

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 Grace of Christ.

By the late Rev. JONATHAN R. ANDERSON.

THE grace of Christ is His free favour to sinners, His love to enemies, His kindness to His murderers. My friends if you deny this then you deny the grace of Christ altogether: it is either for sinners, absolute sinners, atheists, idolaters, etc., or it is not grace. To talk, therefore about your sins, no matter what they be, though they were higher than the heavens, though they were deeper than hell, though they were blacker than the grave, though they were as old as Methuselah, as wide as the earth, as broad as the sea, to talk about your sins as objections, is to talk not for; but against the grace of Christ. And will you be found contradicting and blaspheming that very grace from which salvation flows? But, you will ask. Is it true that the grace of Christ is for sinners, the chief of sinners? Hearken to His own words, "For when we were yet without strength in due time Christ died for the ungodly. For scarcely for a righteous man will one die, yet preadventure for a good man some would even dare to die. But God commendeth His love toward us, in that while we were yet sinners, Christ died for us."

But perhaps you will say, your case is altogether peculiar; none have sinned as you have sinned, and it is not one, but innumerable evils, that compass you about. Now, brethren, if you will sit down and recount your ills, I shall undertake to show that there is grace in Christ for them all. Is it the wrath of God that pursues you? In Christ is "a hiding place from the wind, and a covert from the tempest." Is it the curse of a broken covenant that oppresses you? Christ hath redeemed from the curse of the law. Is it the demands of a holy law that trouble you? In Christ there is a perfect obedience to it; for this is the name by which He shall be called, the Lord our righteousness." Is it the power of sin that harasses you? In Christ there is freedom from this enemy, for "if the Son shall make you free, ye shall be free indeed." Is it the temptations of Satan that overwhelm you? In Christ there is victory over him; for "He shall bruise Satan under your feet shortly." Is it the cares, the vanities, the reproaches of the world that distract? "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Is it spiritual darkness that overwhelms you? In Christ there is light: "I am the light of the world." Is it spiritual deadness

that has scared you? In Christ there is life: "I am the resurrection and the life." Is it the fear of death that haunts you? "Forasmuch then as the children are partakers of flesh and blood, He, also, Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Are you all wrong together? The Lord Jesus Christ hath all grace. Have you nothing? Christ has everything. Are you absolutely helpless? Christ is all-sufficient. To every poor distressed soul, be its case what it may, He says, My grace is sufficient for thee."

To this you may reply, I doubt not of the sufficiency of His grace, but I question whether it is for me. Now, to obviate this difficulty, the Spirit of grace shows the *freeness* of the grace of Christ. And I beg you distinctly to observe, that if you will not have it as absolutely free, you will not get it at all. The grand source of the difficulties you have in closing with Christ is something in yourselves. In Christ you profess to believe there is everything you can desire, there is nothing wanting on His part, but you look at this, and that and the other thing in yourselves, and you first fear then doubt, then despond, and perhaps at last give way to the most gloomy despair and sinking of heart. Now all this would be well, if the grace of Christ were ever bestowed on sinners on account of anything in them, except indeed their guilt and pollution and misery. I entreat you to observe that His grace is absolutely, infinitely, immutably free grace. And the source and foundation of it are to be found in Himself, and not in sinners. What then remains for you but to look to Christ—attempt to look, cry out, or groan that you cannot look—but oh! let your groaning be to Him and let it be vented in the view of His free grace, for He will be gracious unto whom He will be gracious." But you may still say, I am not only vile and unworthy, but I have no disposition to accept of free grace, and that is my chief burden. I care not about the wrath that is to come, for I see Christ is a sufficient shelter: I care not about a burden of guilt, for I see Christ is a sufficient surety: I care not about a persecuting world, and a tempting devil, and all manner of conflicts, for Christ is more than a match for them all. But oh! what is to become of me here, a guilty perishing sinner, and I cannot get Christ—nay—I seem as if I would not have Him, and the more that is said about the light of His glory, the deeper I sink in darkness, and the more that is said of His love, the stronger becomes my obduracy; and the nearer He is brought to me, the further I seem to run away from Him? Now dear brethren, this is the very position in which we rejoice to see you, because it serves to bring to light what otherwise must remain concealed—the infinite *efficacy* of the grace of Christ. Let others preach grace to those who are believing, and penitent and obedient, and no grace to those who are bound in unbelief, and hardness of heart and rebellion. The gospel which this holy Word unfolds and which in my ministry I desire to publish, is the gospel of efficacious, infinitely efficacious and irresistible grace. And now, O poor, troubled oppressed sinner, the contest lies not between you and your blindness, and unbelief and enmity, but between Christ and all the opposition which sin can maintain. And though, therefore, your corruption should rage like the stormy sea, in the omnipotence of His grace, Christ can say, "Peace be still." And though

your souls should be covered with sin as with the most loathsome leprosy, in the infinitude of His grace, Christ can say, "I will, be thou clean." And though your eyes be shut in triple darkness, Christ can say in the omnipotence of His grace, "Ephphatha, be open." And though Satan should shut you up in the deepest dungeon of hellish ingenuity and power, Christ in the omnipotence of His grace can say to the prisoners, "Ho, come forth, and show yourselves." And though in your single soul were accumulated the guilt of myriads of the human race, in the omnipotence of His grace, Christ can say, "Son, daughter, be of good cheer, thy sins be forgiven thee." And, therefore, despair not, despond not, fear not, but to every cloud and every terror and every corruption and every difficulty and every danger say, "Behold God is my salvation; I will trust and not be afraid." "Surely shall one say, In the Lord have I righteousness and strength."

But your fears are not yet allayed, nor your difficulties removed; for you plead that you have resisted the grace of Christ so long, and have abused it so often, that you conclude He has given you up to blindness of mind and hardness of heart. Now, brethren, I would come to you in your distress and say to you, Man, Woman, why weepest thou? Whom seekest thou? And can you answer sincerely that it is for the want of Christ you mourn, or, at least, that it is for not mourning the want of Him you are disquieted? Then this proves, He has not cast you off, but only hides Himself from you for a little, for wise and gracious purposes which you will hereafter learn: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee." But whether you possess this evidence or not, I have still to declare the grand, the consolatory truth, that the grace of Christ is *irresistible*. The devil may plot against the just, and bring them into the greatest troubles, as in the case of Job; and he may rage against them with the most awful fury, and threaten to rend them in a thousand pieces, as in the case of Peter; the world may put forth its utmost efforts, the corruptions of the heart may swell into a flood of blasphemy and wickedness and rebellion, sufficient to deluge a whole city as was the case with David in the matter of Uriah. But none of these, nor all of them put together can alter or even shake the purpose of the Redeemer's love; on His throne of glory, He watches the tumults of the enemy, and controls all their operations, until the appointed hour of deliverance arrives: then though Saul be on the way to persecute the disciples, and be breathing out threatenings and slaughter, the Lord manifests Himself to his soul, and converts the ravening wolf into the gentle lamb; and though David be lying in the lap of sensuality, stained with the guilt of murder and adultery, the Lord appears, and washes him, and makes him whiter than the snow.

