

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**  
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**Proceedings of Synod.**  
*FIRST PUBLIC SEDERUNT.\**

**T**HE Synod of the Free Presbyterian Church of Scotland met within the Hall of St. Jude's Free Presbyterian Church, Glasgow, on the 17th day of November, 1942, at 6.30 p.m. The Moderator, Rev. Arch. Beaton, Gairloch, conducted public worship and preached from Isaiah, iv. 5: "For upon all the glory shall be a defence." There was a large attendance of the public.

After these devotional exercises, the Moderator constituted the Synod. The Roll was called, which was as follows:—*Northern Presbytery*: Revs. D. A. Macfarlane, F. Macleod, W. Grant, D. J. Matheson, R. R. Sinclair, Ministers; with Messrs.; W. Bruce, J. Hymers, R. Ross, D. Campbell, K. Matheson, F. Beaton, Ruling Elders. *Southern Presbytery*: Revs. N. Macintyre, D. Beaton, J. Macleod, R. Mackenzie, J. A. Tallach, D. Urquhart, J. P. Macqueen, Ministers; with Messrs.; Dr. M. Tallach, J. Mackay, D. J. Walker, M. Macphee, N. Macswan, Ruling Elders. *Western Presbytery*: Revs. D. N. Macleod, D. M. Macdonald, J. Colquhoun, A. Beaton, A. F. Mackay, Alex. Macaskill, A. D. Macleod, M. Macsween, D. Campbell, Ministers; with Messrs.; N. Macleod, M. Macleod, J. Fraser, J. Maclellan (Shieldaig), J. Maclellan (Raasay), J. Campbell A. Macaskill, K. Macaskill, M. Macaskill, Ruling Elders. *Outer Isles Presbytery*: Revs. M. Gillies, D. R. Macdonald, D. J. Macaskill, J. A. Macdonald, W. B. Nicolson, Ministers; with Messrs.; N. Macleod, N. Mackinnon, M. Macaulay, D. Matheson, A. Macdonald, Ruling Elders.

The absent members at this stage were:—Revs. N. Macintyre, Jas. Macleod, R. Mackenzie, D. N. Macleod, A. F. Mackay, D. R. Macdonald, D. J. Macaskill, W. B. Nicolson, Ministers; and Messrs. W. Bruce, R. Ross, A. Macdougall, M. Macleod, J. Fraser, J. Campbell, M. Macaskill, N. Mackinnon, M. Macaulay, D. Matheson, A. Macdonald, Ruling Elders. Several of these members were present at later meetings.

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\* Record of Proceedings herewith are not official minutes. Robert R. Sinclair, Clerk of Synod.

Letters of apology for absence were received from Revs. N. Macintyre and D. N. Macleod; and Messrs. J. Campbell, M. Macaskill, D. Matheson, J. Fraser, M. Macleod, which were read.

Minutes of previous Synod were approved.

*Officer of Court.*—It was moved, seconded and agreed to "That Mr. J. Skinner be appointed Officer of Court." Mr. Skinner agreed to accept office and perform the duties.

*Next Sederunt.*—It was moved, seconded and agreed to, that the Synod meet again in Public, to-morrow, at 7 p.m.

The meeting was closed with praise and prayer.

## SECOND PUBLIC SEDERUNT.

The Synod again met within the Hall of St. Jude's Church, Glasgow, on Wednesday, the 18th day of November, 1942, at 7 p.m. and was constituted. The Roll was called and business proceeded with.

*Synod Sermon.*—It was moved, seconded and agreed to "That the Moderator send his sermon to the Editor for publication in the Magazine."

*Synod Message of Goodwill and Sympathy.\**—This message to all our men and women serving our country in the call of war, was read by Rev. W. Grant, who moved its adoption. This was seconded and agreed to.

*Report of Committee to consult Counsel re Rev. R. Mackenzie's Petition of 1940.*—Rev. R. R. Sinclair gave in this Report on behalf of the Committee.

The Report is as follows:—On 24th September, 1942, the Committee met in Glasgow, consisting of Rev. Jas. Macleod, Rev. R. R. Sinclair, and Mr. Ewen Macaskill, elder. The Committee's terms of Reference were, "That the Synod appoint a Committee to consult Counsel i.e. the Church's K.C. for his opinion regarding the Synod's action in declining to receive Mr. Mackenzie's Petition of 1940, for the information of the members of Synod, and that the Synod in their reply to Mr. Mackenzie's letter inform him that this action has been taken in order to clarify the situation, and if possible to meet his difficulties under Heading I. of his letter."

Rev. R. R. Sinclair was instructed by the Committee to forward to Mr. J. R. Philips, advocate, Edinburgh, through Messrs. Morris & Macdonald, Solicitors, the necessary documents.

This was duly done and on 15th October, 1942, the Committee had a consultation with Mr. Philip, advocate, who said he would forward his opinion in writing to Rev. R. R. Sinclair, prior to the November Synod.

*Rev. R. Mackenzie's Petition.*—Rev. R. R. Sinclair further pointed out that Rev. R. Mackenzie's Petition presented to Synod in 1940, dealt with matters affecting two parties whose names were not stated in the Petition.

*Decision of Synod.*—This Synod on the 24th of May, 1940, decided unanimously: "That the Petition from Rev. R. Mackenzie be not received, for the following reasons:—that before the Petition can be disposed of, all parties referred to in it or affected by it must be summoned with due notice to the bar, that they may be heard for their interests"

\* Printed in this Issue.

(Moncrieff's *Practice*, p. 57, section 2, paragraph 2, and latter part of same at top of p. 58)."

*Letter from Rev. R. Mackenzie.*—Rev. R. Mackenzie sent a letter dated 7th May, 1942, to the Synod of May, 1942, referring (in part) to the Synod's action in declining to receive his Petition, and in which he sets forth in detail his objections to the Synod's action. The relevant part of this letter was read.

Arising from discussion over this letter at May Synod some members of Synod considered it would be helpful to seek opinion of Counsel on the Synod's action; and the motion instructing a Committee to do so, was agreed to.

*Counsel's Opinion.*—Rev. R. R. Sinclair then read the opinion of Mr. J. R. Philip, advocate, Edinburgh, dated 27th October, 1942, which contained the following statements:—"The decision of the Synod upon the Petition which is dated, 24th May, 1940, was, "That the Petition from Rev. R. Mackenzie be not received for the following reason—that, before the Petition can be disposed of, all parties referred to in it or affected by it must be summoned with due notice to the bar, that they may be heard for their interests, Moncrieff's *Practice*, p. 57, section 2, para. 2, and latter part of same at top of page 58."

