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 MONTHLY RECORD

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"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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A Sermon.

Preached by the Rev. J. R. ANDERSON, of Glasgow, 7th April, 1854

(Hitherto Unpublished).

O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.—Habakkuk iii., 2.

(Continued from page 183.)

II. The way in which the prophet was affected.—“And was afraid.” Need we wonder at this, considering the glorious Being from whom the speech came. The prophet might be afraid to hear His speech whatever was the subject matter of it, but when we add to this the weighty nature of the communication there is still further reason for fear. The word of God is pure and there is unspeakable majesty about it: and there is in it when one really comes under its influence, what is like nothing else, and when one experiences it, they find it to be like the water of which Christ speaks, John iv., 13, 14. “Jesus answered and said unto her, whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” So when once a man is brought under the influence of the word of God he is put out of conceit with everything else. That word begets a fear and hence trembling, and so the prophet elsewhere addresses comfort to those who tremble at the word of the Lord. So, when the prophet heard this speech he was afraid. We find this was a way in which prophets were very commonly affected in receiving divine communications and I apprehend that no one can fail to be struck with the extreme difference between ancient and modern prophets in this respect. Where are ministers that are afraid when they hear His speech? When people hear their speech, are they afraid? No, and they thus give evidence that they never heard His speech. They can never hear His speech because the God of Israel is not their God. The prophets of Baal cried, “Baal, Baal, hear us!” But there was no voice. So with the idols that are worshipped now, their worshippers never hear their voice. Psalm cxv. 5—7. “They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat.” The ancient prophets had to

wait upon the Lord and hear His speech; and in proportion as a man drinks into the spirit of these men, drinks into their burden, and bears their burdens, in that proportion will he be afraid. I have myself heard preachers express great surprise at any fear being felt; they call it slavish fear, and they attribute it to this, but as for hearing the speech of the Lord, we are afraid that was too high for them. Why should the prophet be afraid?

Firstly: He could be afraid for the evil that might come upon himself. I told you that part of the preparation for the work of having the sins of others opened up to him, and his being enabled to show them their sins, and set before them their iniquities, was learning his own sins. Now, he would learn the judgments of God that rested upon his own sin, and on this account he would be afraid lest he himself should come under the hand that strikes. His fear on this ground would be increased sometimes by apparent symptoms of judgment begun. I believe this eminent man was no stranger to ups and downs, darkness and light, nearness to God and distance from Him. Look at Jeremiah xv., 18. "Why is my pain perpetual, and my wound incurable, which refuseth to be healed? Wilt thou be altogether to me as a liar and as waters that fail?" Look at Jonah rebelling against his commission and throwing it down, procuring for himself unspeakable trouble, so that he was plunged into the belly of hell. Ezekiel, too, seemed to have had something of the kind when he had the iniquities of the people laid upon him. Now, it may be that His servants get a touch of various evils by which they are never to be mastered, beneath which they are never to fall, under which they are never to perish. But they may get a touch of these evils, in order to let them know, more and more clearly, the condition of those to whom they are sent, and fear more and more because of His judgments. But there is a fear raised in the soul, lest it be only the beginning of trouble, lest it be an introduction into the second death, lest it be the shadow of eternal death; hence Job says, xxxi., 23, "For destruction from God was a terror to one, and by reason of His highness I could not endure." Psalm xxviii., 1. "Unto thee will I cry, O Lord, my rock; be not silent to me: lest, if Thou be silent to me, I become like them that go down to the pit." Oh! we could shake hands cheerfully with a minister that we met with who gave evidence of such a feeling.

Secondly: He was afraid because he saw evils coming upon others. The prophets were real patriots. They loved their country. They were full of true philanthropy. They loved their brethren. Those who are most roughly handled by a sinful generation are always the best friends of that generation. Who received the most ungrateful treatment at the hands of Israel? Moses. Yet who stood in the breach between them and an offended God? This same Moses. And so the prophets that were sent to open up the sin of the people and to denounce the judgments of God were the very men that would weep for them. Jer. xiii., 17. "But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears because the Lord's flock is carried away captive."

And we apprehend that it was a sight through the communication that the Lord gave to Habakkuk of the evil that was to come on that generation that moved this man's heart. So is it still. This is one of the marks by

which you may know true and false prophets; false prophets look after the fleece, true prophets look after the flock. The hireling fleeth, because he is a hireling. They see the wolf coming, and think it will perhaps take them and so they flee. They hold their tongues, they keep very quiet, they must be prudent. Oh, yes! be very prudent, lest the wolf seize you by the neck. So the hireling fleeth. John x., 13. "The hireling fleeth, because he is an hireling, and careth not for the sheep." Where is the shepherd of the sheep? He sees the storm coming and is willing to take the first blast of it on his own head; if so be the sheep may escape. We have the brightest example of this in the Lord Jesus Himself. None was treated as He was, yet no one stood in the breach as He stood. No one bore the stroke that He bore. No one showed himself the friend of sinners, as He showed Himself.

III. Look at what the prophet did. He prayed. His prayer is in these words. "Oh Lord revive Thy work, etc." It is to Him from whom the speech came that filled his heart with fear, that he offers prayer. To whom could he go? Who could pardon sin but He against whom it was committed? Who could screen from judgment but He who threatened to bring judgment? Who could make a partaker of mercy but He who is the fountain of mercy? Prayer is a lovely ordinance. It is a marvellous contrivance of divine wisdom. I believe we know little about it yet. He who takes to Himself the title of Hearer of prayer appears under such a title clothed with unspeakable majesty, and lovely in condescension and grace. It is wonderful that He stoops to hear any prayer at all, and more marvellous still that He stoops to hear the prayer of poor worms of the dust. One broken cry will enter His ear, sound in His palace, move His heart, and gain His love; Psalm xxxiv., 6. "This poor man cried, and the Lord heard him, and saved him out of all his troubles." The Psalmist when in deep waters and likely to be overwhelmed sent up a cry, the cry entered His holy temple, then the whole glory of Jehovah was moved to the very sky, and all creation felt the consequence of that movement. What came from grace in the Psalmist's soul, came from the heart of Jehovah, and it went to the heart of Jehovah, hence the train of steps to effect that deliverance. Psalm xviii., 16. "He sent from above, He took me, He drew me out of many waters." The Hearer of prayer is little known in the present day.