Now the Spirit of grace makes this known to the soul concerning the grace of Christ, and thereby silences its objections, and quietsens its apprehensions; for the idea is very ready to arise in the heart, even of the man who is seeking salvation, that he has wearied the patience of the Saviour by his unfruitfulness, his obstinacy of heart, his unbelief, his perverseness. But what saith the Lord to all this? I am the Lord; I

change not: therefore, ye sons of Jacob are not consumed." "Considering the end of their conversation: Jesus Christ, the same yesterday, and to-day, and for ever."

The Colporteur's Story.

IT was near the commencement of the Crimea War, and in the crowded harbour of Toulon, transport ships were being filled with soldiers, who were hastening to the seat of battle. The French flag is streaming gaily from the mast-head, and mirth and music are made to drown the thoughts of home, and to deaden the pangs of partings and farewells. Amidst all this bustle and excitement, a humble colporteur is, with quiet earnestness, plying his work of selling Bibles and New Testaments to the soldiers; and, though many refuse to purchase and even turn aside from him with levity and disdain, there are some who are willing to give a few francs in exchange for the treasure. One young soldier, in particular, showed a strong desire to obtain a copy of the good book and on being assured that he is poor the colporteur offers him a copy at half price. But the soldier protests that even half a franc cannot be spared. He would greatly like to possess the Bible, and to read it, but, unless he may have it for nothing, it cannot be his.

The good colporteur hesitates. His instructions are not to give away the Bible gratuitously, when even a trifling sum can be got in exchange, in order that it may not be cast away, or given to the priests. But this young soldier looks so earnest and imploring, and protests so vehemently, that the colporteur will obey the spirit rather than the letter of the instructions, and give him a Bible for nothing. A copy is accordingly selected from his knapsack and given to the soldier. But what is the colporteur's surprise when, instead of expressions of gratitude, a loud laugh proceeds from the soldier and his comrade.

The truth is, that the good man had been cruelly and wickedly duped. The soldier had laid a wager with his companion that he would feign poverty and earnestness so well as to deceive the colporteur, and to obtain a Bible from him without even paying a sou for it. And now, exulting at the clever manner in which he had performed his part, he covers the good man with ridicule. "Did you indeed suppose that I cared for this Bible of yours? Well, yes, I do care for it after all. It has some use, for I shall light my pipe with a leaf of it every morning, and (tearing out the first leaf) now let me take my first smoke to your honour."

It was a bitter moment for the poor colporteur to find his generosity thus abused, and his discrimination at fault; and, for a little, he was tempted to think of abandoning his work in despair. But he did not abandon it. Certain words of Scripture came to his mind, and cheered him: "Cast thy bread upon the waters and thou shalt find it after many days." "In due season we shall reap, if we faint not." And soon after, descending the side of the vessel he breathed a silent prayer that that young and hardened soldier might be forgiven, and that that very Bible might be blessed to his conversion.

Eighteen months passed away, during which hundreds of those soldiers who had sailed from Toulon with such light hearts had found a grave in

the cold trenches or met with death on the battlefields of Inkerman and Alma. About this time, our colporteur, who had meanwhile trudged over many a dusty road, and faced many a pelting blast, might have been seen late on a certain afternoon, with replenished knapsack, entering a small French village, and seeking rest for the night at its little inn. But, instead of meeting with the usual prompt and courteous welcome he found the landlord and his wife sunk in deep distress. He enquired the cause. That day he was told they had committed to the grave their only son. He had gone out a young and light-hearted soldier to the Crimea, but the long nightwatches in the trenches had undermined his constitution; he had returned to his home far advanced in disease and after lingering for a few weeks had died. "We saw plainly that he was dying," continued the parents, "and he often gently warned us of the fact; but what astonished us was that while we were sad, and even inconsolable, and the whole village sorrowed with us at the prospect of our losing our only son he was happy and not afraid to die." "But surely," said the colporteur, now becoming deeply interested, "he must have given you some reason for his happiness; how did he account for it?" "There was a book called the Bible, in which he read constantly after his return; and in this he told us, he found the secret of being joyful even in dying." "Show me this Bible," was now the eager request of the colporteur. It was brought, and on examining it, the colporteur found that the first twenty-five pages had been torn out; and on looking yet more closely into it, he discovered a little journal, written on the inside of its boards, to the following effect:—"Obtained this Bible in the harbour at Toulon on such a day—mocked at it for so long a period—began to read it at such a date—believed and found peace in it at such another date."

Need we now tell our readers that this was the identical Bible whose history we have been narrating; and that this only son of the French villager, who had died in hope was the young soldier, who, eighteen months before, had duped the colporteur, and treated his Bible with derision, but to whom, in the cold trenches, even when torn and mutilated, its words had proved the imperishable seed of eternal life? As the colporteur sat that evening pondering over the day's events he felt that those words which, eighteen months before, had been the matter of his faith, had now become the matter of his experience:—"Cast thy bread upon the waters, and thou shalt find it after many days,"—"In due season, we shall reap, if we faint not;" and he recorded in his journal, with a grateful heart, the lesson that, in the work of God, we ought never to despair.

The promise of God is:—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."—*Christian Treasury*.

A Letter of John Bradford, the Martyr.

THE letter is inscribed, "A letter which he wrote to a faithful woman in her heaviness and trouble" and is as follows:—"How should God wipe away tears from your eyes in heaven, if now on earth you shed no tears? How would heaven be a place of rest, if you found it rest on

earth? How could you desire to be at home if in your journey you found no grief? How could you so often call upon God and talk with Him, if your enemy slept all the day long? How should you elsewhere be made like Christ—I mean in joy—if you weep not with him in sorrow? If you will have joy and felicity, you must have sorrow and misery. If you go to Heaven you must sail *by* Hell. If you will embrace Christ in His robes, you must not scorn him in His rags. If you sit at Christ's table in His kingdom, you must first abide with Him in His temptations. If you will partake of His glory, forsake not the cup of His ignominy."

The Fool and His Laughter.

