

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

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

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**Free Presbyterian Magazine**  
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**The Lord our Righteousness.**

By the Rev. JOHN COLQUHOUN, D.D., Leith.

"This is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS"  
(Jer. xxiii. 6).

In the preceeding part of this chapter, the Lord by the mouth of His prophet, having denounced awful judgments against the evil governors of Judah, for their violence and oppression, by which they scattered His people, and forced many of them to seek places of residence at a distance from them, where they might dwell quietly and safely, and for their sins in general, which had been the cause of their having been carried into captivity; He takes occasion, from His having promised that He would gather a remnant of them out of the countries whither they were driven, and that He would set up shepherds or governors over them, who would protect them, to declare an illustrious prophecy of Messiah, who was to reign over the house of Jacob for ever, and to feed His flock like a shepherd. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgement and justice in the earth," verse 5. The Jewish doctors, and almost all the Christian interpreters, consider this as an illustrious prophecy of the Messiah. He is here said to be raised up unto David, intimating, that though God, in the promise of Messiah, had a regard to His people in general, yet He had a higher regard to David His servant, and to His covenant confirmed with him. "I will raise unto David a righteous Branch," or as it is in Chapter xxxiii. 15, "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David." Thus also Zechariah speaks of Him, "Behold, the Man whose name is the Branch; and he shall grow up out of his place." This name is assigned Him with the strictest propriety; for as to His human nature, He came forth as a rod out of the stem of Jesse, and as a branch He grew out of his roots. Besides, His human nature has no personality of its own, but subsists as an ingrafted branch in His Divine Person. He is also called the Branch, because He covers, protects, and refreshes His people with His shadow, and brings forth the fruits of honour to God and of happiness to men. He is called a righteous Branch; for He is infinitely righteous in Himself, and is the Author of all that imputed righteousness which is necessary to justify, and of all that inherent holiness which is requisite to beautify, His

people. Messiah is here also styled a King. About the time this prophecy was written, Jeconiah was king over Judah, and God declared that he should not prosper. But this King shall reign and prosper. He shall exercise spiritual dominion over His people in all generations. He shall reign and prosper: He shall prosper Himself, and His true subjects shall prosper under Him, notwithstanding all the efforts of their enemies to destroy them. It is added, He "shall execute judgment and justice in the earth." He shall judge the prince of this world, and punish with dreadful calamities those who oppress His people. He shall execute justice, by making all believers righteous and holy,—by giving them rewards of *debt* to their imputed, and of grace to their inherent, righteousness. "In his days Judah shall be saved, and Israel shall dwell safely:" in His days, that is, during His dominion, which is an everlasting dominion, the true seed of Abraham, typified by Judah and Israel, shall be saved from all their spiritual enemies, and shall dwell safely. Accordingly, we read, that "in his days shall the righteous flourish; and abundance of peace so long as the moon endureth." In the text we have a most significant appellation given to Him: "This is his name whereby he shall be called, Jehovah our righteousness." The incommunicable name, Jehovah, denotes that He is the eternal and self-existent God; that He possesses, by an original and underived right, all the glorious perfections of the Divine essence; and that He is Lord of all, having dominion over all things, not only by a new covenant right as Mediator, to subserve His mediatorial glory and the good of His Church; but by a natural right, as the most High God, by whom all things were created which are in heaven and in earth, and by whom they all consist. This Jehovah, in the Person of the Son, possessing every Divine excellence, and shining in all the splendour of uncreated glory, is here said to be our righteousness. He engaged in the everlasting covenant to fulfil all righteousness in our nature, in order to justify our persons, and to render our persons and performances acceptable in the sight of God. And seeing He is Jehovah as well as man, His righteousness is of infinite value, and is meritorious of eternal life in the full enjoyment of God. This then is the name whereby He shall be called, not indeed by all men, but by all who believe in Him. These appropriate Christ to themselves as Jehovah *their* righteousness,—their's in particular.

In further discoursing on this delightful subject, it is purposed, through Divine aid, *First*, To make some observations for illustrating the doctrine in the text; *Secondly*, To show how the Lord Jesus Christ is the righteousness of His people; and, *Thirdly*, To point out what is implied in their appropriating of Him as such, or in their calling Him Jehovah *their* Righteousness.

I. I am to offer some observations for illustrating the doctrine in the text. And,

1. It may be remarked, that the term *righteousness* refers to a *law*. When a man wants to try whether such and such a thing be straight or not, he not only looks at it, but applies to it a plane or straight rule, and if from the one end to the other it lies close to, or touches the plane, he pronounces that it is straight and conformed to the rule; but if not, he pronounces that it is crooked. In like manner, the moral law, in all its perfection and extent, is the great standard of rectitude according to which

the principles and actions of men are to be regulated. When God compares them with this law, and sees that from the beginning to the end of life, they perfectly agree with it, He pronounces that such and such a man is right or righteous, or is possessed of righteousness; but if He finds, upon comparison, that He deviates from it in the smallest degree, He declares him to be unrighteous. Accordingly, we are informed by Him who searches the heart and tries the reins, and who is not liable to the smallest deception, that men by nature are filled with all unrighteousness,—that they have turned aside to crooked ways,—and that there is none righteous, no, not one; that is, none whose nature and practice agree with the Divine law, the sole standard of moral rectitude.