As to this prayer I had intended to open up to you, *Firstly*: The knowledge that the prophet has of the Lord; and I had intended to bring before you the work of the Lord under the three aspects in which it is presented in the text; "Thy work," "make known," "in wrath remember mercy." *Secondly*: I intended to show you that this prayer indicates that he was cast down at this declining of this work of the Lord. *Thirdly*: A desire is expressed that it should be revived from this decline. Time forbids me going into these matters. You will have to try and get into them yourselves.

In conclusion—*Firstly*: Learn what a weighty matter it is to be a prophet of the Lord. They are sinful men, they are objects of His sovereign choice, there is a wide separation made between them and others; they are widely separated from the world that lies in wickedness; and they are very very widely separated even from those that are called with them to the Fellowship of His Son. A minister's life is a mystery to himself, and

certainly it is a mystery to all around him; they know little of it. How precious the gift of such a man to a people!

Secondly: See what it is prophets have chiefly to do with. They have chiefly to do with the Lord's speech, to catch His breath, to get His mind. Paul says, "We have the mind of Christ." So the Saviour Himself, the Prince of prophets spoke much of knowing the mind of the Father, and He spoke the words the Father gave to Him. A minister in his place and calling, should be exceedingly desirous of having only what is the Lord's speech. Still there is a difficulty in getting that, and it is peculiarly trying in a time like this, when the Lord is evidently forsaking the land to such an extent. But it is better to go on with a little of His than with a great deal of what is taken from other sources, "A little that a righteous man hath is better than the riches of many wicked." A righteous prophet with a little of His speech is better than great mountains of words, fine eloquence, and tinsel ornaments. As prophets have chiefly to do with the speech of the Lord, so should it be also with those to whom they are sent. You should search the Scriptures to see if it be so. You should take what you hear to the mind, and get it stamped with the King's image, and then make use of it as current coin. See and be honest in your religion. We cannot afford to live as other professors to. "Walk worthy of the vocation wherewith you are called."

Thirdly: Observe how the speech of the Lord ought to affect prophets and those to whom they are sent; they should be afraid. We have not profited by the study of the word, unless we are afraid. We have many a hill of difficulty to climb to get into this pulpit; it was never easy to get into any pulpit, but the difficulty is increasing the further we go. One may well be afraid to touch these things. Ought not you to be afraid to take them into your ears? We would need to have our ears touched with a "live coal from off the altar," in order to utter them; and you would need to have your ears circumcised so as to hear the word of the Lord, and so that it may produce its proper effects. He threatens judgments upon those not circumcised in heart, He will cut them off. Take care that you be found hearing the word with circumcised ears, then only will you fear it; fear it because of Him from whom it comes; because of the opening up of sin in it; because of the infinite goodness that there is in salvation from sin; because of this salvation is wholly in the hand of Him who gives as it pleases Him. "I will have mercy upon whom I will have mercy."

Fourthly: See the practical effect that the speech of the Lord should produce. It should lead to prayer. Woe to the prophet that preaches and does not pray; and woe to the hearers that hear, and do not pray. I am thinking that if men were more afraid of the speech of the Lord, there would be fewer speeches, and more praying. And see the prayer that is suitable in connection with the speech of the Lord. "Revive thy work in the midst of the years." Do not stop till years of judgment have run their course, but in the midst of it revive thy work. What work? "In the midst of the years make known." Make known what? Make known Thyself! Where He is made known all is made known. John xviii., 3. "And this is life eternal, that they may know thee the only true God, and Jesus Christ, whom thou hast sent." "In wrath remember mercy." Do not stop till wrath is all out, but in the very midst of it remember mercy. There was a subject of prayer suited to Habakkuk's time, surely it is a subject of prayer suited to our time. AMEN.

Profanation of the Sabbath.

Admonitory Statement by Northern F.P. Presbytery.

THE Northern Presbytery of the Free Presbyterian Church of Scotland met at Halkirk on 31st October, and issued the following statement:

The Northern Presbytery of the Free Presbyterian Church of Scotland would remind all concerned that the Sabbath law is of Divine authority and perpetual obligation, and that it was designed by an all-wise and beneficent Creator for man's highest good. It is therefore with deep regret that the Presbytery note the following instances of disregard of this law, and they would solemnly warn against the evil of Sabbath desecration and the inevitable spiritual and temporal injury and loss it brings.

1. *Sabbath Harvesting*.—Contrary to the Divine commandment, the Board of Agriculture, supported by the R.C. Cardinal Hinsley, the Archbishop of Canterbury and others, recommended that harvesting be conducted on the Lord's Day, which recommendation some farmers have followed. While works of necessity and mercy are allowed, unfavourable weather conditions do not justify this recommendation, but, in the Presbytery's view are a call to repentance. "In earing-time and in harvest thou shalt rest" (Exod. xxxiv., 21) is the Divine command, in face of which harvesting on the Lord's Day is virtually a denial of God's goodness at a time when the Divine bounty in providing the fruits of the earth and in preserving to us liberty to gather them should be humbly and thankfully acknowledged by observing the Sabbath rest.

2. *Sabbath Football*.—"The Sabbath was made for man." It is stamped on his constitution. He needs its holy rest. Yet in several Highland towns and villages its sacred hours have been profaned by football playing by the troops, to the grief of many. The nation is presently engaged in a supreme struggle for liberty. True liberty is freedom under law, and "the royal law of liberty," which alone binds men authoritatively and richly rewards the obedient, says: "If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day and call the Sabbath a delight . . . I will cause thee to ride on the high places of the earth. . . ." (Isa. lviii., 13). Promoters of football matches on the Lord's Day are not the friends but the enemies, however unwittingly, of liberty and of the young men for whose supposed benefit but real detriment these facilities have been provided. The Presbytery would respectfully urge the military authorities to reconsider their attitude in the matter and stop this flouting of the Divine commandment and the feelings of the Christian community.

3. *Sabbath Town Council Meeting*.—The Presbytery observe with sorrow that a meeting of the Town Council of Wick was convened and held on the Lord's Day, 19th October, when business was transacted by the Council which ought to have been done on a week-day. God is the Law-Giver, the Fountain of truth, justice and mercy to all men. He is the Great Bond of Society. From Him Magistrates derive authority to be used, not to trample and discredit His law to the weakening of the bonds of the community, but to advance His glory and the public good (Rom. xiii., 4). Evils inherent in and lofty ends defeated by the said action of the Wick Town Council have involved the community in the Council's guilt.

