

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

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

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Free Presbyterian Magazine
and MONTHLY RECORD.

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"Unto Him shall the Gathering of the People Be."

IN a world distracted by the horrors of war with its desolating effects felt in millions of homes it would be well to turn to the glorious promises that are given in the Bible of the bloodless conquests of the Prince of Peace. The nations have taken their own ways and followed their own paths in reaching the goal they had set before them of attaining peace and prosperity. The peace they sought was not the peace of Heaven and the prosperity they aimed at was not based on righteousness. The tragic failure of man's plans does not seem to have been realised by the builders of the so-called new order as they seem to be as busy as ever in planning a new world order in which the Lord and His Anointed appear to have as little place, as in the order which is lying crashed in ruins at their feet. God's decree that His Son shall reign is not to be set aside by the short-sighted schemes of worldly minded politicians. The reins of the government of the world have not fallen from helpless hands and the present tragic, chaotic condition of the world is no indication that the present situation so utterly beyond the power of man's control is beyond the power of Him who occupies Heaven's high throne. He has made it clear that His Son must reign until all His enemies shall be put under His feet. Individuals and nations which ignore that decree do so at their peril. This divine purpose is not some plan invented or planned by men, it is a plan which is the outcome of the unsearchable wisdom of heaven and behind which is the whole omnipotence of the Godhead to make it effective in God's appointed time. Whenever any plan comes into conflict with this pre-ordained order or clashes with it, it is bound to cause an upheaval of a catastrophic kind just as would happen if man had the power to interfere with the laws that regulate the heavenly bodies. May the present sad state of the world not be accounted for because the nations were determined to pursue their own course and ignore the clearly revealed purpose of God as made known in His own Word. Thousands are asking why God allows war and such a war as this? The answer to that question has been given long ago. It will be found in God's Word—"From whence come wars and fightings among you? come they not hence even of your lusts that war in your members? Ye lust and have not: ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts," James, iv. 1-3). It has also been asked: "Is there a God at all when

He allows the world to be drenched in blood as it is at present?" But, what if in the awful spectacle presented to our eyes we are witnessing the inevitable consequences of man's perversity and disobedience and his determination to ignore the holy laws of heaven. Can we trifle with the recognized laws of health and not pay a terrible penalty which affects not only ourselves but the circle to which we belong? We can no more break the laws of heaven than the laws of nature without paying a penalty and the greater the scale on which these laws are broken the greater must the penalty be. Should the laws which regulate the moon's motion be in any way interfered with who can tell what catastrophic results might follow?

Again, it is not to be forgotten that the Lord may have purposes in such confusions caused by the fire and the whirlwind that are beyond our ken. In the exercise of His divine prerogative He may overturn, overturn, overturn, until He shall bring to pass His own purpose (Ezek. xxi. 27). It may be that in the welter of things so hard for us to unravel there is an overturning of those false ideas of men which were fast reaching a peak in ministering to their pride and vanity. Whatever may be the case at present we will not take upon ourselves to say; nor, in a light-hearted way, raise expectations which may never be realised as is the manner with some who dabble without knowledge, in the hidden prophetic utterances of the Bible. One thing, however, is certain, there are bright days yet in store for the Church of Christ and, we feel, we are on solid scriptural ground in following the best and safest interpreters of God's Word in believing that such days will yet be witnessed by His Church. One of the promises which is full of hope is the one in which Moses blesses Judah—"The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come; and unto Him shall the gathering of the people be" (Gen. xlix. 10). True, this promise has reference to the first Coming of the Messiah but the latter part of the promise—"Unto Him shall the gathering of the people be"—was not exhausted in the first Coming. In one of his noblest sermons* Ralph Erskine, preaching on the above text, the great Secession preacher after calling attention to the primary application of the words goes on to enumerate the different classes of people that will be gathered to Shiloh. It is hard for us to believe at times the different kinds of sinners that the Lord will gather under His banner but we have the assurance that they will be gathered from every kindred and tongue and people and nation. At the end of the sermon the preacher makes the following arresting appeal: "And now, this gathering of the people here is to part; but, O happy parting, to those who can date their first or farther gathering to Shiloh, from their gathering to Carnock? For, part with whom ye will, Christ and you will never part again: whatever clouds may be in your sky, yet your sun is risen and will never set. But the most part of you here were never yet gathered to Shiloh: and, Oh! how can you find it in your heart to go away without Him, and without so much as a desire after Him, who is the Desire of all nations. For my own part, I cannot think of your going away in such a case. Alas! shall He have to say it: "I would have

* The Sermon will be found R. Erskine's *Complete Works*, iv. 397-557. The sermon is a small treatise in itself and we recommend our readers to give it a perusal if they have a copy of Ralph Erskine's *Works*.—Editor.

gathered you as a hen does her chickens under her wings, but you would not!" Oh, wherefore did you gather to this place, if you would not be gathered to Shiloh! And if you be more willing to be gone than willing to be gathered, woe is me, that my text will be no more but a witness against you upon Carnock green that you would not; and that the devil, and the world, and your lusts, were more desirable, and you had more heart to be gathered to them than to be gathered to Shiloh. Oh, then, sirs, heartless parting, while you are content to part with Shiloh for ever, rather than to part with the base lust or a black devil! If that be not your choice, then let your heart say, in the sight of the living God, if you can; 'Lord, I think I would be gathered, and would rather choose to die upon the spot than not to be gathered unto Shiloh; and my soul could wish that all my dearest lusts were buried in this green, never to rise again, and that Christ might have my heart for ever, in room of them all.' Why, man, can you say that to the heart-searching God! Then, poor soul, let me desire you to take the first convenient closet or corner you can get, and there tell Him this over again more solemnly; and, at the same time, bless Him that ever Shiloh came to you, and that ever you felt the virtue of His promise—that 'to Him shall the gathering of the people be.'"

Synod Sermon.

By Rev. N. MACINTYRE, Edinburgh.

Retiring Moderator of Synod.

"Whose fan is in hand, and He will thoroughly purge His floor, and will gather the wheat into His garner, but the chaff He will burn with unquenchable fire." (Luke, iii.—17).

THESE solemn words were spoken by John the Baptist. Christ's testimony concerning John was that "among them that are born of women there hath not risen a greater than John the Baptist" (Matt. xi.—11). His coming was predicted hundreds of years before he was born. Isaiah, who lived about seven hundred years before John was born, speaks of him as "the voice of him that crieth in the wilderness" (Isa. xl.—3). Malachi who was four hundred years before him, described him as: "My messenger who shall prepare the way before me." All the prophets looked forward to the coming of Christ and greatly desired to see His day but John could actually point Him out and say: "Behold the Lamb of God."