2. The moral law, or law of the ten commandments, is in Scripture taken in a *twofold* sense; either as a *rule of life*, or as a *covenant of works*. The law as a *rule of life* is the Divine precept considered simply as in itself, without relation to any covenant form. In this sense, it was written in the heart of man at his creation, before any covenant was made with him; and the obligation upon man to yield perfect obedience to it, being founded in the nature of God the Creator, and of man the creature, is indispensably necessary, and cannot be dissolved as long as God continues to be God, and man to be man. Man would have been bound to obey the law in this view of it, though no covenant of works had ever been made with him; and believers in Christ, though they are dead to it as a covenant, are nevertheless bound, and will to all eternity be bound perfectly to obey it. Upon their union with Christ, they receive it from His hand as Mediator. Hence it is in Scripture called the law of Christ. "Bear ye one another's burdens, and so fulfil the law of Christ." On the other hand, the law as a covenant is the same moral law in the form of the covenant of works, proposed to the first Adam, and accepted by him as the public representative of all mankind, and is called by the Apostle Paul, "the law of works." Now every descendant of fallen Adam, by ordinary generation, is bound to obey the law perfectly as a covenant of works, and that in his own strength, and upon pain of death in all its dreadful extent; or else to betake himself to a sufficient Surety to obey it for him. It is true, no surety, how sufficient soever he may be, can free him from his obligation to obey it in his own person as a rule; for this obligation, as was already observed, is indispensable: and therefore those who are personally interested in the surety righteousness of Jesus Christ, are, notwithstanding, firmly bound to yield even perfect obedience to it in this view. But a responsible Surety may deliver from an obligation to obey it as a covenant. Accordingly, true believers are said in Scripture to be "dead to the law by the body of Christ;" that is, to be freed from the obligation of it as a covenant of works. But all unregenerate persons, while they continue to reject Him as a Surety, are, as the Apostle says, debtors "to do the whole law;" that is, they keep themselves under an obligation to yield perfect obedience to it as a covenant, and that in their own strength, and upon pain of eternal wrath. This is the dreadful condition of every descendant of the first Adam who is not vitally united to Christ, the second Adam.

3. The law, as a covenant of works, requires three things from every son and daughter of Adam who is under it, that is, perfect holiness of nature, perfect righteousness of life, and complete satisfaction for sin.



It required only two of these from man in his state of innocence, namely, holiness of nature, and righteousness of life. It required, that from the first moment of his existence in the world to the last, he should retain the perfect *holiness*, or original righteousness of his nature, inviolate. It also demanded perfect *righteousness* of life, or perfect conformity of all the thoughts, words, and actions of the life, to the Divine precept. The law in this form required not only habitual righteousness or holiness of nature, but actual righteousness, or righteousness of life, and that without the smallest intermission of obedience. As a covenant of works, it required from man in innocence only those two; but upon the entrance of sin, it had, as a broken covenant, a third demand,—a demand of complete *satisfaction* for sin, by suffering death in all its extent. Now these three articles, the law in its covenant form continues to require in the utmost perfection from every descendant of fallen Adam, as long as he remains under it: and it will be impossible for him ever to enter heaven except he answers completely every one of them, either in his own person, or in that of a responsible surety,—the Surety of a better testament. The Lord Jesus says, "If thou wilt enter into life, keep the commandments" (Matt. xix. 17). As this particular is of the very highest moment to us all, permit me, before I dismiss it, to put two or three questions to every self-righteous and secure sinner. And,

(To be continued.)

## The Rose of Sharon and the Lily of the Valleys.

By the Rev. JAMES DURHAM, Glasgow.

(Continued from page 5.)

*I am the rose of Sharon, and the lily of the valleys* (Song ii. 1).

The second thing to be spoken to is the scope, which we look upon two ways. (1) More generally, and so what may be the reason why Christ so much commends Himself in this book. (2) More particularly, and so why He commends Himself thus at this time.

(1) Why does Christ commend Himself in this book? *Answer.* I shall give some few reasons for it that might be doctrines. 1. Because there is no other such excellent Subject to be spoken of. If angels, let be men, were to come to preach glad tidings it would be that in Luke ii. 10, 11 "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." What is the best message that ministers can carry to people? It is Jesus Christ, a crucified Saviour. The law and the prophets bear witness of Him. Yea, what would Christ Himself preach if He was now on earth? No other thing but this, The kingdom of heaven is now near you; a greater than Solomon is here; I am the bread of life; I am the light of the world; I came to seek and save the lost. 2. Because there is no such profitable and precious Subject to believers themselves. If ye were to search for a good subject to be spoken of to believers it would be to speak of Himself, because it is by Him, through Him, and

in Him that all the blessings of the Covenant are communicated to them, and the aim of the Covenant is to point out His worth; to tell the bride what a Bridegroom she has, and what a rich dowry she may expect. And every discovered excellency in Christ is a laying forth a part of the bride's riches. 3. Because the worth of Jesus Christ is not soon expressed. One expression or two expressions cannot do it, therefore more are used and must be added and set together for that end, and hence it is when the bride enters to speak of Him in Chapter v., and she is gone through all the parts of His body, she must end the commendation as a thing she cannot reach and sums it up in this general, "*He is altogether lovely.*" And it is for this cause that He is often set out rather by what He is not, than by what He is, because no expression can sufficiently express His worth. Therefore be not satisfied with expressions of Christ that ye soon win to. Ye know the work of heaven is the praises of the Lamb. 4. Because Christ's worth is not soon believed therefore it must be often reported and inculcated. Isaiah was as evangelical a prophet and as large on the subject as any prophet we hear of, yet he says, "Who hath believed our report?" (Isaiah liii. 1). And what is the report? It is the report of Christ in verse 2, "For he shall grow up before him as a tender plant, and as a root out of a dry ground. If Christ's worth was cried down in the world, for all Isaiah's preaching of it folk are so possessed with idols and carried away with vanities that Christ gets no room in their hearts. People cast out Christ and embrace any idol, because they do not believe that Christ is able to make up the loss or want of it. 5. It is to point out the necessity of the knowledge of Christ and His worth, 1 Cor. iii. 10. It is the foundation. The discovery of Christ's worth is the first stepping-stone and rudiment of Christianity. Folk cannot believe in Him, love Him, delight in Him, or praise Him, except they know Him. Therefore I close all these reasons with three words of direction for use; that ye would not go about the studying to know Christ neither carelessly, nor carnally, nor selfishly. (1) Not carelessly in not making it your main task and aim, for it is life eternal to know Him (John xvii. 3). (2) Not carnally in seeking no more but a speculative knowledge to fill your head with matter to dispute or discuss of Him. (3) Not selfishly, to delight or satisfy yourself with it as with a lovely song. Folk are selfish in their study of Christ when it is not to set forth Christ and make use of Him for their own and others good, or when folk rather to hear or read of that subject than of another because it does not bite them. But in your study of Christ study to know Him. (1) As the ground and object of your faith, as the sent and sealed Son of God to save lost sinners. As the Bread of Life which comes down from heaven and gives life to the world (John vi. 33). (2) As He that has in Him all the treasures of wisdom and knowledge, and all the fulness of the Godhead for us. (John i. 16.) Know Him in these relations that are between Him and believers as your Head, Husband, Elder Brother, Advocate, Intercessor, King, Leader, Commander, Surety, etc.; and know Him in the use of all these relations to you, for hereby there is excellent worth seen in Christ, and excellent worth in all these relations to you. (3) Learn to know in experience the fruits and effects of these relations to you. Further, Christ's relations were taken in all that Christ has done and suffered for us as Mediator, and ye would study to know the virtue of what He has done and suffered to you wards. Know that He died and overcame death, by finding the power of His death