THE Holy Ghost through Solomon tells us that "as the crackling of thorns under a pot, so is the laughter of the fool" (Eccles vii. 6). It is characteristic of fools that they laugh at things which no man in his senses would see any reason to laugh at, therefore, we have no reason to be surprised that the Bible says that "Fools make a mock at sin" (Prov. xiv. 9). The entrance of sin into the world brought incalculable misery upon mankind. It caused man to lose God's favour, and put him at an infinite distance from God. It made way for the deluge of God's wrath, made us "liable to all the miseries of this life, to death itself, and to the pains of hell forever," and ruined us so that we have added to all our other sins the great sin of despising God's great and glorious remedy to meet with the lost and ruined condition of man. This reveals what a fearful thing sin is, but instead of considering it in that light men mock at it. They do this by ridiculing the idea that it is harmful. They indulge in it greedily, as if they could never get of it what would satisfy them. They forget the solemn warnings given concerning it in the Bible, consider as troublesome the preachers who denounce it, and as it is so pleasing to the carnal mind they refuse to believe what is said concerning it, and even where conscience warns of the danger of sin and corroborates all that is said against it, they madly indulge in it, or play with it as with fire until they are overcome by it. This is to make a mock of sin, and it is but fools who would take pleasure in it.

The fool laughs at seriousness. Men and women who have been savingly taught by the Holy Spirit have realised the brevity of time, the uncertainty of life, the endlessness of eternity, the emptiness of a Christless condition and the safety of those who have Christ as their Saviour. The fool will laugh at such things as matters which should only exercise the minds of old men and women, but should never be thought of by young people possessed of health and strength. Bible reading, prayer, preaching, and attending the preaching of the Word, are sneered at as cant and hypocrisy and afford matter for laughter even round the drunkard's table. The Lord's people are labeled, and laughed at, as bigots, ante-diluvians and kill-joys, who are enemies of pleasure, and, therefore, not fit to live. It is not merely in such low dens as have been indicated they are thus caricatured, for no better names will be given them in so-called broad-minded religious circles. The fool, when it suits him, will put on a cloak of religion of his own making and looks upon himself as a paragon of what a religious person should be. The Word of God, though it is the

only rule given to direct us how we may glorify God and enjoy Him, is treated by him as unreliable and not to be accepted, and all who will not follow the fool in this, are looked down upon as misguided zealots who make themselves the laughing-stock of sensible men. Many are ready to be carried away by this, but let all who are disposed to heed the mocking laugh of the fool remember that there is something of infinitely greater consequence than the silly and irresponsible laugh of a fellow sinner. We have all to give an account at the Judgment Seat of Christ.

The enjoyment of worldly pleasures is a fruitful source of laughter for the fool. To eat, drink and be merry, is the only heaven that he knows, and surely they are fools indeed "whose god is their belly, and whose glory is in their shame, who mind earthly things" (Phil. iii. 19). To spend an hour in the worship of God is a weariness to the fool but to spend a night in the pleasures of sin is very short. These pleasures crowd serious thoughts out of his mind, God is left out of account, the day of reckoning, if at all thought of, is put far away, and he takes comfort from the fact that he is not alone in the way which he is pursuing for he has many companions. Why should serious thoughts mar his pleasures? Youth is the time of pleasure and he wants to make the most of it, and the further he puts serious thoughts from his mind the freer he is enabled to laugh. To him the chief end of man's creation is to live in pleasure and to forget God.

These sources from which the fool derives his laughter are but empty bubbles. There is nothing in them that will satisfy a soul, or give the least ground to hope that all will be well when death comes. In the midst of his indulging in vanities a word from an accusing conscience will cause all his pleasures to take wing, and if it will not cause laughter wholly to stop, it will turn it into a poor imitation, behind which there is no pleasure. The louder the laughter of the fool is, the more manifest is the emptiness of his mind. He does not reflect on how short a time he will remain in this world, and his need of preparation for eternity. Death and the Day of Judgment are never seriously considered by him, and in spite of all warnings, he purposes to go on in his own way, ignoring the fact that at God's right hand "there are pleasures for evermore."

The laughter of the fool is as "the crackling of thorns under a pot." A certain writer pithily states this description of the fools laughter as "Blazing high and brightly—soon expiring, and leaving nothing but blackness." Literally when thorns are burnt in the fire they make plenty of noise, and there is enough noise in the laughter of the fool. One has only to spend a night near a village hall, or somewhere else where the vanities of the world, very often accompanied by strong drink, are indulged in, and one can hear the laughter of the fool for miles around. No consideration, or compassionate thoughts are extended to the sick person who is hovering between life and death, for whom rest and quietness are essential if his life is to be prolonged, or for the bereaved widow whose only child is in his coffin in her house, in close proximity to the scene of these Bacchanalian revelries which cause the laughter of the fool. The whole country-side must hear the noise of these disorders, and, as if that was not enough, it must be given a prominent place in the public press, but the fool in his eagerness to be heard, forgets that his laugh is heard where he has the least desire that it should be heard. The Lord testified

that the cry of Sodom and Gomorrah is great, and He said, "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know" (Genesis, xviii. 21). He soon put a speedy end to their laughter.

The laughter of the fool will not last long. "The days of our years are three-score years and ten; and if by reason, of strength they be four-score years, yet is their strength labour and sorrow; for it is soon cut off and we fly away" (Psalm, xc. 10). Although the fool should spend all these years laughing, what is it but a short space of time in contrast to eternity? If his enjoyments were to continue always it would be some reason why he should refuse to listen to the exhortation, "Deal not foolishly" (Psalm, lxxv. 4), but man's life is brief and the end of the journey is sure, and "where the tree falleth, there it shall be." In this connection may be quoted the words of John Knox to Queen Mary's ladies-in-waiting:—"How pleasing were this life of yours, if it should ever abide, and then in the end that we might pass to Heaven with all this gay gear! but fie upon that knave Death, that will come, whether we will or not. . . ."

As a fire of thorns will not last long so it will end in blackness, and thus it is a fit emblem of the laughter of the fool. It is a solemn matter for anyone to die but more so to him who spent his life in folly. The eternity of such is depicted in God's Word as "outer darkness" where "there shall be weeping and gnashing of teeth." It is the blackness of darkness where there is no joy, no comfort, no hope, and no expectation of release, world without end. The remembrance of the brief period which their laughter continued in this world will only add to their misery for they see in it that they had their good things already and that they have come to an end, and thus it shall be with them as with the rich man in the parable—"Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented" (Luke, xvi. 25).