My opinion is asked, "regarding the Synod's action in declining to receive the Petition; and the question for determination may be formulated thus: Was the decision sound and reasonable according to the law of the Church? *Prima facie*, the passage quoted applies in terms to the situation raised by Mr. Mackenzie's Petition. Certain parties are referred to in it and affected by it, and, therefore, they would require to be summoned, with due notice, to the bar, that they may be heard for their interests. Mr. Mackenzie has, however, not designated the persons concerned. It is, in my view, no answer to say that the Petition refers to decisions of the Synod from which can be deduced the identity of the persons concerned. If a petition affects the interests of third parties, then the petitioner must formally table their names, in order that the Synod may be duly *certiorated* of their identity before *citation* is made. It is also, in my view, not an answer to say that the Petition raises a question of principle, and does not specially affect the persons in question. Plainly, the craves of the Petition may involve the possibility of action being taken against the persons concerned. The decision which the Synod has come to is, of course, not a refusal of Mr. Mackenzie's Petition on its merits. It is only a dismissal of the Petition, as presented, on the ground that it is not in proper form. It would be establishing a dangerous precedent if the Synod were to entertain on its merits a petition which was not in proper form. Paragraph 4 (3) of Chapter II., Part II., Div. II., of Moncrieff's *Practice*, which applies to Petitions, including Petitions to the Synod (Chapter III., Part II., paragraph 11), makes it plain that the Synod is only to hear parties on the merits after it has been "satisfied that the documents are sufficient to bring the case before the Court, and that all parties have been duly cited."

On the whole matter, therefore, I am of opinion that the decision taken was sound and, reasonable according to the law of the Church."

*Adoption of Report.*—Rev. R. R. Sinclair now moved the adoption of this Report submitted by him, and Rev. John Colquhoun seconded and



this was unanimously agreed to. Rev. A. D. Macleod asked that it be made clear that the substance or merits of matters dealt with in Rev. R. Mackenzie's Petition, were not dealt with by the Synod. The Rev. R. R. Sinclair stated in an explanatory statement that this was correct.

*Synod Prayer-meeting.*—The Moderator now conducted a short prayer-meeting called upon one or two members of Synod to engage in prayer. Thereafter some formal items of business were dealt with.

The meeting was closed with praise and prayer.\*

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\* The remainder of the Synod's Proceedings will (D.V.) be given in the February issue of the Magazine.—*Editor.*

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### Synod Message of Goodwill and Sympathy.

THE Synod of the Free Presbyterian Church of Scotland, met at Glasgow, on the 18th day of November, 1942, sends a message of goodwill to all those men and women, who have gone forth from our congregations at the call of war. This is the 4th year of the most terrible struggle in the history of the world, a time of common tribulation, in defending liberty against aggression. It is a solemn call to each and all to hear what God the Lord doth say.

Those that carry their lives in their hands, exposed to imminent danger and death, have need to carry the grace of God in their hearts. May the Lord cover your heads in the day of battle and bring you home safely; above all we pray that your heads may be covered with the helmet of salvation in that battle from which there is no discharge (Ephesians vi. 12). We lovingly direct you to the necessity of seeking the "One thing needful." "Seek ye the Lord while He may be found; call ye upon Him while He is near." Your distractions are many, environment painful, careless associates hinder, but may the Captain of the Lord's hosts lead you to victory over sin, death and hell, as well as over cruel paganised earthly foes.

Our deepest sympathy is extended to the *bereaved* who mourn the loss of beloved ones. We commend such and also the *wounded* to the good Physician who can tenderly upbraid and succour. He who sitteth on the "floods," can alone effectually uphold and comfort those that are cast down and grieved in their minds. The voice of death is a call to all, "Prepare to meet thy God."

Many carry a *burden of anxiety* night and day as in thought they follow their absent ones. We pray that God in the riches of His grace will sustain such and enable them to "cast their burden on the Lord," at a throne of grace.

We desire specially to remember those who are *Prisoners of War*. In your captivity seek liberty of soul through the Lord Jesus Christ, that like Paul and Silas, prisoners of old, your soul will be that of the spiritually free. Search the Scriptures prayerfully.

We assure you all, men of the Navy and of the Merchant Service, Soldiers, Airmen, and all others, women and men called up in the service of your country, of our continual remembrance of you in private and public prayer. The Lord hasten the day of a righteous peace.

## God's People Comforted: A Communion Sermon.

By the Rev. JAMES BEGG, D.D., Newington Free Church, Edinburgh.

### II.

"In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thy hands be slack. The Lord thy God in the midst of thee is mighty; He will save. He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing" (*Zeph. iii., 18, 17*).

(Continued from p. 148).

### II. Consider again, this love and the relationships implied in it.

If we come more closely to it, and examine into the nature of this love, the statement in the text will become more clear and wonderful. God is called, in the text, "thy God;" and He is said to be "in the midst of us," and to "rejoice over us with singing." In other words, there is a close relationship between God and His people; He is their God, in a more peculiar sense than He was the God of the ancient Israelites. As He tabernacled of old amongst the Jews, so He dwells in them, and walks in them, and they are temples of the Holy Ghost. Nay, as the eagle fluttereth over her nest, carrieth her young upon her wings, so our Saviour God watches over His people, and rejoiceth to do them good.

Consider the names by which He is called. *He* is our *Surety*—that implies singular love. He has paid our debts hundreds of years before they were contracted—cast them behind His back, and into the depths of the sea, so that they shall never rise in remembrance against us. He is our Mediator. It was love that induced Him to undertake our otherwise desperate cause, and to stand between us and the offended majesty, justice, and truth of heaven. He is our *Advocate*,—not a hired intercessor, who may not care for the success of his client, or a poor, fallible earthly pleader; but One whose infinite wisdom power and love are spontaneously put forth in our defence and are always prevalent. He is our *Captain*. Shall the Captain not love His soldiers, and feel a deep interest in their success and victory? He is our *Head*. Shall the Head say of any of the members of the body, I have no need of thee? No man hateth his own flesh, but nourisheth and cherisheth it. He is the *King of saints*. Their hearts are His throne, and love is the very sceptre by which He rules them. In a word, all the names of Christ in relation to His people prove that He rejoices over them with singing. On the other hand, consider the names by which *they* are called. They are His *friends*. "Henceforth I call you not servants, but friends; for the servants knoweth not what his Lord doeth." It is in this capacity that we sit at His table, and hear the invitation, "Eat O friends; drink, yea, drink abundantly, O beloved." His is not the hollow friendship of the world, which changes like the varying sky; but Christ is "a friend that sticketh closer than a brother," and is especially "a brother born for adversity." When even the dearest friends on earth forget and forsake us, we have a sure refuge in Him. "When my father and mother forsake me, the Lord will take me up." We are called His *children*—"being born again, not of corruptible seed, but of incorruptible; by the Word of God which liveth and abideth for ever." We all know how strong a love is implied in the joy of parents. Yet this is the favourite image.