making sin die in you and giving you victory over your corruptions; and the power of His resurrection in making you rise to newness of life and the fellowship of His sufferings. These were Paul's studies, Phil. iii. 8, 10, 11, where he is speaking of his many desires as he was a Christian. And in as far as ye know Christ, win up thus to make use of Him.

For the Second. That is the more special scope of these words, or of this commendation at this time. And to find out this, we conceive Christ is here looking on His Church under this twofold condition. (1) Under many crosses. Therefore Christ sets her out in verse 2, as a lily among thorns. (2) Under a tried and tempted condition, for in verse 15 there are the little foxes that spoil the vines spoken of, and in relation to both these conditions Christ commends Himself as very suitable to her. Observe hence, that the study and knowledge of the worth and excellency of Christ, as it is a work meet for all times and conditions so especially in times of trial and temptation. We think these words not much proof of this. Christ's trysting this commendation of Himself with His bride's afflicted and tempted condition is enough to confirm it, as also all these instances we have in the Old and New Testament of the joining or mixing in somewhat of Christ with all the bride's afflictions when they are spoken of as in Isaiah ix. 6, when speaking of sore trouble before and after, it is said, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, etc." And chapter vii. 14, in the prophet's answer to Ahaz he leaves off speaking of the temporal deliverance, and brings in a promise of Christ, "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." And so in the first, second and third chapters of Revelation where John is writing to the seven churches of Asia, who were under trial and temptation. In the beginning of every epistle there is some stately description of Christ. Ere He begins to speak of their trials or of their duty He lays out something of Himself as a meet plaster to any evil they were under as a sweet companion to them in their trials. The reasons of the doctrine are (1) Because there is no sure foundation nor solid resting to souls whether we look to the trial itself or crosses and temptations that accompany the trial, but Christ and the knowledge of His worth and excellency. Therefore there is need of some manifestation of the worth and excellency of Christ that folk may rest upon Him in such a condition. Hence it is that Christ is brought in as a consolation to His people ere ever He came into the world. When a terrible threatening of an overflowing scourge comes forth He is manifested as a foundation. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation" (Isaiah xxviii. 16); and I Peter ii. 6, 7, 8, clears what the stone is—even the stone which the builders refused. This is given His people to rest upon, when judgement is laid to the line and righteousness is laid to the plummet, and the hail comes to sweep away the refuge of lies. In Isaiah xxxii. 2, He is set out as a shadow to rest under in cross dispensations; "A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." And, again, He is set out as the Captain of our Salvation who was made perfect through suffering, and must lead us through suffering and snares. Therefore at such a time when the overflowing scourge may bring down all props of outward power and carnal confidence, and also blast inherent grace in respect of its exercise, study better this sure

foundation. (2) Because as there is no sure foundation to rest on but Christ so God would have believers contenting and satisfying themselves with Christ for their refuge and comfort under all crosses. When others run here and there for satisfaction they should be content with Him. "To whom he said, This is the rest wherewith ye may cause the weary to rest" (Isaiah xxviii. 12). And while the evil blasts all external privileges and props, it is for this end to draw His people in to Christ to make use of Him, for all these things promised but could not perform, or for that which they sought in these things but could not find, and this would make Christ's excellency lovely. Therefore these two are put together in Isaiah lv. 1, 2, 3. "Ho, every one that thirsteth, come ye to the waters . . . . Wherefore do ye spend money for that which is not bread? . . . ." And then follows, "Behold, I have given him for a witness to the people, a leader and commander to the people." As if He had said, "It is not these things that I have given you to rest on but Christ. Ye are a famished people, and He is your food." (3) Because only Jesus Christ and the study of His worth and excellency is profitable in times of straits. Scarce any other thing or any other doctrine can profit folk under crosses except in so far as it leads to Christ. Disputing about questions and seeking out of learning is needless but as they lead to Christ. This is pointed out in the Epistles to Timothy and Titus. "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel" II Tim. ii. 8). "It is a faithful saying: for if we be dead with him we shall also live with him: if we suffer, we shall also reign with him," verses 10, 11. "But shun profane and vain babblings; for they will increase unto more ungodliness" verse 16. "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers," verse 14. He thus means that words in as far as they are not subordinate to Christ in affliction could not profit, and, hinting at a fault in that time, the turning matters of faith into curious and sophistical disputations which the Apostle in I Cor. iii. 12 calls a building of wood, hay and stubble on the golden foundation, when they should have built gold, silver and precious stones, or wasting of the time in compliments and general truths that were unprofitable for the condition of the people of God in a time of trial and temptation. (4) Because Christ knew no doctrine could be so comfortable, refreshing, encouraging and strengthening to His afflicted bride and people as to know that they had a king so excellent, lovely and of much worth. And look through all the prophets and apostles, and there is not a cordial comparable to this for upholding the saints in time of trouble. "For I know that my Redeemer liveth," Job xix. 25; and "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. i. 12).

The consideration of Christ's excellency and worth helps folk exceedingly in time of trial. They care not what they meet with for the Bridegroom can make it all up, and they know all the afflictions they can meet with is short of that worth that is in Him. Besides it gives a believer expectations of an outgate and carrying through, and it gives a savouriness in the meantime of affliction. There is a sweetness in Christ's worth that will make believers sing in the fire, and though a believer was being stoned to death with Stephen, Acts vii., it puts a heavenly stamp upon him that

he will be in heaven ere his soul be out of the body through the sense of joy that the Bridegroom makes known to Him.

