would not believe them who said He was alive.

The state of the sepulchre proved that Mary's statement did not solve the difficulty. When the Lord left the tomb, He did not take the grave clothes with Him. The widow's son in the village of Nain was restored alive to his mother with his grave clothes upon him. We also read about Lazarus, when the Saviour said: "Lazarus, come forth," he came forth bound hands and feet with the grave clothes. He just seemed to say: "My friends, my Master has called me for a little, but I will have to go back, and will need the grave clothes again." The widow's son also needed the grave clothes again, after a few years, but the Saviour left His grave clothes behind Him. In there lies a message to the Church that Christ was finished with death and that forever. He would never need grave clothes again, and He would never die again. This was emphasised to the disciples and to the Church in all ages by His resurrection. Further, Christ's death and resurrection fulfil Hosea xiii., 14: "I will ransom them from the power of the grave; I will redeem them from death: O! death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." Perhaps the clearest type of the Saviour in this connection was Jonah. Nothing seemed more certain when the great sea monster enclosed Jonah, but that it would be his destruction, but when it had to vomit out Jonah upon the dry land, in all probability, that action meant the death of the whale. In an infinitely more glorious sense, when death and the grave took our Lord Jesus Christ into their insatiable maw, it meant the destruction and abolishment of death and the bringing of life and immortality to light through the Gospel.

Then again, you will notice this, that the linen clothes were folded in one place, and the napkin folded in another place. The word, 'napkin' is the Greek word, 'sudarium,' meaning sweat cloth. We read that, in His agony, the Lord sweated in the Garden of Gethsemane. It was no ordinary sweat, but great drops of blood. The folded sweat cloth was a witness which demonstrates the glorious truth that the curse, involving the suffering and agony of the Saviour was finished. The Lord suffered for His people. He had the agony and sweat for them. He endured it all, and now the evidence of that agony is folded up, and laid aside, re-echoing His cry from the Cross: "It is finished." Here is the evidence of His love to the Church.

But then, friends, there was another thing which disproved Mary

Magdalene's statement. The perfect order showed that the Person Who had been in the sepulchre had not left it hastily. All went to show that He was Master of the situation and a glorious Victor over death and the grave. We hear much in these days about fleeing armies. The army which pursues and gathers up the spoil is undoubtedly the victor. That was the way with the sepulchre. It was the scene of the victory of Jesus. Travelling in the greatness of His strength, He, Samson like, burst the bands with which the Last Enemy had bound him. He was in no hurry. He was not fleeing from His foes. He had destroyed them, and He therefore leaves the sepulchre in perfect order.

There is another thing to notice about the sepulchre. You see the linen clothes were folded and put in their own place. You will get a letter from Glasgow or Edinburgh, from some friends saying that they hope to be with you on a particular night, and you are so pleased. What do you do? Among other things, you prepare a bed and fill a hot-water bottle to warm it well. This is what Jesus did with the sepulchre, He was to receive His beloved people. He turned the sepulchre into the most comfortable bedroom that was ever heard of in the world. You were never able to make your friends so comfortable in your bedroom at home, as Christ makes His people in the grave: "The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection." This is a beautiful answer! A babe never rested more sweetly, more comfortably, than the body of the believer rests in the grave until the morning of the Resurrection. They will not feel it a minute! They will rise, leaving all their mortality and infirmity behind them, with spiritual bodies made like unto Christ's glorious body. He left the sepulchre a warm bedroom for all believing people.

IV. The blessing the disciples received in going to the sepulchre.

There is reason to conclude that it dawned more and more on the minds of these two disciples that their Lord had really risen, though it required His personal appearing before they were fully convinced. This confirmed their faith. I do not say that the full force of the glory of the resurrection had yet burst upon them, but the Word says that they saw and believed. But why was their faith weak? It was because they understood not the Scriptures that He would rise again from the dead. How much we lose by not understanding the Scriptures! How can our faith be strengthened but by the Scriptures? How can we exercise faith in the Lord Jesus Christ but just as our understandings are opened to understand the Scriptures of Truth which speak about Him. We should be often at the Scriptures and should be praying over them, asking the Lord to give us to understand them, so that our faith may be strong in the Lord, and that our hope in Him might be the very anchor of the soul, entering into that which is within the veil. It is evident from this that a blessing will be the portion of those who are found in the path of duty, seeking knowledge and fellowship to be had alone in Christ, however dark and perplexing matters may be to them. The Lord will receive weak faith and increase it by making plain the things concerning Himself, however gradual may be that process. Even when Jesus met the whole company of believers in Galilee and was worshipped by them, some doubted. How altogether impossible it is for us to receive the full message of God's

grace and salvation in Christ, apart from the power of the Holy Spirit so witnessing in our hearts that unbelief and doubting are trodden under foot. It is much easier for us to doubt the Master than to believe Him, but thanks be to God that the exceeding greatness of His power towards them that believe will give them ultimately the full victory over unbelief and every other foe. The disciples were given faith to carry on and preach the fulness of the Gospel of Christ in His death and resurrection. In our day, we have this privilege that the resurrection of Christ is set before us so that there is no room for doubt that as sure as He died, He rose again and sits at the right hand of the Majesty in the Heavens. It is to Him we are invited. We are called upon to believe in Christ as He that died and rose again. Apart from being closed in unto Him by faith, there is no salvation for us. Let us also seek to Him and we shall find to our eternal blessedness that He is all that the Word of God says He is.