John began his ministry in the wilderness of Judea and his preaching caused a great sensation. The cardinal doctrines of God's Word such as regeneration and repentance were entirely discarded by the Scribes and Pharisees. They had taken away the key of knowledge so that when these doctrines were preached by John they stirred up the people and they flocked to hear him. When the Pharisees whose sole ambition was to be in the lime light, saw the people going after John they also went but they heard something they did not relish for he plainly told them what they were and described them as "a generation of vipers."

Now, when the people were in expectation and musing in their hearts as to whether John were the Christ or not he dispelled their doubts and

false ideas by plainly telling them that he was not the Christ but the predicted messenger. He also shows them the insufficiency of his baptism that it would neither change their state nor nature but points them to one whose prerogative it was to baptise them with the Holy Ghost and with fire, "whose fan was in His hand."

In considering the words of our text let us notice—I. The floor to be purged—"His floor." II. How was He to purge this floor? By His "fan." III. How was He to treat the material on the floor? "He was to gather the wheat into His garner, but burn the chaff with unquenchable fire."

I. The floor to be purged: "His floor."

1. What was this floor which Christ was to thoroughly purge. The language is metaphorical but it was a metaphor which would be easily understood in its literal meaning by an agricultural people like the Jews but the deep and momentous meaning of it could only be comprehended by those who were taught by the Holy Spirit—"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." (I. Cor. ii.—11).

This floor which He is to thoroughly purge and which purging He did not commit to any creature, is the visible Church. There are two and only two churches in the World "the visible" and the "invisible." The visible church is made up of all who are baptised in the name of the Trinity and who profess the Christian religion. The invisible church consists of all who are regenerated by the Spirit. The invisible is inside, as it were, the visible, but there is no mixing of wheat and chaff in the invisible all the mixture is in the visible church. Men may mix the wheat with the chaff and the chaff with the wheat but He whose prerogative it is to thoroughly purge the floor" will make no mistake but make a clean separation. "The Lord knoweth them that are His:" "I know my sheep."

Many are members of the visible church through baptism who are not members of the invisible through regeneration. "For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: But he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter." (Rom. ii.—28).

2. The Lord had a "floor" in the world from the beginning on which there was wheat and chaff. Abel brought of the firstlings of his flock and of the fat thereof. And the Lord had respect to his offering. There was blood in his offering and he offered it by faith. Cain brought of the fruit of the ground but there was neither blood nor faith in his offering and he was rejected. There we have the wheat and chaff on the floor. This is what will make an eternal separation at the Great Day between the righteous and the wicked. Faith in the atoning blood of Christ by the righteous and the rejection of Christ by the wicked. The Lord entered into covenant with Abraham and took him and his seed to be the "floor." But on this floor there was wheat and chaff. There was Isaac and Ishmael. The one born after the flesh and the other after the Spirit. Alexander Gair speaking of Isaac and Ishmael said that they were arguing one day and Isaac said; "I am the son of Abraham," and Ishmael replied: "I am the son of Abraham as well as you. But, said Isaac; "I was circumcised," "So was I," said Ishmael. "I got a de-

liverance from heaven," said Isaac. "So did I," said Ishmael. "Yes," replied Isaac, "you got a deliverance from your mother's bottle but I got deliverance by sacrifice."

That is what will make the difference between the wheat and the chaff. The door of admission into the floor was circumcision. All the males in Israel were circumcised but their entrance by that door did not make them wheat. 'For they are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called' (Rom. ix.—6).

When we come to the New Testament dispensation we find the same order of things, wheat and much chaff on the floor. Under this dispensation the door into the floor is baptism but as circumcision did not change the state or nature of the Jews neither will baptism change us. The Church of Rome and the High Church party in the Church of England and, indeed, many Presbyterian Ministers hold what is known as "baptismal regeneration" that is that baptism regenerates the baptised person. That is a delusion for there is no such doctrine in God's Word. Nothing will make us wheat or members of the invisible Church but to enter by the door of the new birth. As Christ said to Nicodemus: "Except a man be born again he cannot see the Kingdom of heaven."

Now, the floor, under the gospel dispensation, was not changed but the door of admission was from circumcision to baptism. That fact strikes at the position of Baptists who maintain that infants ought not to be baptised. If the male child was circumcised on the eighth day and admitted into the "floor" on what authority do Baptists deprive infants of the privilege of entering the "floor" by baptism under the New Dispensation? Christ appeared personally on the floor and entered both by the door of circumcision and baptism. He was, as it were, the Omega and the Alpha, the end of the Old and the beginning of the New Dispensation. How was He received by those on "the floor?" "He came to His own and His own received Him not." "He was despised and rejected of men." He was by "wicked hands," ignominiously crucified and put to death. There were a few grains of wheat to whom He was precious and who heartily received Him as the Messiah.

Now, all of us who were baptised in the name of the Trinity are on "the floor," but what reception have we given to Christ? He is to come and thoroughly purge His floor and make a clean separation between the wheat and the chaff and unless we are among the wheat we shall be among the chaff which shall be burned with unquenchable fire.

II. How is He to purge His floor? By "His fan."

1. We may notice first that Christ did not commit this purging to any creature. It is His own absolute prerogative. He sent forth ambassadors to preach the gospel and to be fellow-workers with Him to keep the floor clean and for this purpose gave them rules and laws so that "they might know how they ought to behave in the house of God which is the Church of the living God the pillar and ground of the truth." (I. Tim. iii.—15).

But, however, faithful His ambassadors may be in endeavouring to keep the floor clean and to strenuously oppose whatsoever may tend to corrupt it yet to thoroughly purge it is Christ's work. "He shall sit as

refiners fire, and like fuller's soap." But shall abide the day of His coming? and who shall stand when He appeareth?" (Mal. iii.—2). To thoroughly purge the floor needs infinite and infallible knowledge of the thoughts, motives, and intents of the hearts of men. None can have this but the omniscient God who searched the hearts and reins of men. When He takes His fan in His hand to purge He will not leave one grain of wheat among the chaff nor any chaff among the wheat. "He will thoroughly purge it."

2. Let us notice the material on the floor—"Wheat and Chaff."

(1). The chaff—What are we to understand by the chaff?

Those who know anything about farming know that there are two kinds of chaff. There is the light outward husk and there is what appears to be grain but has no substance and which when put through the fanners, is carried away like the real chaff. The same in true spiritually. There are those who by their careless lives and conversation prove that they are of their father the devil for his works they do. The drunkard, the blasphemer, the immoral and Sabbath desecrator prove that they are chaff. But there is the graceless professor who has the outward covering of the wheat but is void of the inward life of regeneration. The prophet Zechariah probably refers to these two classes when he says: "Two parts therein shall be cut off and die (Zec. xiii.—18). All men except those who are born again: are among the chaff that will be burned up with unquenchable fire.