Use 1. For direction. What folk should study in such a time wherein folk are dwelling as among thorns. They slide off their feet, ready to be anxious and know not how to find. Let your labour and care be how to know practically and experimentally the worth of Christ, and then a temptation of a present world will not trouble you, or if it be any snare or thorny question that ye know not how to confer. Christ savingly known will teach you how to lay it by or come by it, and ye would have a comfortable life and would not be a reproach to the gospel, and a burden to yourself in an evil day. Seek Christ's worth and that He may put the stamp of His beauty on your heart that ye may believe not because such a man spoke so of Christ but because ye have seen and heard Him yourselves and found the word of life. Take this for your daily task, and study to know Him in His person, offices, administrations and afflictions and application of His offices, and in the privileges He bestows on believers. And think it were just with God to give over many of you over to error because ye have not studied Christ this way. For it is the fruit of a despised and mis-kent Christ when folk drink in such errors. If folk knew Christ savingly and experimentally they must seal it with their blood that He were God, from the Majesty of His work and the sweetness of His love shed abroad in their hearts though all the world would swear the contrary.

Use 2. For caution. Not to let other things draw you off this study. "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit" (II Tim. ii. 14). We speak it with tenderness but hear it with fear. Satan is labouring to draw folk off Christ to striving about words which tend to no profit but to the breaking of the unity of His body and the burdening of their spirits. Dissertations of this kind have been rife about you. Beware of making this and that vain question your task, whereof folk may be ignorant and yet go to heaven. Ye may be given up to an endless wrangling, and wearying of yourselves and at length turn sceptics and seekers after knowledge, and never come to a knowledge of the truth. But spend your time in studying the main thing. Get wisdom, for that is the principal thing. And then if there be any other thing wherein ye and others differ God will reveal it in His own time.

Use 3. For trial and reflection on your own condition that ye may see if ye be provided for a storm, if ye have been laying this sure foundation in getting experimental knowledge of Christ's worth, if ye have got much of Him that ye might be able to encounter with temptations. That there is so little of this knowledge makes us fear the sliding of many. Mend it, ere ye may repent it when ye will not get time.

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### **A Solemn Acknowledgment of Public Sins.**

Issued by the Religious and Morals Committee on behalf of the Synod.

WE, the ministers and elders of the Synod of the Free Presbyterian Church of Scotland, taking into serious consideration, the low spiritual

and moral condition which obtains throughout the Realm, and the sufferings and sore bereavements which war has brought on our nation; and realising in a measure our duty to search and try our ways and return to the Lord, do in the midst of our various troubles, in obedience to the Word of God, and the example of our Godly predecessors in somewhat similar circumstances, resolve to give public expression to our pressing need and desire to confess and forsake our sins, perceiving that when this duty is performed out of conscience and in sincerity, it has always been attended with a blessing from heaven.

The Lord has often spoken to us as a nation by His Word and Spirit and through His faithful messengers. Jesus Christ has been set forth as the One and Only Redeemer Who is able to save us from our sins, but we have not hearkened to Him and when He has afflicted us we have revolted more and more so that "the whole head is sick and the whole heart faint."

We should be deeply exercised by the many evidencies of spiritual and moral declension that appear throughout the world and especially in the professing Church of Christ. Systems of truth which have stood the test of centuries are being generally replaced by creedless statements and expositions as the basis of nominal Christianity. Added to this is the neglect of the Word and worship of God publicly and in families with the consequent sins of uncleanness, intemperance, Sabbath breaking, thieving, fraud, countenancing of Romanism, and various caricatures of true religion which are advocated by nominal teachers of religion and morals. Moreover we cannot but view with deep-felt sorrow the want of Scriptural discipline in the professing Church.

As a Synod and as individual members, we do not isolate ourselves from the sins and errors of the times. We know and feel that the best of us have not been so steadfast nor so zealous for God's glory, longsuffering and mercy as we ought to have been.

And further, because we believe that those who find mercy must not only confess but forsake their sins, we now solemnly resolve by the grace of God to avoid all things contrary to His glory. We also resolve to maintain inviolably the great Protestant doctrines of the Word of God, having specially in view the glorious principles contested for by the Disruption Church and the Deed of Separation of 1893, and to encourage and support all who do the same in strict consistency with our ordination vows and the subordinate standards of the branch of Christ's Church to which we are privileged to belong and whose principles we have vowed to maintain and to transmit to posterity, resolving by the help of the Lord to act according to our responsibilities and duties.

Two of these Protestant doctrines we desire to emphasise in our present national circumstances:—(1) The outstanding need of being regrounded in the Truth that the Scriptures of the Old and New Testaments are the Divinely-Inspired Word of God, and so form the only supreme rule of faith and conduct; and (2) That men require Spiritual illumination, bestowed on them by the Holy Spirit of God, to understand them aright, and to practice them in heart and in all the relations of life. Were this so, a vast Spiritual and Moral Change would take place in religious views, in our system of education, and in all spheres of our national life.



In all this we solemnly profess in the sight of the Searcher of hearts that this, our Declaration and Confession, is not made for any ecclesiastical advantage, private interest, or to please men, but out of conscience and in sincerity, seeking the glory of God, the well-being of His Cause and the conversion of sinful men, and recognising our utter weakness, we earnestly pray to God, the Father through His Son, Jesus Christ, to be merciful to us and to enable us by His Holy Spirit to do our duty to the praise of the glory of His grace.

D. M. Macdonald, Convener.

## Can Man be Just?

By HENRY LAW, M.A.

"The just shall live by faith" (Romans i. 17).