Healing of the Conscience

By the late DAVID DICKSON, Irvine.

VII. OF THE COVENANT OF REDEMPTION.

(Continued from page 201.)

THE Third Proof.—The third evidence, proving that there was a covenant of redemption past before the beginning of the world, is, because the eternal decree of God was fixed about the way of redemption to be fulfilled in time: for “Known unto God are all his works from the beginning”—Acts, xv., 18. And whatsoever God does in time, He does it according to the eternal counsel of His own will (Ephes. i., 11). Now Christ, the eternal Son of God, being made man, laid down His life for His sheep: “The Son of man goeth, as it was determined, but woe unto that man by whom he is betrayed”—Luke xxii., 22. And whatsoever Christ suffered, was by the determined counsel of God (Acts ii., 23). And God the Son, before He was incarnate, declares the decree of the kingdom promised unto Him by the Father, and of the victories which He should have over all His enemies, and of the felicity and multitude of the subjects of His kingdom, that should believe in Him. “I will declare the decree”—Psalm ii., 7, saith He. Presupposing therefore the decree of God, of sending His eternal Son into the world, to become a man and to suffer, and thereafter to reign for ever, we must also necessarily presuppose the consent of the Son, making paction with the Father and the Spirit, fixing the decree and agreement about the whole way of redemption, to be brought about in time. For the same person, Christ Jesus, who dwelt among men in the days of His humiliation, was with the Father from eternity (John i., 14); and as “by him all things were made, which were made”—John i., 2, 3, so, without Him nothing was decreed which was decreed (Prov. viii., 22—32); which also is manifest in the Apostle’s words, “He saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began”—II. Tim. i., 9. For, as before the beginning of the world, the elect were given to the Son, designed

Mediator to be incarnate, and the price agreed upon; so also grace to be given in time to the redeemed by compact, was given from eternity unto Christ, their designed Advocate. Also (Ephes. i., 3, 4, 5) we were elected in Christ unto holiness and salvation, and unto all spiritual blessings, and were predestinated to the adoption of sons by Jesus Christ. And we are redeemed not with gold or silver, but by the precious blood of Christ, who was predestinated before the beginning of the world (I. Peter i., 18, 19, 20). Whereby it is manifest that the covenant between the Father and the Son, was transacted concerning the incarnation of the Son, and His sufferings, death, and resurrection, and all other things belonging to the salvation of the elect.

The Fourth Proof.—The fourth evidence of the passing of a covenant between the Father and the Son, is held forth in the typical priesthood of Levi, by the altar and sacrifices, and the rest of the Levitical ceremonies which were prescribed by God. For as these things were testimonies, preachings, declarations, and evidences of a covenant past of old between God the Disposer, and the Son the Redeemer, about the way of justifying and saving such as believed in the Messiah by an expiatory sacrifice, to be offered in the fulness of time for the redeemed; so also they were prefigurations, predictions, prophecies, and pledges, of the Redeemer's paying of the promised price of redemption. And this agreed upon price (because of the perfections of the parties contractors, the Father and the Son) was held and esteemed as good as paid, from the beginning of the world; and the agreed upon benefits purchased thereby, to wit, grace and glory, were effectually bestowed on the faithful before Christ's incarnation, as the Psalmist testifies: "The Lord," he says, "is a sun and shield; the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly"—Psalm lxxxiv., 11; and, "Thou shalt guide me with thy counsel, and afterward receive me into glory."—Psalm lxxiii., 24; and that, because the promised price of redemption was of no less worth, to give righteousness and life eternal to believers in the Messiah to come, than the price now paid is now of worth to give for it, righteousness and eternal life, to these that believe in the Messiah now come, Jesus Christ incarnate. And this donation of saving graces, as remission of sin, and carrying on to life eternal, was sealed unto believers in the covenant of reconciliation, by the appointed sacraments of circumcision and the paschal lamb.