(2). Wheat—Who are they? They are those who came into the floor of the invisible church through the door of regeneration. Wheat is a living grain and so are the Lord's people. They were quickened in a day of power, "you hath He quickened." Christ, who is their life, was begotten in them and "He lives after the power of an endless life," and because He lives they shall live also. They live a life of faith upon Him.

These we take to be the third part of which Zechariah speaks—"He will bring them through the fire and will refine them as silver is refined and will try them as gold is tried."

He has left them as part of His legacy that: "In this world they are to have tribulation." But out of all their troubles He will deliver them and bring them at last to His heavenly garner.

3. Not only is there a separation to be made between persons but a separation is made in the souls of His people between grace and sin. Their sins were forgiven them in the day of their justification but sin is still in their nature and will be while they are in this world. They must be sanctified for their sanctification is as necessary as their justification. "Without holiness no man can see the Lord." The daily cry of the child of God is: "Do thou with hyssop sprinkle me." But He will thoroughly purge them by bringing them through fire and water, and will at last present them holy and without blemish. What a wonderful company they shall be and may we be among them.

4. Another thing we may observe is that wherever this life is implanted there is love in God's law. "How love I thy law," said David. "If ye love me keep my commandments," said Christ. We need not flatter ourselves that we are among His wheat if we deliberately trample God's

law under our feet. How can those who tear and deny the infallibility and inerrancy of God's Word and so make Him a liar, be classed among the "wheat." The large majority of ministers and people to-day do not believe in a whole inspired Bible. But God said: "I testify unto every man that heareth the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of this prophecy, God shall take away His part out of the book of life." (Rev. xxii.—18). God will deal in terrible judgments with all who daringly cavil at His Word. Those who desecrate God's holy day cannot be counted among His wheat. The extent to which Sabbath desecration has come to in our day, by high and low is sad and alarming. Our political rulers who ought to be an example to others show no respect to God's day: the most of them, and our Prime Minister among them, make their political speeches on that day. The majority of our soldiers, sailors and airmen show no regard to the Lord's day, neither do the people in general. Should there be no other reason why the hand of God should be so heavily upon us as a nation but our Sabbath desecration it would be enough.

The floor must be purged when you consider the unscriptural practices of churches in this land. If we take the Church of Rome which is described in scripture as: "Mystery, Babylon the great, the mother of harlots, and abomination of the earth," should we as a nation have no other sin but the place we give to that church, especially in high places, it would be enough to bring the judgment of God upon us. It was lately reported in our church Magazine that there were no less than 48 Roman Catholics members in the House of Lords and 21 in the House of Commons. This is alarming and it is to be feared that this land which was delivered from the power of Papacy at the Reformation will suffer because of the place we give to the "mother of harlots."

The floor of Presbyterian Churches must be cleansed of all the unscriptural rubbish that men have introduced into the service of God's house. What authority have hymns and instrumental music to be in the service of God's house. To what an alarming extent is the floor of churches in Scotland polluted to-day with Arminianism, Sacramentarianism, and many other -isms but the "floor" will be purged from all these unscriptural abominations when God will arise to purge it.

5. The "floor" shall be thoroughly purged when Christ shall take the fan in His hand at the Great Day of judgment. He shall make a clean separation between the righteous and the wicked, between them that serveth God and them that serve Him not. May we be found among the wheat that day.

III. How was He to treat the material on the floor?

"He will gather His wheat into His garner, but the chaff He will burn with unquenchable fire."

The wheat and chaff will be differently dealt with then.

1. The wheat, which He claims as His own, "His wheat."

(1). They are His because they were given to Him by the Father in the past eternity. "Thine they were and Thou givest them to me."

(2). They are His because He purchased them. They had sold themselves for nought, and were the children of wrath even as others. But

Christ redeemed them not by silver and gold but by His own precious blood. So "they are bought with a price."

(3). They are His because He called them by His Spirit in a day of power. He convinced them of their lost and ruined state and made them willing to accept of Him as their only Saviour. He justified them freely through the merits of His own blood.

(4). They are His because He sanctifies them by His Spirit. Though their sins were all forgiven them in the day of their justification, yet their nature is as corrupt as ever. But He will cleanse them so that when He presents them to the Father they shall be without spot or wrinkle or any such thing."

(5). He shall finally gather them into His garner to be with Him in glory; gather them from North, South, East and West, what a wonderful day that will be to them. Often did they conclude while in this world, they would never see that day. But then all their doubts, fears and troubles will be at an end. "They shall be brought with gladness great and mirth on every side, into the palace of the King and there they shall abide." (Ps. 45.—15).

2. We have then, what is to be done with the chaff.

"He shall burn up the chaff with unquenchable fire." The lot of the wicked is too terrible to speak of, and may we never know it. Some think that there is material fire in hell. No, but the wrath of God burning in their conscience forever. Christ shall say to the righteous "come ye blessed of my Father and inherit the Kingdom prepared for you before the foundation of the world." But to the wicked He shall say, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels." These shall be the last words they shall hear from His mouth and shall ring in their ears through eternity. We read that the wicked shall cry to the mountains and hills to fall upon them but their cry will not be heard but will be in being forever.

May we listen to His invitations which says. "Turn ye, turn ye, for why will ye die, O house of Israel." "Incline your ear, and come unto me, hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." (Isa. 55.—3).

Bright Ornaments of the Church of Christ.

6.—THOMAS GOODWIN, D.D.

THE Word of God brings before us that God has chosen the "base things" oft his world, and things which are despised, . . . and things that are not, to bring to nought things that are: that no flesh should glory in His presence." This is instanced in the case of the subject of the following sketch, for he did not spring from a family of high rank, where he might have the advantages of education, and of the influence which might secure for him a high place among his fellow-creatures. Thomas Goodwin was born at Rollesby, a few miles from Yarmouth, on 5th October, 1600, and was of a weak constitution, yet, as he himself informs us, "God so kept and strengthened me, that He preserved me, as David says, when I hung

upon my mother's breasts; as one in whom He meant to manifest His grace, in the miraculous conversion of my soul unto Himself." Of his parents, Richard and Catherine Goodwin, nothing is known beyond the fact that, from his infancy, they brought him up to respect the Word of God and to search it. Thus we find his early days attended by weakness and shrouded by obscurity.

