

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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The Judgment Seat of Christ.

THE certainty of a general and final Day of Judgment has been accepted as a fundamental doctrine by the Church of God on earth in all ages. The doctrine, however, has not always received that dogmatic emphasis in belief and in public statement which its importance deserves. In consequence men have shaped their lives as if no such solemn event is to be anticipated. To-day it is safe to say that this great truth has little effect upon the outlook and practice of men in general, and both the world and Church have suffered in consequence.

The dictates of conscience in man, and the principle and practice of justice as recognised in the state, which is really a kind of national conscience, indicate a future Day of Judgment. Conscience acknowledges the existence and claims of moral law, and commends conformity to it while it condemns the breach of it. Shall fallen man recognise and exercise a higher order of justice than that which we are to attribute to the Eternal God? Surely not! In Romans the second chapter the Apostle Paul, inspired by the Holy Spirit, shows that the witness of conscience is an intimation of future judgment.

From the known facts of life it is also reasonable to infer the certainty of judgment at the end of the world. It is admitted that in this present life, under the longsuffering of God, wicked men often prosper in their wickedness. They often die at the very height of their prosperity greatly honoured among men, and they leave their possessions to those coming after them. On the other hand godly men are often oppressed throughout life, traduced and dishonoured among men and, as in the case of the martyrs of by-gone days, they die as criminals and hand down to their descendents a name which has been publicly condemned. The greatest example of this is the case of Christ Himself, who was tried and condemned as a malefactor, while Barabas, a robber and a murderer, was set free. In a world governed by infinite wisdom, righteousness and justice it is quite impossible that these wrongs should remain for ever unrectified, and therefore we are quite prepared to learn that God hath appointed a Day in which He shall judge the world in righteousness.

But we are not left to the witness of conscience nor to the inference of reason alone for our belief in the coming of the Great Day. The testimony of Scripture on this point is frequent and explicit. In Acts xvii and 31 we are told that God hath already appointed such a Day and

ordained the Judge; in ii Cor. v. and 10, that "we must all appear before the Judgment Seat of Christ: that every one may receive the things done in his body according to that he hath done whether it be good or bad." The reality and certainty of this event was so impressed upon the mind of the Apostle John that he speaks of it as if he actually saw the whole scene spread out before his vision, so that he was able to follow each incident as it occurred. The inspired description he gives us of what he saw is written in Rev. xx, from verse 11 to the end of the chapter, and is one of the most impressive portions of God's Word, a portion which should not be neglected. Let us meditate upon it carefully, frequently and prayerfully, so that something of its tremendous significance may penetrate into our hearts and manifest itself in our lives. The quotation is a long one but we give it in full:—"And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them, and I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." There are many other passages which could be appealed to in confirmation of the certainty and solemnity of the Day of Final Judgment. Concerning this most important matter Scripture leaves us in no doubt.

The Judge on this great and solemn occasion will be none other than the Lord Jesus Christ, whom God hath already ordained to this office. It is most fitting that He should act in this capacity. This supreme honour is but part of that glory which God purposed should follow His humiliation among men. It is but due to Him who humbled Himself and stood unjustly condemned before the bar of human judgment, that He should now sit upon the throne of Divine judgment, invested with absolute authority; and that men, great and small, should stand before Him. Great multitudes of men have sometimes been seen on earth, but nothing at all approaching this vast concourse of all peoples, nations and tongues, standing before God. And yet not one can be lost among the crowd; each will be as thoroughly self-conscious as if there were none other there but himself; as if he stood alone and separate; as if the whole transactions of that Great Day concerned none but himself alone. How the hearts of those that know the Judge and loved Him as their Redeemer, will rejoice in His pre-eminence! How the consciences of those who rejected Him will smite them with terrible forebodings of woe!

God's eternal and infallible Word will be the standard of judgment—the rule by which all cases shall be tried. The Bible may be for the present, to a large extent, discredited among men; the Greek in his wisdom scorns it, the Jew in his prejudice perverts it. To the vast majority of men it is a sealed book, neglected, misrepresented and misunderstood. But on that Day the Bible will be brought to the forefront and publicly opened. It will expose the wisdom of the Greek as foolishness and the

prejudice of the Jew as ignorance. But, oh, what tongue can describe the joy it will give to those who have loved their Bibles, who have often listened to the voice of their Saviour speaking to them out of the pages of His Own Word, whose hearts have sometimes burned within them as He spoke to them by the way, to see this longed for Day! The enemies of their beloved Book are silenced and ashamed; their faith and patience are vindicated, and the question of God's faithfulness is for ever settled beyond dispute. Now the sanctions of the Gospel of Christ shall come to be actually realised and fully enforced, and he that believed shall, in very deed, be saved with an everlasting salvation, and he that believed not shall be damned with an everlasting damnation. The judgments of that Day and the sentences pronounced will convey a message of unutterable joy or sorrow to the breast for every person present. "Come, ye blessed!" "Depart, ye cursed!" It is quite impossible for us now to grasp the full significance of these pronouncements. These sentences will be the *final* word—those blessed will be eternally blessed; those cursed will be eternally cursed.

From the consideration of this solemn subject the lessons to be learned are many. Here we can only indicate some of them in a very general way. *For the godless.* Oh, that wicked men were wise and would consider their latter end! Here is a word for them, "Though hand join in hand the wicked shall not go unpunished." (Prov. 11, 21.) *For those who are burdened with the concerns of Christ's cause on earth.* "He shall see of the travail of His soul and shall be satisfied." (Isa. 53, 11.) *For those who fear God,* "Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. . . For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but as the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (II. Cor. 4, 14.)

The time of Christ's coming to judgment is hidden from us: the certainty of His coming is repeatedly and solemnly impressed upon us. It would be folly of the most inexcusable kind were we to allow the uncertainty of the date to blind us to the certainty and significance of the event. The lessons to be learned are to be learned *now*, for the judgment is of those things done *in the body*. We are writing the Book which shall witness for or against us NOW.

Notes of a Sermon.

By Rev. JAMES MACLEOD.

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned." (Isaiah 50, 4.)

THIS portion of the Word of God opens with the words:—"Thus saith the Lord, where is the bill of your mother's divorcement, whom I put away?" This goes back to the very origin of the race of Adam.