To-day, in a manner more awful than ever before, men are being taught the lesson that God is not mocked: communities and nations reap as they sow, and this is eminently true of their attitude to the Sabbath. The wise will lay it to heart.

Healing of the Conscience.

By the late DAVID DICKSON, Irvine. Of the Covenant of Redemption.

(Continued from page 174.)

BECAUSE the healing of the sickness of the conscience comes by a right application of divine covenants about our salvation, therefore it is necessary, that some measure of the knowledge thereof be opened up. A divine covenant we call a covenant or paction, wherein God is at least the one party, contractor. Of this sort of covenants about the eternal salvation of man (which sort chiefly belong to our purpose) there are three. The first is, the covenant of redemption past between God, and Christ-God, appointed Mediator before the world was, in the council of the Trinity. The second is, the covenant of works, made between God and men, in Adam in his integrity indued with all natural perfections, enabling him to keep it, so long as it pleased him to stand to the condition. The third is, the covenant of grace and reconciliation through Christ, made between God and believers (with their children) in Christ.*

As to the covenant of redemption, for clearing the matter, we must distinguish the sundry acceptations of the word redemption: For (1). Sometimes it is taken for the contract and agreement of selling and buying back to eternal salvation, of lost man, looked upon as in the state of sin and misery. In which sense, we are said to be bought by Christ, both souls and bodies: "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's"—1 Cor. vi., 19, 20. And this may be called redemption by paction and agreed bargain.

(2). Sometimes redemption is taken for the paying of the price agreed upon. In which sense, Christ is said to have redeemed us, by suffering of the punishment due to us, and ransoming of us: "Christ hath redeemed us from the curse of the law, being made a curse for us"—Gal. iii., 13.

(3). Sometimes redemption is taken for the begun application of the benefits purchased in the covenant by the price paid: "In whom we have redemption through His blood, even the remission of sins, according to the riches of His grace"—Ephes. i., 7.

**Dickson here shares the view of a number of eminent theologians, including Owen, Charnock, Flavel, and in later times Dr. Charles Hodge. That the covenant made with Christ and with believers is one and the same covenant is the doctrine of the Confession of Faith, and is emphasised by such well-known divines as Thomas Boston, the Erskines, John Brown (of Haddington), and a host of others. As the younger Hodge puts it, "These differences do not in the least involve the doctrine taught in the Scriptures, but concern only the form in which that truth may be more or less clearly presented."—J.C.*

(4). Sometimes redemption is taken for the perfect and full possession of all the benefits agreed upon between the Father, and Christ His Son the Mediator. In which sense, we are said to be "sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession"—Ephes. i., 14; and in Ephes. iv., 30, it is said, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption"; which is the day of judgment, when Christ shall put us in full possession of all the blessedness which He purchased by bargain and payment for us.

In this place, we take redemption in the first sense, for the covenant past between the Father and Christ His Son, designed Mediator, about our redemption. When we name the Father as the one party, and His Son Christ as the other party in this covenant, we do not seclude the Son and Holy Spirit from being the party offended; but do look upon the Father, Son, and Spirit, one God in three persons, as offended by man's sin; and yet all three contented to take satisfaction to divine justice for man's sin in the person of the Son, as designed mediator, to be incarnate. Whereby the Son is both the party offended as God, one essentially with the Father and Holy Spirit; and the party contracter also, as God, designed mediator personally for redeeming man, who with consent of the Father and Holy Spirit, from all eternity willed and purposed in the fulness of time, to assume the human nature in personal union with Himself, and for the elect's sake to become man, and to take the cause of the elect in hand, to bring them back to the friendship of God, and full enjoyment of felicity for evermore. When therefore we make the Father one party, and the Son designed Mediator the other party, speaking with the Scripture, for the more easy up-taking of the covenant, let us look to one God in three persons, having absolute right and sovereign power according to His own pleasure to dispose of men, looked upon as lying before God (to whom all things are present) in sin and death, drawn on by man's own deserving; and yet for the glory of His grace resolving to save the elect, so as His justice shall be satisfied for them, in and by the second person of the Trinity, the co-eternal and co-essential Son of the Father.

This covenant of redemption then may be thus described: It is a bargain, agreed upon between the Father and the Son designed Mediator, concerning the elect (lying with the rest of mankind in the state of sin and death, procured by their own demerit) wisely and powerfully to be converted, sanctified and saved, for the Son of God's satisfaction and obedience (in our nature to be assumed by Him) to be given in due time to the Father, even unto the death of the Cross. In this bargain or agreement, the Scripture imports clearly, a selling and a buying of the elect: "Feed the church of God, which he hath purchased by his own blood"—Acts xx., 28. "Ye are bought with a price"—1 Cor. vi., 20, and 1 Peter i., 18. The seller of the elect, is God; the buyer, is God incarnate; the persons bought, are the church of the elect; the price, is the blood of God, to wit, the blood of Christ, who is God and man in one person. This covenant of redemption, is in effect one with the eternal decree of redemption, wherein the salvation of the elect, and the way how it shall be brought about is fixed, in the purpose of God, who works all things according to the counsel of His own will, as the Apostle sets it down in Ephes. i., unto the 15th verse.

And the decree of redemption is in effect a covenant, one God in three persons agreeing to the decree, that the second person, God the Son, should be incarnate, and give obedience and satisfaction to divine justice for the elect: unto which piece of service the Son willingly submitting Himself, the decree becomes a real covenant indeed. But for further satisfaction, that there is such a covenant between the Father and the Son, as we have said, for redeeming of the elect, Scripture gives us evidence six ways. The first way is by expressions, which, import and presuppose a formal covenant between the parties buying and selling; the second way is, by styles and titles given to Christ the Redeemer; the third is, by expressions relating to an eternal decree for execution and performance of the covenant of redemption; the fourth is, by representation of this covenant in the Levitical types; the fifth is, by Christ the Redeemer, now incarnate, His ratification of the covenant; and the sixth way is, by holding forth to us the heads and articles agreed upon, wherein the covenant consists.