This should be a warning to all who are still on mercy's ground and who are inclined to spend their lives in those things which occasion the laughter of the fool. The royal preacher in Israel, after he had tasted to the full mirth and pleasure, left us, under the inspiration of the Holy Spirit, the following verdict—"I said of laughter, It is mad; and of mirth, What doeth it" (Eccles. ii. 2). One should remember that apart from Christ there are no real pleasures, but that at His "right hand there are pleasures for evermore" (Psalm, xvi. 11). All who will experience these everlasting pleasures must begin to taste of them in this world and turn from the giddy pleasures of sin. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah, lv. 7).—*J. C.*

My Old-fashioned Belief.

I'M considered old-fashioned in these modern days
 By the folks who are clever and smart:
 Because I believe that the Bible is true
 And believe it with all my heart.

I believe man was formed of the dust of the ground
Was created by God, not evolved,
And given dominion o'er all the wide earth,
To exercise rule was he called.

I'm old-fashioned because I believe that man fell
From his place so exalted and high
He took of the fruit of which God had said
"If thou eatest thereof thou shalt die."

Thus fallen and guilty the man was cast out
From the glory and presence of God.
Man did not "ascend" but he "fell" we are told
In God's living and unchanging Word.

And God has an old-fashioned Gospel to tell,
To those who are lost and undone.
He so loved the world that He gave His own Son
Who has suffered our sins to atone.

He was raised from the dead by the power of God,
All the claims of God's law had been met
Received into glory, He's living on high
He has settled the mighty sin-debt.

I believe it and lo! it brings peace to my soul
To be sure that my sins are forgiven
Thus cleansed by His Blood, and assured by His Word
Brings to me a foretaste of Heaven.

And Jesus the Saviour is coming again
This He promised ere He went away.
Though scoffers can never such promise discern
His infallible Word is my stay.

And then all "the dead in Christ shall arise
With His saints meet the Lord in the air"
Whether dead or alive we shall meet in the skies
His glory forever to share.

So I am contented old-fashioned to be,
For the Bible, that old-fashioned Book
Is adapted to meet every need of my soul
As in faith to the Saviour I look.—*Glad Tidings.*

"Constant fellowship with Him endears me to His person more and more. Communion with Him in His offices makes Him infinitely lovely. Partaking of His overflowing love, makes it everlastingly precious. And living upon the fulness of these, is the fulness of joy."—*Rev. William Romaine.*

Christ's Glory in Humiliation.

CHRIST'S outward meanness, that disguise His real greatness, was in itself glorious, because of the design of it. Yet that meanness did not wholly becloud it; many beams of glory shone through it. His birth was mean on earth below; but it was celebrated with hallelujahs by the heavenly host in the air above. He had a poor lodging, but a star lighted visitants to it from distant countries. Never prince had such visitants so conducted. He had not the magnificent equipage that other kings have; but He was attended with multitudes of patients, seeking and obtaining healing of soul and body. That was more true greatness than if He had been attended with crowds of princes. He made the dumb that attended Him sing His praises, and the lame to leap for joy; the deaf to hear His wonders, and the blind to see His glory. He had no guard of soldiers, nor magnificent retinue of servants; but, as the centurion, that had both acknowledged, health and sickness, life and death took orders from Him. Even the winds and storms which no earthly power can control, obeyed Him; and death and the grave durst not refuse to deliver up their pray when He demanded it. He did not walk upon tapestry; but when he walked on the sea the waters supported Him. All parts of the creation, excepting sinful men, honoured Him as their Creator. He kept no treasure, but when He had occasion for money, the sea sent it to Him in the mouth of a fish. He had no barns nor corn-fields, but, when He inclined to make a feast a few small loaves covered a sufficient table for many thousands. None of all the monarchs of the world ever gave such entertainment. By these and many such things, the Redeemer's glory shines through His meanness, in the several parts of His life; nor was it wholly clouded at His death. He had not, indeed the fantastic equipage of sorrow that other great persons have on such occasions; but the frame of nature solemnised the death of its Author—heaven and earth were mourners. The sun was clad in black; and if the inhabitants of the earth were unmoved, the earth itself trembled under the awful load. There were few to pay the Jewish compliment of rending their garments; but the rocks were not so insensible, they rent their bowles. He had not a grave of His own; but, other men's graves opened to Him. Death and the grave might be proud of such a tenant in their territories; but He came not there as a subject, but as an invader,—a conqueror. It was then that death, the king of terrors, lost his sting; and, on the third day the Prince of life triumphed over him, spoiling death and the grave. —*Maclaurin.*

How our Marahs are made Sweet.

“**W**E glory in tribulations also” (Rom. v. 3). The peculiarity of the believer's position does not lie in his being exempted from severest sufferings, but of his being possessed of an Antidote, whereby he can, with ease, take away every trace of bitterness from the waters of his Marah (Exodus, xv. 23); nay, turn them into the most delicious sweetness. Sometimes the enemy suggests to me the thought, that the cup which I am called to drink, is filled with bitterness; and, if one were to judge of things by natural feeling, there is no denying it. But wherever I feel

this taste of bitterness, I know that there is something wrong, not in the cup (for that is exactly as it should be), but in myself. And then I seek to get the wrong corrected at once, and that is not hard to do. First, I look upward to God for the succour always needed, and refused never. Then I turn the mind to a few considerations, which at once remove the bitterness. First, I let the mind rest a little, on the most tender sympathy of the Man of Sorrows. How sweet is sympathy to the afflicted! None really knows how sweet, except the afflicted. But who can describe the whole-hearted compassion of Him whose Nature and whose Name is love. Why, in order that He might be able fully to sympathise with us, He got a cup mingled for Himself similar to ours, and incomparably more bitter, and of that cup He drank for three and thirty years. And then I remind myself, that this cup of mine was compounded expressly for me, by Father, Son, and Holy Ghost. That all the infinite resources of divine wisdom and love have been exercised in the making of it up, as a perfect remedy for all my diseases. How then shall I dare to think, that there can be a tint of evil, in what God regards as being His very best. And then my present cup is not the one which originally belonged to me. That was a truly fearful cup. It was the cup of God's righteous indignation, and it was filled to the brim with the wine of His wrath, poured into it without mixture, and it was to be drunk for ever and ever (Rev. xiv. 10). But this fearful cup I never saw. Ere it was passed into my hands, the blessed Son of God took it, and drank it to the last drop. It cost Him dear. And now, having been raised from the dead—for the drinking of my cup caused Him to die—He has compounded this other cup for men, and brought it to me. And I am constrained to say "This cup which my Father hath prepared for me, which my Saviour brought to me, and which the Holy Spirit has filled full of blessings for me, shall I not drink it?"

One Bible for 200 People.

A SINGLE Bible was left by a colporteur in a little village of Eastern Poland. Converted through reading it, the recipient passed it on to others, and two hundred more became believers. On revisiting the town, some years afterwards the colporteur found a group of interested people, and they gathered to worship.