The fallen, the ruined, the blind, and the lost sinner. Some grammarians, and theologians adhere to the strict letter of the law and apply the doctrines to the Jewish Church as if the lesser were greater than the whole. It is a common practice among even smaller minds to adhere to the strict letter of the text as if the larger issues involved were out of the range of their mental vision. In building a house one must get to the foundation. This must be done in the case of every house. If rubbish is left the building will crack, and the rents will enlarge till the whole building is down some day from the top to the ground. That will be verily true in the case of him who ignores the fact of the fall of Adam as if it were not included; and involved in every text, and occasion on which the preacher addresses his fellow man. Christ came to save that which was lost. And where were they lost? How then can the gospel be preached without any reference to the fall, and lost condition of man? Never. It is a fond delusion to think that the doctrines of the fall can be ignored, dispensed with, and conveniently forgotten in order to please the carnal ear of the ungodly. In the language of the Word of God it is said:—"Give not that which is holy unto the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you." It is most sinful to deceive the poor ungodly sinner with high expectation, and "good hope" for the future, when he is under the wrath and curse of God. We believe it will be part of the burning hell of lost souls in eternity that while on this earth they were so busy entertaining and deceiving one another and promising one another a happy eternity! What that will mean is fully explained in the parable of the rich man. If we do not understand our lost condition in Adam we will never understand the gospel savingly. We may learn much about it, and be able to speak about it, profess it, and do many things in the support of the gospel and yet be utterly ignorant of the saving power of the gospel. "The law and to the prophets." To the Word of God the test-stone for all we know, see, or handle. If our knowledge will not correspond with that Word in this life we deceive ourselves to think and hope that the Most High is different from His Word. We are fully convinced that the people of this country lost the gospel largely due to this, that men who were not themselves "born again" began to preach to the poor, blind people "another gospel" which ignored the "truth of God." Let us be aware of this shipwreck. "If we say that we have no sin (original and actual), we deceive ourselves and the truth is not in us." (I. John. 1, 8.) Again we read, "If we say that we have not sinned, we make Him a liar, and His Word is not in us." (I. John 10.) "And when I passed by thee, and saw thee polluted in thy blood, I said unto thee when thou wast in thy blood Live; yea, I said unto thee when thou wast in thy blood, Live." (Ez. 16, 6.) That is the spiritual state and condition we are in by nature; polluted in our guilt before the all seeing eye of God. We are dead till the moment God will say, "Live." "Wherefore, when I came, was there no man? When I called, was there none to answer?" The blind could not see, the deaf could not hear, and the lame could not walk! The whole head was sick to the death in the loins of fallen Adam. Death covered us, and Satan was our master. We are of course very much alive, and active feeding the swine of our own lusts—without God and without hope in the world. Let us now turn to the portion of the Word read.

First of all we have here One who is learned. Nicodemus said, "We know that Thou art a Teacher come from God: for no man can do these miracles that thou doest, except God be with him." "The Lord God hath given me the tongue of the learned." This is none other than the Lord Jesus Christ. For among the children of men all had become brutish in knowledge. There was none that could teach or shew the way. For there was no way. The original way was lost, and man knew not of another way. In his fallen state man became so low that his conception of God was such that he thought fig leaves would cover his nakedness! The Lord Jesus was a Teacher come from God. He had verily the tongue of the learned. He was the Word. "In the beginning was the Word, and the Word was with God, and the Word was God." (Jo. i, 1.) "And they heard the voice of the Lord God walking in the garden in the cool of the day." (Gen. 3, 8.) This was He of whom it is written "that I should know how to speak a word in season to him that is weary." The blessed Lord Jesus! He has "given me the tongue of the learned." As the Eternal God He could not speak to us but in wrath. As the God-man He can speak to us in mercy, love, and peace. He can reveal to us what was hid from us in our low estate, for He thought of us, and had pity upon us, for His mercy endureth for ever. He is infinite in knowledge. The Bible is a revelation from God. "The holy Scriptures of the Old and New Testaments are the Word of God, the only rule of faith and obedience." In this sense the "tongue of the learned" is the written Word. When He (The Lord Christ) was on earth His appeal was to the written Word. The Holy Ghost will appeal to nothing else. Was it to corrupt, ungodly philosophy, and ignorant men He would appeal? No, but to the Word inspired by His own infinite wisdom, power, and mercy. No one ever did or indeed could appeal or make the same use of the Word of God like Him who was the Word incarnate. If referring to Satan, wicked men, or Divine providence His appeal was to the Word of God! What majesty and purity He saw in the Word! The value He set upon it! This is the highest example for us to follow. This is the learned "tongue" to listen to, to obey, and follow. When blind ignorant men will set up unsanctified reason, and appeal to it, and corrupt conscience before the written Word of God they shew what camp they are in and how destitute they are of that saving knowledge of the majesty, and purity of the Word of God. The Moral Law reveals how infinite are its holy claims on fallen man. The spirituality of the Law claims perfect obedience in thought, word, and action. The command is "do it." When the sinner is awakened to a real sense of his lost condition, and listens to the claims of the Moral Law, he finds himself confronted with eternal justice, holiness, righteousness, majesty, and purity which he cannot deny; nor can he escape from the Creator, Lawgiver, and Judge against whom he has sinned. nor can he cover his nakedness with his own moral actions although he should offer his body to the flames for the sins of his soul. He finds in truth, and experience, all "his righteousnesses" as filthy rags. The Law demands obedience from the rebel that cannot think one right thought. The Lord's Day that he trampled under foot speaks louder than the thunders of Sinai in his guilty soul. Poor sinners think in their gross ignorance that while their own consciences are dead the Law of God is dead. No. The Law will speak in mercy or in judgment. If in mercy the sinner will know

by experience what is meant and implied by the word of the Apostle Paul, "When the commandment came sin revived and I died." The silly notion that the gospel abolished the Moral Law is wicked and extremely blasphemous. Is Christ the minister of sin? If not why do men calumniate His blessed name as if He by His gospel opened up the sloughs of the kingdom of sin and Satan for men to commit lewdness with greediness?