Man, the prodigal son; God, eyeing him with pity amidst all his folly; hailing the first symptoms of his return saying: "Bring forth the best robe, and put it on him; put a ring on his hand, and shoes on his feet. It was meet that we should make merry and rejoice, for this my son was dead, and is alive again—he was lost, and is found." "How shall I give thee up, Ephraim? Is Ephraim a dear son? Is he a pleasant child?" We are the *spouse* of Christ. Thou shalt say, My Maker is my Husband, the Lord of Hosts is His Name. All the splendours of Eastern imagery are lavished on this glorious bride. She is perfumed with myrrh, and aloes, and cassia, out of the ivory palaces. Kings' daughters are amongst her honourable women: on the right hand doth stand the queen, in gold of Ophir. "O daughter, hearken and regard; forsake thy father's house and thine own people: so shall the King greatly desire thy beauty for He is thy Lord, and worship thou Him." "Thou art beautiful as Tirzah, comely as Jerusalem. Who is this that looketh forth as the morning—fair as the moon, clear as the sun, terrible as an army with banners?" No greater mark of love can be imagined than this. He passes by all others and chooses her to the most exalted place of honour, to the most endeared relationship. We are His *house*. "Christ, as a Son in His own house, whose house are we, if we hold fast the beginning of our confidence stedfast unto the end." Now every idea of happiness centres around our own home; humble though it may be, still it is ours and all the objects of our most familiar and dearest affections are there. And so when Christ called the Church His *house*, framed of living stones, in which are many vessels of gold and silver, but all meet for the Master's use—He intended to intimate the intense and peculiar love with which He regards His people. We are His sheep. The shepherd defends his sheep, even at the risk of his own life, as David did against the lion and the bear. He knowest them all by their names,—He maketh them to lie down at noon in the green pastures, and beside the still waters. This great Shepherd of Israel, who slumbereth not nor sleeps, drives away the wolves and birds of prey, gathers the lambs in His arms, and carries them in His bosom, and gently leads those that are with young. His sheep know His voice, and follow Him, and will not follow a stranger, and He gives them eternal life, and they shall never perish, nor shall any be able to pluck them out of His hand. He is the Good Shepherd: the good shepherd giveth his life for the sheep. Above all, we are His *jewels*. "They shall be mine, saith the Lord, in that day when I make up my jewels." Men chiefly value their jewels, and place them in the strongest hold of their dwelling-places. The jewels of a Kingdom are especially precious. They are placed in a tower of safety, railed round with iron. And, as we look at them through the iron grating, the armed guards stand round to protect them from danger. When the ambassadors and princes of other lands assemble, and a grand display is to be made of the wealth and glory of a Kingdom, these jewels are brought forth, and exhibited to dazzle the foreign eyes. So, in the vast dominations of the King of kings, His redeemed children are His jewels—more precious than the topaz of Ethiopia or the fine wedge of Carbuncle. They are now hedged round, and all that they have. You may look on them, but, without divine permission, you dare not touch them. Their place of defence is the munition of rocks: and when, at length,

all the principalities and powers of darkness, and like Kings of all lands are assembled with the mighty crowds of the Judgement-day, these shall be brought forth, as the trophies of His power and wonders of His Kingdom—enemies made friends—souls once defiled and debased, but now elevated and made radiant as sons of the morning. Meantime is the statement true, “where your treasure is, there will your heart be also.” The love of Christ is centred upon those who are His jewels.

III. Consider what *Christ has already done for His People*. They are His by *choice*. He chose them from eternity. I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee. We must look back, through a long flight of ages, to a period before the earth was made, before the morning stars sang together, and all the sons of God shouted for joy; and think of Christ from the depths of Eternity, choosing His people, and determining to secure their salvation. He saw us in ruin, and even then He passed by and said unto us, Live: yea, He said unto us, Live. His time was a time of love. These were the bosom, thoughts of God towards His people, this was the love of that glorious sovereignty out of which the whole plan of salvation arose. Love called the world into being, that it might be a theatre of redeeming grace: love triumphs over all difficulties, and the eternity of the future is only the full development of what was fixed and resolved upon in the eternity that is past.

They are His *purchase*. We love what is ours, especially what we have obtained with difficulty, especially what we have lost and obtained again, as the poor woman rejoiced over her lost piece of money when found—as the shepherd rejoiced over his recovered sheep—as the father over the returning prodigal. Now, all we like sheep had gone astray, and are brought back with an unspeakable price—even the precious blood of Christ, as of a Lamb without blemish and without spot.

Let us put the merits of the case thus:—The people of God were cast out and condemned. A daysman arose, but conditions must be fulfilled—He must die that we might live; He must endure the curse, if we were to inherit the blessing—endure the punishment of sin if we were to live and reign. In a word, He must buy us, or we cannot be His. He accepts the terms, finishes transgression, brings in an everlasting righteousness, offers it to us, sends ambassadors to urge it upon our acceptance, sends the Holy Spirit to change our hearts. When it is accepted, the rebels are set free,—the debtors bring their books, and the pen of heaven is run through their debts and thus God sees now no iniquity in Jacob, nor perverseness in Israel. There is enough in reality, but in them, clothed with Christ's righteousness, the Father sees none. They are accepted in the beloved, and these clothed and justified ones, all the Trinity behold with a pleasant countenance whilst Christ sees in them of the travail of His soul, and is satisfied. Nay, strange though it may seem, the great delight of Christ is here: He takes pleasure in His people, and will beautify the meek with His salvation; He delights to see you, to be with you, to converse with you; but for you the world would be only fit for the fire. “Let me see thy face, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.”

We are His *by a new creation*. David asks, “Wilt thou show wonders to the dead? shall they rise and praise thee?” The question is answered

in the experience of every Christian. For by Him are ye created in Christ Jesus unto good works. At the omnipotent command of Jesus, Lazarus comes forth, casts off his grave-cloths, and sings for joy. Man reckons it a great work to raise the sick, greater to raise the dying, a still greater to raise the dead—and it is the greatest of all to raise a soul “dead in trespasses and sins.” But the almighty voice which called the universe into existence and said, “Let there be light, and there was light,” can burst the barriers which shroud in darkness an immortal spirit, can lift up the everlasting doors of the human soul that the King of Glory may enter in, can make the spiritual lunatic come to himself, and appear clothed and in his right mind—in a word, can make a new creation rise from the ruins of the Fall, radiant in new life and in the prospect of a blessed immortality. As God said of the first creation, it is all very good; so He regards with especial affection this new and wonderful workmanship and “rejoices over it with singing.”