Instead of the customary testimonies by members of the congregation, the visitor suggested that verses of Scripture should be recited. One man arose and inquired: "Perhaps we have misunderstood. Did you mean verses or chapters?" "Do you mean to say that there are people here who can recite chapters of the Bible?" the colporteur asked in astonishment. The villagers had memorized not only chapters, but whole books of the Bible. Thirteen knew Matthew and Luke and half of Genesis. One had committed all the Psalms to memory. The two hundred villagers together knew practically the entire Bible.

The villagers explained: "We must, for this copy of the Bible may be lost or taken away, and where should we get another?" The book had been passed from family to family and had become so worn with use that

its pages were hardly legible. May Poland yet have more such Bibles!—*The Faithful Word*—National Bible Society, Scotland.

The Fourth Commandment: A Lecture.

(Slightly abridged).

By Rev. J. KENNEDY, D.D.

Delivered at Dingwall, September, 16th 1883.

"Remember the Sabbath Day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath Day and hallowed it."—Exodus xx. 8-11.

THE purpose of this lecture is to direct attention to the divine authority and perpetual obligation of the Fourth Commandment; to consider what it requires; and under its light, to inquire how the Sabbath law is regarded in our land and to what extent the Sabbath is sanctified by ourselves.

I. The divine authority and perpetual obligation of the Fourth Commandment.

This commandment is the fourth of the statutes composing the moral law, which, because of the number of commandments that are found in it, is usually called the Decalogue. It is the last of those written on the first table of the law, and which declare the form in which love to God should be expressed in obedience. There could be no doubt in the mind of any who compassed Mount Sinai that the law thence promulgated issued from Jehovah, for "the sight of the glory of the Lord was like devouring fire, on the top of the mount, in the eyes of the children of Israel." Amidst "blackness, and darkness, and tempest," shone the flame of the "devouring fire." The awful blast of the trumpet thundered, and "a voice of words" came forth from the fire. The mountain quaked, and all the earth around was shaken. It was no wonder that the people were over-whelmed with terror, when even Moses said, "I exceedingly fear and quake." Who amidst the assembly, before such a scene as Sinai then presented, hearing the awful thunder and the "voice of words," and feeling the earth quaking beneath them, could doubt that they were in the presence of Jehovah, and that from Him came the law which, on two tables of stone, was delivered to them by Moses. Thus came from God to Israel the Fourth Commandment, with all the other words of the Decalogue.

The words of the law, spoken by Jehovah's mouth, were engraved by His finger on tables of stone. Surely this suffices to indicate that this summary of duty was intended by Him to be perpetual. The Ten Commandments alone were thus written by God. Not thus did He write the rules prescribing the typical service of Israel, for the binding obligation of these was intended to be but temporary, and must in due season pass away. But the Decalogue was intended to be perpetual, and there was therefore a divine engraving of it on stone.

But it may be said, yea it has often been said, that the observance of the Sabbath was made binding, by the law given forth on Sinai, only on the children of Israel. Not so, for the terms of the commandment bring its obligation to bear on "the stranger," and godly Nehemiah enforced the observance of it on Gentiles as well as on Jews. True, the revelation of the moral law was given exclusively to Israel in the wilderness. They, and they only, heard "the voice of words" coming from the awful glory of "the mount that might be touched, and that burned with fire." But what was then given to them on tables of stone was placed in their custody for all mankind. It was not because they were God's peculiar people they were under obligation to obey the moral law, but because, like all other rational beings on the face of the earth, they were bound to keep all the commandments of God. It was not the *obligation* but the *revelation* of the Decalogue that was peculiar to Israel.

And as to the Fourth Commandment, it requires only what was required from the beginning. The Sabbath was instituted by God in Eden, and was there both enjoined and observed. The first day of human history was a Sabbath, and those who feared the Lord in the pre-Mosaic times, doubtless, remembered "the Sabbath Day to keep it holy."

Christ distinctly tells us "that the Sabbath was made for man," not for the Jew only. There was a Sabbath long before there was a Jew. Man, everywhere, and at all times, needs, and men of all nations are enjoined, to observe it; and all who despise it act not only unwisely but wickedly.

And what reason can be given for representing the Sabbath as a Jewish institution? Why should the Fourth Commandment, rather than any other, be represented as but of limited and temporary obligation? There is certainly nothing in the form of it to give it a peculiarity on account of which it should be so regarded and treated. The tribute which it demands for God must surely always be due to Him; and what reason can be given why the memorial of His rest, after the work of creation, should not be continued? And if the giving of a Sabbath to man be a boon, what but a change, affecting the goodness of God, could account for its being withdrawn? The Fourth Commandment is "good" as well as "just and holy," and while the goodness of God is unchanged, it cannot cease to require the keeping "holy" of the Sabbath. I could imagine some reason for saying that the Fifth Commandment has a Jewish cast, because the promise subjoined to it refers to "the land which the Lord" their God had given to Israel. This, it might be said, is surely spoken only to the Jews, because of the evident reference to the land of Canaan, which according to the promise of the Lord, was given exclusively to them. But the question of its perpetual obligation is conclusively settled in the New Testament; for Paul, writing to the Ephesians, asserts the binding force of that commandment, and calling it "the first commandment with promise," insists on the perpetual connection between obedience to it and the promise which is subjoined to the precept: "It *is*," not it *was*, he tells us, "the first commandment with promise."

The claim of the Fourth Commandment rests on *moral*, not on *positive* grounds. It demands for God what is due to Him in His unchanging supremacy, majesty, and glory. Can we conceive of rational beings

under the reign of One who is "infinite, eternal and unchangeable" in His being, and in all his attributes, not under obligation to separate themselves, at certain seasons, from all employment besides, in order to do homage in worship to the Most High? Why, even to an earthly sovereign—a fellowcreature—direct homage is due when the sovereign chooses to require it. The time prescribed for this must be remembered, and used for the appointed purpose. And is it to be imagined that men who, because of their lot on earth, are necessarily employed about mere secular things, can be free from an obligation to detach themselves "from their worldly employments and recreations," in order to render homage to "the high and lofty One who inhabiteth eternity, and whose name is Holy?" It is inconceivable how any mind, influenced by right views of the greatness of Jehovah, and not forgetful of our entire dependence on His goodness, could approach to think of the obligation of the Fourth Commandment not being *moral, and therefore universal and perpetual*. And if the homage demanded is due to God, He has the right to determine when and how that homage is to be rendered. Our Queen demands a right to fix when a reception takes place, and how those who are to be presented shall appear in her presence. And surely this right must be conceded to God. He has exercised this right, which rests on His supremacy as Jehovah. He has determined that a seventh of each week shall be devoted as far as possible, in consistency with meeting the claims of necessity and mercy, exclusively to His worship—the ground of that allotment being given as in His own example as creator. Surely, then, not only is the demand for a Sabbath one resting on unchanging moral grounds, but the position of time to be observed as a Sabbath is unalterably fixed.