"What is the moral law?" "The moral law is the declaration of the will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience there to, in the frame and disposition of the whole man, soul, and body, and in performance of all those duties of holiness and righteousness which he oweth to God and man: promising life upon the fulfilling, and threatening death upon the breach of it." (Larger Catechism.) The Moral Law will stand in everlasting perpetuity! It cannot be changed. It is of infinite importance that men should observe the claims of the Moral Law on the inward, and outward conduct of sinners. To abuse it will mean death if the sinner persists in that course to the end. Eternity is endless and to continue in sin will mean endless death, suffering, and pain. Men may have no pain now nor consciousness of guilt but that is no proof at all that the claims of the Law of God are changed. A man may be guilty of a certain crime and not feel any qualms of conscience for years, and yet that same sin, and crime will one day stare him in the face when it will be set in order before him by the God of truth. A dead conscience is no proof at all that God is dead. The Lord brought very plainly before the Samaritan woman her secret sins. He had the "tongue of the learned." The Sabbath desecration that is going on to-day will one day meet poor sinners, confound, and put them to everlasting shame if not repented of in mercy. There will be no excuses before the White Throne of eternity. Carnal reason will have a very low place there! Conscience will then speak. The secret sin will be no longer hid, nor excused, nor will rocks, and mountains cover from the all seeing eye of the Lord. The god Mammon will be silent. The god of carnal pleasure will be equally silent. When the "Books will be opened" and memory recalls the sins of the past life, and conscience accuses, what terror will take possession of the lost sinner! The "book" of providence will be opened, the mercies, the kindness, and the opportunities the sinner had, set before his eyes in perfect order! The "book" of the Moral Law, and Gospel Ordinances all opened to their fullest extent before the lost sinner. What tongue can describe the despair that will enter like iron into that soul. He, who has the "tongue of the learned" has plainly described it already in most terrible words that should cause the stoutest heart to tremble. What excuses can Free Presbyterians offer at the Great Day who will be found on the left hand of the Judge? Can they blame Ministers and Missionaries in that day? The blessed Bible will then speak as never before. Can any one dare say even now, "I never heard of hell, the pain, and woes of those who will be lost?" The Bible will be the greatest and swiftest witness in that day. Can ministers regenerate souls? No. They can make church members, and add names to the communion rolls, and insist that poor unregenerate sinners "join the church" but that is not regeneration. That is not

the "New-Birth." The Holy Ghost is the sole Author of regeneration. Adam had a son after his own image. Ministers may have sons and daughters after their image to whom the Lord will say at the Great Day, "I never knew you."

In the second place we will consider how the Lord knows to speak a word in season to the weary. First: who are the weary? The awakened soul becomes very weary of sin; and the aged believer is very weary of the "body of this death." The blessed Saviour is their comforter. He knows them, whether old or young in the faith. They are His own by covenant. He paid the price of their redemption. He is learned by experience. He was tempted in all points like His brethren, yet without sin. His is the experimental tongue of the learned. From soul experience He speaks to them. He loves to do it. He was weary Himself, although pure and perfectly holy. He was truly human. If He had not taken "bone of their bone, and flesh of their flesh" He would not know, in this experimental sense, the nature of their soul weariness, pain, and weakness. What a Saviour to look to! What a friend to have! What a hell to be without him! "My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, His locks are bushy, and black as a raven." (Sol. 5, 10-11.) He loved His Church with infinite love. He heals the wounds of their soul by His Word, Spirit, and blood. He reveals to them His hands, and His feet bleeding, and suffering for them in love. His love to them, to the Father, to God the Holy Ghost, to law, justice, holiness, truth, and purity. He hated iniquity with an infinite hatred. He loved righteousness with an infinite love. He had an eternal delight to be with the sons of men. He loves their habitation. The dwelling place of His people. His eye was on Britain from all eternity. The Islands of the sea were in His eye, and He purposed to come with the gospel of the grace of God to our fathers in the fulness of the time appointed. He found them naked, savage, guilty, dead, burning their children trying to appease their gods. Their altars were many, their gods were many when He came to them with the gospel of the grace of God. He saw them weary in their sin and misery. What a sight to the all seeing eye it must have been to behold from afar the lost ruined condition of perishing men! No eye to pity them. The devil as a mighty warrior holding the palace in the peace of death and ignorance. But it was ritten, "who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness mighty to save." Isa. 63, 1.) He, who is mighty to save came to Scotland changed the dark night into the light of the morning. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." (Ecc. 11, 7.) The gospel brought this pleasant light to the souls of many. How sweet it was can only be understood by those who found the darkness horrible, and the light of mercy, and love, most sweet to their souls. They will be for ever indebted to God for His mercy. He did not pass by them. He came to them. That will cause them to long for the salvation of others to the utmost bounds of the inhabited earth. When Abraham was weary, the Lord promised him a son. This was the "word in season" to His faithful servant. When Jacob was weary he saw a ladder set up on the earth, and the top of it reached to heaven: and

behold the angels of God ascending and descending on it." Here was poor Jacob tired and weary on his way to Haran little expecting such a wonderful visitation from heaven and such a wonderful promise as he got from the Lord. "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thee and in thy seed shall all the families of the earth be blessed." (Gen. chapter 28.) This surely was a gospel promise to weary Jacob which extended far beyond the strip of land known as Palestine? It took in all lands, nations, and tongues to the end of time. The Lord, his Saviour, had the tongue of the learned, and He could speak a word in season to weary Jacob. When Paul was weary with sin, Satan and the world the Lord said to him "my grace is sufficient for thee and my strength is made perfect in weakness." It is the same still. The Lord will comfort the weary soul. His Word is a living Word in the hand of the blessed Spirit. He warns His people of their danger, and rebukes them when they go astray from His Word. He warns them against enemies secretly and of dangers long before they are confronted with the reality of the cause of the warning. They may not know at first why He warns them but the time will come when they will know why He was secretly warning them and exhorting them to watch, and pray!