The Fifth Proof.—The fifth evidence of a covenant past between the Father and the Son Mediator to be incarnate, is this—Christ now incarnate, does ratify all these things which the Father, and Himself not yet incarnate, and the Holy Spirit had spoken in the Old Testament, about the salvation of the elect, and the price of their redemption, and of the conditions to be performed on either hand; and, as it were of new, does repeat and renew the covenant, which before was past between the Father and Himself, before He was incarnate. For (Luke ii., 49) speaking to Joseph and His Mother, when He was about twelve years old, he says, "Wist ye not that I must be about my Father's business?" And (Matt. iii., 13) He presents Himself pledge and surety for sinners before the Father, to be baptised for them with the baptism of affliction, and to fulfil all righteousness, as was agreed upon before (verse 15); whereupon the Father does receive and admit the surety, and His undertaking for pay-

ment (verse 17), and, "Lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased " And (John v., 39), He stands to all things which were testified of Him in the Scriptures; "Search the Scriptures; for in them ye think ye have eternal life: and they are they that testify of me." And (verse 36) He professes that all He does, is with the Father's consent and concurrence; and that He came into the world, that He might finish what the Father had sent Him to do and suffer, which He calls His work that He was about. And more specially, He shows the agreement passed between the Father and Him before He came into the world, concerning His incarnation, and the discharge of His mediatory office, and His power to give eternal life to those that believe in Him. For the Father sent Him to be incarnate (verse 37) and that He with the Father might give eternal life to whomsoever he will, and might quicken the dead (verse 21). And that He might exercise judgment, authority was given to Him as the Son of man (verse 27). Yea, He shews that it was agreed upon between the Father and Him, about all the doctrine which He should teach: "I speak to the world those things which I have heard of him"—John viii., 20; and He shows that they were agreed about the price of redemption of the elect, and about His resurrection from the dead, and that His death did fully satisfy the Father: "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep; therefore doth my Father love me, because I lay down my life that I might take it again. . . . This commandment have I received of the Father"—John x., 15, 17, 18). He proposes, in short the sum of the covenant past between the Father and Himself, speaking to the two disciples going to Emmaus: "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?"—Luke xxiv., 25, 26. But most briefly He shows the whole matter, as often as He calls the Father His God, and that in respect of the covenant past between God and Him to be incarnate, and now incarnate indeed.

The Sixth Proof.—The sixth evidence of the covenant of redemption past between the Father and the Son, stands in the head and articles of the covenant wherein they were agreed. Now, there are as many articles of the covenant, as there are injunctions, commands, and conditions required on the one hand, and promises to fulfil all on the other hand; as many predictions as there are of Christ's sufferings; and promises made to the church through and for Him. Of these many, we shall touch only at four, whereby the faith of believers in Him may be confirmed about their redemption by Him, and whereby the erroneous doctrine of them who evacuate the covenant of redemption of the elect, may be refuted; wherein they teach, that Christ, by His obedience yielded unto the Father, even to the death of the cross, did purchase no more but a possibility of salvation, and no more grace for the elect than for the reprobate; as if He had not purchased a certainty of salvation to be given to any, but had suspended all the fruit of His sufferings upon the frail, mutable, inconstant and corrupt free-will of men; so that none can by their doctrine have more certainty and stability of their own fickle mind and will; and so, no more certainty of their own salvation, than of their own perdition. The order we shall keep in speaking of the articles of the covenant of redemption, shall be this: The first article shall be of the persons

redeemed. The second article, shall be of the price of redemption to be paid by Christ in the fulness of time. The third article, shall be about the gifts and benefits purchased for, and to be given unto the persons redeemed. The fourth article of this covenant of redemption past between the Father and the Son, shall be of the means and ways whereby the gifts and benefits purchased, may be wisely, orderly, and effectually applied to the redeemed. In ranking of these articles, we do not presuppose a priority of one of them before another in order of nature or time; but we choose to speak of them in order of doctrine, for our more easy understanding of the matter. For the covenant of redemption past between the Father and the Son, is by way of an eternal decree of the Trinity, comprehending all and whatsoever belongs to redemption. In the discerning of which decree, there is not a first nor a last, but a joint purpose of God to bring about and accomplish all the heads and articles of the covenant, each in its own due time, order and way appointed.

(To be continued.)

The Cross of Christ.

AS typical of the crude, semi-pagan, rationalistic conceptions of the Cross of Christ formed in the spiritually-untaught sin-deluded minds of present-day Modernists, we quote the following from the weekly sermonette in "The Daily Telegraph" of 29th March, 1941, by the Rev. L. B. Ashby, who has succeeded Rev. Dr. Alington, Dean of Durham, as the writer of this feature. Our chief reason for quoting this God-dishonouring un-Scriptural statement is to draw attention to what is the most popular Modernist view held on this solemn subject. It is the view most extensively proclaimed in most pulpits, nominally Protestant, from John O' Groats to Lands End for the past fifty years. It is worse than lamentable that this false view, of the most important subject that can occupy human attention, is presented to the thousands of readers of one of Britain's most important daily newspapers. The fact that this minister, who owes his ordination and livelihood, to his having signed the Thirty-Nine Articles of the Church of England as his confession of faith, can thus write and preach without being disciplined, shows not only the degraded depths of treachery, hypocrisy, deceit, and duplicity, to which Modernism has brought pulpit morality in Britain, but also the Laodicean, criminal indifference of professed Evangelicals who allow this glaring inconsistency to go undisciplined: "The Cross has only one real significance. It is the symbol of giving. Crude and semi-pagan ideas about Christ having died to save mankind from the wrath of an angry God are happily passing away, though not yet, alas, entirely dead. The real reason why Christ went to Calvary's Cross is coming to be better understood. We see that 'He offered Himself' to show us the way, to throw down a challenge to us, to summon us to follow Him along the same road of self-sacrifice for the sake of others, to make giving and and not getting, the law of life." The foregoing statements are just a piece of sheer paganism, and rank hypocrisy.