From the age of six years he was very much the subject of the common strivings of the Holy Spirit, but in youth these strivings seemed to have been almost quenched by a proud and ambitious spirit which caused him to think that he had more grace than others, and prompted him to an endeavour to make his natural gifts and attainments shine before men. He had an extraordinary thirst for knowledge, applied himself diligently to his studies, and with such success that he was admitted to Christ's College, Cambridge in the thirteenth year of his age. Here his earlier religious impressions appeared to have vanished altogether and he devoted himself exclusively to his studies, little realising that the Most High was in this way preparing him for the stand which, in after life, he was to take on behalf of God's truth, causing him to appear as a polished shaft in the hand of the Lord, to be a means of bringing conviction and consolation to the souls of many of his fellow-creatures. During this time he ceased to attend the preaching of Dr. Sibbes and his views inclined to Arminianism. The preaching which he relished most was that which was characterised by its ostentatious display of rhetoric rather than by its clear statements of evangelical truth, yet he was not too easy in his mind as to his standing before God.

In his sixteenth year he took the degree of B.A., and in his twentieth year his M.A. degree. Having by this time removed to Catherine Hall he was chosen fellow and lecturer in that Hall. God moves in a mysterious way His wonders to perform, and so it happened in His dealings with Thomas Goodwin. While passing St. Edmund's Church on his way to join a party at old college shortly after being elected fellow of Catherine Hall, the bell was tolling for a funeral sermon at which Dr. Bainbridge or Bambridge was to preach, and he went in to hear. The sermon was from Luke xix. 41, 42, and such was the effect it had on Goodwin that when he left the church, instead of joining the party at Christ's College as he originally intended, he retired to his rooms in Catherine Hall where a mighty conflict went on in his soul. He could now enter, as he never entered before, into the words of the fiftieth psalm, "These things thou has done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes." The Holy Spirit now confronted him with his sins and he found himself standing before God, reprov'd, convinced, and convicted of sin. Who can describe his agonies of soul as it now dawned on him, as never before, that he was without God and without hope? In this condition he continued for about seven years until it pleased God through the instrumentality of Mr. Price, a Puritan minister of King's Lynn, to bring him to the knowledge of the truth as it is in Jesus. His preaching now underwent a radical change. Instead of aiming at flowery language his thoughts were expressed in a simple manner suited to the capacity of the most illiterate of his hearers, while the Arminian views vanished and, in the words of one of his biographers, "He began to speak

from the fulness of his heart. He preached earnestly, for he preached a full and free salvation which had been the life and joy of his own soul. He preached experimentally, for he preached as he had felt, and tasted, and handled of the good word of life. His great desire was to convert sinners to Christ; he thought no more of the applause, reputation or honour, which had been so precious to him, he desired to know nothing among men, save Jesus Christ and Him crucified." Such preaching was owned of God and blessed to many who afterwards became eminent preachers of the gospel. The change in his attitude to worldly honour is best given in his own words, "I freely renounced," said he, "for Christ, when God converted me, all those designs of pride, and vain-glory, and advancement for myself, upon which my heart was so strongly set that no persuasions of men, nor my worldly considerations, could have diverted me from the pursuit of them. No, it was the power of God alone that prevailed to make me do it. It was He alone made me willing to live in the meanest and most afflicted condition, so that I might serve Him in all godly sincerity."

Some time after this he became lecturer at Trinity Church and in spite of the demands of the Bishop of Ely that he would first give his promise that he would not preach on any controverted doctrine, he was admitted without giving such a promise. The Bishop, however, being a creature of Archbishop Lund, gave him so much trouble that he resigned the lectureship and also the fellowship of Catherine Hall and retired from Cambridge in 1634. In 1638 he married the daughter of Alderman Preseot of London, and in 1639, owing to the persecution against the Puritans becoming so fierce in England, he removed to Holland, settling first at Amsterdam, and then at Arnheim, becoming pastor of a small English congregation there. During his sojourn in Holland the Long Parliament began to advocate the right of the people to worship God according to His Word, and invited those who left the country for non-conformity to return. Goodwin soon availed himself of this opportunity and became pastor of an Independent congregation in St. Dunstan's in the East, London, where he laboured with great success for ten years, till he became president of Magdalene College, Oxford through the influence of Oliver Cromwell. Here, in co-operation with Dr. Owen, he was a power for good in the University, and many who were bright and shining lights in the church of God traced their first serious impressions to the preaching of these two men.

The eminence which he attained as a preacher and a theologian can be judged by the fact that on the occasion of the solemn national fast of 27th April, 1642 he was appointed to preach before the House of Commons, while in the following year he was appointed a member of the celebrated Assembly of Divines which met at Westminster. In this Assembly he showed his preference to the Independent form of church government to such an extent that much of the time of that body was taken up with long, fruitless debates, yet he was of such a Christian temper that even his most ardent opponents spoke highly of him. When the Directory for Public Worship was presented before Parliament, Goodwin was one of the members appointed to present it, and on the occasion preached from Psalm cv. 14, 15.

At the Restoration of King Charles II. Goodwin left Oxford and removed to London along with many of the members of his church. Here

they formed a new congregation to which he ministered until his death on 23rd February, 1679. During this period of his life he was not much molested by the authorities though others like-minded with him suffered bitter trials. He had, however, one severe trial in the destruction of a large portion of his excellent library, in the Great Fire of London in 1666. In this trial he saw much of the goodness of the Lord in sparing to him the part of his library, the loss of which he would feel most keenly—the religious and theological works. He submitted meekly to the Lord's dealings in this trial and accepted it as from the hand of a loving Father. The remaining part of his life was divided between his pastoral duties and his theological studies. He left behind him a priceless legacy of numerous sermons and treatises, the most of which were written during this period of his life and published after his death.

In his eightieth year he was seized with a fever which he immediately recognised as the messenger of death, but it did not find him unprepared. The peace of God rested on his soul, and when about to enter the dark valley of the shadow of death he said, "I could not have imagined I should have had such a measure of faith in this hour; no, I could never have imagined it. My bow abides in strength. Is Christ divided? No. I have the whole of his righteousness. I am found in Him, not having my own righteousness which is of the law, but the righteousness which is of God by faith of Jesus Christ, who loved me and gave Himself for me. Christ cannot love me better than He doth. I think I cannot love Christ better than I do; I am swallowed up in God." His last words were, "Now I shall be ever with the Lord," and thus fell asleep in Christ. Thus lived and thus died Thomas Goodwin. He was buried in Bunhill Fields where with many more of the Lord's dear saints his body lies waiting the blast of the last trumpet.—J. C.

Doctrine of Justification by Faith.

(Continued from page 77).