The Word of God is of infinite value to the believer. It is the Word that comforts them, guides, and leads them in the right—not mere blind reason. Poor blind men who accept corrupt reason, and corrupt conscience as their guide will find out their painful mistake some day! The Lord Jesus at all times appealed to the written Word in speaking to friends and enemies. If this confused world will be delivered from its present chaos it must be through the Word of God. It is the means in the hand of the blessed Spirit. It is through the Word the Lord's people are called, convinced of sin, justified, adopted, sanctified, and called to their eternal rest. The authority of faith is the Word. It is through the Word faith cometh and taketh possession of the soul. It is through the Word that they see Christ, the surer Word of prophecy than any thing seen by the bodily eyes, or the dreams of the night. It is to the Law and Testimony. The weary believer has need of the whole Bible. The Book of Genesis to the Book of Revelation is all useful for his instruction and enlightenment. This is the green pastures of the "Good Shepherd" and the Sheep of Christ feed on this wonderful field. If they depart from it the devil is after them to lead them quickly astray from the path of truth and righteousness. The godly fathers and mothers in Israel in the Free Presbyterian Church saw this very clearly before and after May, 1893. They warned and exhorted us to follow hard after the Lord in His Own Word and not to deviate from it for any man. The older some of us grow the more we see their wisdom and faithfulness to us. Let us be faithful to those that are coming after us and leave the Testimony pure and holy as we have received it from them. They left us the Bible as the Word of God which liveth and abideth for ever. It is quite easy to go by the stream, not so easy to swim against the current. The tendency is to go with the tide of rationalism—to set up reason like the miserable French as a goddess. It was through the written Word He spoke a word in season to the weary

of His flock. It was the Word of the living God. Let Free Presbyterians every where rest assured in their hearts that it is the aim of their Synod to adhere most faithfully to the Word of God. The only court assuming the name of Christianity that wickedly arrogates to itself infallibility in its decisions is the papal church. The only writing we accept as being eternally and infallibly true is the Bible. We base all our decisions on that Book whether of faith, practice, Church discipline or procedure but that does not prove that our decisions are perfect, although the Word of God is perfect. In the fear of God we do the best we can in the most difficult situations and cases that we have to deal with. The Word of God is our guide and not sentiment, prejudice, mere reason and crafty ambition. We have noticed how plausible were the speeches of the crafty men of pre-Disruption days in 1843 and again before 1893 to 1900. When they managed to sacrifice Reformation principles, the cardinal doctrines of the Bible, they became very silent, quiet and satisfied with their wicked achievements! The present-day movement is towards Rome! They are going about it very quietly but persistently. He knew how to speak a word in season to the weary which kept them from following their destructive course.

But lastly: "He wakeneth morning by morning. He wakeneth mine ear to hear as the learned." When the child of God goes to school first he must be wakened by the blessed Spirit to learn his lesson from the blessed Teacher that came down from heaven. Nicodemus was a pupil of this sort. Yes and Abraham and all of them. Blessed Abel was early in this school. Abel was a splendid pupil. Many of the Lord's people learn quick like the thief on the cross but normally they are for many years in the school of experience. They must pass their forty years in the wilderness. The Teacher knows how to teach all the pupils however old or young they may be. They learn from the Lord something of what is in their own heart. That is a painful lesson. They must learn how ignorant they are—another painful lesson to learn. They must learn how weak they are—a serious, painful lesson. They must learn to distinguish between the religion of the flesh and the spirit. This is fully explained in the 10th Chapter of the gospel according to John. They are among wolves—the world ready to devour them and destroy them. The graceless religious world is their most dangerous and subtle enemy. They have need of the Shepherd-Christ every day and at all times. They might eat poisonous weeds—errors which would cause them pain and many tears. This is what the Galatians did. Paul was in tears over their dangerous errors. The error seemed quite simple at first. "What harm would it do to be circumcised? What harm would it do to have a little music in the congregation, a small choir, a few hymns, and on occasion a friendly social gathering in the church hall and half an hour of so of dancing. It will keep the young folk from worse places and, indeed David himself, the good^a man danced and, moreover, we read that there is a time to dance, and that there is dancing and music mentioned in the Bible even when that wicked fellow the Prodigal returned from his evil ways." The Lord in His great love to His own cause "wakeneth men" from time to time to see and realise the dangers of these errors. They warn others to flee from the wrath which is to come. It was so at Reformation times. Knox was raised up to warn his fellow countrymen of their danger from

the "choir" of the Harlot of Rome. Those taught in the school of Christ must learn of Him and not of the ancient philosophers and modern infidels. They must learn direct from the Lord and His sent Servants through the gospel. That will send them back to the Bible to see and understand if they are taught the whole council of God in His own Word. If not they consider the preaching defective and they cannot feed in such a field. They may listen to the sound of the words uttered but they cannot get soul nourishment from it. The canker worm is at the root of it all. They must have the pure water of life through the Word of God in law and in gospel. It is not always the fault of the preacher. The believer may be in a back-sliding condition that needs the rod of chastisement to bring him in hungry to the table of the gospel. They will all learn their lesson so that at last they are made perfect in holiness. "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." (Isa. 54, 13.)

Notes of an Address.

By the late Captain K. K. MACLEOD, Achmore, Lewis.

Delivered in Edinburgh on the 3rd March, 1926.

"I counsel thee to buy of me gold tried in the fire that thou mayest be rich."
(Revel. iii, v. 18.)

IT has been clearly observed that where and when the Church and people of Christ were persecuted for their zeal to their Beloved Master, even to the shedding of their blood, the said persecution and bloodshed served as seed well harrowed in to good soil, and abundant fruit followed.

It was for his zeal and love to his Master's Cause that the Apostle John was persecuted into the isolation of the Island of Patmos, but instead of John being alone, he had the company of the Angel of the Covenant and the fellowship of the Spirit. This precious Book of Revelation was written by him being the penman of Christ Himself, and the Church of the Living God will be for ever praising Him for making known His mind in such a way to this faithful and true witness, John.

Amongst other letters dictated to this Servant of Christ for the consideration and use of the Church to the end of time was this letter sent in the first place to the Church of Laodicea, and now it has come to us here to-night; and how shall we escape if we neglect so great salvation which is the sum and substance of this counsel set before us here.

We may at present briefly consider three main points: First—The condition of the people to whom this letter is sent from Christ. Second—A few observations about the Person giving counsel. Thirdly—The counsel given and applying the whole as we proceed.

First—As to this people's opinion of themselves, they were rich and increased in goods and they had need of nothing.

Very probably they had a large number of communicants and adherents and plenty false charity. There are large congregations made up of

adherents but mainly communicants in Scotland to-day, but how many of these are just like this Church of old, rich and increased in goods and having need of nothing. Much profession of love and charity but where is the open rebuke for public sins from Pastor, Elder or Member! No: they are too charitable; they are so rich that they do not require days of humiliation and prayer for congregational or national needs; not even a prayer meeting once a week. There is no need of family worship; they know enough about the Bible already; they are so increased in their faith that they do not require God's protection as families nor His blessing upon food. The Shorter Catechism is no longer required, and they are so well stocked with goods that the works of Burns will do for the Sabbath in the pulpit! Yes, their goods partly consist in organs and uninspired hymns, sales of work, social gatherings where even comic songs are applauded! So rich that Rev. Miss So and So, M.A., B.D., is more considered as having a right to be an ordained preacher, than the Apostle Paul, writing on the subject of ordination as moved by the Spirit of Inspiration, allows her to be.