We are His *by covenant*. We were by baptism solemnly devoted to Him, and we have now devoted ourselves. On the day when we received the truth in the love of it, our language was: “Come, let us join ourselves unto the Lord in a perpetual covenant, that shall not be forgotten.” Of old, there was a solemn dedication of the Jews to God,—Moses sprinkled the book and the people, and said: “This is the blood of the covenant which the Lord hath made with you;” and they said: “All that the Lord hath said will we do.” And year after year, as they observed the Passover, their language was; “God is the Lord, who hath showed us light: bind the sacrifice with cords to the horns of the altar.” Here are we—thine, O David, and on thy side, thou son of Jesse; what wilt thou have us to do? We will take the cup of salvation and call upon the name of the Lord. Thus we have avouched the Lord to be our God. Like wandering sheep we have returned to the eternal fold. The meaning of our communion is that this God shall be our God for ever and ever. Let us rest assured that He never said to any of the seed of Jacob; “Seek my face in vain.” “Fear not, little flock; it is your Father’s good pleasure to give you the Kingdom.” “This is as the waters of Noah unto me, saith the Lord; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with thee, nor rebuke thee.” “No weapon that is formed against thee shall prosper, and every tongue that riseth in judgment against thee shalt thou condemn.” Afflictions may depress, sorrows may cloud our prospects, difficulties may perplex, but amidst them all, “look up. and lift up your hearts for your redemption draweth nigh.”

We are aware that, notwithstanding all these powerful reasons, such is the insidious influence of unbelief, so many swarms of “vain thoughts” not only enter, but “lodge” in our minds, that we find God in His blessed Word seeking to drive them out. “Comfort ye, comfort ye, my people, saith your God. “They are assured that a price is paid “double,” though their sins have been of the deepest dye. But this is not enough. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord? Hast thou not known that our God will abundantly pardon all who truly repent? And if any are ready to object that no man, no King, ever acted thus God says; “My ways are not your ways, neither are my thoughts your thoughts.” Again, “He shall dwell on high,” like

the eagle beyond the reach of assault; "his place of defence shall be the munition of rocks." But the hesitating soul may say, we may be starved there. No; your "bread shall be given." But, still, it may be argued, There is no water on the top of the rock. Yes, your "water shall be sure." Nor shall that be all; "You shall see the King in His beauty, and the land that is very far off." It is added; there shall be a place of broad rivers and streams. But the hesitating soul may say, Ships may carry enemies. But this may not be: "no galley with oars nor gallant ship shall pass thereby." So, again, the Apostle says, He hath blotted out the hand-writing of ordinances which was against us. This not enough,—He hath taken it out of the way. Perhaps it may be found and read. Not at all: He hath nailed it to the cross. Nay, God not only gives His Son and His promise, but His oath: "That my two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us." He heaps mountains on mountains of eternal strength; He lays heaven and earth at pledge, as it were, all to convince us, For the Word of God is the pillar of heaven, and the oath of God an eternal seal, which all creation cannot break—all to convince our doubting souls.

Above all, we have the whole past experience of the Christian Church to prove the truth of the text. We find Jacob using this argument from experience: "The God that led me and fed me all my life long until this day." When David fled from Saul, and came to the high-priest, he asked for a weapon with which to defend himself. The answer was: "There is none but the sword of Goliath the Philistine, whom thou slewest." "Give it me," said David, "for there is none like it;" it is the trophy of past success and the pledge of future triumph. "Thou hast been my helper, therefore, will I put my trust under the shadow of thy wings." "They that know my name shall put their trust in thee." Why? "For thou hast not forsaken them that trust in thee." "Our fathers trusted in thee: they trusted and thou didst deliver them." "To Him that divided the sea, and smote great Kings, for His mercy endureth for ever," is the song of David. "Awake, awake, O arm of the Lord! Art not thou it that hath cut Rahab, and wounded the dragon?"

As often as the Passover was celebrated, it was part of the duty of him who presided to detail the wonders of the love of God, beginning with Abraham, and going on to the bondage of Egypt and Israel's marvellous deliverance. And so when we observe our New Testament Passover, we should look back over the past eternity, and especially, the six thousand years of the Christian Church—think of the millions who have drank at this fountain of redeeming love, and exceeding great multitude, which no man can number, all in glory, all singing the song of Moses and the Lamb, all monuments of eternal love. Do you doubt the Saviour's promise? Here He—exposes anew the symbols of His death. Yonder are the trophies of His blessed triumph, whilst with one voice the ransomed in heaven exclaim; Thou hast redeemed us to God by thy blood, out of every people and kindred, and tongue, and nation.

In conclusion, the subject of our discourse is well fitted, under the power of the Spirit of God, to give an overwhelming sense of our own unworthiness, and to cast down all pride. Our language should be, we

are ashamed and confounded, and will never lift up our mouths any more, since God is pacified towards us, notwithstanding all that we have done. It is fittid to banish all formality in worship, all unthankfulness, unfruitfulness and hatred. "If God so loved us, we ought also to love one another." Let us seek, whilst clothed with humility and hating all sin, to be filled with love and joy. We may well say, "Let the children of Zion be joyful in their King." Why do ye, sons of a King, go mourning from day to day? Let us join in the glorious anthem of the Psalms: "Praise Him, ye sun and moon: praise Him, ye stars of light, praise Him, ye heaven of heavens, for He spake and ye were created. Who remembereth us in our low estate, for His mercy endureth for ever. And hath redeemed us from our enemies, for His mercy endureth for ever." "And now, blessed be the Lorrd God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever: and let the whole earth be filled with His glory. Amem and Amen."

