

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.*

**CONTENTS.**

	<b>Page</b>
Peace when there is no Peace ... ..	205
Our National Ebenezers ... ..	210
Calvin on Fasting ... ..	213
The Grounds of Faith ... ..	216
The Depths of Satan ... ..	219
Notes and Comments ... ..	222
Church Notes ... ..	222
Acknowledgment of Donations ... ..	224

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**Peace When There Is No Peace.**

By Rev. MALCOLM GILLIES, *Stornoway, Lewis.*

"And it came to pass, when Joram saw Jehu, that he said:—'Is it peace, Jehu?' And he answered:—'What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many!'" (II Kings ix. 22).

WE see in this chapter how the judgments pronounced against the house of Ahab were accomplished. They were threatened against Ahab himself who fully expected they would have fallen upon him and his immediately, but the Lord was pleased to acknowledge how Ahab humbled himself with sackcloth and with fastings, and declared 'a postponement of the evil while Ahab lived.' When God has either a work of mercy or judgment to bring to fruition He invariably has His fit instrument to carry out that work. There is no difficulty at any time to trace the affinity between that which must be carried out in fulfilment of the Divine purpose and the chief agent employed by God to secure this effect. The Word of God, the histories of the Church and of nations furnish us with innumerable illustrations of this fact. In all probability, there was no man living in the days of which the Chapter treats, so suitable as Jehu, the son of Nimshi for the work in hand, and his own want of a right principle of heart and action does not diminish his fitness for such a task of destruction as he was destined to carry out.

No sooner was Jehu anointed as king by one of the sons of the prophets and proclaimed as such by the rude and tumultuous garrison of Ramoth-Gilead that he rides furiously to Jezreel for the purpose of cutting off King Joram and all Israel's royal house over which hung God's solemn sentence of destruction, a sentence which they made no effort to avert by timely repentance.

It is very remarkable how often the question:—"Is it peace?" occurs in the Chapter. The horseman sent by Joram to meet the approaching company asks:—"Is it peace?" The second messenger repeats the question. In the words of our text, Joram cries out as he recognises the company as his own servants:—"Is it peace, Jehu?" Even defiant Jezebel before she is hurled to her doom, speaks of peace:—"Had Zimri peace who slew his master? The dire threatening of the Almighty had its response in their guilty consciences which could only hold out a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." The want of peace within is displayed in the yearning

for peace without—a vain yearning which a righteous God will not permit any sinner to possess—no, not for a moment. “There is no peace saith my God, to the wicked.” Thus, the way of transgressors is hard—in reality much harder than the way of those who “depart from evil, and do good, who seek peace and pursue it.”

It has always been that those who create dispeace by their wrongdoing are they who lay most stress upon peace. What they want is to reverse the Divine order and to enjoy peace at the expense of purity. “Art thou he that troubleth Israel?” was Ahab’s salutation for the Lord’s prophet, Elijah. The answer which was given to this vile king’s accusation is relevant to all who walk contrary to God’s Word, and who do not hesitate to charge others with the consequences of their own evil ways.

The passage before us has its own importance and value, as viewed in its literal sense. It can further be applied to each one of us with reference to our relation and responsibility to God for time and especially in view of an endless eternity.

We have to consider:—

I. The question:—“Is it peace?”

II. The answer:—“What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many.”

The Word commands that “if it be possible, as much as lieth in you, live peaceably with all men” (Rom. xii. 18). This teaches us that oftentimes, try as we may, we cannot keep peace with our fellow creatures, but we have to try every lawful means towards this end. The nearer the relation, the more intimate the knowledge, the degree of power for good or evil which others can exercise with respect to us, the more pressing and important becomes the necessity of the pursuit of peace.

It follows that nothing can be so vital to us than to have the Ruler of Heaven and Earth to be at peace with us. It would mean to us that He, in all the infinitude of His Being and Attributes would be on our side. Not to have peace with God places us in the awful solemn position of having the Almighty in all His fulness opposing us.

It is a goodly part of the happiness of angels that He Who alone is eternal, omnipresent, omniscient, omnipotent, the God of infinite justice, goodness and truth favours, blesses and is at peace with them. This was also man’s portion in his creation and while he remained in a state of innocence and in such a happy condition there is hardly room for such a question as this one:—“Is it peace?”, as the contrary is and was unknown to them.