We need not occupy space with Scriptural quotations to show the hollow hypocrisy of the writer's views, as the whole Word of God, from Genesis

to Revelation, contradicts them, but the following may suffice: "The Lamb slain from the foundation of the world"; "Behold the Lamb of God which taketh away the sin of the world"; "For Christ also hath once suffered for sins, the just for the unjust"; "And he is the propitiation for our sins"; "Without shedding of blood is no remission"; and "He shall save His people from their sins." The fact of the matter is this Modernist preacher was never supernaturally convinced by the Holy Spirit of his sins, and therefore he never perceived the necessity of a vicarious atoning sacrifice by the eternal Son of God in our nature.

In contrast to the foregoing views of "a blind leader of the blind" it is refreshing and spiritually edifying to turn to the following quotation from the late godly, scholarly, and intellectually brilliant American theologian, Rev. Dr. James Henley Thornwell: "The plan of redemption, in its conception and execution, is a sublime commentary upon the sacredness and supremacy of right, which, while it reveals the ineffable enormity of sin, presents the character of God in such an aspect of venerable grandeur that Holiness becomes awful and majestic, and we insensibly adore under the moral impression which it makes. He that stands beneath the Cross and understands the scene does not sin; not because there is a Hell beneath him, or an angry God above him, but because Holiness is felt to reign there—the ground on which he treads is sacred, the glory of the Lord encircles him, and, like Moses, he must remove the shoes from his feet. The Cross is a venerable spot. I love to linger around it, not merely that I may read my title to everlasting life, but that I may study the greatness of God. I use the term advisedly. God never appears to be so truly great, so intensely holy, as when, from the pure energy of principle, He gives Himself in the Person of His Son, to die, rather than that His character should be impugned. Who dares prevaricate with moral distinctions and talk of death as a greater evil than dishonour, when God the mighty Maker, died rather than that truth or justice should be compromised? Who, at the foot of Calvary, can pronounce sin to be a slight matter? Here, then, lies the most impressive sanction of revelation. Not content to promulgate the Law with absolute certainty, to put under tribute the whole resources of the invisible world, to lay its hand upon Eternity, and make Heaven and Hell its ministers, it rises yet higher and seeks to impress us with a subduing sense of the sacredness of right—to make us feel how awful goodness is, it reveals its inherent greatness, unveils its ineffable glory. It does not describe it, but shows it; and we return from the Cross with emotions similar to those of Moses when the name of the Lord was proclaimed, and the goodness of the Lord passed before him in the cleft of the rock. It is the plan of redemption which crowns the ethical teachings of the Bible. The lesson is sealed at the Cross, there, and there only, do we shudder at sin for its own sake, and reverence right for itself."

Vatican Religious Politics (Present, Past and Future).

By Dr. A. HUTTON-ASHKENNY, M.B., CH.B., B.Sc.

B RITISH and other Roman Catholics, as well as Anglo-Catholics, throughout the world should note that the Vatican supports the enemies of their own and our political and religious freedom. Thus "Free

France" of 6th September, 1941, states that Radio-Lyons announced that the French Cardinals and Archbishops of Occupied and Unoccupied France have published a declaration that "the churches in France shall assist in the work of national reconstruction of Maréchal Pétain." "The Evening Standard" correspondent on 9th July, 1940, stated that the Vatican organ "Osservatore Romano" in an editorial praised Pétain's reorganisation of France. "The Daily Telegraph," on 5th September, 1940, reported that on 4th September, 1940, the Pope, addressing a Committee of Cardinals and Vatican officials on the fifth anniversary of "Catholic Action," said that it should collaborate with the Vatican and be willing to make the supreme sacrifice in obedience to Mussolini's laws. The Vatican supported Italian aggression in Abyssinia and the Franco-Italian-Hitler aggression against the Spanish Republican Government. In Roman Catholic Ireland, Cardinals, Bishops and priests indirectly dictate a policy of helping Hitler and Mussolini to starve Britain and bring it to its knees. These and other mysterious secret Vatican influenced political actions all indicate its bitter underground war to maintain its supremacy in every part of the world, especially in Great Britain, the mother nation of world Protestantism and democracy. These mysterious underground actions necessitate a magnificent powerful political sacerdotalism everywhere, a closed Bible, a misinterpreted Christian theocracy, saint and image worship, slavish obedience to an infallible Vatican, secret confessionals, opposition to freedom of worship and thought—in fact, Hitlerism in religion.