### Extracts from Rev. Andrew Gray's Sermon on Great and Precious Promises.

**T**HERE are three things in Scripture that are called precious,—Christ, He is called precious, I. Peter, ii. 7; Faith is called precious, II. Peter, i. 1, "To you that are partakers of the like precious faith with us;" And the Promises, they are called precious. And Faith (as it were) hath two blessed eyes—by one of these it beholdeth Christ and by another of these it beholdeth the promises and fixeth itself upon them. O Christians and expectants of Heaven! would you know what is the rise of all the sad things that have befallen you in these days? It is this in short—Ye believe not the promises. O Christians! what is the reason that ye carry not your crosses with patience? It is because ye believe not the promises by which your soul must be upholden in the day of your affliction. O Christians what is the rise of your little mortification? Is it not because ye believe not the promises? For by them ye should be made partakers of the Divine nature. O Christians! what is the ground that you pray so little and that you pray with so little success? Is it not because ye believe not the promises! A Christian when he goeth to pray should take these two things along with him: 1. The sensible convictions of his necessities and 2. The precious promise that is given to answer that necessity—the one would provoke Fervency, and the other Faith. O Christians! what is the reason of your so much sorrow and of your so little spiritual comfort? It is that ye believe not the promises. It is no wonder that your name is called Marah because ye exercise not faith upon the precious promises of God. . . . Let a Christian cast his eyes upon the sweet rise and spring or fountain of the promises and there ye will see their freedom shining most clear: for what is the fountain of the promises? Is it not the boundless and everlasting love of Christ? This is clear (Deut. vii. 8) when God giving a reason for all the great things that He had performed for them, He setteth down the rise of it: "Because I have loved you" saith He. And it is clear (Ezek. xvii. 18) when God calleth the time of entering into covenant with them, a time of love. That love was eminently shining in that day when God did condescend to covenant



with them. And hence ye see in Scripture that the promises are called by the name Mercy, (Micah, vii. 20)—“To perform the mercy to Abraham,” which is the promises and they are so called because mercy and boundless love is the sole fountain and spring of all these promises. . . . Ye may read the freedom of the promises, if ye consider the time when the promises are accomplished. It is often at such a time when the Christian hath been and is under no very spiritual frame. Hence we see in Ezek. xvi. 60, 61, that when the promises are accomplished then God requireth confusion and blushing of face because of their former ways. And Ezek. xxxvi. when the promises are accomplished, then that is the time when the Lord calleth them to remember their own evil ways and their doings that were not good. But besides this, see David's practice, II. Sam. vii. 8. He readeth the freedom of the promises from his own imperfections: “What am I” said he “and what is my father's house that thou shouldst have brought me hitherto.” . . . Ye read such a promise as that: “Come unto me all ye that are weary and heavy laden.” “Oh,!” say ye, “I am not weary and I am not under the burden of sin (in a proper way) therefore I cannot come.” I will tell you what is the real meaning of that command. Christ inviteth those who have the greatest unwillingness to come and get willingness. But withal. it showeth this, none will come to get rest from Christ but these that are first weary; and that this is the Lord's method of working, first to make weary and then to ease; *but no such matter in His Word that first we must have a weariness of our own making or else He will not receive us.* No, but when ye come, ye will be weary and He will receive you. . . . I shall in three places let you see this strange arguing of Faith in closing with the promises: There is that Psalm, xl. 11, 12: “Let thy truth continually preserve me.” That is—Let thy promises be accomplished and made lively to me, which are my preservation. And would ye know the ground and reason that he annexeth unto this. “For,” saith he, “innumerable evils compass me about, they have taken such hold of me that I am not able to look up. He maketh his very want of qualifications the ground of his closing with the promise and seeking its accomplishments. And there is that second expression which is most wonderful, Psalm, xxv. 11. David prayeth for the accomplishment of that promise—“Pardon my sin” upthn that same very account “because it is very great.” And I shall give you a third place in which the arguing by faith is most mysterious. Exod. xxxiii, compared with Exod. xxxiv. 9. In the first place God denieth the accomplishment of the promise of going up amongst the people. And the ground He giveth of it is: “Because ye are a stiff-necked people.” And chapter, xxxiv. 9, when Moses is praying for the accomplishment of the promise that God would go amongst them he taketh that very same argument out of the mouth of God: “Go up amongst us for we are a stiff-necked people. . . . There is a sixfold crown which shall be put upon your head. Would you have long life? Then come to Christ and ye shall have a crown of eternal life. Would ye have glory? Then come to Christ and ye shall have a crown of glory. Would ye have knowledge of the mysteries of God? Then come to Christ and He shall crown you with knowledge. Would ye have eternal felicity and an uninterrupted happiness? Then come to Christ and ye shall have an immortal crown. Would ye have holiness and sanctification? Then come to Christ and ye shall have a crown of righteousness. Yea He shall



put a royal crown upon your head, a crown of pure gold; and then that word shall be accomplished to the full Ezek. ix. 16. "Then shall they be as the stones of a crown lifted and as an ensign upon the land."

I must tell you, There is a fourfold suit of apparel that ye shall be clothed with ere long. 1. Ye are now clothed with Heaviness but then ye shall be clothed with the garments of Praise: and did ye ever know such a robe as that? Is it not a more excellent robe than the robes of Kings and Emperors in the earth: to be clothed with praises? Many of them are and shall be for ever clothed with infamy and shame. 2 Ye shall be clothed with a change of raiment and shall be brought unto the King in raiment of needlework. O poor lass, and poor lad, that sitteth upon the Dunghill that knows not what it is to have a change of apparel, ye shall have it in that day when Christ shall solemnise the marriage with you—you shall mistake yourself. O Christian, if you knew yourself ever so well you will be forced to cry out "O! is this I? is this I? that am now made perfect through His comeliness?" 3. Ye shall be clothed with the garments of immortal glory, ye that have your foundation in the dust and dwell in houses of clay, ye shall then be clothed with these excellent robes of immortality, and clothed upon with your house from heaven. 4. Ye will be clothed with the garments of the spotless righteousness of Christ, O! such a majestic walk ye will have, when ye shall have a sceptre in one hand and a palm in the other; these robes put upon your back and these crowns upon your heads and shall be walking through these streets that are paved with gold.

## The Free Offer of the Gospel.

By Rev. RALPH ERSKINE.

**T**HE person to whom Christ is offered in the gospel is no other than a lost sinner. Christ came to seek and to save those that were lost: I mean not only those who are sensible of their lost state, but those in a lost state whether they be sensible of it or not. If the gospel comes to them, the offer of Christ comes to them. "To you, O men do I call, and my voice is to the sons of men." We are warranted to preach the gospel to every rational creature (Mark, xvi. 15). The offer of Christ comes to you. Why, may not sin exclude us from the offer? By no means, for Christ came to save sinners (I. Timothy, i. 15). If sinners were excepted, all man kind would be excepted for all have sinned.