Alas, man knows the opposite of peace now; his offence, disobedience, his sin with all its effects have intervened between God and our fallen race. “The Scripture hath concluded all under sin,” and declares a state of alienation and dispeace on account of man’s rebellion and disobedience; God in all His fulness is opposed to us, for man’s whole nature and disposition and activity wage war against the being, nature and attributes of God. He questions God’s right of being, and of

Government, His wisdom, justice, holiness and truth and defies His omniscience, His omnipresence, His omnipotence and dares Him to execute His judgments upon him as a guilty and rebellious law-breaker. This question:—"Is it peace?" must be answered with an emphatic negative. As far as God is concerned, it must be so, for it would be as possible for Him to cease to be God as to be at peace with man who has become the very antithesis of what he was in creation. On the part of man also there can be no peace, for he has neither desire nor ability to give up his contention with the Most High, God cannot be reconciled to man without full satisfaction being rendered for all the dishonour done to the glory of God by man's sin, and man can never meet the demands of a broken law and offended Justice, even if it were disposed to seek such a basis of peace.

This question:—"Is it peace?" requires such a change of circumstances between God as the Righteous Judge and guilty man as would bring in a good hope that peace might be effected and established. The Law could never bring about such a change, but God in His grace and mercy has provided and revealed such a provision as this in the Glorious Gospel.

This very condition has been provided by God in accordance with His purpose and Government appointment. The Son of God appeared in this world in human nature, and by His atoning work in life and death, a sure foundation for peace was established, a foundation worthy of God and glorifying to all His Divine attributes. The setting up of the Lord Jesus Christ as Saviour and Redeemer gives ample grounds for this question to be directed to the conscience of every Gospel hearer. Should there not be peace between God and man when the Most High in grace and mercy has revealed and established a basis upon which He is able and willing to end the estrangement which sinners have made inevitable by their sin?

Further Christ is risen from the dead and exalted to the Highest Heavens where He continually appears in the execution of His office as Mediator and to plead His merits on behalf of the salvation of sinners. Surely there is every prospect of peace when there is such an Advocate and Intercessor with the Father? God never withholds from Him the granting of any petition. He is requested to ask, and the Father will give Him the heathen for His inheritance and the utmost parts of the earth for His possession. Sinners must incur unspeakable guilt if they refuse to avail themselves of the superabounding grace revealed in this aspect of salvation.

There is not only the redemptive and intercessory work of Christ, but further the fulness and perfection of the Holy Spirit's operations in declaring, revealing and applying grace and salvation. If the grace of our Lord Jesus Christ meets the need of sinners as to their lost and ruined state, the grace of the Spirit of God is omnipotent and therefore all-sufficient for man's inability and reluctance to avail himself of the mercy and salvation held out to him in the Gospel. Dead as we are in trespasses and sins, our case is by no means hopeless. "Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth" (Psalm civ. 30). The work of the third Person of the



Trinity is as efficacious as the work of the Divine Son of God in human nature, and is as absolutely necessary if sinners are to be saved. The Scriptures give us such a view of the power and perfection of the Spirit's work in awakening sinners, in shining into their hearts the light of the knowledge of God in Christ, and in enabling them as lost and undone to close in with Christ for peace and salvation that the question:—"Is it peace?" should have its affirmative answer from every child of Adam to whom the Gospel comes.

The Gospel itself is pre-eminently the special message and free offer of reconciliation to God Who manifests Himself therein in all His Glorious perfections as the God of peace. In it, salvation is held forth in such fulness and earnestness, that the Most High is depicted as holding out His hands to men all the day long, beseeching them to be at peace with Him. Nothing has been left unprovided for, to bring home to every man his sin, his guilt, his danger, and God's glorious remedy to meet all his need. The Word of God deals directly with every faculty, with the understanding, with the conscience, with the will, and appeals to the affections: it "is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. iv. 12). All this makes no question so very pertinent and proper as this question:—"Is it peace?"

The Bible declares that the sin by which the sinner persists in this condition of estrangement from God is the crowning sin of all sins; it is the damning sin, the condemnation, the sin which will seal for eternity the destruction of every sinner who dares to flout the overtures of mercy. "This is the condemnation that light is come into the world and men love darkness rather than light because their deeds are evil" (John iii. 19). The Saviour as He stood and pleaded with men in the days of His flesh, applied this solemn exhortation to every breast:—"Agree with thine adversary quickly whiles thou art in the way with Him, lest at any time thine adversary deliver thee to the judge and the judge deliver thee to the officer, and thou be cast into prison" (Matt. v. 25). Surely it is the duty as well as the greatest of all privileges for each one of us to agonise leaving nothing undone in order that we may have the sure and certain persuasion and hope that we have peace with God through our Lord Jesus Christ.