MARVELLOUS are the triumphs which these inspired words have effected. May these triumphs continuously swell until the Church militant shall sheathe the sword! This was the text which, by the Spirit's power, kindled the full blaze of truth in the mind of Martin Luther. It clearly revealed to him the mode of a sinner's justification before God. He saw in it the inheritance through faith, of life eternal. It was to him the mirror of salvation's blessed scheme. It shone before him in full lustre as the essence of revelation. Thus it became the life of his soul. It ruled in his constant thoughts. It was the vigour and brilliancy of his teaching. It was the staff of his pilgrim steps, the main-spring of his ceaseless toil, the warmth of his intrepid zeal. It brought peace to his conscience, happiness to his heart, energy to his will. It was the weapon which he heroically wielded. By this the blinded monk became a preacher of bright truth, and disinterred the Gospel, so long buried in papal rubbish. It made him conqueror over every peril and every fear. Thus arrayed he was bold before the mightiest assemblages. It enabled him to shiver all the arts and fallacies of Rome, and to wave high that torch of the Reformation which enlightened a benighted world, and gave birth to that liberty which has long been our joy, our strength, our pride, our glory. Surely it becomes us to ponder deeply the volumes of truth contained in these words.

Let us then consider: (i) the title of believers—they are the just; (ii) their blessedness—they have life; and (iii) the means by which this life is gained—faith in Jesus Christ.

(1) They are "*the just*." Justification is their heaven-sent property. They are justified in the sight of God from all the guilt and penalties of sin. They are acquitted at the bar of justice as if they had never been polluted by sin's hateful touch. Not all the powers of hell can work their condemnation. They are pronounced to be innocent, and blameless of every offence. But how can this wondrous acquittal become theirs? Surely they were conceived and born in sin. Corruption was their cradle. Their inner man was alienation from the righteous law; their rebellious footsteps trampled on the requirements of God. How then can they be justified or pronounced righteous? The glorious truths of the Gospel here give light. God's co-eternal and co-equal Son assumes man's nature, and stands their substitute, their representative, their proxy. Christ of God was made sin

for them, that they might be made the righteousness of God in Him. God, in His wondrous grace, wills and decrees and effects the transfer. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isaiah iii. 6). Hence their acquittal is complete and final. They appear before God pure and holy, without spot or blemish, even as His own beloved Son in heaven. So marvellous is the truth, that to gain credit for it God confirms the tidings by expressive images. Give ear to the oft-recurring assurance. It flows as wave upon wave. "Their sins and their iniquities will I remember no more" (Hebrews x. 17). "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah i. 18). "As far as the east is from the west" (an interminable space) "so far hath He removed our transgressions from us" (Psalm ciii. 12). "He will cast all their sins into the depths of the sea" (Micah vii. 19). "In those days and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found" (Jeremiah I. 20). "I, even I, am He that blotteth out thy transgressions for mine own sake and will not remember thy sins" (Isaiah xliii. 25). Who will not from the inmost heart exclaim, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity" (Psalm xxxii. 1, 2). There is no rest for the soul until such blessedness is a realised portion!

(ii). The text leads onwards to other heights. It is said that they "*shall live*." All that constitutes life shall be their inestimable inheritance. Truly they were born dead in trespasses and sins. Sin, when it entered, utterly extinguished every spark of spiritual life. Their doom was to grope a darksome path through ignorance and error into the region which is termed "the second death." But now the sentence is reversed. Life is restored. They live to God, and they shall live for ever. The Holy Spirit, the Lord and giver of life, by His regenerating power has replaced the lost treasure. Christ, who is their life, enters and reigns within. This life is hid with Christ in God. Satan cannot touch it. It is as high above his reach as God Himself in the heaven of heavens. It is spiritual now, leading onward to life in glory. Thus they have spiritual faculties, spiritual perceptions, spiritual desires. The knowledge of God is restored. Communion with Him rules within. They know Him now as their Father through adopting grace. They are enabled to acquaint themselves with all His attributes, to love Him as His devoted children, to adore Him as the author and giver of every blessing which they realise, of every hope which shines within them.

But their spiritual life in the fulness of its delights exceeds all thoughts to conceive—all words to paint. But to what does it lead? To the everlasting life of glory. Through the grave and gate of death the spirits of the just pass onward to perfection in the immediate presence of their beloved Lord. Absent from the body is to be at home with Him. The prayer is fulfilled, "Father, I will that they also whom Thou hast given Me, be with Me where I am" (John xvii. 24). And yet a little while their quickened spirits shall re-enter resurrection bodies, in all things made like unto the glorious body of their Lord. Redemption shall be consummated, heaven shall be entered. But what that heaven is no thought can tell until

that heaven be reached. Who will not from his heart exclaim: Blessed prospect! glorious hope? Who will not count all things but loss for the excellency of the knowledge which the Reformation restored? Luther was indeed a happy man when his soul feasted at the banquet of this truth.

(iii). The text proceeds to announce the pathway to this unspeakable blessedness. It tells that justification and life are the fruit of faith—"The just shall live by faith." Paul thus amplifies, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans v. 1, 2). We are thus led to gaze on this blessed principle. It is a free-grace gift. It is implanted and awakened in the heart by the power of the Holy Spirit. It is no mere assent of the understanding to the revealed Word. It is entire submission of the will to the revelation of the blessed Jesus. It is the full reception of Him to live and reign in every faculty of mind, and every pulse of the whole heart. It is the eye which sees Him dying upon the cross, rising from the dead, ascending into heaven, ever living in intercession for us, and yet a little while about to revisit earth. It is the hand which grasps Him and holds Him fast. It is the foot which runs towards Him, and never stops until it reaches His wounded side. It is the appetite which feasts on the rich banquet of His finished work. It is the ear which listens to His call and melting invitations. It is the lip which sounds aloud His praise, and cries unto Him with incessant cries. It is the whole soul won by his love—inflamed with adoration—devoted to His service. It is the fruitful parent of all holiness. It overcomes the world. It never leaves us till the gate of heaven is reached. It there knocks, and gains entrance by the plea, "Christ died." Then its work is over. This is the power by which all the blessings of salvation are grasped and retained. This shone brightly before Luther. It was the essence of his teaching. The fallacies and errors of Popery fled before it, the Gospel revived, and the Reformation was established.