But is it to gross sinners? Yes, to gross sinners, "Come and let us reason together, saith the Lord, though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" (Isaiah, i. 15). To murderers of the Lord of Glory was the offer made (Acts, ii. 41). But are mockers and scoffers under the offer? Yes, as you may see Proverbs, i. 22-23. But what if a person cares not for the offer, and thinks himself happy enough without Christ, is Christ offered to such a person as this? Certainly He is:—"Wherefore do ye spend money for that which is not bread: and your labour for that which satisfieth not. Harken diligently unto me, and eat that which is good, and let your soul delight itself in fatness" (Isaiah, lv. 2). But if a man be

convinced neither of sin nor of misery, nor see any need of Christ, is Christ offered to him? Yes, undoubtedly, He is:—"I counsel thee to buy of me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed" (Revelation, iii. 18). Let them venture to shut the door of the gospel offer who will, we must open it in God's name to all who hear this gospel and tell them that Christ is offered to them that He may be received by them; and if there were no offer, it would not be their duty to receive, and so unbelief would not be their sin. I say to lost souls, Christ is offered to those who are spoiled by the sentence of the Law, arraigned, convicted, condemned, and accursed; the hand of the gospel promise holds out Christ to you; for where Moses leaves you, there Joshua finds you; where the Law ends, there the Gospel begins; the Law ends in the shipwreck of the sinner, in splitting him upon the rock of its terrors, and drowning him in the ocean of divine wrath, and sinking him into the depths of despair; and just there the gospel begins. It comes to the bottom of the pit of sin and misery, and offers a Christ, a Saviour. Thus where Moses leaves you, there Joshua finds you. The soul that is shipwrecked by the Law, and, as it were, all to pieces, to such an one the gospel offer is most welcome; for the hand of grace holds forth Christ, like a plank after shipwreck, a plank to swim ashore on. Such a soul is encouraged to see no other qualification required of him to come to Christ and receive Him, but that he is lost, which he finds himself to be; and there is no other condition or qualification required, but that you be a lost man, a sinful miserable person. Some will offer Christ upon such and such terms, saying, you must be so and so humbled, so and so penitent before Christ can be offered to you, so that a man who finds himself a lost, sinful, unhumiliated, impenitent, wretched creature, can never come to their hand or meddle with what they offer, just like a man holding out a cup of excellent wine to his friend, and offering him a drink, but, in the meantime, he has made the wine scalding hot upon the fire, so that the man to whom the offer is made dare not touch it with his lips; even so many offer Christ, and hold forth the cup of salvation to the people, but they heat their gospel liquor as it were red-hot upon the fire of the Law: I mean with so many legal terms, conditions and qualifications that the poor soul that finds himself a lost sinner, every way sinful, destitute of all good qualifications dare not come near, and thinks he may not, he ought not to come near with his lips to taste it. We need be at no pains to hinder sinners from coming to Christ, to receive the offer, for they are unwilling enough of themselves. Besides that, they will never have a good qualification till they come to Him, and receive Him, and all good in Him; all grace and glory, all holiness and happiness. Thus you see to whom the offer of Christ is made in the gospel."

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**A Letter to Mrs. Mackay from Rev. N. Cameron on the death of her husband, Mr. Norman Mackay, Elder, St. Jude's.**

216 West Regent Street, Glasgow, 10th December, 1928. My dear Mrs. Mackay, Mr. John Grant, Inverness, informed me last Saturday that your beloved husband and my beloved friend has passed away to be

with Christ at 2.30 on Friday morning. So I write to express my deepest sympathy with you in your time of mourning, and to assure you that I am one of your fellow-mourners, and, therefore, can enter into your sense of a deep wound in your heart which none can bind up but the tender hand of the Lord. You will feel very lonely and desolate now in the world, and your mind will be often going to eternity as if time had become little or nothing to you. But you should consider that there is not one drop more in your cup than the Lord's infinite and holy wisdom saw you required; and, therefore, albeit it is bitter, it is as nothing to the cup the Father gave to His own Son. When you will consider this and, what our Lord said: "The cup which my Father has given me, shall not I drink it," should not you say the same. David did so when he said: "I was dumb, I opened not my mouth because thou didst it." May the Lord uphold you in your deep grief, comfort and strengthen you by making His grace sufficient for you and His strength perfect in your weakness. "The earth belongs unto the Lord and all that it contains." He is the widow's stay, and He enjoins: "Leave thy fatherless children to me, and let thy widows put their trust in me."

There were not many men for whom I had a warmer place in my heart than I had for your late husband. I always found him a sincere, steadfast, and faithful follower of the Lamb; and a friend that could be trusted in every time of need. He was also a man to whom the Lord gave good discernment about men and also the concerns of Christ's cause in our day. Such men are very rare in our day:—"Help Lord because the godly man doth daily fade away." With the sincerest sympathy of my heart towards you in your sorrow. I remain, dear friend, Yours very Sincerely, Neil Cameron.

### Roman Catholic Journalists, Authors, etc

The *Churchman's Magazine* gives the following list of authors, journalists, etc.:—Attwater, Donald; Belloc, Hilaire, writer; Baker, Frank, journalist, Song writer, etc.; Blyton, W. J., writer; Barham, Basil, Editor *Contract Journal*; Conway, Grace; Cowles, F. C. C., Chief Librarian, Swinton; Clarke, Isobel; Clifton, Isobel; Cronin, A. J.; Curtayne, Alice, novelists; Curran, Chas., Ass. Editor *Evening News*; Conroy, P. J., Newspaper Reporter; Dawson, Christopher; Dingle, Reginald, Journalists; Dinnis, Enid; Dane, Clement, novelists; Frankau, Pamela; Farren, Robert, novelists; Gibbs, Sir Philip; Gibbons, John, journalists; Gwynn, Denis; Gregory, Padriac, novelists; Glasgow, George, Journalist, *Contemporary Review*, *Observer*; Herlihy, Gerald, Reuter's Lobby Correspondent House of Commons; Herlihy, Martin Joseph Ignatius, Editor in Charge, Reuter's London Office; Hollis, Christopher, Journalist; Hitchcock, A. J., Film Director, etc., James, Stanley B., Jerrold, Douglas, journalists; Kaye-Smith Sheila, novelist; Leslie, Shane, novelist, writer; Lewis, D. B. Wyndham, writer; Lowndes, Marie Belloc, novelist, writer; Lunn, Arnold, author; Morton, J. B., "Beacheomber" of *Daily Express*; Mackenzie, Compton, journalist, writer; Melville, C. F.,; Marshall, Bruce, journalists; Meynell, Wilfred; Morgan, Evan, writers; McElroy, Hugh, F., with

Allied Newspapers; Newton, Douglas, journalist; Noyes, Alfred, writer; Oakeshott, Arthur, Naval Correspondent; Sheed, Francis, J., writer, publisher; Teeling, William, writer; Trappes-Lomax, Michael, writer, journalist; Woodruff, Douglas, journalist; Waugh, Evelyn, novelist; Webb, Beresford, Editor *The Scouter*, and *The Rover World*; Ward, Maisie, writer; Watkin, E. I., journalist; Ward, Barbara, journalist, Sec. "Sword of the Spirit"; Walker, David, *Daily Mirror* War Reporter; Yeo, Margaret, novelist, writer; Healy, John, Secretary, Metropolitan Police College, Hendon; Matthews, Laughton, Mrs., M.B.E., Director of W.R.N.S.; Gallacher, Wm., President Co-operative Congress, Playwright.