## II. The answer—What peace!

How utterly void of reason was the expectation of peace as far as King Joram and his house was concerned. How despicably abandoned did they show themselves to be! How completely ripe for Jehovah's judgments did they prove themselves, in their resolve to continue their vile and evil ways, and yet to express their hope for peace! Jezebel, as she was with Ahab, so was she with the son, the supreme ruler. Her idolatry and other abominations filled the land. She had now reached the very utmost height of success in accomplishing her purpose according to her heart's desire; the whoredom and defilement of Ephraim could hardly be carried further. Never was she more determined to continue her policy of having the royal family and all Israel as partakers of

her sins. In these circumstances, never was a crave for peace more importune and impossible. Their very act of pleading for peace filled the cup of tribulation and anguish, indignation and wrath which they all must drink in time, and alas, throughout an endless eternity.

What a solemn warning is given in this portion of Scripture history to each and all who refuse to repent and turn from their evil ways while God is still waiting to be gracious! Will God be at peace with any of us while we are at peace with sin? To have peace with Him is only possible by a declaration of war on our part against every sin known to us. Though turning away from sin is not the basis upon which we can be saved, and though it is as lost sinners, undone in ourselves, that we find in Christ's finished work that basis, yet no sinner can value Christ as a Saviour who does not turn from sin with grief and hatred, and who does not purpose ceasing from evil, whether Christ will be his or not.

Can therefore the careless sinner have peace, while he remains prayerless and indifferent to his eternal interests? Can God be at peace with the swearer, the Sabbath-breaker, the unclean person? Can the liar and the slanderer hope that they are in a gracious state while they live in these sins? Will God bestow His favour and His fellowship on the drunkard, and on those who provide him with his strong drink, with his songs and his mirth? Will God, at His holy table, and in private and in public devotions give His countenance, His love and His blessing to those who frequent the Picture House, the Concert Hall and the Dancing Floor? Surely madness rules in the hearts of poor deluded sinners who expect that He Who is of purer eyes than to behold iniquity will give them His peace while they are bent to carry on an open war against Him.

How can God be at peace with men and women, boys and girls while they treat with indifference the love and grace of our Lord Jesus Christ, and refuse God's Beloved Son as Redeemer and Saviour? Do they expect the Holy One to overlook conduct which their fellow-creatures would not condone, if done to those near and dear to them? Will any individual have peace with the Father in Heaven while he "hath trodden under foot the Son of God, and hath counted the blood of the Covenant where-with He was sanctified an unholy thing, and hath done despite unto the Spirit of Grace?" (Heb. x. 29). No peace will be the portion of that individual, but a much sorer punishment than they who died without mercy under Moses' law.

Dear Friends, This solemn subject affords but one momentous application. It is this:—"Let the wicked forsake his way and the unrighteous man his thoughts, and let him return to the Lord" (Isa. lv. 7). Put away from you that which constitutes you an enemy of God and of your own soul's welfare. Turn by confession of sin and prayer for mercy to Him against Whom your whole life has hitherto been directed. He Who died for sinners is alive for evermore, and is the Way, the Truth and the Life. It is by Him that we have access to the Father. The promise of mercy, pardon and grace is sure, and without repentance on God's part. It will be as the Saviour of sinners has left it in His Word:—"All that the Father hath given to Me shall come to Me, and him that cometh unto Me, I will in no wise cast out" (John vi. 37).

## Our National Ebenezers.

By Rev. JOHN COLQUHOUN.

**I**N the seventh chapter of the First Book of Samuel we find that after the Philistines gathered against the children of Israel that "the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. . . . Then Samuel took a stone and set it between Mizpah and Sheph, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." In our own land we have many war memorials which were put up after the first world war, but very few of these bear an inscription acknowledging the Lord's help. This shows how blind we are, nationally, to the Lord's great mercies towards us, for the history of our beloved land abounds with outstanding instances when we could say with the Psalmist, "If it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us" (Psalm cxxiv. 2, 3).

Like the children of Israel on the occasion referred to, we have been on many occasions unprepared to meet our enemies when they attacked us, but the Lord has often discomfited them, sometimes by the elements, and other times by the weakest instruments. A notable instance of the former mode may be noticed in the destruction of what is known as the Spanish Armada. In 1588 this Armada set sail from Spain with the avowed purpose of exterminating Protestantism in Britain. It received the blessing of the Pope, and no doubt plenty of so-called holy water was sprinkled on its sails according to the superstitious custom of the Roman Catholic Church. Faith in this trumpery, together with the material strength of the fleet and the known unpreparedness and numerical weakness of the English Navy, made the Spaniards confident of success. But neither Papal blessing nor holy water nor numerical strength could overcome Him whose Cause they sought to destroy. His name is the Lord of Hosts, and among these hosts which are at His command are the elements. He opened His arsenal and sent forth a mighty storm which made havoc of the brave Spanish galleons, so that His heritage could say with Israel's Psalmist, "Thou breakest the ships of Tarshish with an east wind. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God" (Psalm xlviii. 7, 8).