There are thus two fixed points, which can admit of no change, in the requirements of the Fourth Commandment—the one is that there be a Sabbath devoted exclusively to the service of God, and the other is that one day in each week shall be so devoted. Neither of these is at all affected by the change implied in making the *first* day of the week the Christian Sabbath instead of the seventh. This change was made by Him who had a right to do so, and who in view of it declared Himself to be "Lord of the Sabbath." How could He who appointed the Sabbath at the beginning, and who promulgated the Sabbath law from Sinai, be expected to exercise His lordship over it by setting it aside? It was in view of its continuing to be under His administration, as exalted to His throne, the Son of Man proclaimed Himself its Lord. If He discountenanced a Pharisaic observance of that day, and was so careful, both by precept and example, to rebuke those who substituted a punctilious formality for the true spiritual observance of the Sabbath, is that a reason for supposing that the Sabbath law was to be abrogated? Nay, is not His care regarding its being rightly observed, a reason why we should be assured of the Lord's regard for it, and that, under His reign, the Fourth Commandment would be of binding force till time shall be no more.

Was Christ not entitled to effect the change? He was the Creator, in memorial of whose rest the seventh day was appointed to be the Sabbath. In his view all His creation work was good, and He rested, in complacency, His eye on all that He had finished. A memorial of that rest we might expect Him to give, and it was given to man, and the Lord made it man's interest as well as his duty to observe it. And if He who acted thus

in connection with His finished work, as Creator, performed a work still greater—a work in which was manifested, as in no other work besides, the glory of all His name, and to which all creation and providence were subordinated, how could we but expect a memorial of His entering into His rest when that work was finished? Instead of the change of day being inconsistent with the perpetual obligation of the Fourth Commandment, it is the perpetual obligation which makes the change imperative. Just because the seventh day was the Sabbath of old, as a memorial of the rest of God after finishing His work as Creator, the first day must be so now, as a memorial of His rest after finishing the work of redemption. The antecedent action of God demands the change. Of it He owed to Himself, to make the one day a memorial of His rest after creation; all the more does He owe it to Himself, to set apart the other as a memorial of a rest still more glorious. For it is He who appointed the Sabbath of old, who in His resurrection from the dead, began to “enter into His rest,” after the work of redemption was finished. The very instinct of the church would crave the giving of a memorial of that day. And it was given, and that too in such a way, as, while not removing the memorial of the Lord’s rest after creation, gave to His rest, after redemption, the place which was due to it, because of the exceeding greatness of the work which preceded it. Sufficient, in the tribute rendered to God, as a concession to the greatness of creation work, is the retaining of the proportion of time to be observed as a Sabbath holy to the Lord. What kind of mind must be that of a man who imagines that, because of the fallen manifestation of the divine glory, and the glorious commendation of divine love, through Christ crucified, a tribute which Jehovah was wont to claim is no longer exacted, and should no longer be rendered!

And that the day was changed by divine authority from the seventh to the first of the week, is sufficiently proved. The example of Christ and the practice of the Apostles, as recorded in the New Testament, sufficiently prove this to be the case. What can be more authoritative, as a directory to the church, than the example of the church’s Head and the practice and writing of His inspired Apostles? And we have His example in coming once and again to His disciples after His resurrection to countenance their meeting for worship on the first day of the week. And the practice of the pre-Ascension days was continued thereafter by the Apostles; and Paul, writing to the Corinthians, mentions “the first day of the week” as the day of gathering together for worship, as well as of “collection for the saints.”

The very lack of an express enactment making the change imperative is an eloquent tribute to the authoritative action of God bearing on the Sabbath in the days of old, and to the value and authority of Christ’s example. There was no need of a re-enactment of the Sabbath law, for He who enacted it at first sufficiently declared that He intended it to be perpetual, and with Him “is no variableness nor shadow of turning.” And if He countenanced the change of the Sabbath from the seventh day to the first, what can be more authoritative than His example as a rule of duty?

Why then, it may be asked, is there such a desire to get rid of the perpetual obligation of the Fourth Commandment, as requiring the ob-

servance of the Christian Sabbath? Not, certainly, because there is any reasonable ground for supposing that the Fourth Commandment has been removed from its place in the Decalogue, nor because the change of day is not only *allowable* and *authoritative*, but *morally* necessary. This desire to be rid of a Sabbath law arises from *its being peculiarly testing*. It requires the actual surrender of one day in seven to be a holy Sabbath to the Lord. The refusal of such a surrender is a palpable thing, of which even a very slumbering conscience must take note, and regard as sin, and which must be apparant to the eyes of onlookers. It is in order to escape from the strictures of conscience, and to secure boldness to sin before men, that there are such efforts to prove that the Sabbath law is repealed. This is the secret spring of the whole anti-Sabbatarian movement. Ungodly men desire to be free to do as they list on the day of the Lord, and they think they can secure this by an impotent attack on the perpetual authority of the Fourth Commandment. They, forsooth, who are but worms of the dust, are to overthrow the arrangements of the Most High, and over His shattered law are to reach an emancipation from being under responsibility to God! This is their daring behest, and they imagine that by flippant objectioning, which but betrays their ignorance and their profanity, they can secure what they desire, and thus obtain a triumph which entitles them to be mockers of the saints of God.

II. 'What is required in the Fourth Commandment?' Looked at in the light of this commandment, the Sabbath is a day which the Lord hath "blessed" and "hallowed." He hath set it apart from every other day by so blessing it, and it becomes a blessing to all who rightly observe it. No one who has not proved it by a spiritual observance of it can know what a blessing it is, or has a right to pronounce any judgment regarding it. But none ever honestly proved it who did not experience it to be a blessing from the Lord. And the Lord hath "hallowed" it He has done so in setting it apart from other days as specially His own—as a day to be devoted to His worship.