### The Aged Sinner Saved.

**A**BOUT the middle of the 17th century the venerable John Flavel was settled at Dartmouth, where he preached with great acceptance and blessing. His manner was very affectionate and serious, and excited powerful emotion in his hearers. On one occasion he preached from the text: "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha," or cursed of God with a grievous curse. When about to pronounce the benediction, Mr. Flavel paused and said: "How shall I bless this whole assembly, when every person in it, who loves not the Lord Jesus Christ, is Anathema Maranatha!" This solemn appeal to conscience so affected a gentleman of rank present, that he fell senseless on the floor.

A lad of 15 years of age, a native of Dartmouth named Luke Short, was one of the congregation on that occasion. Sometime afterwards he went to America, and settled there, spending the remainder of his long life in the State of Massachusetts. When he was 100 years of age, he had bodily strength for farm work, and considerable mental activity also, but he was still careless about his immortal soul. One day as he sat resting in the fields he reflected on his past life, and called to mind the days of his youth, when he used to hear Mr. Flavel preach at Dartmouth. The latter's affectionate earnest and solemn warnings came to mind, and particularly the sermon on Anathema Maranatha.

The blessing of God accompanied the old man's retrospective meditations: he felt that he had never yet loved Christ, and that the curse rested on him. Conviction was followed by repentance. The aged sinner found peace in believing in the Lord Jesus Christ and trusting in the merit of His atoning death on Calvary's Cross. He joined the Congregational Church at Middleboro, and to the end of his long life, at the age of 116 years he gave evidence of true piety, "For, as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth, it shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Is. lv. 10, 11).

## Notes and Comments.

*Entering on Another Year.*—By the time this issue is in the hands of most of our readers 1942 will have vanished into the past or be near its end. It is a year in which momentous things have happened in the history of some of the mighty nations of the earth. Homes have been wrecked, high hopes shattered, hearts sorely smitten and fear has been a daily guest in many a home. What shall the end of all these things be? This is known alone to God; not but that we have many prophets both in high places and in humble spheres who have a certain penchant for prophesying. Nevertheless the Lord alone knows what 1943 has for the warring nations and us as individuals. We would commend to His gracious care and keeping those whose thoughts turn to the empty places in their homes, and those whose hearts are harassed with daily fears and forebodings. Our thoughts go out in prayerful sympathy to those who are fighting for us especially those from our homes and congregations. May the good Lord protect them on the high seas, in the air and on the battlefield and bring them back in safety to their homes again. We would also commend to His gracious care the young women called up in the service of their country. May they be kept by Him in midst of surroundings and conditions so new to them. The year on which we are entering is big with the destiny of the mighty nations of the world and thousands are afraid as they are entering the cloud. May our prayer be—"Help us Lord, for vain is the help of man."

*What is the Controversy?*—Mr. Martin asks the question and this is the answer: "'If my people which are called by my name shall humble themselves and pray, and seek my face and turn from their wicked ways: then will I hear from Heaven, and will forgive their sin and will heal their land' (II. Chron. vii. 14). May then our fellow-countrymen repent and turn unto God like the people of Nineveh at the preaching of the prophet Jonah (Jonah, i. 2, 3, 10). This the way of deliverance, of victory, and of lasting peace."

*Definitions of Faith.*—I am not sure that we are much the better for our attempted definitions of Faith. Baxter connects it with the doctrine of the mystical union; Lampe defines it as a willingness to be saved by Christ; Halyburton and Owen as a cordial acceptance of the offer; Sandeman as simple belief in simple testimony. Well, a man is sometimes very little the better for a definition, and all these perplex as well as enlighten. But "none perish that Him trust"—none perish that Him trust.—*Rev. John Duncan, L.L.D.*

*Roman Catholics in the Pacific.*—In the Philippine Islands, in a population of 16,000,000, there are 13,000,000 Roman Catholics. In China there are 3,200,000 Romanists, in Japan 300,000 out of a population of 80,000,000. In Corea there are 130,000 Roman Catholics. Formosa has 7,200, and Borneo 8,000 out of over two million people. Burma had 136,000 Romanists, the Dutch East Indies 535,000, the Fiji Islands 17,000, the Hawaiian Islands 116,000, French Indo-China 1,445,000 out of over twenty-three million people. New Guinea has 50,000 Roman Catholics, Siam 62,000, and Australia had 1,250,000 before military accretions swelled the number. In British Malaya, there were 80,000 Romanists.—*Protestant Woman.*

*The Lord's Controversy with Britain.*—Mr. H. H. Martin in his little booklet *Victory is of the Lord* says: "Alas, in our generation multitudes seem to be turning their backs on these precious privileges. Many in our land have apostatized, gone astray. In numberless lives God is forgotten, His Day defiled, His Word set at naught. Forces of unrighteousness are busy. They are like enemies within the gates, the Devil's Fifth Columnists. Let us name a few of them. 1. Bible neglect; 2. Sabbath profanation; 3. Drink curse; 4. Gambling mania; 5. Excessive pleasure-seeking; 6. Moral laxity in many circles; 7. Alarming increase in juvenile crime. Can we wonder that such a "vampire of evil" is seriously sapping the spiritual life-blood of our Nation, Surely God must have a controversy with us—a controversy that cannot be settled on the battlefields but only on our knees.

*Dr. Begg's Sermon.*—We take the liberty of calling our readers' attention to the noble sermon from this eminent witness of Christ in the December and January issues of the Magazine. Our readers are indebted to Rev. D. A. Macfarlane, Dingwall, who called our attention to the sermon and transcribed it for the Magazine. This is the second Communion Sermon of Dr. Begg's which has appeared in the Magazine—the former appeared in December, 1928 (Vol. xxxiii. p. 324). Owing to the length of the sermon and our limited space in these days of paper control we were necessitated in dividing it into two parts. Dr. Begg's warfare against the incoming innovations in the Free Church is apt to leave on the mind of the ill-informed the impression that he was more of a belligerent ecclesiastic than an expounder of the sweet consolations of the gospel of Jesus Christ. That idea is altogether erroneous and anyone who reads these sermons cannot help feeling that the preacher had audiences of a very intimate kind with his Lord and Master. The sermons are fragrant with the aroma of the ivory palaces with the aloes, myrrh and cassia of the King's garments with whom he had communion.