An instance of God working by a very weak instrument is brought before us by Dr. McCrie in his *Life of John Knox*, when he tells of a time when the Provincial Council was sitting in the Monastery of the Greyfriars, Edinburgh, devising plans for the ruin of the Protestant religion in Scotland. Someone came in and informed them that John Knox was come from France and had slept the previous night in Edinburgh. McCrie says, "The clergy were panic-struck with the intelligence, and foreboding the ruin of all the plans which they had formed with so much care, they dismissed the council in great haste and confusion." This was the man who, not so long before, was confined as a galley slave, and even now lacked earthly power so much that the queen-regent could within a few days proclaim him an out-law and a rebel. Knox

landed in Scotland on 3rd May, 1559, and the Protestant religion was established in 1560, largely through his instrumentality. Viewing impartially all the circumstances no credit can be given to human strength but all the glory must be given to Him who says to the "worm Jacob," "Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shall make the hills as chaff" (Isaiah xli. 15). "The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect" (Psalm xxxiii. 10).

Another outstanding case of the Lord's deliverance of His people in this country is to be seen during the reigns of Charles II and James II. True religion was being persecuted and the best of Scotland's nobility and peasantry were being hunted like partridges because of their adherence to the faith once delivered to the saints. Black Prelacy had at its command the civil power of the British nation. It employed the most callous and ferocious type of commanders who recklessly thought not of the account they must render to God, and who took fiendish delight in the excruciating mental and physical tortures which they meted out to their victims. Satan did roar and seemed to challenge all and sundry to dispute his sway, or to overthrow his power. Scotland, the scene of a great and successful battle for the overthrow of Antichrist, the natural and spiritual birthplace, and the stage of martyrdom, of many among the ransomed throng on Mount Zion above, was, to all appearance to be made a spiritual desolation, an abode of the satyrs of the kingdom of darkness, where they were to remain in undisturbed possession, but when the ferocity with which the persecution was waged had reached its height, God appeared for the deliverance of the nation from Prelatical and Popish oppression and hurled the Stuart dynasty off the throne of Britain, never again to disturb the peace of these islands except in two abortive attempts to regain their former power. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain" (Psalm lxxvi. 10). The Lord's people could say, "Hitherto hath the Lord helped us."

Instances so numerous that they could fill volumes could be brought forward to show that nothing else but a clear interposition of Providence saved us from destruction as a nation during the first world war, and the second world war brings its own very large quota. What a wonderful example of this interposition is to be seen in the evacuation of our forces at Dunkirk. The Germans were sure that the most of them would be massacred; our statesmen had no hope of saving but a small number; it was a time when the natural elements were usually unfavourable to such work as ferrying troops across the Straits of Dover, yet He "who hath gathered the wind in his fists" caused that there was a great calm so that the smallest craft could be employed successfully in bringing a large number of our soldiers back to this country. Subsequently the weather, which proved so favourable to the ferrying of British troops, militated so much against German plans as to frustrate, time and again, efforts at invading this country when the preparations of our enemies were completed. Should they have succeeded, liberty of conscience and liberty to worship God would have gone, for their rage was against

everything by which God reveals Himself. The glory of this deliverance belongs to Him who has said in reference to another mighty enemy, "Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest" (II. Kings xix. 28).

Hitler's attack on Russia at a time when everyone expected him to proceed with the total subjugation of Britain, then defenceless and bleeding, will no doubt remain an unsolved mystery to all who leave God out of account. Various reasons are given for it, and some are feasible while others are far-fetched. Some will trace it to insanity in the German arch-criminal, others to his incompetency as a military leader, while others, again, will put it down to lack of harmony among his associates. One thing, however, is sure, and, that is, that God rules in this world, and neither Hitler nor any other can move except as He permits, and in the way which He permits. Hitler, no doubt, concluded that Russia was to attack him and he wanted to be first in the field, but in this we have a repetition of God's dealings with another war-monger. "Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land" (II. Kings xix. 7). Thus was Britain delivered from the continuous raids to which she was subjected previously, and God fulfilled on her behalf what He said to Israel of old, "And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing" (Isaiah x. 26, 27). It was the same over-ruling Power who caused Japan to attack America and thus bring the latter country into the war on the side of Britain. "This also cometh from the Lord of hosts, which is wonderful in counsel, and excellent in working" (Isaiah xxviii. 29).