They have need of nothing. There is no need of reverence for God's Word as to rest on the Lord's Day from labour, sport or card playing. They are so rich that they can engage in idle walking and recreation and still lose nothing of the claim to be true Sabbath loving Christians.

But let us observe what the Searcher of hearts says about this people. "Thou knowest not that thou art wretched and miserable and poor." Nothing but Satan, the world and the flesh, and "they that are in the flesh cannot please God." Those who possess great knowledge of the Scriptures and Godly authors' works without the grace of God in their hearts will have to account for more than the heathen who never heard about Christ. Behold what the Saviour said to the young ruler who would inherit eternal life:—"Go, sell all that thou hast, and give to the poor, and thou shalt have treasure in Heaven and come, follow Me." Alas, he knew not his poverty and what would make him really rich!

Second—Who is He Who gives this counsel? He is the Amen, the Faithful and True Witness, the First of the Creation of God, knowing infinitely and perfectly the utter misery and need of the persons He thus addresses. Weighed in His scales, they are found utterly wanting, for He is their Creator, Lawgiver and Judge. He knows their poverty and the consequent calamity which will overtake them if they go graceless to eternity. He is also the Wise Counsellor and He is near you and I to-night in this place. He gives us this same counsel:—"I counsel thee to buy of Me gold tried in the fire." He is rich in mercy. The Father has commissioned Him for the work. "The Father loveth the Son and has given all things into His hand." "Eye hath not seen, nor ear heard, neither has it entered into the heart of man the things which God has prepared for them that love Him."

Oh! How unsearchable are the riches of Christ! If you ask the Church above what they know of the gold, that choir of Heaven would answer:—"And out of His fulness have we all received and grace for grace."

But what is this "gold, tried in the fire?" It is saving grace with all the accompanying graces. It is Christ in you, the Hope of Glory. And

how was it tried in the fire? Christ as the sacrifice was typified under the Law by the sin-offering which was burned without the camp. It is written:—"The zeal of Thine house has eaten me up." He was tempted by Satan; by the Jewish Church, He was rejected and given over to Pontius Pilate to be crucified and slain. His Father, as the Righteous Judge, gave command to the Sword:—"Awake O Sword against My Shepherd and the Man that is My Fellow." Thus, He was tried in the fire, and came out purer than the purest gold. He Who was rich became poor that we through His poverty might become rich. Oh, the gold of grace, as this was revealed in Emmanuel, and have we not the greatest need of faith, hope and love, for without that grace of faith it is impossible to please God; it is from Christ that we can get this gold. The foolish virgins would borrow of the wise virgins oil for their lamps, but the wise virgins were still wise and would not give, for fear they would not have enough for themselves. Those who truly gave the gold are convinced that they have none to spare. When they feel their need they go to Him Who giveth liberally; they will not go to Saint Mary, like the Roman Catholics, or to other saints. O! What a gross insult to the finished work of Christ! That precious blood which cleanseth from all sin! Come, buy this gold without money and without price. Come with all your riches and increased goods and cast them all with yourself at the feet of Christ, saying: "Take away all iniquity and receive us graciously." He wants your sins to take them away, to give you true repentance and loathing for yourself, to forsake your idols and confess as a poor penitent at the foot of the Cross of Calvary.

The Duty of Exhorting Sinners.

SHOULD we admit that an unconverted person is not a proper subject of ministerial exhortation because he has no power in himself to comply, the just consequences of this position would perhaps extend too far, even to prove the impropriety of all exhortation universally. For when we invite the weary and heavy-laden to come to Jesus that they may find rest; when we call upon back-sliders to remember from whence they are fallen, "to repent and to do their first works," yea, when we exhort believers "to walk worthy of God who hath called them to His kingdom and glory"; in each of these cases we press them to acts for which they have no inherent power of their own, and unless the Lord the Spirit is pleased to apply the Word to their hearts, we do but speak to the air, and our endeavours can have no more effect in these instances than if we were to say to a dead body, "Arise and walk," for an exertion of Divine power is no less necessary to the healing of a wounded conscience than to the breaking of a hard heart; and only He who has begun a good work of grace is able to revive or to maintain it.

JOHN NEWTON.

"You will find that the sweet sense of Christ's love in the heart will enable you to rejoice in suffering, and then you need not fear but it will enable you to rejoice in the sufferings of death; for who or what shall separate believers from the love of Christ?"—*Rev. William Romaine.*

Caithir Dhé.

Leis an Urr. Dr. AIRD a bha ann an Craoich, agus a chaochail 'sa' bhliadhna 1898.

Tha abhainn ann, agus nì a sruthan caithir Dhé ait.—SALM xlv. 4'

I. Eaglais coimh-cheangail Iehobhah air a samhlachadh ri caithir, no baile.

II. Amannan anns a bheil a' chaithir, no an eaglais air a sàrachadh, agus ann an teinn.

III. An t-ullachadh rinn 'am Tighearna airson na h-eaglaise ann an deuchainn—dh' ullaich E abhainn, agus nì a sruthan caithir Dhé ait. A réir an òrdugh so thugaibh fainear.

I. Eaglais a' chomh-cheangail, no aon de shluagh Dhé, air a samhlachadh ri baile.

1. Anns an àirde an ear bha na bailtean air an cuairteachadh le ballachan làidir, agus ciod e an t-aobhar? Bha so: an uair thigeadh na nàmhdean, ruitheadh muinntir na dùthcha do'n bhaile, agus bha am balla 'na dhìon dhaidh. Agus mar sin, tha an eaglais air a cuairteachadh le balla ceithir filte, cha'n e a mhàin dà fhille, no trì filte, ach ceithir filte.