*Entertainments for Charity on the Lord's Day.*—At the end of last month the daily papers had prominent paragraphs with such headings as this: "No Sunday Shows for Charity: Actors' Withdraw." You would think that a great calamity had hit the country. What was it all about? Simply this that owing to a certain law still on the statute book these playactors were not allowed to charge money for entertainments they gave on the Sabbath. And it was stated that these said charities will lose nearly £100,000 a year. If these entertainments are given for the sake of charities could they not be given on a week-day? and has it come to this that people must be entertained on the Lord's Day to get them to contribute to charities? It is time this hollow hypocrisy be exposed and that the playactors who have no respect for the *divine* law should be checked by *human* law. There will no doubt be a copious flow of crocodile tears shed over this business but if the playactors and their patrons are so deeply interested in charities let them send their contributions to deserving institutions instead of passing them on through the theatre tills.

*Actors and the Law.*—These gentlemen, at least, their spokesman is evidently hurt that they have been pulled up by the Lord's Day Observance Society (London). The Secretary, Mr. H. H. Martin said that his Society

were determined to fight "this new form of agitation with all the means in its power. This theatrical declaration is another instance of ugly vested interests at work. It is a back-door method of trying to secure what Parliament in 1941 refused to allow. The representation that these 'Sunday' performances are a benefit to charity is an exploitation of that worthy cause." One of the spokesmen for the actors suggested that a bill should be introduced into Parliament to cancel the existing law. The London Correspondent of the *Scotsman* thus comments on this suggestion:—"One of the suggestions, that a Bill should be rushed through Parliament to exempt entertainments arranged specially for the troops and for charities, embodies a rather sanguine view of the ease which any change in the existing law can be made. It would be an ideal subject for a debate on a private member's Bill, but facilities for such debates are no longer provided, and controversial legislation is likewise deemed outside the scope of practical politics at present. No subject would probably lead to greater controversy than further relaxation of the law governing, 'Sunday' entertainments. The 'Sunday' opening of theatres in London was defeated on a Parliamentary vote, and the extension governing entertainments for the troops has not passed unchallenged. Mr. Barr and two other Socialist members put down an amendment to the Address regretting the 'Sunday' opening of cinemas in the Scottish Command. It is not one of the amendments which are to be called in the debate on the Address, but another Parliamentary opportunity may be found for discussing the matter."

*Religious Education in England.*—In a recent issue we called attention to a leaflet issued by the Sovereign Grace Union in which extracts from two of the most widely-used agreed syllabuses of religious instruction were given which showed they inculcate teaching subversive to the authority of Scripture. At a meeting of representatives of Evangelical Societies under the Chairmanship of Sir George Hume the following letter has been addressed to the President of the Board of Education:—"We the undersigned, representing a large body of opinion in the country, viewing with concern the materialistic tendencies of modern school teaching, and believing that the only basis of a sound educational system is to be found in the Biblical principles of the Christian religion, beg wholeheartedly to support the proposal to raise the status of religious instruction in the schools. To this end, we respectfully urge that no syllabus of religious instruction be recognised, or be permitted to be adopted by any educational Authority, which tends to lower the authority and dignity of Holy Scripture as divinely-inspired and inerrant; and that in the event of any 'agreed' syllabus continuing to be employed, any statement contained therein which implies that portions of Holy Scripture are mythical, legendary or unreliable, be deleted. In support of this plea we submit (a) that such implications inevitably detract from the weight of the moral lessons conveyed, (b) that at best they are based upon theories which are continually being discredited by subsequent investigation, and (c) that where such theories are fully developed (as in Germany in recent years) they undermine the authority of religion, and ultimately prove subversive of the best interests of the State. Furthermore, such teaching does not accord with the findings of the Report of the Consultative Committee on Books in Public Elementary Schools issued by the Board of Education (1928)

which stated that it is 'more important than ever that adequate facilities for Bible reading should exist in schools,' and 'it is hardly necessary to say that we deprecate the publication of any books for schools use which attempt to retell the Bible story in other words.' Devoutly believing Holy Scripture to be the fully-inspired Word of God, we are convinced that the propagation of doubts concerning its reliability is a large contributory cause of the decline in religion, due to the altered place of the Bible in home and national life, and we therefore beg that our representations be accorded the most careful consideration."

*Anti-Jewish Frenzied Madness.*—Hitler's Anti-Jewish madness if all reports be true has reached a stage of frenzy. The *Glasgow Herald* in a leading article says: "There is one people, however, whom the enemy has doomed not merely to decimation and slavery, but to complete annihilation. It is now clear that HITLER means precisely what he said when he talked of the liquidation of the Jewish problem. The persecution of the Jews, serious enough in Germany before the war, and in Poland and other Eastern European countries after the German invasions, has now developed almost unimaginable ferocity. There seems to be no doubt that what is now taking place on Polish and Russian territory is simply the planned (and very rapid) extermination of the Jews of Europe. . . . The crime is almost too great and too wanton to be fully realized by civilized peoples." On Sabbath, 13th December, Jews throughout Britain held a day of fasting and mourning for the million and a half Jews massacred in Poland.

*Bombing of Rome.*—Replying to a question by Lord Wedgwood, in the House of Lords recently, Lord Sherwood, Under-Secretary of State for Air, said it was not possible without giving information to the enemy to indicate future operations in the air, but it might suffice if he reiterated the Prime Minister's words that we should not hesitate to bomb Rome if the course of the war rendered such action helpful. The public press of 16th December announces that the Vatican had lodged a protest at London and Washington against the bombing of Italian cities. Bombing is one of the Satanic accompaniments of modern warfare and while deploring it with all our heart we cannot help asking did the Vatican send a protest to Hitler and Mussolini when British towns and cities were bombed?

*A Tremendous Expenditure.*—The country is spending £340,000,000 a year on smoking. What worries me is the absorption of labour and material in the shape of transport, not only of the tobacco, but of all the wrappings of the tobacco, and of its ultimate distribution throughout the country. Does such a figure as this disclose self-denial, or does it disclose self-indulgence?—LORD KINDERSLEY, President, National Savings Committee.

## Church Notes.

*Communion.*—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.



## Acknowledgment of Donations.

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

**Sustentation Fund.**—Anonymous, Edinburgh postmark, £9; M. C. McK., Kildermorie, Ainess, £2; Miss E. R., Backies, Golspie, £1; "Strontian," £1; Anon, o/a Beaulay Congregation, £1; Mr. J. McL., Box 464, New Westminster, B.C., £5.

**Home Mission Fund.**—Miss R. Backies, Golspie, £1/10/-.

**Prospective China Mission.**—Wellwisher, Broadford, 10/-; M. McL., Newpark, Callanish, Lewis, £1; Anon, Ross-shire, 10/-; Rod. McK., Inverness, 10/-.

**Organisation Fund.**—Mr. E. McK., Dalrachney, Carr Bridge, £1.

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