It is for us to ask, What are God's purposes in thus dealing with us? The Scriptures represent Him as coming "out of his place to punish the inhabitants of the earth for their iniquity," and there are many reasons why He should punish us, who are so ready to pride ourselves on being the champions of what is right. Our love of the world, open and secret sins, irreligion and forgetfulness of past mercies are cesspools of corruption, the stench of which rises up to heaven, causing us to be an abomination to the Lord. These sins deserve the fate of Sodom and Gomorrah, but the rich mercy of God is manifested towards us in that He is visiting us with the scourge of war by way of exhorting us to turn from that which causes war and bloodshed to serve Himself with fear. We have despised the Lord Jesus, who is King of Nations, and He is saying to us, "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little" (Psalm ii. 12). Thus He reveals that He has no delight in our overthrow as a nation.

His purpose may be yet to make us the centre from which the gospel

lamp will shine forth to the uttermost corners of the earth. Many take it as a matter of course that this country and the United States of America are Allies, seeing that both countries are the foremost champions of liberty, but a glance at the history of the past ought to make us wonder that it should be so. When the United States separated from Britain the injustice of our dealings with what had been our American Colonies, and the blindness and obstinacy of our politicians, awakened feelings the reverse of friendship, but now, in the mysterious Providence of the Most High we are Allies, sharing each other's confidence to a remarkable degree. Is it the case that His purpose is that these two great nations who are so much indebted to the Bible are to be as polished shafts in His hand to break down the strongholds of Satan and to send His Word to "the dark places of the earth" which "are full of the habitations of cruelty?"

It may be that God purposes by giving us, as a nation, so many reasons for raising our Ebenezers, to give an answer to centuries of prayer. The prayer of David the son of Jesse was, "And let the whole earth be filled with his glory; Amen, and Amen" (Psalm lxxii. 19), and the true Church of God, and every individual believer in it have been adding their Amen to it down through the centuries. Some of the eminent Christians of the past century used to say that when they would be praying for the Millennium they would be brought to a stop when they would consider the awful happenings that were to precede it. The horrors of the present conflict do not appear to have any sobering effect upon us, and nothing short of an outpouring of the Holy Spirit will awaken us to the fact that it is God's Word, received into the heart and practised in the life that will keep the potsherds of the earth from striving with each other. It may be God's purpose, by His wonderful dealings with us as a nation, to teach us that lesson, and thus prepare us as instruments for advancing His kingdom. Should that take place it would afford another reason why we, as a nation, should raise our Ebenezer and say, "Hitherto hath the Lord helped us."

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### **Calvin On Fasting.**

*(Continued from page 196.)*

"But that there may be no error in the name, let us define what fasting is; for we do not understand by it simply a restrained, and sparing use of food, but something else. The life of the pious should be tempered with frugality, and sobriety, so as to exhibit, as much as may be a kind of fasting during the whole course of life. But there is another temporary fast, when we retrench somewhat from our accustomed mode of living, either for one day or for a certain period and prescribe to ourselves a stricter, and severer restraint in the use of that ordinary food, and the sparing use of it. By the time I mean, that while fasting we are to perform those actions for the sake of which the fast is instituted. For example, when a man fasts because of solemn prayer, he should engage in it without having taken food. The quality consists in putting all luxury

aside, and, being contented with common and meaner food, so as not to excite our palate by dainties. In regard to quantity, we must eat more lightly and sparingly, only for necessity and not for pleasure. But the first thing always to be avoided is, the encroachment of superstition, as formerly happened to the great injury of the Church. It would have been much better to have had no fasting at all, than have it carefully observed, but at the same time corrupted by false and pernicious opinions, into which the world is ever and anon falling, unless pastors obviate them by the greatest fidelity and prudence. The first thing is constantly to urge the injunction of Joel, "Rend your hearts and not your garments" (Joel ii. 13); that is, to remind the people that fasting in itself is not of great value in the sight of God, unless accompanied with internal affection of the heart, true dissatisfaction with sin and with oneself, true humiliation, and true grief, from the fear of God; nay, that fasting is useful for no other reason than because it is added to these as an inferior help. There is nothing which God more abominates than when men endeavour to cloak themselves by substituting signs and external appearance for integrity of heart. Accordingly, Isaiah inveighs most bitterly against the hypocrisy of the Jews, in thinking that they had satisfied God when they had merely fasted, whatever might be the impiety and impure thoughts which they cherished in their hearts. "Is it such a fast that I have chosen?" (Isa. lviii. 5). See also what follows.