On 9th June, 1941, the "Daily Telegraph" published an article headed "One Religion for Spain," "Pact with Vatican." This announced an agreement for a new war on Freedom of Worship by the Vatican, which had obtained power over Franco to the effect "that the Roman Catholic religion shall be the *exclusive* religion of the Spanish nation." Is the Pope recommencing the Spanish Inquisition of Torquemada by threatening Franco with the wrath of heaven, e.g., loss of Spanish Roman Catholic political support, excommunication and persecution? This agreement means that non-Roman Catholic Christian minorities, including the Church of England, will be refused freedom of worship on equal terms with Roman Catholics. It also reveals the chief cause of civil and international wars, because this is one of the many examples proving that the Vatican creates in every part of the world religious and civil jealousies, animosities, and conflicts with carefully adjusted, peaceful, social, national and international organisations.

This Spanish agreement illustrates the cryptic meaning behind the haloed wording of the fifth Vatican peace point (Pope Pius XII), which paraphrased demands that "peoples and their rulers" must make their laws (human statutes) comply with the dictates of the "sacred and inviolable standards of the laws of God" (Vatican). The Vatican claiming to be the sole infallible interpreter of God's laws and Word (Bible). The fifth point therefore reasserts centuries old Vatican supremacy and dictatorship over the State even to the extent of ordering the use of the State's armed forces against any and everyone of its opponents. This power was used by Torquemada during the Spanish Inquisition. It is important to note that although this fifth point claims Papal supremacy over

England, the Archbishops of Canterbury and York of the lawfully established Protestant Church in England have signed agreement with it. The Bishops and Anglo-Catholic clergy who approve this action are trying to induce the British Government to sell Britain to the Vatican, the avowed enemy of freedom of worship. This in spite of the fact that Roman Catholic clergy are prohibited from having communion, or praying, with our Bishops, who are treated as heretics.—*The Reformer*, December 1941.

Protest Against B.B.C. Religious Plays.

THE Religion and Morals Committee of the Free Presbyterian Church of Scotland earnestly and solemnly protest against the B.B.C. arrangement to broadcast a series of plays entitled, "The Man Born to be King," including impersonation of Christ, as a breach of divine law, gross profanation of most sacred events and of blasphemous character. It is sinful and daring presumption on the part of any mortal man to impersonate the eternal Son of God, King of Kings and Lord of Lords, at whose feet the apostle John in Patmos, fell as dead when he saw His matchless glory.

It is to be deplored that in these perilous times we should be adding to our national and individual sins by such profane exhibitions when we ought to be humbling ourselves before God and forsaking our transgressions.

Only by honouring and worshipping Christ as Saviour and King can we look for final victory over our pagan and cruel foes.

We would therefore earnestly urge the B.B.C. to withdraw these plays and so avoid giving offence to God and hurting the Christian feelings of many who are loyal to Christ and to the nation.—D. M. MACDONALD, *Convener*.

Copies of the above Protest have been sent to the Prime Minister, the Lord Chamberlain, and the Director of the B.B.C., and was acknowledged by each of them.

The Late Mrs. Effie Macdonald, Manish, Harris.

THE subject of this obituary notice was sixty years professing the Redeemer. She was one of those to whom the labours of Mr. Donald Stewart, Evangelist, were blessed. She was married and had two children when awakened to see her lost state in view of eternity. I am not in a position to say anything about her Christian experience except that she led a life consistent with her profession of religion. She was for twelve years infirm and for six years confined to bed. She often spoke of a minister who was at Tarbet many years ago, by name Maclean, and also Mr. Davidson who was Free Church minister at Manish after the Disruption. It seems that even after she began to fail with the infirmities of old age she could hardly be kept from going to the House of God, although sometimes losing her way owing to loss of memory.

This showed clearly that her heart was in the means of grace where God's honour dwelleth. When collectors called for the Sustentation Fund she used to say that God's Cause would have to be kept up whatever they went without personally. It is to be feared there are not many so unselfish as to put God's Cause first in their accounts. She was only typical of a generation in regard to this matter. All those who feared the Lord made sure of the funds of the Church before their own luxuries or even necessities. At Communion times she would be especially restless in spirit because she could not get out. She often spoke about the Lord and had a wonderful memory for the Scriptures although she could not recognise her own relations. At the time of the New Year before she died she was very ill and prayed to be left for a while.

She was left till the next October before being taken away to her eternal rest we firmly believe, at the advanced age of ninety-one years. Sometimes before death or illness among her relations she had a presentiment of what was to take place, but when she spoke of what was passing through her mind, her remarks were looked on as senseless until they were verified by the actual facts when the things referred to took place. "The secret of the Lord is with them that fear Him." When the Most High is removing His witnesses it is a cause of grief and anxiety especially when so few are being raised up in the room of the fathers and mothers in Israel. The subject of this sketch was well nursed by her daughter, whom she asked the Lord to bless, on recognising the messenger of death. After severe pain she fell asleep in Christ on 17th October, 1940.—D. J. MCA.

Faith and Works.

ON the Firth of Forth lived an old ferryman, a man of much thought and observation, but of few words; a constant student of the Bible, and a firm believer in its truths. Among his patrons were two loquacious companions, whose business led them across the river on the same day once a-week. One of them was, as he supposed, a high-toned Calvinist (but was really an Antinomian), while the other imagined himself a sound Arminian. Their conversation always turned upon some doctrinal point. The ferryman was frequently annoyed by the repetition of *faith* on one side and *works* on the other, because they were used in a sense so different from their real import, and so destructive of their Scriptural harmony.