IN using the term justification it is important that we should have clear ideas of its scriptural import. In scripture the term is used to denote the acceptance of any one as righteous in the sight of God. It is an act of God as judge wherein He pardons all the sinner's sins and accepts him as righteous in His sight, only for the righteousness of Christ imputed to him and received by faith alone. To get at the true meaning of the term, the true course is to get at its meaning as used by the writers in the Bible. We find the scriptures speak of God and Christ being justified—the One by His judgements and the Other by His resurrection. The word here clearly means declared to be righteous. The controversy on the subject of justification between Romanists and Protestants has been waged round the meaning of this term for wellnigh 400 years—the Romanists affirming that to justify a person means to *make him righteous* while the Protestants affirmed that it means to *declare him righteous*. It is thus important that a clear view of the meaning of justify is essential if we are to have a correct view of the doctrine under discussion. At the same time it is very important as Dr. James

Buchanan points out to stress the fact in the discussion of the doctrine as to whether the sinner is accepted on the ground of a righteousness vicarious and imputed or of a righteousness infused and inherent. "The real question at issue," he says, "is, not whether justification be judicial or moral, for it must be judicial even when it rests on moral grounds, but whether a sinner is accepted on the ground of a righteousness vicarious and imputed, or of a righteousness infused and inherent? It may be added, that *this being the point on which the discussion really turns*, the question is not fully stated when it is asked whether the term signifies to 'make righteous' or to 'account righteous;' for all parties must be held to admit that, when a sinner is justified, he is, in some sense, both made and accounted righteous; and the real difference between them becomes apparent only when they proceed to explain in what way he is made righteous, and adjudged so to be. When the question is thus stated, justification must be regarded as involving a forensic or judicial sentence, on whatever ground it may be supposed to rest; and the two distinct alternatives are clearly presented to us—Justification by Christ's vicarious righteousness imputed, or by man's personal righteousness infused. Which of these alternatives is the true scriptural doctrine must be determined by a careful consideration of the evidence bearing on that precise point." (*The Doctrine of Justification*, p. 288). The Romish teaching confuses two distinct doctrines—justification and sanctification. The Westminster Divines in the Larger Catechism show the difference between the two when they say: "Although sanctification be inseparably joined with justification, yet they differ, in that God in justification imputed the righteousness of Christ, in sanctification His spirit infuseth grace, and enableth to the exercise thereof; in the former sin is pardoned, in the others it is subdued; the one doth equally free all believers from the avenging wrath of God and that perfectly in the life that they never fall into condemnation; the other is neither equal in all, nor in this life perfect in any, but growing up to perfection."

We proceed now to deal with the important question of the immediate and only ground of justification. As our Shorter Catechism puts it—the sinner is pardoned all his sins and accepted as righteous in God's sight *only for the righteousness of Christ* imputed to him and received by faith alone. The righteousness of Christ is not partially, but wholly imputed. Christ in His righteousness is not divided. In regard to the doctrine of imputation it is to be affirmed that it is a fact revealed by God and not a theory invented by man. The ground of the sinners justification being the righteousness of Christ imputed to him and received by faith alone it follows that it is altogether of grace. The Apostle says: "Being justified freely by His grace, through the redemption that is in Christ Jesus" (Roms. iii. 24). Again, he speaks of those "who receive abundance of grace, and of the gift of righteousness." (Eph. i. 7). The whole provision is traceable not to works of righteousness which the sinner wrought but to the free grace of God in planning this wonderful way of salvation and in sending His son to work out a righteousness adequate to meet the claims of divine justice to the very uttermost.

In scripture justification by grace is identified with justification by faith. This way of stating the doctrine shuts out works. It is of faith that it might be by grace (Roms. iv. 16). Writing to the Galatians the

Apostle says: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified" (Gal. ii. 16) and again in writing to Timothy he says:—"Who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace" (II. Tim. i. 9). The scripture makes it abundantly clear that no sinner can be justified by his own works. While this is true the Reformers were careful to give prominence to sanctification and thus checked the tendency to Anti-nomianism. The good works of believers were acknowledged by the Reformers as acceptable to God though far from perfect but they denied that they in any way could form a ground for justification.

The faith by which a sinner is justified is the gift of God. While justified by faith we are not to understand that faith is the righteousness on account of which the sinner is justified. Protestant writers have generally held that faith is simply an instrumental means like the empty hand stretched forth to receive the offered gift. Sometimes the term "condition" has been applied to it as in the Larger Catechism in the sense that it is "The indispensable means merely in the order of the divine appointment of the attainment of an end, just as breathing is necessary for the support of life, while it is the air which really sustains it."

In the Scripture doctrine of justification we have God's answer to the great questions "How shall man be just with God?" and "How can God be just and justify the ungodly?" In the truth as set forth in this doctrine as presented in scripture the great problem is solved in a way at once glorifying to God and eternally satisfactory to the sinner's conscience. It sheds a glory on the unsearchable riches of the way of salvation. Divine justice receives all its claims fully satisfied. Mercy finds a way to reach the sinner that does not ignore justice and all that justice stands for. Divine truth sees no flaw in the wonderful work from beginning to end. All the divine attributes are satisfied and with his eye upon such a glorious consummation the Apostle throws out the bold challenge: "Who shall lay anything to the charge of God's elect." And without waiting for an answer he boldly counters every prospective challenger with the bold but irrefutable statement: "It is God that justifieth." His work in the matter of the sinner's justification is perfect and will bear the most searching scrutiny. It is a doctrine that is like a true life line to the sinner—doctrine which is like a beacon light to the preacher to which he may and ought to direct his hearers.

Short Gleanings.

Speaking to the Disadvantage of Others.—The great John Newton, an eminent minister of the gospel in the Church of England once told the following:—"In a mixed conversation it is a good rule to say nothing without a just cause, to the disadvantage of others. I was once in a large company where some severe things were spoken of Mr. W., when one person seasonably observed that though the Lord was pleased to effect conversion and edification by a variety of means, he had never known anyone convinced of error by what was said of him behind his back."

One Book worth all other Books.—John Newton referred to in the foregoing note said: "I have many books that I cannot sit down and read; I have some silver books, and a very few golden books: but I have one books worth them all—the Bible."

John Newton's Anchors.—"I have been enabled," says John Newton, "to commit my soul to Him who says, 'Him that cometh unto me I will in no wise cast out' and 'who is able to save to the uttermost.' These two texts have been as sheet anchors, by which my soul has outrode many a storm when otherwise hope would have failed. 'In no wise' takes in all characters, and 'to the uttermost' goes many a league beyond all difficulties. I recommend these anchors; they are sure and steadfast."