(The above exposition of the eminent John Calvin should cause men to ponder solemnly, and seriously when perhaps without much prayer, or consideration they care for confession of sin, days of humiliation, and prayer without the sincerest heart-rending in secret for our personal sins!) (We believe that true confession of sin, grief, and pain of heart before God, must begin in secret, and if it begins there by the teaching of the Holy Ghost it will be known to the people of God in public; and, it will be a life-long confession of sin, a daily prostration, and genuine humiliation for sin in every approach to the infinite God of heaven through Jesus Christ our Lord. We have heard men praying, and preaching and if one did not know better, the impression they would give to their hearers was that they had no sin in them! Fasting, humiliation, and confession of sin must begin in the heart, otherwise God is not honoured nor glorified by lip confession of sin. We believe that true confession of sin comes from the Holy Ghost, and when He begins in the souls of sinners His good work, individuals, Churches, and nations will not find it a burden to humble themselves before the mighty hand of God.)

The fast of hypocrites is, therefore, not only useless and superfluous fatigue, but the greatest abomination. Another evil akin to this, and greatly to be avoided, is to regard fasting as a meritorious work and species of divine worship. For seeing it is a thing which is in itself indifferent, and has no importance except on account of those ends to which it ought to have respect, it is a most pernicious superstition to confound it with the works enjoined by God, and which are necessary in themselves without reference to anything else.

Such was anciently the dream of the Manichees, in refuting whom

Augustine clearly shows, that fasting is to be estimated entirely by those ends which I have mentioned, and cannot be approved by God, unless in so far as it refers to them.

Another error, not indeed so impious, but perilous, is to exact it with greater strictness and severity as one of the principal duties, and extol it with such extravagant encomiums as to make men imagine that they have done something admirable when they have fasted. In this respect I dare not entirely excuse ancient writers from having sown some seeds of superstition, and given occasion to the tyranny which afterwards arose.

We sometimes meet with sound and prudent sentiment on fasting, but we also ever and anon meet with extravagant praises, lauding it as one of the cardinal virtues. (What a master in Israel the godly, and learned John Calvin was! No wonder although formalists, pharisees, and ignorant papists hate his very memory. Men who never read his excellent works, write, and traduce his character from sheer malice, which can be traced to Satan, the murderer of souls!) "Then the superstitious observance of Lent—(Lent a fast of forty days, observed in commemoration of our Saviour, beginning with Ash Wednesday, and continuing till Easter—Roman Catholics and Anglo-Romanists in England, and their apeing Scoto-Catholics observe Lent and Easter as if they were sincere and pious Christians!) had everywhere prevailed: for both the vulgar imagined that they thereby performed some excellent service to God, and pastors commended it as a holy imitation of Christ; though it is plain that Christ did not fast to set an example to others, but, by thus commencing the preaching of the gospel, meant to prove that His doctrine was not of men, but, had come from heaven.

And it is strange how men of acute judgment could face into this gross delusion, which so many clear reasons refute: for Christ did not fast repeatedly (which He must have done had He meant to lay down a law for an anniversary fast) but once only, when preparing for the promulgation of the gospel. Nor does He fast after the manner of men as He would have done had He meant to invite men to imitation; He rather gives an example, by which He may raise all to admire rather than study to imitate Him. In short, the nature of the fast is not different from that which Moses observed when he received the law at the hand of the Lord (Exodus xxiv. 18; xxxiv. 28). For, seeing that that miracle was performed in Moses to establish the law, it behoved not to be omitted in Christ, lest the gospel should seem inferior to the law. But from that day, it never occurred to any one, under pretence of imitating Moses to set up a similar form of fast among the Israelites. Nor did any of the holy prophets and fathers follow it, though they had inclinations and zeal enough for all pious exercises: for though it is said of Elijah that he passed forty days without meat and drink (I Kings xix. 8), this was merely in order that the people might recognise that he was raised up to maintain the law, from which almost the whole of Israel had revolted.

It was therefore merely false zeal, replete with superstition, which set up a fast under the title and pretext of imitating Christ; although there was a strange diversity in the mode of the fast, as is related by Cassio-



dorus in the ninth book of the History of Socrates: "The Romans," says he, "had only three weeks, but their fast was continuous, except on the Lord's day and the Sabbath. The Greeks and Illyrians had, some six, others seven, but the fast was at intervals. Nor did they differ less in the kind of food: some used only bread and water, others added vegetables; others had no objection to fish and fowls; others made no difference in their food."