What shame and misery would it be if this truth should ever be diminished in our beloved land! Rather let all zeal and energy awaken, and let the saving principles sound aloud from every pulpit, and be embraced by every heart, and descend from children unto children's children—"The just shall live by faith."

### Divine Supernatural Manifestations.

IN a leaf of the saintly Rev. John Howe's Bible, the following words were found written with his own hand:—"26th December, 1689. After I had long, seriously, and repeatedly thought within myself, that besides a full and undoubted assent to the objects of faith, a vivifying, savoury taste and relish of them was also necessary, that with stronger force and more powerful energy they might penetrate into the most inward centre of my heart, and there, being most deeply rooted and fixed, might govern my life; and that there could be no other sure ground whereon to conclude and pass a sound judgment on my good estate Godward; and after I had been in the course of my preaching; largely insisting on Paul's testimony of a good conscience; this morning I awoke out of a most

refreshing sleep, having had a most ravishing and delightful impression, as if a wonderful and copious stream of celestial rays from the lofty throne of the Divine Majesty, had darted into my open and expanded breast. I have often since, with great complacency, reflected on that very signal pledge of special Divine favour vouchsafed to me on that noted, memorable day: and have, with repeated fresh pleasure, tasted the delight thereof.

"But what of the same kind I sensibly felt, through the admirable bounty of my God, and the most pleasant comfortable influence of the Holy Spirit, on 22nd October, 1702 (thirteen years afterwards) far surpassed the most expressive words my thoughts can suggest. I then experienced an inexpressible melting of heart, tears gushing out of my eyes for joy that God should shed abroad His love through the hearts of men so abundantly; and that for this very purpose my own heart should be so signally possessed of and by His blessed Spirit."

Dr. Calamy, who preached his funeral sermon, says, "It was observed, and is to this day, I believe, remembered by some of his flock, that in his last illness, and when he had been declining for some time, he was once in a most affecting, melting, heavenly frame at the Communion; and carried out into such a ravishing, and transporting celebration of the love of Christ, that both he, himself, and they who communicated with him, were apprehensive he would have expired in that very service."

The Rev. John Flavel, the well-known author of several standard theological works, gives, in his *Treatise of the Soul of Man*, the following account of a season in his own religious experience, modestly relating it in the third person:—"that in a journey on horseback he fell into a divine meditation, wherein he had such tokens of the love of God, and his interest in the Divine favour manifested to him, that greatly surpassed all the rational and inferential evidences he had ever experienced of the Divine favour. His rapture, he adds, seemed so great that he felt it would be too much for his weak body to sustain, and was constrained to pray that God would either strengthen his nature or restrain further Divine communications, saying, 'Lord, either withhold Thy comforts, or enlarge the vessel to contain them, for I cannot bear these joys.'"

Mr. John Janeway, brother to the author of "A Token for Children," which has been greatly blessed, gives the following account of a gracious visitation thus afforded to his aged and declining parent, after a season of deep dejection and abasement:—"I visited him in his sickness, and found him in perfect possession of all his faculties; but, owing in a great measure to his constitutional melancholy, under dark and dismal apprehensions as to his standing right with God, and in a posture for future happiness with him. 'O, son,' said he to me, taking me by the hand, 'this passing into Eternity is a great thing. This dying is solemn work, and enough to make any one's heart ache that has not his pardon sealed;' adding, 'I am under no small fears for my future state. O that God would make clear His love; O that I might be able to look death cheerfully in the face!'

"I retired deeply affected, after having suggested to him suitable topics of spiritual relief and comfort. I continued earnest in prayer with God,

for his recovery out of that desponding state, and experience of the light and glory of God's salvation. On my return, I found him in a flood of tears, which prevented him for awhile from speaking. At length he exclaimed, 'O, son, it is come. Now it is come. I bless God I can die. The Spirit of God has witnessed with my spirit that I am His child. Now I can look up to God as my dear Father, and to Christ as my Redeemer. I can now say, this is my Friend, this is my Beloved. My heart is full, brim full. I can hold no more. I now know what that sentence means, 'the peace of God, which passeth all understanding, shall keep your hearts and minds.' I now know what that stone is, which no man knoweth saving he that receiveth it. And that weeping which you saw just now, was an overpowering flood of joy and rapture, which I could not restrain, so great was it that I could not from my heart contain myself; neither can I express what glorious discoveries God has made of Himself to me. And had that joy been greater I could have borne it, and whether it would not have separated soul and body.'"

These manifestations of the Spirit are sovereign in their communications. God reserves to Himself the liberty of bestowing them according to His good pleasure, both as to "times and seasons," and as to the individuals who are selected to receive them. Yet though they can neither be commanded nor anticipated by us, we may observe, as a general rule, that they are usually afforded in hours of devout meditation or earnest waiting upon God in His ordinances. Sometimes, indeed, they are preparatory to a more than ordinary encounter with difficulties, while at other times they occur as the recompense of fidelity and courage. It is, however, in perilous times, times of fierce persecution and conflict for the truth, that God has been most wont thus to favour His servants. To this let the psalm singing of martyrs in prison and at the stake bear testimony. Frequently have such heavenly raptures been experienced during the agonising period of dissolving nature.

Days of prosperity, through this work of the Holy Spirit, yet await the Christian Church beyond what she has ever known. These will fully redeem the prophetic pledges of her future glory. Prosperity, not only external but internal, shall distinguish her coming age, for the Church will increase intensively and extensively at the same time. Then will the glorious Being dwell again illustriously in His holy temple. Not literally, but spiritually, for the temple of God in the last days will be no material edifice, but the souls of men inhabited by the gracious Spirit of God. Then the Christian Church will loose herself from the bands of her neck, will arise and put on her beautiful garments, for His glory shall be seen upon her, and its heavenly irradiations will create a Millennium of universal joy and gladness. To conclude with the words of the Rev. John Howe:—"The external pompousness of the Church will be less studied; the life and spirit of it much more; and if I may express my own sense on this matter, it should be in the words of that most worthy ancient (Isidore of Pelusium) namely, that supposing an option or choice were left me, I would choose to have lived in a time when the temples were less adorned with all sorts of marbles, the Church not being destitute of spiritual graces."