The First Proof. As to the expressions, importing a formal covenant, first (Ephes. i., 7) it is called a redemption, or a buying of the elect out of sin and misery by blood: showing that no remission of sin could be granted by justice, without shedding of blood, and Christ undertook to pay the price, and has paid it. Again the inheritance which the elect have promised unto them, is called a purchase, importing that the disponent of the inheritance to the elect, must have a sufficient price for it; and that the Redeemer has accepted the condition, and laid down the price craved for it, Ephes. i., 14, and so bought back lost heaven and forfeited blessedness to so many sinners, who otherwise, for sin, might justly have been excluded and debarred therefrom for ever. A third expression is held forth in Acts xx., 28, wherein God the Disponent, and God the Redeemer are agreed, that the elect shall go free, for God the Redeemer's obedience unto death, who has now bought them with His blood. A fourth expression is in plain terms set down by Paul, "Ye are bought with a price"—1 Cor. vi., 20; God the Disponent sells, and God the Redeemer buys the elect to be His conquest, both body and spirit. And Peter more particularly expresses the price of redemption agreed upon to be not gold or silver, but the blood of the Mediator Christ, the innocent Lamb of God, slain in typical prefigurations from the beginning of the world, and slain in real performance in the fulness of time—1 Peter i., 18—21. A fifth expression is that of our Lord Jesus in the institution of the sacrament of His Supper, "This is my blood of the New Testament, which is shed for many for the remission of sins."—Matt. xxvi., 28. Here an agreement between the Redeemer, and God the Disponent, that these *many* which are the elect, shall have remission of sins, for the Redeemer's ransom of blood paid for them. The purchase of this ransom of blood He makes over in the covenant of grace and reconciliation to believers in Him, and seals the bargain with them by the sacrament of His Supper.

The Second Proof. The second evidence of this covenant of redemption made between God, and God the Son Mediator designed, is from such titles and styles as are given to Christ, in relation to the procuring of a covenant of grace and reconciliation between God and us. First, He is called a Mediator of the covenant of reconciliation, interceding for procuring of it, and that not by a simple entreaty, but by giving Himself over to the Father (calling for satisfaction to justice, that reconciliation might go

on), for paying a compensatory price, sufficient to satisfy justice for the elect: "There is one God, and one Mediator between God and man (to wit, God incarnate), the man Christ Jesus, who gave Himself a ransom for all (to wit, elect children), to be testified in due time."—1 Tim. ii., 5, 6. Another title is given to Him by Job (Chap. xix., 25), where He is called a Redeemer, a near Kinsman, who before His incarnation had obliged Himself to take on human nature, and to pay the price of redemption (represented by slain sacrifices), for the elect of His kinsmen. A third title is held out, in that He is called a Surety, who would answer for the debt of the party reconciled, and would undertake to make the reconciled stand to His covenant. And Christ undertook the Suretyship, and so has procured and established this covenant of grace, much better than the covenant of works, and better than the old covenant of grace with Israel, as they made use of it. This necessarily imports a covenant between Him and the Father's justice, to whom He becomes Surety for us: for, what is suretyship, but a voluntary transferring of another's debt upon the surety, obliging him to pay the debt for which he engages as surety? The fourth title given to Christ is, that He is a reconciliation by way of permutation; the atonement. "... we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."—Rom. v., 11; that is, that which has pacified the Father's justice, and reconciled Him to us, is made over in a gift unto us; for, by Christ's procurement we have God made ours, and Christ pacifying God, put, as it were, in our bosom: for God having sold us to Christ, by taking Christ's satisfaction for ours, He has come over to us as reconciled, and given us Christ the Reconciler and the Atonement, to be ours. Here is an agreement made between God and Christ, and the condition of the agreement between the parties for our behoof, clearly imported and presupposed. The fifth title given to Christ, is this—He is called the propitiation—1 John ii., 2, whereby God is pacified, not only for the believing Jews, but also for the whole elect world which should believe in Him. And if He be the pacifying propitiation, then God has satisfaction in all that His justice craved from Christ for the elect; and (Rom. iii., 25) He is called a propitiatory sacrifice, wherewith God is so well pleased, that He makes offer of Him to us, and sets Him forth to us for pacifying our conscience through faith in His blood, to declare His righteousness for remission of sins, without breach of justice: wherein, what price God required and was paid by Christ, is insinuated and presupposed; for satisfaction could not be, except the price agreed upon, had been promised and accepted before in covenanting.

(To be continued.)

Letter from the late Rev. W. Stewart, Lochee,* To a Friend in Soul Distress.

I DESIRE to sympathise with you in your present distress, and would be happy to be in any measure instrumental in establishing and com-

*Rev. William Stewart was the Disruption Minister of Lochee in the Presbytery of Dundee. He was ordained there in 1832, and died on 13th October, 1852.—J.C.

forting your soul in the truth as it is in Christ. I am happy to learn that you have seen such a beauty in the eighty-eighth Psalm; none but exercised souls can understand or relish it, and the most of Christian professors are entire strangers to what it contains. There is only one way to heaven, and we may see from the Word of God how Old and New Testament saints were led. If our exercises and experiences coincide with these, we may conclude that we are on the road to heaven; but if otherwise we are on the way to hell. There are many in the present day who grasp at the privileges of God's children, though they do not possess the character of such; but a sincere soul will not take the privilege without the character. They who are taught by the Holy Spirit, are made sensible that they are by nature children of wrath, like to the devil, and meet for hell, and that they can do nothing to recover themselves; although Christ is freely offered to them in the preaching of the Gospel, yet they cannot embrace Him till the Spirit enables them. They know experimentally the redemption which Christ purchased will be but a sealed fountain to them in time and eternity, unless the Spirit apply it. The faith which unites the soul to Christ, is the fruit of the Spirit of God—the result of His regenerating grace. See John i., 12, 13. Christ by His Spirit takes the first hold of the soul, and when the Spirit enters into the dead soul, He imparts life to it by enlightening the understanding, and renewing the will, and the first act in the quickened soul, is to apprehend the Lord Jesus Christ for wisdom, righteousness, sanctification, and redemption. Christ apprehends the sinner, and then the sinner apprehends Him. Phil. iii., 12. He keeps hold of the soul by His Spirit, and then the result is that the soul keeps hold of Him. It is not the carnal mind that closes with Christ, but the heaven-born principle implanted in the moment of regeneration. That principle turns to God, Christ, and holiness, as the needle to the North Pole. Its language is, I count all things but loss for the excellency of the knowledge of Christ, and regard everything but dung that I may win Christ, and be found in Him so as to obtain pardon through His blood, acceptance through His Word and Spirit, grace here, and glory hereafter.