At length the patience of the old man failed him; he felt that he must interfere. He said nothing, but fell upon the following expedient: Upon one of his oars he painted "Faith," and upon the other, "Works." It was not long before the zealous but friendly disputants applied for a passage over the Forth. Upon entering the deepest part of the river, the ferryman took in "Faith," and pulled away upon "Works," with all his might. The boat went round and round, much to the annoyance and terror of the two passengers.

"Put out the other oar," said one of them in a loud and angry tone.

"Very well," was the calm reply of the old man, at the same time taking in "Works," and putting out "Faith" alone, upon which he pulled.

The experiment with this oar produced the same result, and drove the witnesses of it to the conclusion that the ferryman was "out of his head."

The old man, however, continued his "practical demonstrations" on the water, until he thought the friends were prepared to see two things in connection. He then called their attention to the names painted on his oars. "I have tried your way," said he, "and yours; and you have seen the result. Now, observe my way." And giving a steady hand to each oar, the little boat soon acknowledged the power of their harmonious strokes, by the straight and rapid flight which she took for the landing.

—*Extract.*

Literary Notice.

Why Colleges Breed Communists.—By A. N. Field, price 2s. 9d. post free. To be had from Rev. G. Kirby White, "Berkeley," Carew Road, Eastbourne, Sussex. This book is one of the most damaging exposures of evolution which we have seen for some time. The author shows in a very clear light the flimsy foundation on which the theory is built, how the facts brought forward by some of the most outstanding of modern scientists contradict it, and has no difficulty in proving what its principle fruits are in the realms of theology, morals, politics and economics. Among these fruits are Bolshevism, Behaviourism and practically all the other "isms" which are contrary to the Word of God, destructive to the souls of men, and have as their aim the overthrow of everything that has the best interests of the community at large in view. In passing, the author points out that Nietzsche in common with Huxley took up from Darwin the idea that man ascended from beast by "cunning and ruthlessness," and that the former built up his philosophy of Prussianism on that theory, urging "his fellow Germans to carry on with the good work and joyously evolve into the 'Super-man.'" To this he adds the significant comment that "Darwin and Huxley's countrymen have since been engaged in two expensive efforts to remove this Darwinian inspiration from the German intellect." The book is well written and deserves a careful perusal.

Notes and Comments.

"Who hath required this at your hand?"—In the *Glasgow Herald* for 6th December, 1941, the following advertisement appears, "Sunday Afternoon in Martyrs' Parish Church, Monkland Street, 2 p.m. Pageant of Scottish History: The Cross through the Ages. Part II. Covenanters to Present Day. Scenes including the 1638 Assembly, and the Richard Cameron incident. Music by Band and Pipe-Major of the Cameronians (Scottish Rifles). . . ." We have quoted enough to let our readers know what some congregations, on a Sabbath afternoon, substitute for the Gospel of the grace of God. Several ministers are advertised as taking part in this God-provoking service, and thus one is reminded of the words

of Richard Cameron, referred to above, in his sermon on Hosea xiii., 9, 10. "We must speak against ministers, and we must cry for the sins of the ministers of Scotland, that have betrayed the work of Reformation; and even gone beyond curates and bishops in betraying and destroying of it. The Lord will lay that woe unto their charge, which you may read through the whole chapter." We have no doubt, if the vast majority of the ministers of Scotland in our day, will not return from their God-dishonouring ways, but that those who took a leading part on the side of God's truth in the Assembly of 1638, and Richard Cameron, and many others of past generations, will be swift witnesses on the Day of Judgment against them, and we are very much afraid that there are no signs of returning.

Catering to the Carnal Mind.—Dr. Harold C. Case, Pastor of the Elm Park Methodist Church, Scranton, U.S.A., in order to "capture the imagination" has designed a four-hour service for Sabbath evenings, which begins with games of ping-pong and shuffle-board, has music and book reviews, and at which supper of sandwiches, potato chips and coffee are provided for fifteen cents. Here we have a conglomeration which will please none so well as Satan, and which reveals the sad spiritual condition of pastor and people. Truly there is great need of an outpouring of the Holy Spirit to remove these tokens of God's wrath.