In accordance with the dedication of it by God, the Sabbath is required to be *remembered* and *kept holy*. In order to *remember* it one must think of it as a day which the Lord has blessed, he must be conscious of his need of such a blessing as the Sabbath is intended to be, and be anxious to enjoy it, as well as have the divine authority of the Commandment bearing on his conscience. A fixed place in one's memory, as a blessed divine institution, without this, the Sabbath will never have. And he must *keep it holy*. He must act becomingly towards it as a day which the Lord has hallowed. He must heartily call it "a delight," as it is "holy to the Lord and honourable," and seek grace to preserve him from devoting any portion of it to any work which accords not with the design of God in hallowing it. The worship of God, private and public, is the work to which the hours of one entire day in seven is to be devoted, except in so far as, in connection with our lot on earth and the course of providence, we are called to engage in "works of necessity and mercy." From love to God, expressed in regarding His Sabbath as "a delight," and in seeking the enjoyment of His gracious presence and fellowship on that day, we must be quite willing to withdraw ourselves from "all such employments and recreations as are lawful on other days," and heartily devote ourselves to the service of God.

According to the terms of the Commandment, not only is the individual bound to keep the Sabbath holy, but each one having influence is bound to exert that influence in endeavouring to secure the observance of the Sabbath by those who are under him. The *Parent* and the *Master* are thus bound to use their influence. They are specified in the words of the commandment; but the same obligation rests on all who hold a position of influence to a greater or less extent over their fellow-men. All employers of labour, all judges and magistrates, all employed in connection with the executive government of the nation, the legislature, the Sovereign, are all under obligation, imposed by divine authority, to use all their power in securing that the Sabbath of the Lord is hallowed.

III. How is the Sabbath observed in Scotland, and by each one of ourselves? It would be far more pleasant to consider the past than the present of our country's relation to the law of the Sabbath. The time was when the Sabbath law was so observed in Scotland that she was marked, because of this, as singular among all lands; and while her practice was a joy to all lovers of the law of God it won for her the honour of being reproached by all who were enemies of truth and godliness. To some extent that reproach has not been quite removed. Scotland has not yet become such that her distinctive Sabbatarianism is so blotted out by the increase of practical ungodliness that she can no longer favourably compare with other nations. But it is sad to think of how far her departure from the "goodway" of Sabbath-keeping has already gone. What a contrast a Scottish Sabbath now presents to that of earlier times—to that even of the generation which has just passed away! Think of our railway trains rushing over all parts of the country with their thousands of passengers, disturbing the Sabbath quiet and tempting so many to forget that there is a "God in the earth who judgeth righteously"—Think of so many open shops along the streets of our cities, on the day of rest, which is the day of God, and receiving such support as tempts ungodly men to extend the traffic—think of the increasing crowds of those to whom the Sabbath has become a day of amusement, who never think of entering a place of worship, and who by their conduct prove that vice is the ally of ungodliness—think of how even those, who are not prepared utterly to abandon the public worship of God, are beginning to act as if an enforced partial attendance in the courts of God's house earns for them a right to do what they please on what remains of the Sabbath—think, too, of the easy tolerance of such practices already so apparent in the unfaithful supineness both of the Church and of the State while all this desecration of the Sabbath is in progress—and what a contrast the Scottish Sabbath of to-day presents to that of times gone by! And what unspeakably greater contrast is the present observance of the day of the Lord to 'what is required in the Fourth Commandment.'

To this sad result, unfaithful discipline, on the part of the churches, has greatly contributed. On a Communion Sabbath members of the church are allowed to come to the table of the Lord, who, on all other Sabbaths of the year care not even to appear to have any regard to the requirements of the law of God, and not a few will leave the table of the Lord to rush to amusements in the evening. And this is endured! and a church pledged to preserve the purity of the house, and the sanctity of the day of the Lord, endures it! In this respect what a contrast church

discipline presents to that of other times. There may have been an extremeness in the mode of exercising discipline in earlier times, but it expressed zeal for the honour of God's law, and for the purity of God's house. An opposite extreme has now been reached, which expresses no more creditable feeling than indifference as to the claims of God, and as to the welfare of precious souls.

And the action of the State, in relation to the Sabbath law, combines with that of the churches to hasten Scotland's aparture from "the old paths." All legislation in defence of the rest and sanctity of the Sabbath is refused, and almost all forms and measures of Sabbath desecration are tolerated. Of this we, in this county (Ross-shire) have had a notable example. A wanton and flagrant desecration of the Sabbath, by railway officials and their servants, occurred, and not only was there no interference on the part of the executive to put down the excuseless traffic, but all exertions were put forth, by those who should be "a terror to evil-doers," to protect it, and arrangements made for shooting down the men whose only crime was a pronounced expression of zeal in behalf of the Sabbath law of heaven and of Scotland, in the event of their persisting in their opposition to what they regarded as defiant transgression of the Fourth Commandment. The civil magistrate thus became a praise to evil-doers and a terror to them that do well. Woe to Scotland when such are those by whom the law is administered! But what was done in connection with the Sabbath desecration at Strone, is, in spirit, in accordance with the rule of all the action, or inaction, bearing on the Sabbath, of the executive throughout the country. An instance so flagrant as that to which I have referred, of a condoning, by those in authority, of the conduct of men who, in their eager thirst for gain, scruple not to trample the law of God under foot, cannot yet be quoted; but the spirit which appeared then in a form so exceptionally pronounced, seems to be that by which our rulers are animated; and, in due time, if the Lord does not graciously interfere, the people of our country will learn tamely to submit to any action in which it may be expressed.

(To be Continued).

Church Notes.

Communion.—*March*, first Sabbath, Ullapool; second, Portree and Ness; third, Finsbay and Lochinver; fourth, Kinlochbervie and North Tolsta. *April*, first Sabbath, Portnalong and Breaslete; third, Greenock; fourth, Glasgow; fifth, Wick. *South African Mission.*—Last Sabbath of March, June, September, and December. NOTE.—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

Editor's illness.—The various readers of the Magazine will regret to learn that the Editor, the Rev. D. Beaton, Oban, has been laid aside by illness. For the present Mr. Beaton will be unable to carry on his

work as Editor. The sympathy of all interested in the Magazine will be extended to Mr. Beaton, and it is our desire and prayer that, in the goodness of the Lord, he may be speedily restored to health.

In the meantime the work of preparing the Magazine for the press will be carried on by members of the Magazine Committee. Any communications or announcements intended for publication should be sent to Rev. J. A. Tallach, F.P. Manse, Kames.

Notice to Conveners of Standing Committees.—Conveners of the Standing Committees of the Synod are reminded that by the Synod's decision the Reports of these Committees are to be presented to and approved by the respective Committees; and further that the Reports should be in the hands of the Clerk of Synod (Rev. R. R. Sinclair) not less than, one Calendar month before the meeting of Synod so that they may be printed and issued with the agenda paper.

Notice to Congregational Treasurers.—Congregational Treasurers are reminded that copies of their Financial Statements, duly audited, are to be sent to the Clerks of Presbyteries under whose jurisdiction their congregations are.