There is and must be something like a progressive effectual calling going on in the *true* believer from the day of conversion to the moment of death. The Holy Spirit convinces him more and more of his sin and misery, so as to make him feel himself getting worse and worse every day; thus He gives him new discoveries of the Person, offices, and fulness of Christ, and enables him to take a new hold of Him for life and salvation, as if he had never come to Christ before. This is what I understand by living a life of faith on the Son of God, and entering into the spirit of these words, "As ye have, therefore, received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith." The first act of saving faith is to receive and rest upon Christ, then by a repetition of the act faith grows (for faith grows by exercise) and the believer becomes more firmly rooted in Christ and the things of God. This is the secret of inward, real and experimental religion. The Holy Spirit keeps the saint ever alive to his guilt and depravity, then He glorifies Christ in taking of His blood, righteousness, and grace, and shows them to the soul; and in this way the real Christian is kept travelling between his own emptiness and Christ's fulness, until he is prepared as a vessel of mercy for glory. They are either hypocrites or formalists, or back-

sliding Christians, who have not a daily and growing sense of their need of the Lord Jesus Christ in all His offices, and of the Holy Spirit in His illuminating, quickening, and sanctifying influences. See Phil. iii., 8, 14. Paul, when thirty years in Christ, felt as much, and perhaps more, his need of Christ than the first time he closed with Him. They who are really in Christ come daily to Him in the exercise of humble and believing prayer. They come for a *present salvation, for a new heart, for new intimations of pardon, for true faith, true love to God, true repentance unto life, true zeal for the divine glory, true indignation against sin, and victory over it, and for a true meetness for the heavenly world.*

The true people of God are desirous that the devil and hell may be cast out of their souls in this life, and that the kingdom of glory, which consists in righteousness, and peace, and joy in the Holy Ghost, may be established within them. They who are exercised about these things, and cannot be content without them, have a true and lively faith, and they who say or think that they rest upon Christ, and are not exercised about these things, whatever appearance of holiness, comfort, joy, and assurance they possess, they, in their present state, are but the devil's lambs, and going quietly and comfortably to hell. They who can live quietly with the hell of indwelling sin in their souls in this world, shall be shut up in the hell of sin and misery in the next; for sin must and will go to its own place, if not destroyed. Let professors say what they please, if they are not seeking above all things the glorious work of regeneration and sanctification on their souls, they are growing like devils, and ripening for hell; and on the other hand, they who are tortured and tormented with sin, and are desirous above all things to be made new creatures in Christ, and perfectly holy, are preparing as vessels of mercy for heaven and glory. We have many professors of religion, but few new creatures. Indeed, it is a rare thing to meet with a person really seeking after a change of nature; the most of professors are in very good terms with themselves, and this is a sure evidence that the Holy Spirit is not dealing savingly with their souls. When the Spirit commences to destroy the works of the devil, there is an uproar in the soul; then the flesh lusteth against the Spirit, and the Spirit against the flesh, because they are contrary to each other. The warfare gets hotter and hotter as the work of grace advances. Satan and sin say, If we are forced out of this soul at last, we will do all that we can against the Holy Spirit and the new creature while we remain. If we are not able to destroy the new creature, we will at least make it groan, and weep, and cry. The Holy Spirit put it here to disturb our rest and repose. Now, the devil and sin outwit themselves here, for the new creature runs and tells God what sin and Satan are doing against Him. "Lord thou seest how vile I am, like and worse than a devil, and a picture of hell; O Lord, I am sore oppressed, undertake for me, O destroy the devil's work within me; If thou wilt not destroy sin in me, it will destroy me in time and eternity. Lord give me a holy nature to hate sin, and to strive successfully against it. Write thy lovely law upon my heart, that I may delight in it after the inward man; O Lord, save me, or I must perish, for I know that I can do nothing but destroy myself; convert, humble, quicken, and sanctify me in spite of myself (the carnal mind). Take hold of my soul by thy Spirit and grace, as the angel took hold of Lot and pulled him out of Sodom. Lord, pull me out of myself, and every

refuge of lies, for I feel Sodom within me. Pull me unto Christ, and pull me on in a progressive sanctification, and never let me go, but make me like thy blessed *self*, and meet for glory." Now, if you are really exercised about these things, your soul is in health, and prospering before God.

A Private Among the Padres.

No. TWO.

(Continued from page 191)

My most marked recollection of both you and your sermon is taken from a church parade somewhere down on the battle-swept Somme. It was an ordinary church parade, but two things make it specially memorable. It was a bitterly cold day with snow on the ground and you read your sermon.

Of course it snowed at other times and in other places in France, and of course other ministers as well as you read their sermons. But something impressed both these circumstances on my mind. Well do I recall how miserable we were. Snow on the ground well over our boots, a biting wind, and an unsheltered spot were things not very conducive to comfort were they? Added to these discomforts we had to listen to your reading, or rather mumbling over numerous pages. Our patience flowed out as our misery filled in, and for once we wished that we were padres. We could then keep our feet and hands warm by movement.

I wanted to omit the telling of what was, for me, an extra misery but I cannot do so. I feel that I must tell you the truth. The men were miserable beyond endurance and do you know what they were doing? Silently yet forcibly and audibly they were cursing. Yes sir, they cursed the padre, the sermon, your papers, the sergeant-major, the weather, church parades in general and this one in particular.

And your text? A grand text truly. "I was not disobedient to the Heavenly vision." Paul said that on one occasion. I wondered then and I wonder now what Paul would have said about your interpretation of it. According to you, all men who had joined up had a Heavenly vision. Every soldier received as clear and as real a vision to come to France and to fight for his country as Paul had to go and to preach the Gospel

You tried to make angels of the men but you failed. They—well I have told you what they were doing.

Then you began to speak of another vision. The vision of the home-land after the War. As a politician's vision it was not very bad. No slums, higher wages, a better chance for all and so on. You preached a "social Gospel" and the returning Tommies were to be the preachers of it. I am sure that you thought you had something to interest the men that day, and that you thought that you were paying them well for their long, motionless attention in the cold. Well, so far as I could judge your imposing sheaf of papers fell as flat as a dud "Whiz-bang."

I heard no one discuss whether you were a saint or a preacher, but I did hear, however, one man say to another, "I wonder what that bloke is in politics," but that was as far as any interest went.