Mixed Marriages in Canada.—We cull the following item from *The English Churchman* for 27th November, 1941. "*The Sentinel*, of Toronto, gives great prominence to an important decision of the Court of Appeal in Quebec, when 'the court unanimously upheld the appeal of Rev. Canon R. S. W. Howard, rector of St. Martin's Anglican Church, Montreal, against the decision of Mr. Justice Forest, annulling the marriage the clergyman had performed between Laurier Bergeron, a Roman Catholic, and Wilhelmina Kriklow, a Lutheran. The case was unique in that it was the first time that the officiating minister, who had married a Protestant and a Roman Catholic, had appealed the judgment annulling the marriage. He was permitted to do so because the judgment and the remarks of Mr. Justice Forest at the trial were a direct attack on his competence to perform the marriage ceremony. The case was also said to be the first of its kind considered by the Court of Appeal.' The trial judge had held that a Roman Catholic is not legally married unless the marriage is celebrated in accordance with Roman Catholic law. *The Sentinel* adds that 'It was noteworthy that the Appeal Court which handed down its momentous decision was comprised of five judges, four of whom were Roman Catholics, three being French Canadians.' This decision should, if upheld on appeal, make an end of the practice of following the *Ne Temere* decree, which it has now been decided does not apply to mixed marriages in Canada."

German Inspired Godlessness.—Recently a friend sent us a cutting from the *Daily Telegraph* containing a letter under the above heading from E. E. B. May, Ellingham Vicarage, Northumberland. It reads as follows: "The deadliest blow ever dealt by Germany to this country was its destructive criticism of the Old Testament. This should have been stopped here from the start, but nobody bothered to stop it, and presently the vile

thing got a hold. The result is that the supreme authority of the Bible has gradually become undermined and that is the explanation of all this flood of irreligion and godlessness now sweeping the country. I have myself seen a bishop of my own Church shaking his fist while he called high Heaven to witness that, in repudiation of what should have been his most sacred vow, he no longer believed the Old Testament to be the Word of God. In that case he has no place in the Church of England at all, and he is receiving money, and the Church's money at that, for discrediting the very thing he is paid to uphold. Small wonder the average layman does not know where he is." This letter gives us a sad picture, but nevertheless a true one, of prevailing conditions, not only in England, but in Scotland also. It was this destructive criticism of God's Word, finding a place in the Constitution of the once-glorious Free Church of Scotland, which caused the Free Presbyterian Church to take up a separate existence; a distinction which is reserved for it alone among the many denominations in Scotland. We firmly believe that the place we have given as a nation to German infidel views of God's Word is one of the chief reasons why God is contending with us by His judgments, and if one effect of this war will be that we come to abhor this destructive criticism as much as we abhor Nazi brutality it will be a token that the fiery ordeal through which we are passing has been for our good.

Daring Blasphemy.—As a generation we are bearing many marks that the fear of God is not before our eyes, but surely it would be impossible to get a clearer proof of it than the proposal of the B.B.C. to present an impersonation of the Lord Jesus Christ in twelve radio plays, entitled, "The Man Born to be King," in which the voice of Christ is to be introduced by Robert Speight, a Shakespearian actor. We have no hesitation in characterising this as daring blasphemy, a flagrant breach of the Third Commandment, and repulsive to any who have a spark of true religion. We have repeatedly drawn attention in these Notes to the manner in which the B.B.C. is controlled by Roman Catholicism, and used for the propagation of that idolatrous religion, and though deeply grieved we are not surprised to find men whose religious beliefs compel them to look upon the Lord Jesus as subordinate to His human mother, taking such liberties with Him who is God manifest in the flesh. That Protestants in Britain are not taking the matter tamely is evidenced by the deluge of Protests which have been sent in to the B.B.C., and, incidentally, these Protests are indications that Rome has not got things all her own way. May they prove to be as the rumblings of the distant thunder before the storm, harbingers of that angelic announcement, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every unclean spirit, and a cage of every unclean and hateful bird."

A War-torn World.—For years back men in high positions in the world have been boasting of the civilisation of the present age, and emphatically maintaining that the world had made great progress. It is to be admitted that progress was made in certain directions, for men "have sought out many inventions," but alas! in this progress men neglected to take with them the only rule which God gave to direct us how we might glorify and enjoy Him, with the result that we are confronted with the sad spectacle

of practically the whole world involved in war. In our so-called progress we not only forgot God, but openly rebelled against Him, thus virtually making a declaration of war on the Majesty of Heaven, with the result that He is raining upon us the hot thunderbolts of His wrath. Our beloved land which was to be found in the van of those whose progress took them away from God is now drinking deeply of the vials of that wrath, and there is reason to fear will drink deeper yet. May God give us to hearken to the advice, "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

Church Notes.

COMMUNIONS.—*February.*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March.*—First Sabbath, Ullapool; second, Portree and Ness; third, Finsbay; fourth, Kinlochbervie; fifth, North Tolsta. *April.*—First Sabbath, Portmalong, Achmore and Stoer. *South African 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.

Collections for February.—The collection appointed by the Synod for this month is for the Aged and Infirm Ministers, Widows and Orphans' Fund. As intimated in our previous issue, a Special Collection is also to be taken up throughout all our congregations on Sabbath, 8th February, on behalf of the R.A.F. Benevolent Fund.

Arrival of Deputy.—Our readers will be pleased to know that the Rev. D. Beaton, the Church's Deputy to the Colonies, arrived safely in this country after a long absence. To us all this ought to be matter of thankfulness to the Most High in bringing him back through many dangers, seen and unseen. Mr. Beaton hopes (D.V.) to begin his editorial labours with the March issue of the Magazine, and we would take this opportunity of thanking the small circle of friends who during his absence helped in various ways with the work of the Magazine.—J. C.