(1) Ciod iad baidealan a' bhaile? Tha so: neart neo-chriochnach Iehobhah (Salm cxv. 2). Oir a' nì tha fìor mu'n eaglais, tha e fìor thaobh gach neach fa leth de shluagh an Tighearna O! a leanabh leis an Tighearna smuainich thusa air so an uair bhois an nàmhaid ag iarraidh a bhi toirt a chreidsinn ort nach 'eil cobbair ann an Dia air do shon, agus gu bheil na h-uile nì dhiubh sud 'na d' aghaidh. Cuimhnich air na ballachan a tha cuairteachadh caithir Dhé—uile bhuidhean Iehobhah—a neart neo-chriochnach gu do dhìon—a naomhachd gu do naomhachadh, agus fhìreantachd gu bhi 'gad fhìreanachadh. (2) Ciod e aon eile de na ballachan? So e: a chùran spèiseil anns an fhreasdal mu'n timchioll. (3) Ciod e, a nis, aon eile de na ballachan a tha cuairteachadh caithir, no eaglais Dhé? Eh! tha so; geallaidhean Dhé (Isaiah xlii. 2). (4) Aon eile de na ballachan a tha ceithir filte, agus is e sin làthairachd an Tighearna 'na meadhon—Iehobhah, e féin 'na meadhon. Is e so, a nis, aon dòigh anns a bheil baile 'na shamhladh air caithir, no air eaglais Dhé.

2. Ach thugaibh fainear dòigh eile—gu bheil e feumail gu'm biodh geata air a bhalla gu bhi treòrachadh a stigh, oir cha bhiodh feum anns a' bhalla mur biodh geata air. Agus ciod e an geata chum caithir Dhé. O! is e Criosd féin an geata. Rach thusa steach air an dorus, agus rach a steach mar cheann-feadhna nam peacach. Tha an dorus fosgailte a là agus a dh' oidheche. 3. Tha sràidean ann am baile, agus bidh muinntir a' bhaile ag imeachd air na sràidean. Agus a bheil sràidean ann am baile Dhé? Eh! tha. Agus ciod iad na sràidean? Tha so: slighean na naomhachd, agus mar is dlùithe a leanas thusa ri Criosd is ann is cinntiche a ghluaiseas thu air na sràidean. 4. Buinidh lagh do'n bhaile. Ach thugaibh fainear, tha an t-eadar-dhealachadh so eadar eaglais Dhé agus baile eile, gu bheil lagh a' bhaile sgrìobhta air cridheachan an luchd-

àiteachaidh. 5. Tha sochairean ann am baile, agus tha iad, cuideachd, ann an eaglais Dhé—meadhonan nan gràs, òrduighean an t-soisgeil, na sacramaileam, am Biobull, agus Là an Tighearna. 6. Tha marsantachd ann am baile. Agus a bheil neach sam bith a' deanamh am fortan an caithir Dhé. Eh! tha. Gach duine, is beam, is mac, is nighean a fhuaire Crìosd, tha iad saobhair airson tim agus sìorruidheachd. Fhuair iad an neamh-naid luachmhor a tha deanamh suas gach call eile.

Cìod e an t-aobhar, a nis, gu'n gairmear "caithir Dhé" de'n bhaile so; oir tha abhainn ann, agus ni a sruthain caithir Dhé ait. 1. A chionn gur e Dia fhéin a dh' ullaich i o shìorruidheachd ann an suidheachadh cumhnant nan gràs. 2. Is e aobhar eile gu'n goirteadh "caithir Dhé" dhi; gur e Dia a thog am baile (*Salm* cxvii. 1). Is e Dia féin a thagh agus a leig a bunait; is e shuidhich clach chinn na h-oisne, agus is Dia féin a chuireas a' chlach-mhullaich air an togail le h-ìolach—gràs, gràs gu'n robh dhi." 3. Aobhar eile; gur le Dia féin a tha riagladh anns a' bhaile. 4. Aobhar eile gur e Dia a tha cur dìom air a' bhaile. 5. Aobhar eile; gur ann uaithe-san tha luchd-aiteach-aidh faotainn biadh, agus deoch, agus aodach. 6. Is e aobhar eile so; gu bheil Dia 'na meadhon—Iehobhah an taobh a stigh dhi. 7. Is e aobhar eile; gu'm buin a' màl Dhàsan. Cìod e am màl. Tha a bhi toirt moladh agus glòir do Dhia.

II. Amannan anns a bheil "caithir Dhé" air a sàrachadh. Tha am baile so fosgailte do thrioblaid agus àmhghar a bhios 'ga chur for bhuaireas. 1. Is e aon àm dhiubh so an uair tha freasdal agus an gealladh mur gu biodh iad an aghaidh a chéile. B'e sud freasdal agus gealladh Dhé do Abraham. Bha duine maith ann uaireigin, agus chuir e an còmhradh bha aig Dia agus Abraham ri chéile, air an dòigh so—gu'n do choinnich an Tighearna ris aon là agus gu'n d'thubhairt E: "Tha creideamh agad Abraham, ach tha mise dol a chur dearbhadh air do chreidimh," agus gu'n do fhreagair Abraham: "Ma chuireas Thusa dearbhadh air mo chreidimh-sa, cuiridh mise dearbhadh air do ghealladh-sa." 2. Am eile; an uair tha Dia a' cur dàil ann a bhi freagair ùrnuigh. 3. Am eile; an uair bhios mearachdan agus truaidheachd a' togail an cinn anns an eaglais. 4. Am eile; an uair bhios na fianuisean air an toirt dachaidh, gun fhianuisean eile a bhi ag éirigh gu bhi togail an àite. 5. Am eile; an uair tha gràs cho ìosal anns an anam agus nach 'eil faireachduinn air an truaidheachd a tha anns a' chridhe, cosmhair ri duine marbh. Bha an t-Urr. Mr. M'Phail, sgìre Ruigh-sholuis, a' searmonachadh aon là, agus thubhairt e: "Tha Dia air chall air Iob, agus c'ait am faigh sinn Dia dha." Dh' fheòraich e so trì uairean gun stad, agus an sin fhreagair e: "Anns a' bheò-ionndrainn a bha ann an Iob as a dhéidh." Bha an t-iartus bha ag éirigh ann an anam Iob as a dhéidh 'na dhearbhadh gu'n robh E aige cheana. 6. An uair bhios an Tighearna ag àicheadh a làthaireachd.