Augustine also makes mention of this difference in his latter epistle to Januarics. Worse times followed. To the absurd zeal of the vulgar were added rudeness and ignorance in the Bishops, lust of power, and tyrannical rigour. Impious laws were passed, binding the conscience in deadly chains. (The eating of flesh was forbidden as if a man was forbidden, as if a man was contaminated by it.) Sacrilegious opinions were added, one after another, until all became an abyss of error. And that no kind of depravity might be omitted, they began, under a most absurd pretence of abstinence, to make a mock of God (Foot Note: Bernard, in Sermon I. in die Paschea, censures, among others, princes also, for longing, during the season of Lent, for the approaching festival of our Lord's resurrection, that they might indulge more freely!) for in the most exquisite delicacies they seek the praise of fasting: no dainties now suffice; never was there greater abundance of variety or savouriness of food.

In this splendid display they think that they serve God. I do not mention that at no time do those who would be thought the holiest of them wallow more foully. In short, the highest worship of God is to abstain from flesh, and with this reservation, to indulge in delicacies of every kind. On the other hand, it is the greatest impiety, impiety scarcely to be expiated by death, for any one to taste the smallest portion of bacon or rancid flesh with his bread. Jerome, writing to Nepotian, relates, that in his day there were some who mocked God with such follies: those who would not even put oil in their food caused the greatest delicacies to be procured from every quarter; nay, that they might do violence to nature, abstained from drinking water, and caused sweet and costly potions to be made for them, which they drank not out of a cup, but a shell (what was then the fault of a few is now common among all the rich) richly and luxuriously. But I am unwilling to waste many words on a subject as to which there can be no doubt. All I say is, that, as well in fasts as in all other parts of discipline, the Papists are so far from having anything right, anything sincere, anything duly framed and ordered, that they have no occasion to plume themselves as if anything was left them that is worthy of praise.

*(To be continued.)*

### The Grounds of Faith.

THE following extracts from Rev. William Romaine and Ambrose Serle indicate their views of the grounds of faith, the first extract being from the pen of Romaine:—

"If the poor, weak believer should say, 'I should be glad to have my faith so fixed that I might be freed from doubts and fears,' then let it rest upon the Word of God, which is the only ground of believing, and is, therefore, called the word of faith, upon which it is nourished and grows up. The believer should receive and rely upon what God has spoken, and because He has spoken it, for His Word changeth not; it abideth the same forever: therefore what it truly reports stands upon an immovable rock. Sense and reason may report things contrary to it, but the believer can silence them with, 'God has spoken it': faith looks at God's word, calling the things which be not as though they were, and is commonly forced to contradict sense. Sense judges from what it sees—faith by what God says. Sense is governed by what appears, faith by what God says shall be. Sense looks inward—faith looks outward. Faith can answer the seeming contradictions which sense opposes to it from the Word of God, which cannot be broken. And when sense is ready to despair, and all its frames and feelings are gone, then it is the believer's happy privilege still to trust in the Lord, and to have a good hope because of the Word of His grace. But perhaps thou art ready to say, 'It is written that there is great joy and peace in believing, yea, joy unspeakable and full of glory.' True, these are what faith produces, not what it is. The more simple the believer is, the more (led by the Spirit of God) he eyes Christ the object of faith, and the Word, the ground of faith, the more clear and distinct will the actings of faith be; and consequently it will bring greater peace into the conscience, and more joy into the affections. But still these fruits are not faith, any more than the fruit is the tree. The fruits do not go before faith, but follow it, and grow from it. This is God's order. He gives us His Word to be the ground of our believing. Some may begin to object, 'What! are you against all lively frames and sensible comforts?' No, God forbid. I would have them spring from the right cause, that they might be more pure and fixed than they generally are. God's Word and promises are an unchangeable foundation to rest upon, even when sensible feelings are gone, because Christ, revealed in the Word, and laid hold of in the promises changeth not. Therefore, reader, for thine own sake, and for the glory of God, take heed what thou buildest thy faith upon. Beware of making anything that sense reports to thee the ground of it, but rest it upon that which abideth for ever. The Word of God is a sure foundation; it will never fail thee. When the Word of God is the ground of thy faith, which rests there, and is grown to a thick settlement, then thou wilt be enabled to go on comfortably."

Septimus Sears says concerning the foregoing extract from Romaine:—"On re-reading the above, it has struck me some might say, 'If this be true—if faith be the simple believing God's Word, upon the sole ground that it is God's Word, must not this be an easy thing?' I answer, he that thinks it so easy a matter has, I fear, never attempted, under a sight and sense of his guilt and vileness, and the wrath of a holy God, to close in with Christ by saving faith."