Death of Mr. Alexander Murray, Bonarbridge.—We regret to record the passing away of Mr. Alexander Murray, Badbea, Bonarbridge, at a ripe old age. We firmly believe our loss is his great gain, and take this opportunity of extending sincere sympathy to his family.

Acknowledgments.

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

Sustentation Fund.—"A Friend," o/a Glendale, per Rev. J. Colquhoun, £10; Mrs. M. McL., Aviemore, £1; Mrs. E. McK., Grantown, 3/-; Mrs. F. Kirkbuddo, Forfar, 15/-; "Anon," Raasay, £1; A. M. (o/a Beaul), £2, not £1 as previously acknowledged; E. McK., Dalrachney, £1; Miss N. C., Corpach, £1.

Prospective China Mission.—"Well-wisher," Broadford, £1; "Well-wisher," 6/6.

Jewish and Foreign Missions.—"Mac.," Dumbarton postmark, £3; "Anon," Raasay, £1; Mr. E. McK., Carr Bridge, £1; J. McD., 3 Tockavaig, Sleat, 10/-; "A Widow's Mite," Applecross, £2; "Anon," Roxburgh, £1; Mr. R. McK., Inverness, £1; "A Friend," £5; "Anon," Kyle postmark, o/a Inqwenya Boarding School, £8; H. and E. Henderson, Ailsa Craig, in memory of a beloved Brother and Sister, £6/13/-.

Rev. N. McIntyre acknowledges with grateful thanks the following: "A Friend," Skye, o/a New Mission in Shangani, £20; "A Friend," £2; "Well-wisher," Lochbroom, £1.

The following lists have been sent in for publication:—

Creich Congregational Funds.—Mr. D. M. Campbell, Treasurer, acknowledges with thanks, a donation of £20 from "A Friend," per Rev. D. J. Matheson.

Daviot Church Building Fund.—Miss I. M. Cameron acknowledges with grateful thanks a donation of 10/- from Mrs. D., and 12/- from Mr. A. McL.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with grateful thanks a donation of £4 from "A Friend," Essex, and 10/- from "A Friend," Acton postmark.

Shieldaig Sustentation Fund.—Mr. J. Gordon, Treasurer, acknowledges with sincere thanks a donation of £5 from Mr. J. McK., Johannesburg, S.A., per Mrs. A. MacBeth.

South African Clothing Fund.—Mrs. M. G., Raasay, per Rev. N. MacI., £1/15/-.

Winnipeg Congregation.—From T. MacD., Brock, Sask., 20 dollars.

Glendale Congregation.—Treasurer acknowledges £5 from "Adherent," for Sustentation Fund, per Rev. J. C.

The Magazine.

H.M. Forces Magazine—Free Distribution.—Norman Macdonald, Cluer, Harris, 5/-; Mrs. Macqueen, Balloan Farm, Farr, 3/3; R. MacKenzie, Torbreck, Rogart, 5/-; Mrs. J. MacLeod, 123 Kent Road, Glasgow, 5/-; Mrs. Gibson, Salvador, Canada, 4/6; M. MacLeod, Stanley Cott., Brora, 12/6; Mrs. MacKenzie, The Cross, Rogart, 2/6; Rod MacKenzie, Glenurquhart Road, Inverness, 10/-; Mrs. MacKenzie, Second Court, Laide, 10/-; Mrs. MacLean, Aviemore, 5/-.

Free Distribution.—Thos. Macdonald, Brock, Sask, 10/-; Miss A. Wighton Dingwall, 2/6; John B. Gillies, Oakland, California, U.S.A., £1; C. MacKenzie, Lincladin, Tighnabruich, 2/6; Ayrshire, 12/-; Mrs. Morrison, Vancouver, per Mr. H. MacKay, 18/-; Miss B. Esson, Vancouver, per Mr. H. MacKay, 10/-; "R. M.," per Rev. J. Colquhoun, 10/-; Miss M. Nicolson, Gerston, 2/-; Donald Morrison, Sask., Canada, 5/6; Miss Eve MacKenzie, Elphin, 2/6; Miss E. C. Sinclair, Glasgow, 15/6; Mrs. G. Matheson, Dargaville, N.Z., 4/6; Mrs. Geo. McLeod, Salmon Avon, B.C., 5/-; Mrs. McLeod, Dennistoun, Glasgow, per Mr. A. Matheson, 5/-; J. Walker, Camberland, Surrey, 1/3; Mr. R. MacKenzie, Torbreck, Rogart, 5/-; Pt. Duncan Mackintosh, No. 1 U.C.C. (of Inverness), 10/-; Mrs. J. Macdonald, 11 Mossfield Drive, Oban, £1; Rod MacKenzie, 63 Glenurquhart Road, Inverness, 5/-; K. Murray, Bayton, Manitoba, 4/5; "N. F.," per Rev. J. Colquhoun, 2/6.