Notice to Clerks of Kirk Session and Deacon's Courts.—Clerks of Session and of Deacon's Courts are hereby reminded that their records with Communion Rolls, are to be sent for examination to the Clerks of Presbyteries under whose jurisdiction their congregation are, not later than the end of April. Sufficient to cover return postage should be included.

Notice to Magazine Subscribers.—Subscribers are respectfully reminded that their subscriptions for 1944-45 are now due and Mr. John Grant, 4 Millburn Road, Inverness, will feel obliged by an early remittance. The Annual subscription is 4/6 post free. Subscribers are requested to read the instructions on page ii of the cover of the Magazine and to state whether they are new or former subscribers when sending their subscriptions. The subscription for the two Magazines—Free Presbyterian and Young People's, is 7/6 post free.

Literature Fund.—This fund is used for an extensive distribution of suitable literature to the Navy, Army, Air Force and Hospitals, etc., through many distributing centres.

Continued support will be appreciated.—W. G.

Communion Services.—Free Presbyterian Church of Scotland, Eccleston Hall, Eccleston Street, Buckingham Palace Road, London, S.W.1.

In connection with the dispensation of the Lord's Supper on Sabbath, 9th April, the following Services have been arranged (D.V.) to be conducted by the Rev. Malcolm Gillies, Stornoway, and Rev. Robert R. Sinclair, Wick. Thursday, 6th April, 7 p.m.; Friday, 7th April, 3.30 p.m. (Gaelic), 7 p.m. (Fellowship Meeting); Saturday, 8th April, 3.30 p.m. and 7.30 p.m.; Sabbath, 9th April, 11 a.m., 3.45 p.m. (Gaelic) and 7 p.m.; Monday, 10th April, 3.30 p.m. (Gaelic) and 7 p.m.

Services are held every Sabbath at 11 a.m., 3.45 p.m. and 5 p.m. . Weekly Prayer-Meeting, Wednesday, 7 p.m.

Acknowledgment of Donations.

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

Sustentation Fund.—M. C. M., Kildermorie, Alness, £2; S. C., Spean Bridge, £1; D. McN., Glasgow, £1; C. M. C., 47 Lochiel Road, Inverlochry, £1; Friend in Forces o/a Inverness Congregation, £2; F. M. Fairfield, Sydney, N.S.W., o/a Inverness Congregation, £1; Mrs. McL., The Shelling, Aviemore, £1.

Home Mission Fund.—Mrs. S., Skelpick, Bettyhill, £1.

China Mission Fund.—Flashadder Congregation per Mr. D. MacSween, £7; D. McN., Glasgow, £1.

Dominions and Colonial Missions Fund.—Mrs. Gibson, Salvador, Sask per Rev. D. Beaton, £2/4s/9d.

Anonymous Donation.—Received from an Anonymous Friend of the Cause, 2nd Chron. 25, Verse 9. the sum of £120 per Mr. P. MacLeod, F.P. Missionary South Harris, to be left to the discretion of the Synod as how to divide to the Sustentation Fund, Home Mission and Jewish and Foreign Mission Funds.

Jewish and Foreign Missions.—J. N. Morrison, Bayhead, Leverburgh o/a South African Mission, in accordance with the desire of his mother, the late Mrs. Morrison, Lingerby, Harris, the sum of £50. "Young Ladie's, Glasgow"—"Lengthen thy cords and strengthen thy stakes." Isah, 54. 2. o/a Shangani, £6; S. C., Spean Bridge, £1; Friend, Breakish, Skye, £1; D. McN., Glasgow, £1; Dr. M. G. T., 28 Gilkes Crescent, London, S.E.21, £3; Dr. M. G. T., 28 Gilkes Crescent, London, S.E.21, for personal use, £3; Friend, Golspie o/a Hebrew New Testaments for the Jews, £3; Mr. F. M., "Elonera," Sydney, N.S. Wales, 12/6; Mrs. McL., The Shelling, Aviemore, 5/-.

Magazine Free Distribution Fund.—D. McK., Laide, 10/-; Jas. W. McK., Laide, 10/-; "Oban Friend," £1; Wm. McL., Ness, £1.

Literature to H.M. Forces Fund.—Mrs. M. M., Late Inn, Kinlochbervie, 5/-; "E. S., " Edinburgh, per Rev. W. Grant, 10/-; Wellwisher, Maryburgh, 2/6; Mrs. McL., Palmers Green, London per Rev. J. P. Macqueen, 10/-; R. H. C., Glencairn Street, Stevenston, £1/2/-.

The following lists have been sent in for publication:—

Daviot Church Extension Fund.—Miss I. M. Cameron, Farr, acknowledges with grateful thanks a donation of £20 from "Westhill," also 10/- from Mrs. D., Inverness.

Gairloch Congregational Funds.—Mr. D. Fraser, Treasurer, acknowledges with sincere thanks the following donations:—Sustentation Fund—Trooper B. McK., £1; F. McD., Kinlochewe, £1; H. C., Kinlochewe, £1; D. McD., Kinlochewe, £1, Loyal Member from home, £3. Foreign Mission Fund—F. McD., Kinlochewe, £1; Loyal Member from home, £1. Home Mission Fund—Loyal Member from home, £2.

London Congregational Funds.—Rev. J. P. Macqueen, acknowledges with grateful thanks the following donations:—P. McL., London, £2/10/-; Miss C. B., Montreal, Canada, £2; Mrs. M., Vancouver, £1; P. McL., London, o/a London Church Building Fund, £1; Mr. F. Matheson, Sydney, N.S.W., £1, per Mr. J. Grant.

Raasay Manse Building Fund.—Mr. E. MacRae, Treasurer, acknowledges with grateful thanks a donation of £1 from G. M., Greenock.

Sollas Mission House Fund.—Mr. Macdonald, Middlequarter, gratefully acknowledges the following contributions, per Mrs. C. Dick, £2/13/-; per Mrs. D. Cameron, Bothwell, £3/4/-; Mr. and Mrs. Macdonald, Moniach, £2/18s/6d; Miss K. McLean, Hotel, Carr Bridge, £1/0s/6d, Mrs. C. Laing, Greentote, 5/-; Mrs. R. Macdonald, Sollas, 5/-.

South Harris Manse Building Fund.—Mr. Peter MacLeod, 8 Borrisdale, Treasurer, acknowledges with sincere thanks the following collections:—From Strond district, £7/7s/6d; from Borrisdale district, £7/5/-; from Northton district, £11/2/-; from Leverburgh district, £4/12s/6d.

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