**Sermon.**

By the late Rev. JOHN LOVE, D.D., dated Anderston, June 21, 1816.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am Chief (I Timothy i. 15).

WE have lately attempted, my brethren, to take a view of the commencement of sin in the universe, and have contemplated the character and doom of those angels who first rebelled against the Most High. Those, who have given earnest attention to that awful subject, may feel such uneasiness and alarm, as to require speedy endeavours to afford them support and consolation. For this purpose, let us turn our thoughts to the view of the Mighty Saviour, which is given us in this interesting declaration. That we may feel its weight, and enter into the sentiments of the Apostle, I will lay before you a short and plain series of truths, to which we are naturally led by this comprehensive sentence, and which, united together, give it full evidence and force.

**I.**

Let us consider the supposed condition of the inhabitants of this earth. This we will do, in the light of the subject which was lately before us. In the example of the first transgressors, "the angels who sinned;" we have seen the horrid visage and nature of sin, and its tremendous consequences. We have seen, what hideous, and wretched, and mischievous beings, these once fair angelic spirits became. Alarming is the thought of their approach to this earth; and heavy the tidings, that they have so prevailed over man that this whole world hath become the seat of their corrupting tyranny. Such is the condition of our fallen race, that the leader of iniquity is pronounced, in Scripture, "the prince," yea, the "god of this world." Instead of the beauty and sweetness of Paradise, this earth is become "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." The brooding mischief is not only near us, but has penetrated into every heart. The author of evil has impressed his vile image on every soul, and triumphantly leads captive every child of Adam at his will. Who can sufficiently realize the horror of this situation, or anticipate the result, in eternity, to which it opens? Intertwined with the embraces of such insidious and fierce adversaries, and partaking with them of the displeasure, condemnation, and curse of the Almighty, whither shall we look for help? whither shall we turn for deliverance? The text shews us where our help is found. Under just views of our lost, overwhelmed condition, how precious is the inspired testimony: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

**II.**

With eager eyes, therefore, let us look hither, and behold the Infinite grandeur and sufficiency of the Person of Christ Jesus, the revealed Saviour.

In cases of extremity, small alleviations are of no avail. The wife of Phinehas, under the shock of complicated calamity, paid no regard to the announced birth of a son. To them, who view the fearful calamities of a sinking, apostate world, it appears evident at once, that a little Saviour



is nothing. Such would be the descent of all the armies of heaven, with a super-angelic spirit, or a little god at their head. In point of strength, an angel may conquer an angel; one holy angel, under Divine commission, may put to flight the thousand fallen spirits. But the matter of salvation is not to be decided by mere force of that kind. It is a matter of justice; it must be transacted at the awful, serene and pure tribunal of Jehovah. Such a ransom as the case of an apostate race require, ten thousand pure created worlds are too poor to furnish. For giving relief to an awakened conscience, the blood of angels, or super-angelic spirits, clothed with bodies, or of Bulls, goats or worms, are equally incompetent. There must be blood, in an incomprehensibly sublime sense, "God's own blood" (Acts xx. 28). When, therefore, the great discovery dawns on the mind; of One who is truly the Supreme God, and yet, as man, allied to the guilty, and capable of suffering, then hope dawns,—confidence dawns,—triumph dawns. Then, as the apostle speaks soon after the text, "Great is the mystery of godliness, God was manifest in the flesh."

A Divine Person, incarnate, is a deliverer equal to the astonishing magnitude of evil, overwhelming a world where Satan and his angels reign. Then,

### III.

It becomes of unutterable importance, to mark the near approach of the Son, "the brightness of the Father's glory;" to this guilty world, "Christ came into the world."

This high Divine Person came down from Heaven, and came into this world, uniting to Himself a portion of our low nature, which was miraculously formed in the womb of one of the virgin daughters of Adam. He thus came into this low, polluted earth, and grew up in it, as one of its inhabitants. Here He constantly resided for a number of years.—here, He was visibly known as Jesus of Nazareth, though it was forgotten by a stupid generation of hypocrites, that He was born at Bethlehem, the city of David. In this earth, His human nature received its Divine, immeasurable anointing. The incarnate Word "dwell among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." He was designated Christ Jesus, the anointed Saviour; and He vindicated the name by His obvious, manifest employment, "going about doing good, and healing all that were oppressed of the devil."

His work was to save sinners. The nature and extent of this work requires our most profound consideration.

### IV.

To save sinners, is a work great and comprehensive indeed. That we may take more correct views of it, let us consider, (1, The things essentially necessary to it; (2 Those things which belong to what we may call the redundancy, the elegance, and sweetness of this work.

(1) It is of importance, my brethren, to fix exactly on the essential ingredients of the Saviour's work. These were things, which it was impossible for any other to do, and without which, salvation could not be consistent with the perfections and government of the unchangeable God.

And they were chiefly the following:—

That He should, in human nature, fulfil the whole righteousness of the

moral law, and exhibit an obedience transcendently pure and perfect, and at the same time stamped with Divine dignity, value and merit. It was essential, for this purpose, that, in the sight of God, angels, and men, the fire of heavenly love to God, and benevolence to man, should perpetually burn in his heart, and break forth in all becoming and required expressions, without any deviation, taint, or langour.

It was equally necessary, that the Saviour of sinners should, in His own Person, meet the demands of the curse of the law, as to all the essential ingredients of the denounced punishment of transgression. For this end, it appears indispensable, that He should suffer poverty and want of an outward kind, attended with the forfeiture of inward comfort to a great extent; that He should bear the shock of reproach, malignity, and contradiction, from the multitude of human beings. It was farther requisite, that He should encounter diabolical malice, craft, and fury. It was principally necessary, that the frown, displeasure, and wrath of the God-head should be powerfully, though mysteriously, impressed on Him who knew no sin.

Salvation required, that these things should be partly transacted in a wearisome, lingering manner, through the course of His humiliation, and that at last they should be brought to a fearful—an overwhelming crisis, in connection with severe bodily sufferings, terminating in death.