III. An t-ullachadh rinn an Tighearna. Dh' ullaich e abhainn. Cìod tha sinn gu bhi tuigsinn leis an abhainn agus a sruthain? Tha uile bheannachdan cumhnant na gràs a' sruthadh, tre thoillteanas fulangais Chrìosd 'na bhreth, 'na bheatha, agus 'na bhàs. Agus cìod e an t-uisge? Tha an Trìonaid ghlòrmhor. Dia an t-athair an tobair, Crìosd an tobair air a fosgladh, agus an Spiorad Naomh a' sruthadh o'n Athair agus o'n Mhac. 1. C'ait a bheil an abhainn so ag éirigh? Eh! is ann ann am

beanntaibh sìorruidh buadhan Iehobhah—gràs saor, saoi bhir, àrd-uachdranail. 2. Ach, thugaibh faineir, gu'm feum cladhan, no amar bhi aig an abhainn chum gu'm bi an t-uisge ruigsinn orra-san a tha feumach air. Chosd e mòran do Ghlaschu a bhi fosgladh a' chladhain troimh d' thugadh an t-uisge do'n bhaile. * Ach cha'n e airgid no òr a chosd e a bhi fosgladh a' chladhain so, ach fulangas agus umhlachd Chrìosd. Cha ruigeadh boinne o'n abhainn so gu bràth air aon de shliochd Adhaimh mur bith breth, beatha agus bàs Chrìosd. 3. A ris, feumaidh pìoban bhi air an cur sìos gu bhi treòrachadh an uisge tre'n bhaile; agus a bheil pìoban gu bhi treòrachadh an uisge tre chaithir Dhé. Eh! tha, —am focal, sàcramaid, agus ùrnuigh. Feumaidh pìoban a bhi a stigh cuideachd. Ciod i so? Is i gràs a' chreidimh. Ach ciod thachras an uair tha i tachda le smùrach an as-creidimh? An uair tha an Tighearna toirt a làthaireachd ann am meadh-onaibh nan gràs, bidh so a' cur aoibhneas anns an anam. 4. Tha abhainn freagarrach airson mars-antachd; agus tha uisge na h-aibhne feumail airson glanaidh. 5. Thugaibh faineir, gu bheil abhainn 'na samhla air pailtreas. O! ged robh thu ro thartmhor, tha gu leòir anns an abhainn air do shon. 6. Tha abhainn saor do na h-uile. "Ho gach neach air am bheil tart, thigibhse chum nan uisgeachan." 7. Tha abhainn feumail gu bhi mùchadh teine a' bhriseas a mach 'sa' bhaile. Tha teine naomhachd agus ceartais Iehobhah briseadh a mach 'sa' bhaile so; agus cha'n'eil ni sam bith a chuireas as e ach an toillteanas a tha ann an Chrìosd. An uair a loisgeas an teine ann an uchd a' chreidimhich, so an t-uisge a chuireas as e.

Tha mothachadh aig muinntir a' bhaile so air plàighean an cridhe, agus is e an t-uisge bho'n abhainn an aon nì a ghlanas an truailidheachd air falbh. Dh' fhosgail Dia an tobair so chum gu biodh an t-uisge ag ullachadh an anam airson baile mòr na glòire. O! nach biodh a freagarrach do mhuinntir a bhaile a bhi caitheamh ni's mò de'n uisge so!

Notes and Comments.

Witchcraft Trial.—A good deal of publicity has recently been given in the press to a trial of four persons in the Old Bailey (London) charged under the Witchcraft Act of 1735. All four persons were found guilty. Mrs. Duncan, one of the accused, had been acting for some time as a spiritualist medium. During six days work in Portsmouth her receipts were £104 with an additional £8 each for extra sittings. The Court found that the so-called "spiritualist seances" were frauds. The amazing thing about all such traffic is that there are people in large numbers who are not only willing to be duped but are prepared to pay handsomely for it. An interesting feature of these seances, which came out in the course of the trial, was that no one attending was permitted to carry an electric torch—a revealing commentary on the words, "This is the condemnation, that light is come into the world, and men loved darkness rather than light because that deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reprovèd." (John iii, 20.)

General Dobie's Testimony.—Considering the godlessness which is only too sadly apparent among the men of our armed forces it is refreshing to come across the following testimony. General Dobbie was Governor and Commander-in-Chief of Malta during one of the most critical periods of the war, when the island-fortress was threatened by vastly superior forces. His testimony is as follows:—"I came to know Him as my Saviour forty-seven years ago, and all through my military service to the present day He has been my Saviour and Lord. Although I have often and often been unfaithful to Him, yet He has never been unfaithful to me, nor has He let me down. I have always been sensible of the fact of my sins, which were forgiven me when I first accepted Him as my Saviour, were blotted out once and for all, and that in spite of my failures, I have become a new creature in Christ Jesus! That realisation has given me a profound peace which none of the circumstances of army life in peace or war have been able to disturb. I should like also to testify that to serve God and to follow Him is a very real and practical thing in the army. The help that He gives is also real and practical, as I have proved times without number. I have made it a habit to bring all my problems to Him, both great and small, both professional and private, and I can testify that the help He gives is certain and convincing.

I have known Him now for forty-seven years, and I could not face life without Him. I pity from the bottom of my heart those who are trying to live without Him. They little know what they are missing. It is no small thing to know that all the past has been forgiven, that help from the hands of Almighty God is available for the present, and that the whole future for eternity is assured. I am not presumptuous when I say I know that, because it has all been given to me by His grace, apart from my own deserts. I commend such a Saviour to all."

A serious Omission.—Judging by reports preparations for the invasion of the Continent by allied armies appear to be far advanced. The men are here in unprecedented numbers, the material and the weapons of war are prepared on a scale never before remotely approached. The one thing which in all this feverish preparation appears to have been overlooked is the public recognition of God. To those who truly fear God in Britain the omission will be considered a very serious if not an ominous one. The question of appointing a day of national prayer was raised in Parliament some weeks ago, but nothing further has been heard of the matter. There are many weighty reasons which could be advanced to show that the observance of a Day of National Humiliation and Prayer at this critical phase in the war would be most appropriate. Of course it is possible that even yet such a day will be appointed by those in authority. We sincerely hope it may, many would rejoice to hear of it.

An Example Worth Following.—The following Proclamation and letter appeared in *The English Churchman* of 20th April. It will be recalled that the French forces under Napoleon were routed at Waterloo two years after the date of this Proclamation.

THE CRISIS WEEKS OF THE WAR.