Well what do you think some of us would have rejoiced to hear that day? Yes, cold or no cold, actually we would have rejoiced. Seeing that you had to speak about houses why did you not begin to tell us about the "House of many mansions?" You knew quite well that you were addressing soldiers, and that some of them would never occupy any house whatever under any new political scheme; that in fact the only house many of us were sure of getting was one smaller than the proverbial "six feet by two." Seeing that some of us were shortly to die and all of us were in circumstances full of death, do you not think that your sermon, to say the least, was most unsuitable? What we needed was, not to be told about dream houses to be secured in some dreamy future, but of that "City whose builder and maker is God," that city "Eternal in the Heavens."

If you had only addressed the men firmly but graciously something on this fashion—"Well men, I speak to you as one sinner to another. It seems to me that our most urgent necessity at the present is to be prepared for death. We are living very near to eternity, so near in fact that it is hardly worth our while building on anything here below. It is no use our speaking of what we are to do after the war for "after the war" comes to us daily. Death finishes our concerns with

the war and this life. How thankful we ought to be that there is another world, a city in which there is no war." Then in reliance on the Spirit of God why did you not bring this wonderful city near to us? Why did you not press it on our attention? Why did you not take fire with its glory and certainty? Why did you not speak so as to make it most desirable to the men? War conditions were for the moment your best ally. You would have got a hearing. Then with what joy you might have told us of God's readiness to bestow all things needful for entry into His city. Who wants to hear about increase of wages when everything within him cries aloud for the forgiveness of his sins. Slum clearance! Stop it padre! Why man, our eyes were straining to see the walls of the Heavenly Jerusalem. Some of us were at the very gates of that city, others would fain have known the way thither, while others had their earthly plans and prospects so shattered that they were beginning to turn wistful eyes towards a better world. As this world was not clear to them; they did not know what they wanted, but God put a glorious opportunity into your hands. You were given the work of making Heaven and the way to it a real and practical thing in their thinking. But you failed them, you failed in your calling, you failed to your God.

Why were you so indefinite about these solemn matters? Is a "whizz-bang" indefinite, or a six-inch shell or a machine-gun bullet? Are the commands, 'Advance,' 'Forward,' indefinite? I think not. If this was the best your pen and paper could produce I think that you might well have saved yourself the trouble of crossing the channel for all the good they did.

Am I being ungrateful? I have no wish to be so. But on that cold morning on the Somme I went through agony. I wanted to call out. A voice so forcible, so urgent, so tremendous, struggled to make itself heard. I felt the force of it, I felt as if it would break my breast in pieces and striking the heavens above rend them in twain. "Oh, padre," it said, "padre, PADRE, stop your talk about wages and houses. We want you to tell us about the mansions above. By the Bible before you, by the God above you, by your profession, by your commission to preach the Gospel, by your love for our souls, do tell

us in a few but very exact words how we can get to Heaven. This time next week some of us will be beyond knowing it. Tell us it now, tell us it quickly tell us it so clearly that it will be impossible for us to miss our way." But to this, the agonising and final appeal of lost souls already struggling amidst the shadows of death you were silent. You set yourself up as a leader to life. You turned out to be a guide to death. I ask you, how can I be grateful to you?

NO. THREE.

I saw you only once, but I hope to see you again. The place we met in was most suitable indeed. It was in a little church in Germany and it was while we were in the army of occupation shortly before I was 'demobbed.' A little Lutheran church, so plain and unostentatious yet so clean and serviceable; so full of light and good air; not a dark nook anywhere and not a whiff of mustiness. The twelve Apostles and other saints were at their best and most congenial task—effacing themselves in the house of God. They did not stand in the windows obscuring God's full light from the worshippers. Nor was there an organ to divert the praises of the congregation back on itself. A change indeed after the many formal parades in the open.

I found myself wondering if the preaching would be in the line of Luther since everything else seemed to suggest it. Then you stepped into the pulpit. Tall, thin, flat of chest; glasses and with a stubby moustache, serious but friendly and warm in expression. I cannot soon forget you.

Your text was, "Behold the Lamb of God which taketh away the sin of the world." You spoke of sin of nature, sin of practice, sin of civilian life, and sin of army life; sin in its guilt and sin in its power; of the results and the wages of sin. Yes you had a lot to say about the sin of the world, but then it was always with a right hearty invitation to behold God's Lamb, God's provision for taking it away. How I drank it in. No beholding of the Lamb meant no taking away of sin, but to every beholder was given the assurance that the beholder's sin had been taken away. That was your theme, and oh, it was a good day for needy souls

The thing rang true to the Bible, it rang true to human life and need. It rang true to the glorious Gospel with which you

were entrusted. It was in the line of the apostles and it was in the line of Luther.

I have just looked up a sermon on this text by Spurgeon and I have found this. "If as a poor guilty sinner I leave my sin upon Christ the Lamb of God I leave it where God has bidden me cast it; namely on the appointed scapegoat, I rest on a sacrifice which God has ordained of old to be a sacrifice for sin. God's appointment is the guarantee of the acceptance of everyone that believeth in Christ "This was the point you insisted on most. Yes padre, you gave such a sermon that day that a man could hopefully ask a blessing upon.

My only regret was that we had heard so little from men like you throughout the war. I tried hard to see you again, walking quite a distance, but it was not to be. I never met you. But I am sure that we shall meet. Unknown drawer at the well, a thirsty soul in passing salutes you and gives you this as a token until we meet again, "I thank God on every remembrance of you."—A 4th Seaforth.

Concerning Black-outs.

By SIR CHARLES MARSTON, F.S.A.

AS we pass through life we notice there are mental black-outs as well as material ones, and they are not all beneficial. A few years ago a section of our people started a black-out against German war preparations, and its results have been disastrous. Other calamities may be traced to black-outs which have actually been forgotten. There is an aspect of modern life which causes some few of us a good deal of anxiety. We claim to be a Christian Nation, we claim that this War is being waged for Christian ideals, yet something like four-fifths of our people attend no place of worship on Sabbaths. Why? No satisfactory answer seems to be forthcoming. Surely the solution of this enigma is of some importance. I suggest that the cause may be traced to a black-out which was started half a century or so ago by then current knowledge, and has never been lifted. My first contact with it came when, as a young man, I discussed religion with the sister of a distinguished scientist. She stated that her brother had just written that *scientists then knew about all there was to be known, and there was no room left for miracles*. So, to fit the phraseology of this essay, miracles were blacked out by the current knowledge of fifty years ago, and have not been restored.