With all this suffering, it behoved the Saviour to mingle the sweet odours and incense of His human purity, and love to God and to man; and to overshadow, and enrich, and brighten the whole, with the Infinite majesty and glory of Deity, shining forth from on high in His Divine Person.

This is the sum of the entire ransom-price, which, looking at large into the whole case, we may pronounce, according to the Scriptures, to have been essentially requisite for procuring the salvation of the guilty, with eternal glory, and all grace introductory thereto.

This, my brethren, was the work which He, who came into the world to save sinners, never lost sight of, wherein day and night He was occupied, and which He never failed to carry forward, until, with the warrant of stern Justice itself, He proclaimed from the cross, "It is finished!"

(2) There were, however, many things, intertwined with this great work which, though not essentially necessary were yet highly becoming such a Saviour, congenial with His redeeming achievements, and which manifested the redundancy, elegance, and sweetness of His saving character.

Being God in human nature, He could purchase the salvation of sinners, and at the same time perform a variety of services, to the glory of God and to the comfort of man. Of this kind, were His freely mingling with human society,—His admitting some to His intimate friendship,—His instructing, warning, and comforting by public teaching,—His conveying spiritual life to a number of dead sinners immediately by His own ministry,—His mingling His tears with those of dejected sufferers,—His doing good to enemies, performing miraculous cures, crushing the power of devils, releasing the prisoners of the king of terrors. These, and similar works, which render the history of His life and death resplendent, and His "Name as ointment poured forth," were highly becoming the character of a Saviour,—highly conducive to the comfort of them who seek salvation in Him; though it cannot be said, that they were absolutely essential to the main work which He came to perform.

## V.

The declaration concerning the character and work of this mighty Saviour is justly denominated, in the text, "a faithful saying, and worthy of all acceptation."

Besides an abundance of diversified evidence from long-suspended and tried prediction, and from miracles the most glorious and incontestable; the intrinsic, inimitable evidence of this saying is laid up in itself, and beams forth by the simple declaration of it. In the contrivance of this plan of salvation, the astonishing reach of an Infinite understanding is at once manifest. The glories of immense purity, righteousness, love, and power, break in on the serious, enlightened observer of this work, with an evidence which compels belief, not in the way of cold calculation, but of delighted, transported acceptance and complacency, productive at once of peace, purity, and joy ineffable, and full of glory. Of such acceptance, this saying is worthy, from all human beings,—from sinners of every description,—and with all the force and tenderness of which the human faculties are susceptible. "Blessed are the people who know this joyful sound; they shall walk, O Jehovah, in the light of Thy countenance!"

## APPLICATION.

But who are the people who enter truly into the Apostle's views of the Gospel, and do practically account it a saying "faithful and worthy of all acceptation?"

I John iv. 7, 21. "Behold, let us love one another; for love is of God; and every one that loveth is born of God. This commandment have we from Him, that he who loveth God, love his brother also." Ps. lxxxi. 6, 7. "I removed his shoulder from the burden; his hands were delivered from the pots. Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder. Ps. lxxxv. 9. "Surely His salvation is nigh them that fear Him, that glory may dwell in our land."

## Literary Notices.

*"Anti-Christ and His Kingdoms.* By Albert Close (J. Thynne & Co., 16 York Road, Ilford, London. Third Edition.)

This book, like Mr. Close's books, is cram full of information on the hidden workings of political Romanism. The facts he produces are arresting and makes one feel how easily our statesmen and political leaders are hoodwinked. The Free State figures in the exposures. As to Mr. Close's interpretation of prophetic utterances we would not commit ourselves without reservation.

*Italy's War Crimes in Ethiopia* ("New Times and Ethiopia News," Charteris Road, Woodford, Essex.) Price, 1/-.

We presume our readers have had enough of the sickening atrocities that have been made public in recent weeks. This booklet, however, should not be neglected by those who would like to have an idea of how things were conducted in Ethiopia under the Italian invader. Mussolini

has passed to his account and appeared before the righteous Judge of the whole earth where Dictators will find themselves small enough before that dread tribunal.

### Notes and Comments.

*Germany's Absolute Surrender.*—As we went to press the great news that the war in Europe was over reached us. We cannot make further comment except to say that we owe a debt of gratitude to God for all He has done for us.

*Our Fiftieth Volume.*—With this issue we begin our fiftieth volume. The war years of the Great War and the present have imposed a strain on the Magazine in more ways than one but it has weathered the storm and though beset with many difficulties in production it has been issued monthly during the sad and terrible years through which we have passed.

*Trouncing of "Britain's Most Famous Philosopher."*—There have been a good deal of foolish vapourings poured forth over VE-Day but surely Prof. Joad reached the summit of vaning folly in the interview he gave to the *Sunday Times*. Here is one sentence of the Professor's ranting nonsense—though this is rather a weak description of it:—"I propose to thank God on my knees for His merciful preservation of our country in spite of all our faults and foolishness and for His no less merciful preservation of my own miserable life. Having done so, I propose to go and get tight afterwards with a good conscience." In the interview the Teetotalers and Puritans, who seem to have the same effect on "Britain's greatest philosopher" that a red rag has on a bull are mercilessly held up to scorn. The Right Hon. Isaac Foote has published an Open Letter to Dr. Joad in which he administers as severe a castigation as surely ever a public man received. The Open Letter is published by The Westminster City Publishing Co., Ltd., 18c Palmer Street, S.W.1, price 1d. If Dr. Joad's critic has not answered a fool according to his folly he certainly has made Prof. Joad appear very foolish to right thinking men.

### 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 Beaul; second, Tain, Staffin, and Tomatin; third, Daviat, Halkirk, Flashadder and Rogart; fourth, Bracadale, Plockton, Achmore and North Uist; fifth, Thurso (please note correction); *August* first Sabbath, Dingwall; second, Portree, Stratherrick and Bonarbridge.

### Acknowledgment of Donations.

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

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Grant, £1; Mr. Duncan MacKintosh, Wells Street, Inverness, for Bibles per Rev. W. Grant, 10/-.

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*China Mission Fund.*—A Friend, Harris, 6/6; A Friend, Oban, per Rev. N. McIntyre, £1.

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