God's Unspeakable Gift.—God's love to His people is from everlasting to everlasting; but from everlasting to everlasting there is no manifestation known, or conceivable to us, that can be compared to this. The light of the sun is always the same, but it shines brightest to us at noon; *the cross of Christ was the noon-tide of everlasting love, the meridian splendour of eternal mercy.* There were many bright manifestations of it before, but they were like the light of the morning, that shines more and more unto the perfect day; and that perfect day was when Christ was on the cross, when darkness covered all the land.—Dr. MacLaurin's *Glorying in the Cross of Christ.*

Baptised Unto Moses.—Prof. Neil McMichael, D.D., in commenting on I. Cor. x. 1, 2—"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptised unto Moses in the cloud and in the sea"—made the following comment: 1. The Israelites were baptised, both adults and infants; for the Apostle says "were *all* baptised." 2. They were not immersed, a fact that Moses and other inspired writers testify. 3. The Egyptians, who pursued them were immersed. 4. The Israelites had baptism without immersion and the Egyptians immersion without baptism. 5. The baptism of the Israelites was deliverance and the immersion of the Egyptians was drowning."

Rev. Finlay Cook's Four Rooms.—The following is taken from a letter of Mr. Cook: "July, 1844—I am here in a lonely part of the vineyard, but I have a large house and a good many rooms in it. The first room I have is, 'Who can tell?' This is a very large room but a very *cold* one, and I would not advise my friends to stay long in it. The second room I have is, 'Good Hope through grace.' This is a very fine room, and I like to sit in it, but through my neglect the robbers come in and put the furniture out of order. The third room is 'Love' This is a *beautiful* room, and there is always a fire in it, but I can seldom get access to it. The fourth room I have is the 'Secret Chamber.' The King Himself sits here, and we cannot get in till He opens the door and brings us in and makes His banner over us to be love. Grace be with you all."

Sanctified Sorrow.

IN the Memoirs of Rev. Legh Richmond, the well-known author of the *Dairyman's Daughter* there is an affecting reference to a sudden overwhelming sorrow that fell to the lot of his mother. The beautiful spirit of resignation under this trying dispensation is recorded with filial sym-

pathy by her son, Legh Richmond. The incident referred to was the death of her youngest boy, a child of two years old. Through the carelessness of his nurse the child fell from a bedroom window to the pavement beneath and lived only about thirty hours afterwards. Legh, a boy of six, was passing the spot when his little brother fell, and he took him in his arms to his agonized mother. This is how he described the incident in after years: "I still preserve a very distinct remembrance of the struggle between the feelings of the mother, and the spiritual resignation of the christian. She passed the sad interval of suspense in almost continual prayer, and found God a present help in time of trouble. Frequently during that day did she retire with me, and, as I knelt beside her, she uttered the feelings and desires of her heart, to God. I remember her saying: 'If I cease praying for five minutes, I am ready to sink under this unlooked for distress; but when I pray God comforts and unholds me; His will not mine be done.'" Once she said: 'Help me to pray, my child; Christ suffers little children to come to Him and forbids them not,—say something!' 'What shall I say, mama? Shall I fetch a book?' 'Not now,' she replied, 'speak from the heart, and ask God that we may be reconciled to His will, and bear this trial with patience.'

The day after the child's death the sorrowing mother took Legh to the bedside of his lifeless brother, and kneeling down she wept for a few minutes and then taking the little hand now cold in death in one of her hands and Legh's in another, she said: 'Lord, if it had not been thy good pleasure it had not been thus. Thy will be done! I needed this heavy trial to shew me more of myself, and to wean me from the world. Forgive my sins, O God, and let me not murmur? She then put the dead hand in Legh's and said: 'If you love me my child, never forget this, and may I one day meet you both in heaven!'" In after years she told her son that this trial was the greatest shock which her feelings ever received but that she was persuaded that it was overruled by God for her spiritual good. To the end of her life she wore a little locket attached to her watch containing a lock of her darling child's hair not so much in remembrance of him as a reminder of the Lord's great goodness to her in the hour of this overwhelming sorrow. The Lord who sweetened Marah's bitter waters of old is still the same compassionate God as Mrs. Richmond and others can testify.

The Healing of the Conscience.

By the late DAVID DICKSON, Irvine.

XI. Of the Covenant of Redemption.

(Continued from page 76).

THE last degree of Christ's sufferings (wherein He may be said to have "descended into hell," so far as Scripture in the Old Testament, or the history of Christ's passion in the New, will suffer us to expound that expression), is that curse, wherein the full wrath of God, and the dregs of that terrible cup, were poured forth upon His holy human nature, while heaven, and earth, and hell, seemed to conspire to take vengeance on Him, and fully to punish our sins in the person of

our Surety, by that cursed death of the cross, which was the evidence foretold of the malediction of God lying on Him, in so far as was necessary to complete the punishment of loss and feeling both in soul and body. And, therefore, not without ground have orthodox divines taken in Christ's sufferings in His soul, and the detaining of His body in the grave (put in as the close and last part of Christ's sufferings)' as the true meaning of that expression, "He descended into hell," not only because these pains which Christ suffered both in body and soul, were due to us in full measure; but also, because that which Christ suffered in the point of torment and vexation, was, in some respect, of the same kind with the torment of the damned. For in the punishment of the damned, we must necessarily distinguish these three things; (1). The perverse disposition of the mind of the damned in their sufferings; (2). The duration and perpetuity of their punishment; and (3). The punishment itself, tormenting soul and body. The first two are not of the essence of punishment, albeit by accident they are turned into a punishment; for the wickedness, vileness, and unworthiness of the damned, who neither will nor can submit themselves to the punishment (and put the case they should submit, are utterly unable to make satisfaction for ever), do make them in a desperate doleful condition for ever; though obstinate sinners do not apprehend nor believe this, but go on in treasuring up wrath against themselves, pleasing themselves in their own dreams, to their own endless perdition. Of these three, the first two could have no place in Christ. Not the first, because He willingly offered Himself a sacrifice for our sins; and upon agreement, paid the ransom fully: not the second, because He could no longer be held in the sorrows of death, than He had satisfied justice, and finished what was imposed on Him, and His infinite excellency made His short sufferings to be of infinite worth, and equivalent to our everlasting suffering.

The third then remains, which is the real and sensible tormenting of soul and body, in being made a curse for us, and to feel it so in His real experience. And what need we question hellish pain, where pain and torment, and the curse, with felt wrath from God falls on, and lies still, till justice be satisfied? Concerning which, it is as certain, that Christ was seized upon by the dolours of death, as it is certain in Scripture, that He could not be held by the sorrows of death (Acts ii. 24).