Now this non-miracle philosophy has gradually saturated this country from the learned to the unlearned. It is, of course, true that many still conventionally believe in miracles, who would not otherwise go to Church. But it is quite another matter to find a real belief in them. A small boy,

educated under present-day conditions, has defined Faith as "that quality which enables us to believe what we know to be untrue." And this definition rather coincides with the modern popular conceptions. Consider for a moment how a non-miraculous secular teaching alters our education. For there is nothing constant about the benefit of education as so many seem to assume—it depends upon its fundamentals. Hitler has manipulated German education to startling effect by tampering with these, and so have others. Organised religion is now advocating more religious education, but *is it to include belief in miracles?* The difference becomes clear-cut when we come to prayer. The average man in the street subconsciously feels—"What is the use of praying to a God who is entirely subject to natural laws; it is mere superstition?" And with this mental background it is easy to understand—"Why waste time on going to Church? It won't help us against the Germans!" What with all the printed matter and with all the radio messages which ignore the Deity, it takes moral courage in any form of society for a man to affirm a real belief in miracles. To the great mass of our people religion is to-day "just precept upon precept, line upon line, here a little and there a little."

THE NEW APPROACH.

But, even as this black-out, of perhaps the most important thing in life, was brought upon us by an old-fashioned and superficial science, so the more enlightened scientists of to-day are endeavouring to raise the curtain. To begin with, scientists no longer think they know about all there is to be known—they are stressing their ignorance instead of their knowledge. One affirms that the very actions of every-day life partake of the nature of miracles. And there are others whose writings take them into account. But it has been left to a United States scientist—Dr. Alexis Carrel, of the Rockefeller Institute, a Nobel prize-winner—to come forward and state that, as a result of his researches in medical science, a negative attitude to miracles can no longer be sustained. He claims to have witnessed even the healing of cancer by prayer. And now he has gone a stage further. In the *Reader's Digest* for April last Dr. Carrel states: "Prayer is a force as real as terrestrial gravity . . . it is the only power in the world that seems to overcome the so-called 'laws of nature.'" If we heard this pronouncement from a pulpit we should regard it as mere assertion, and subconsciously affirm that this is an age of science. But here is one of the greatest scientists in the world who is making this statement as a result of his research. Prayer, a force as great as gravity! Gravity is unseen, but we recognise its reality, and, although we do not understand what it is, we do not label it as "superstition." As the corner stone of a new and better world, should we not seek in the secular knowledge of to-day to lift the miracle black-out of last century from our national mentality?

Literary Notice.

The Bible-Searching Almanac for 1942. C. J. Farncombe & Sons, Ltd., 55 South End, Croydon. Price 3d. post free. This almanac will provide a splendid exercise for old and young. There are three hundred and sixty-five texts given and we are sure if one began at the first one, dis-

pensing with the aid of a concordance, and going through the whole, searching the Bible for each text, he would have more knowledge of the Bible when he finished than when he began. We heartily recommend it to parents and teachers, and others.

Notes and Comments.

Un-Scriptural Christ-dishonouring Pre-Millennarianism.—"Should the Lord Jesus appear now to any of us in His majesty and glory, it would not be unto our edification nor consolation. For we are not meet nor able, by the power of any light or grace that we have received, or can receive, to bear the immediate appearance and representation of them. His beloved apostle John had leaned on His bosom probably many a time in his life, in the intimate familiarities of love; but when He afterward appeared unto him in his glory, 'he fell at His feet as one dead.' And when He appeared unto Paul, all the account he could give thereof was, 'that he saw a light from heaven, above the brightness of the sun'; whereon he, and all that were with him, 'fell to the ground.'

"And this was one reason why, in the days of His ministry here on earth, His glory was veiled in the infirmities of the flesh, and all sorts of sufferings, as we have before related. The church in this life is no way meet, by the grace which it can be made partaker of, to converse with Him in the immediate manifestations of His glory. And therefore those who dream of His personal reign on the earth before the day of judgment, unless they suppose that all the saints shall be perfectly glorified also (which is only to bring down heaven to the earth for a while, to no purpose), provide not at all for the edification or consolation of the church. For no present grace, advanced unto the highest degree whereof in this world it is capable, can make us meet for an immediate converse with Christ in His unveiled glory." (Owen's *Glory of Christ*.)

"He (The Holy Ghost) is *promised* to abide with the disciples for ever, in opposition to the *abode of Christ*. Christ in the flesh, had been with them for a little while, and now was leaving them, and going to His Father. He had been the Comforter immediately Himself for a season, but is now upon His departing; wherefore, promising them another Comforter, they might fear that He would even but visit them for a little season also, and then their condition would be worse than ever. Nay, but saith our Saviour, "Fear it not: this is the *last dispensation*; there is to be no alteration. When I am gone, the Comforter is to do all the remaining work: there is not another to be looked for, and I promise you him; nor shall He depart from you, but always abide with you." (Owen's *Of Communion with the Holy Ghost*.)

We have much pleasure in publishing the above extracts from a master theologian, Dr. John Owen, as showing clearly that there is to be no second humiliation for the Lord of Life and Glory, but that this popular present-day dispensational false doctrine, relative to the supposed pre-Millennarian Second Advent of Christ, is but a side track cast up by the Devil. Indeed it has so permeated the Evangelical section of the Church of England and Wesleyan Methodism that it gains more interest among them than the Gospel of the Grace of God. It is a crudely carnal, Christ-

dishonouring, un-Scriptural theory of the Second Coming of Christ which cannot be too frequently exposed or too severely condemned, while we patiently wait for the glorious spiritual millennial reign of Christ worldwide. So let it be.