Sir,—In the current issue of your valued paper, you report that, at the United Service of Intercession, held on Tuesday evening of last week at the Central Hall, Westminster, "General Sir William Dobbie, in his opening address, said: 'We are on the very edge of great events, and of, perhaps, the greatest military operations that the world has ever seen; and we shall, indeed, be realizing how much we need the help of God.' He expressed 'the hope that soon the Government would be calling the nation to prayer.'"

In so saying, Sir William was undoubtedly voicing the crying need of this the most solemn hour in our national history. Under strikingly analogous circumstances of a "most just and necessary war," in the days of the Napoleonic scourge, a notable and noble precedent was created for our Government, when the head of the State, His Majesty himself (as distinct from the Ecclesiastical leaders) led the nation to the Throne of Grace on a weekday in penitence and humble prayer, giving glory to God alone, as the following "Royal Proclamation" declares.

(Rev.) A. E. GLOVER.

Worthing.

Copy of the "Royal Proclamation," preserved in Whitton Parish Church, 1813.

By His Royal Highness the Prince of Wales, Regent of the United Kingdom of Great Britain and Ireland, in the Name and on the Behalf of His Majesty,

A PROCLAMATION FOR A GENERAL FAST.

GEORGE, P.R.

We, taking into Our most serious consideration the most just and necessary war in which His Majesty is engaged, and putting Our Trust in Almighty God that He will graciously bless His Majesty's Arms both by Sea and Land, have resolved and do in the Name and on the Behalf of His Majesty, and by and with the Advice of His Majesty's Privy Council, hereby command, That a publick Day of Fasting and Humiliation be observed throughout those Parts of the United Kingdom called England and Ireland, on Wednesday, the Fifth Day of March next ensuing, that so both We and His Majesty's People may humble Ourselves before Almighty God, in order to obtain Pardon of Our Sins, and in the most devout and solemn manner send up Our Prayers and Supplications to the Divine Majesty for averting those heavy Judgments which Our manifold Provocations have most justly deserved; and for imploring His Blessing and Assistance on His Majesty's Arms for the Restoration of Peace and Prosperity to His Majesty and His Dominions.

And We do strictly charge and command, That the said Publick Fast be reverently and devoutly observed by all His Majesty's loving Subjects in England and Ireland, as they tender the Favour of Almighty God, and would avoid His Wrath and Indignation; and upon Pain of such punishment as may be justly inflicted on such as contemn and neglect the Performance of so religious and necessary a Duty.

And for the better and more orderly solemnising the same, We have given Directions to the Most Reverend the Archbishops and the right Reverend the Bishops of England and Ireland to compose a Form of Prayer suitable to this Occasion, to be used in all Churches, Chapels and Places of Publick Worship, and to take care that the same be timely dispersed throughout their respective Dioceses.

Given at Our Court at Charlton House, this First Day of February, One Thousand eight hundred and thirteen, in the Fifty-third year of His Majesty's reign.

God Save the King.

Rome's Power in Australia.—*The Vigilant*, of Melbourne, in its July issue, contained a four-page article showing the strength of the Roman Catholic Church in the Labour Party, which was then about to go to the country. Since the election favoured the Government, perhaps the situation is even worse than *The Vigilant* reported at that date. The Federal Cabinet then had nine Roman Catholic members. The Queensland Parliament had five Roman Catholic ministers; the Tasmanian Parliament had seven R.C. members (100 per cent); New South Wales had seven R.C. Cabinet Ministers; there were nine R.C. members in the Victorian Parliament, and eight councillors in the Melbourne City Council. *The Vigilant* comments, "Where there is a Labour Government in the States throughout the Commonwealth the same amazing situation is to be seen."

Anecdote of Dugald Buchanan.—The article on the Judgment Seat of Christ which appears in this issue of the Magazine reminds us of an interesting incident in the life of Dugald Buchanan, the well-known writer of some of the finest spiritual songs in the Gaelic language. While he was on a visit to Edinburgh on one occasion he met the infidel David Hume. In the course of their conversation Hume quoted some lines from Shakespeare's *Tempest*, which he thought unrivalled for their sublimity and impressiveness. Buchanan replied by quoting from memory Revelation xx and 11-13,—“I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead small and great, stand before God: and the books were opened; and another book was opened, which was the book of life! and the dead were judged out of those things which were written in the books, according to their works.” Even the sceptic had to admit the impressive grandeur and solemnity of this prophetic description of the Great Day. That Buchanan himself was deeply impressed by this portion of God's Word is clearly evident in his writings, especially in *The Day of Judgment*, the reading of which has solemnly impressed many.

Church Notes.

Communion.—*June*, first Sabbath, Applecross, Tarbert (Harris) and Coigach; second, Shildaig; third, Helmsdale, Lochcarron, Glendale, Dornoch, Uig (Lewis); fourth, Gairloch and Inverness. *July*, first Sabbath, Raasay, Lairg and Beaulay; second, Tain, Staffin and Tomatin; third,

Daviot, Halkirk, Flashadder and Rogart; fourth, Achmore, Bracadale, and Plockton; fifth, Thurso and North Uist. *August*, first Sabbath, Dingwall; second, Portree and Stratherrick.

Collection for the Month. — By the appointment of the Synod the Collection for the Organisation Fund is to be made in June.

Acknowledgment of Donations.

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

Sustentation Fund.—Mr. J. N. M., Bayhead, Leverburgh, £5; Mrs. MacKenzie, Groose, Ile, U.S.A., £2 2s. 6d.; Mr. D. McK., Corrary, Glenelg, £1; Miss C., The Bungalow, Corpock, £1; Mrs. A. M., 4 Bundaloch, Dornie, £1; Mrs. M. C., Colbost, Dunvegan, £1; Mr. A. C., Broallan, Beauly, £1; Mr. R. McL., 2521 Allison Avenue, Des Moines, U.S.A., £1 4s. 8d.; Mr. F. L., C. Police Station, Luss, 12/6; Mr. Wm. S., Glasgow, per Mr. F. Beaton, o/a Inverness, £1; Mr. J. M., Achinteo, per Mr. K. MacRae o/a Lochcarron, 10/-.

Home Mission Fund.—Mr. J. N. M., Bayhead, Leverburgh, £1; Friend, Inverness-shire, In Memory of the late Hugh Munro, 10/-; Miss A. McD., 27 Inverarish Terrace, Raasay, 12/6; Mrs. F. Balavaird, Muir of Ord per Mr. A. McLennan, 7/-.

Organisation Fund.—Miss J. F., Halkirk, £1.

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