Question.—But what interest had Christ's Godhead in His human sufferings, to make them both short, and so precious and satisfactory to justice for so many sins of so many sinners, especially when we consider that God cannot suffer? *Answer.*—Albeit this passion of the human nature, could not so far reach the Godhead of Christ, that it should in a physical sense suffer (which indeed is impossible), yet these sufferings did not so affect the person, that it may truly be said, that God suffered, and by His blood bought His people to Himself (Acts xx. 28). For albeit the proper and formal subject of physical sufferings, be only the human nature; yet the principal subject of sufferings, both in a physical and moral sense, is Christ's person, God and man, from the dignity whereof, the worth and excellency of all sort of sufferings, the merit and the satisfactory sufficiency of the price did flow. And let it be considered also, that albeit Christ, as God, in His Godhead could not suffer, in a physical sense; yet in a moral sense He might suffer, and did suffer. For inasmuch as He, being in the form of God, and without robbery equal to God, did

demit His person to assume human nature, and empty Himself so far as to hide His glory and take on the shape of a servant, and expose Himself willingly to all the contradiction of sinners which He was to meet with; and to all railings, revilings, contempt, despisings, and calumnies,—shall it seem nothing, and not enter in the count of our Lord's payment for our debt? *Objection.*—But how could so low a down-throwing of the Son of Man, or of the human nature assumed by Christ, consist with the majesty of the person of the Son of God? *Answer.*—We must distinguish in Christ these things which are proper to either of the two natures, from these things which are ascribed to His person, in respect of either of the natures, or both the natures; for infirmity, physical suffering, or mortality, are proper to the human nature. The glory of power, and grace; and mercy, and super-excellent majesty, and such like, are proper to the deity; but the sufferings of the human nature, are so far from diminishing the glory of the divine nature, that they do manifest the same, and make it appear more clearly; for by how much the human nature was weakened, depressed, and despised, for our sake; by so much the love of Christ, God and man in one person, toward man, and His mercy, and power, and grace to man, do shine in the eyes of those that judiciously look upon Him.

Objection.—But seeing Christ's satisfaction for sinners does not stand in any one part of His doings and sufferings, but in the whole and entire precious pearl, and complete price of His whole obedience from His incarnation, even to His death on the cross, how comes it to pass, that in Scripture, the whole expiation of our sins is ascribed so oft to His passion, and particularly to His blood? *Answer.*—This comes to pass, (1). Because the certainty and verity of His assumed human nature, and the certainty of His real sufferings, and the fulfilling of all the Levitical sacrifices, did most evidently appear unto sense in the effusion of His blood. (2). Because the expression of His sufferings both in soul and body, appeared in the effusion of His blood; for in the garden, while His body was not as yet touched or hurt by man, from the mere pains of His soul drops of blood fell down out of His body to the earth. (3). Because His blood-shedding and death, was the last act of completing the payment of the ransom to the Father for us; which payment began in His humble incarnation, and went on through all His life, and was completed in His bloodshed and death, whereof our Lord gave intimation on the cross, when He cried as triumphantly victorious, "It is finished!"

The Use of this Article of the Covenant of Redemption. We have at some length spoken of the price of redemption, and of Christ's defraying of the debt by His passion, (1). That hereby the demerit of our sins may the more clearly be seen. (2). That the sublimity and excellency of divine majesty offended by sin may appear. (3). That we may behold the severity of God's justice till He have satisfaction and reparation in some sort of the injuries done to Him. (4). That the admirable largeness of God's mercy may be acknowledged and wondered at. For in the price of redemption paid, as in a mirror, we may see how greatly the Lord hates sin; how great His love is to the world, in sending His Son Christ among us; how heavy the wrath of God shall lie upon them that flee not to Christ's satisfaction for their delivery; how great the dignity and excellency of the Lord our Redeemer is, for whose sake reconciliation is granted to all that take hold of the offer of grace through Him; how great the obligation of believers is to love God, and serve Him; and how

greatly the glory of all the attributes of God shine in the work of redemption.

By this doctrine, it appears, how vain and wicked the devices of superstitious men are, who, for pacifying of God's wrath, have appointed penances, and pilgrimages, and self-scourgings, and soul-masses, and purgatory, and such like other abominations, whereof the word of God has not spoken, but forbidden all the inventions of men, as unworthy conceits, to bring about men's salvation; which inventions tend only to derogate from the dignity of the price of Christ's ransom, and to cry down the fulness and perfection of the price paid by our blessed Redeemer Jesus Christ, and set up other Saviours in His room. Hence also it is manifest, how fit a high priest is appointed over us, who is touched with our infirmities and temptations; by whom we may have so solid consolation in all the pangs of our tormented consciences; and in whom we have a solid foundation laid down to all that flee to Him, for settling our faith and hope in the son of God; who has of set purpose, with the Father's consent, suffered so many and great evils, that He might redeem us. And hereby we may perceive also, how well divine justice is satisfied, and with what warrant the consciences of the weak believers may be quieted, who so use to exaggerate the grievousness and the multitude of their sins, that they forget to put a right estimation upon the satisfaction made by Christ, for all that come unto God through Him.

(To be continued).

Leading into the Truth.

“**W**HEN the spirit of truth is come” says the Lord, “He will grade you *into* all truth” (John, xvi. 13). Man may lead *unto* truth but it is the Spirit of God that only can lead you *into* truth. He only that hath the key of David, that openeth and no man shutteth, and shutteth and no man openeth, can open to you the door of truth; and show you the inside of truth. And great is the difference between these two teachings. He that comes to a stately house or place sees only the outward fabric and structure; and even that may take much; but he that comes into it, sees all the inward contrivances and conveyances; he sees all the rich furniture and adornings of the several rooms and offices of the house which are not only for use, but for delight and ornament. Surely, the very outside of truth is goodly; but, like the king's daughter, it is all glorious within; not pleasing only, but ravishing; this they see who are led *into* truth; by virtue whereof David saw wonderful things in the law, Psalm. cxix. 18. Objects which filled his soul with wonder and delight.

As the teachings of the covenant are inward in respect of the object, so inward also in respect of the *subject*. “In the *hidden part* thou shalt make me know wisdom,” Psalm, li. 6, and again, “I will bless the Lord who has given me council, *my reins* also instruct me in the night seasons,” Psalm, xvi. 7. Case's *Correction, Instruction: The Rod and the Word*.

The church without Christ though attended by thousands is the emptiest building in the world; but a church with Christ, and only two or three gathered in His name is the fullest house in the universe.—*Selected.*

Ordination and Induction at Bracadale.