A Princess Appreciates the F.P. Magazine.—To the Editor. Dear Sir, The following is an extract from a letter which I received from a Princess to whom I sent a copy of the F.P. Magazine. "Thank you also for sending me the 'Free Presbyterian Magazine,' which I have read with great joy and interest. One does so praise God for the churches which faithfully preach the Gospel in these troubled days. May you be greatly blessed in your ministry and faithful witness. I was interested also in the various notices in the magazine regarding R.C. propaganda for it is a question about which I have been greatly concerned for a number of years. I know that it is a very acute question also in Scotland, particularly in the Glasgow area owing to Irish immigration." This noble lady seems to be truly godly. Her own confession is as follows: "Hopeless and helpless, I fell to my knees, and from the depth of my heart rose its first real prayer: 'O God, if there is a God, show me the way.' From that wonderful hour I know that God answers prayer 'above all that we ask or think.' The answer came swiftly, unexpectedly. Suddenly I realised beyond any shadow of doubt that I was kneeling not only in the presence of God, but before Christ, the Risen Lord. In the radiance of that Holy Presence I saw my own sinfulness, and was utterly broken. I accepted the forgiveness offered, and felt a great peace enter my innermost being. With that, too, a lifelong blindness fell from my eyes, and the great Scriptural Truths which had been mere words to me, gradually became clear and full of meaning."—I am, yours, etc., A READER.

We have received the foregoing from one of our ministers in the West of Scotland, and take this opportunity of thanking him and a few others for their praiseworthy endeavours to make our Magazine known to high and low.

"Shall I Not Visit for These Things?"—In the Lord's Day Observance Society Year Book for 1941, there appears the following reference to the un-Christian Heaven-provoking Sabbath-day activities of the British Broadcasting Corporation: "The B.B.C., we regret to report, has become, since the outbreak of war, one of the most powerful forces at work in our midst for promoting the Modern Sunday." The non-stop Services Programmes inaugurated on New Year's 'Sunday,' 1940, is the most downgrade radio innovation since broadcasting was introduced into this country. These new Sunday Programmes have included Murder Trials, Detective Stories, Novel Reading, Tangos, Waltzes, Stage Plays, Musical Comedies, Variety Turns, Football Match Reports and so on. To us it seems pathetic that men face to face with the realities of Eternity should be regaled with Dance Music, Variety, Cabaret, Sporting Items and other inanities during the hallowed hours of each Lord's Day." "Shall not my soul be avenged on such a nation as this?"

The most lamentable aspect of this wholesale desecration of the Sabbath Day by one of our national institutions is that professing orthodox and evangelical Christians have now settled down to following the line of least resistance, in this connection, and have begun to take it as a matter of

course. Surely judicial blindness, even among Christians in this nation, must have reached its nadir when such an unspeakably deplorable attitude is possible. Apart altogether from the glory of God involved, which is, by far, the most important and the most solemn aspect of the question, does it not indicate clearly a nation given up to brutal hard-heartedness and callous insane indifference when the very cause of the prolonged slaughtering of our fellow-men can be treated, even by Christians, as a matter of course? Has the spirit of martyrdom utterly died out in Britain when such a heathenish state of affairs could be tolerated in a professedly Christian land even for an hour? Evangelical and orthodox ministers, evidently overcome with the spirit of the times, seem to avoid everything that would make them unpopular with the godless multitude of a wicked rebellious generation, let the Cause of Christ suffer as it may. Yet people wonder that there is a war on; that there are no signs of peace, and that Britain is meeting with so many rebuffs, reverses and frustrations. When are the Christians of this nation going to arise like one man to demand that the Sabbath Day in Britain shall be restored to its pristine Christian Protestant character, according to the Moral Law and the national law, and an end put to the dominance of Eire Romanists on the B.B.C. staff?

Church Notes.

COMMUNIONS.—January, last Sabbath, Inverness; February, first Sabbath, Dingwall; third, Stornoway. *South African Mission.*—The following are the dates of the Communion: Last Sabbath of March, June, September and December. *NOTE.*—Notice of any change, or alteration, of the above dates of Communion should be sent to the Editor.

Collection for R.A.F. Benevolent Fund.—The Correspondence Committee have considered a request from the R.A.F. Benevolent Fund Authorities for a collection for this laudable object, and recommend, subject to the approval of all the Presbyteries, Sabbath, 8th February, as a date suitable for a collection for this purpose. This fund exists in order to give financial help (1) To airmen hurt when flying. (2) Dependants of those killed. (3) Other R.A.F. casualties and dependants. (4) In sickness and for the education of fatherless children of airmen. Ministers and missionaries throughout our Church should impress upon congregations and mission stations the importance of this collection. Our obligations to these brave men cannot be expressed adequately, and it is to be hoped that our people will contribute as liberally as the Lord will lay to their hand. All collections, as soon as they are made, should be sent to Mr. John Grant, 4 Millburn Road, Inverness.

Offer of Hospitality from the Reformed Presbyterian Church of Ireland. The Irish Covenanters would be glad to extend hospitality to any connected with the Free Presbyterian Church of Scotland, serving with His Majesty's Forces in Ulster. We would cordially welcome them to join with us in worship, and have fellowship with us in our homes. Please forward the names and addresses of any known to you to the Convener of Committee on Migration and Emigration, Rev. J. Renwick Wright, Enagh Manse, Ballymoney, Co. Antrim, N. Ireland.

Acknowledgment of Donations.

December, 1941, and January, 1942.

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

Sustentation Fund.—"Stronlian," £1; A. M. o/a Beaully, £1; Mrs. A. M'L., Orianlarich, 6/6; "G. M.," o/a Applecross, £1.

Home Mission Fund.—Mrs. K. M'D., Govan, 4/-; M. H., Tobermory, 5/-.

Prospective China Mission.—Psalm 72--19--10/-.

Jewish and Foreign Mission.—Misses F., Kingussie, 12/6, Mrs. J. M'L., Sandwick, 5/-; M. H., Tobermory, £1/5/-; Friend, Tomatin, £1; also £1 o/a Car Fund; £1 o/a Daviot Church and £1 o/a Inverness Congregation; Friend, Edinburgh, 10/- o/a Bibles for Prisoners of War, per Mr. J. Mackay.

Thankoffering per Friend, Skye, o/a Car Fund, 17/6; Rod M'K., Inverness, £1. Rev. N. M'Intyre thankfully acknowledges the following: Mrs. M'A., Skye, £1/10/-; Friend, Ayrshire, £10; "Friend, Skye," o/a Extension of Mission to Shangari, £20.

Australian Church Building Fund.—"Friend for Australia," £3 per Rev. N. M'Intyre.

Legacy Fund.—Received with grateful thanks from the family of the late Mrs. MacLean, Ross Avenue, Inverness, widow of the Alexander MacLean, Elder, the sum of £52/15/7 on behalf of the Jewish and Foreign Mission Fund, per Mr. John K. MacLean.