THE Western Presbytery met on Monday the 27th July in Bracadale Free Presbyterian Church for the purpose of ordaining and inducting the Rev. Malcolm Macsween, M.A., to that charge. The Rev. John Colquhoun, Moderator, presided and preached an appropriate discourse from I. Peter, v. 2 and 4. After divine worship the Clerk gave a narrative of the steps which led to the ordination and Mr. Macsween having satisfactorily answered the questions put to him and having signed the formula was ordained to the office of the ministry by prayer and the laying on of the hands of the Presbytery, and, thereafter, inducted to the pastoral charge of the congregation. Afterwards the newly ordained minister was addressed in suitable terms by the Rev. A. F. Mackay and the congregation by the Clerk.

The weather was favourable and there were many present in the old Parish Church—now owned by the Free Presbyterian congregation—to witness the solemn service. It was in this church the Rev. Roderick Macleod, Snizort, used to preach when he was minister of the Parish and was afterwards famous as the great evangelical preacher of Skye. The Call was signed by 267 members and adherants.

The late Mr. Duncan Mackinnon who looked after this congregation for many years single-handed had the satisfaction of seeing it greatly increased before he passed to his rest and had he been living would rejoice to see a minister settled over them. May the Lord bless abundantly both pastor and congregation in all their interests and may the Holy Spirit give him many seals to his ministry! The proceedings were brought to a close by praise and prayer and an opportunity was given to the congregation to shake hands with their minister as they were leaving the church.—D. M. Macdonald, *Clerk of Presbytery*.

Church Notes.

Communion. — September, first Sabbath, Ullapool and Breasclate; second, Strathy; third, Tarbert (Harris) and Stoer. *October*, first Sabbath Tolsta; second, Ness and Gairloch; fourth, Wick, Lochinver and Greenock. *November*, first Sabbath, Oban; second, Halkirk and Glasgow; third, Edinburgh and Dornoch. *South Africa Mission*.—The following are the dates of the Communion:—Last Sabbath of March, June, September and December. NOTE.—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

Held over.—The review of the General Assemblies is held over.

Licensing of Student.—At a meeting of the Western Presbytery held at Bracadale on 27th July, Mr. Donald Campbell, divinity student, was licensed to preach the gospel.—D. M. M.

Two Sermons.—We have received a copy of *Two Sermons* one by the late Rev. Lachlin Mackenzie, Lochcarron, preached in the year 1803, and the other by Rev. Samuel Rutherford, preached in 1640. The sermons have been published by Mr. K. Matheson, Carminish, Dingwall. The booklet has a brief foreword by Rev. D. A. Macfarlane, M.A., Dingwall. Copies (including both sermons) may be had from Messrs. Souter & Reid, or Miss Maclean, Stationer, Dingwall, price 7d. per copy.

Collection for this Month.—The collection for this month is for the General Building Fund.

Proceedings of Synod.—Parcels of the *Proceedings of Synod* are expected to be ready this month. The price is 7d. per copy (8d. post free). Parties receiving parcels will kindly send remittance and unsold copies to Rev. R. Sinclair, Free Presbyterian Manse, Wick, Caithness. Those who have not received a sufficient number should indicate to Mr. Sinclair by postcard the additional number required. Single copies may be had from Messrs. Adshead & Son, 34 Cadogan Street, Glasgow, price 8d. post free. As already announced readers abroad may receive copies from those whose names and addresses were given in last issue.

Acknowledgment of Donations.

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

Sustentation Fund.—Miss M. M'L., Seaside, Meavaig, 6/-; Mr. K. M'L., Matiere, New Zealand, o/a Shieldaig Corg., £4; D. M'L., Upper Brighthouse, per Mrs. Mackay, Strathy, £1; Miss M. M'P., Lussagiver, Jura, 10/-; Mrs. G. M'L., Salmon Arm, B.C., Canada, £1/12/6.

Jewish and Foreign Missions.—Mrs. C. Canty, Aria, New Zealand, £5; Miss M. MacP., Lussagiver, Jura, 10/-; M. MacP., Greenock, per Rev. N. McIntyre, 10/-; M. MacP., Greenock, per Rev. N. McIntyre, o/a Mission to Jews, 5/-; Mrs. M'N., Inverour, o/a Mrs. Radasi, 8/6; Mr. D. M'L., Upper Brighthouse, per Mrs. Mackay, Strathy, £1/10; Friend, Halkirk, o/a Jews, per Rev. D. J. Urquhart, £1; A Widow's Mite, Applecross post-mark, £1.

Prospective China Mission.—Anon, Wellwisher, 10/-; "A Friend," Applecross, £3/10; Mrs. MacK., Pretoria Terrace, Well Street, Inverness, per Mr. Wm. Mackenzie, £3; "Wellwisher," 10/-; A Friend, 5/-; Wellwisher, 5/-.

R.A. Force, Benevolent Fund.—Miss M. N., Wick, per Rev. R. R. Sinclair, 10/-.

F.P. Magazine Free Distribution Fund.—Donald MacLeod, Upper Brighthouse, Forsinard, 10/-; Wm. Cameron Mackintosh, Colerne, Wiltshire, 5/-.

H.M. Forces Magazine—Free Distribution Fund.—A Widow's Mite, Applecross, post-mark, £1; D. Mackenzie, 7 Diabalg, Torridon, 5/-.

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Daviot Church Building Fund.—Miss I. M. Cameron, Farr, acknowledges with sincere thanks the following donations:—A. M'L., 8/-; C. M., 5/-.

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Inverness Congregational Fund.—Mr. Wm. Mackenzie, Treasurer, acknowledges with sincere thanks a donation of £5 from "M. V. F." Paisley, o/a Sustentation Fund.

London Congregational Funds.—Rev. J. P. Macqueen begs to acknowledge with sincere thanks the following donations:—Mrs. MacD., Palmers Green, London, £1; "A Friend," Action post-mark, 10/-.

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Wick Congregational Funds.—Rev. R. R. Sinclair, acknowledges with sincere thanks the following donations:—Anon, 10/-; "Wellwisher," Latheson, £1, o/a Manse Fund as follows:—"Wellwisher," Latheson, £1; Mr. J. F., Gairloch, £5; Mrs. R. Wick, £1; Miss G. M. S., Halkirk, £1; Friend, Balachulish, £4; Balance of Debt, £127.

South African Mission Clothing Fund.—Mrs. Miller, 7 West Bank Terrace, Wick, acknowledges with thanks the following donations:—Mrs. C., Halkirk, £5; A Friend, Gairloch, 5/-; Anon, Inverness, £1; "F.P.," per Rev. R. R. Sinclair, £1.