Ambrose Serle further extends the answer to Septimus Sear's question as follows:—"It seems easy in a way of reason to take God at His Word,

and right that it should be so; but reason is not faith, and can never ascend this holy mountain, nor perform, when the trial comes, this apparently easy and reasonable thing. Faith is a gift which cometh down from above; and, wherever it is bestowed, it causes the soul to crucify that fleshly wisdom, that presumptuous and intruding (Col. ii. 18) reason, which, not holding Christ the Head, nor drawing grace and instruction from Him, but from corrupt nature only, is in spiritual things the plague and enemy of every real Christian, as it is ever arguing against the life of grace in him, and troubling him with such cogitations of all kinds, as tend to draw away his heart, or to weaken his hand, in the course of his duty. They who know not the conflicts of their carnal mind with the faith which God bestows, may well suspect whether they have faith or not; or, rather, whether they have not deceived themselves with speculations about godliness, instead of enjoying the real life and experience of it.

"Abraham obtained faith in God, and the obedience of faith followed the life and possession of it. When the Lord commanded him to leave all, and to come out from his kindred and the world, by faith he 'went out, not knowing whither he went.' He reasoned not upon the matter, nor asked the why or wherefore, but gave himself in devotedness to God. The same is said of him when he was about to offer up his son Isaac; and the same is said of those who are recorded as examples of pure and living faith, in that noble role of honour inscribed to the Hebrews. All of them did what they did, by faith, and it is so repeatedly and so expressly put down, lest we should mistake the works for the principle, the effect for the cause, the mere action for the life, as we are prone to do. Had these gracious persons been left to themselves for the execution of any one of those deeds, which they performed,—that is, if faith had not been granted them for the very purpose, above their own natural powers, it is more than probable that every one of them had been an apostate in the very thing they were enabled to do, and that like Cain, Esau, or Judas, they would have given up God and His truth for the world, or for their own present convenience in it.

"If any reader doubt this, let him try to detach himself from the spirit of the world, to become a stranger and pilgrim on the earth, to crucify the affections of his flesh and spirit from what they naturally seek after, to give up his reputation, his interest, and inviting prospects among men, to live in devotedness of soul to God, and to desire above all things the promotion of the honour and glory of a crucified Saviour, and the spiritual welfare and salvation of others. I say, let him try not merely to approve and talk of, but to put all this into practice. He will, I believe, either censure me as too rigid for such a proposal, or endeavour to explain it away and soften it into nothing. He will own, if he be honest to himself, that it is impracticable, upon the principles of natural strength and reason, or of (what men call) that common good sense, which leads them above all things to establish an interest here. At any rate, he will be no more able to comprehend how salvation can flow through such a simple grace as faith will appear to be to him, than a carnal Israelite in the wilderness could have accounted for the restoration

of health from the sting of a serpent, only by looking on a brazen one suspended on a cross or pole. The antitype, or thing signified, stands equally inexplicable to mere professors of Christianity now, as the type stood to the worldly and nominal Israelites of old. Those who have faith in God and are living for Heaven, know how extremely difficult this business of living by faith is to them at all times, and a welfare is carried on by that life against themselves, and these will humbly own, that they will never hope to prevail in any instance, or at any time, but through that faith in the Son of God which draws down His almighty gracious power continually to their relief."

The above extracts are given that the reader may not lose sight of the fact that faith is the heart's believing God's Word on the sole ground that it is God's Word. Such a faith, nevertheless, is utterly beyond the reach of nature. It is supernatural and Divine. May the Most High give us all a large measure of this supernatural heart-faith, and enable us to estimate mere intellectual assent or head-knowledge at its real worth, or rather worthlessness, where the eternal salvation of our precious immortal souls are concerned.

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### **The Depths of Satan.**

*(Continued from page 197.)*

Another object of Christ's temptations was, that having suffered being tempted, he might be able to "succour them that are tempted" (Heb. ii. 18). Able he certainly could have been, without tasting of our trials, or being personally assaulted with our temptations; but by his actually undergoing them, the weakest amongst us may be strengthened to believe in his ability, so as to have more freedom in pouring out their hearts before him and in showing him their trouble. If two persons can meet and converse together respecting the same necessities, distresses, and buffetings of Satan which each has undergone, how much does this conduce to their open-heartedness with one another, to their sympathy, and to their spiritual union. They disclose to each other their every inmost suffering; soul melts into soul; and while they enjoy such refreshment and delight, they count no time. With those who are strangers to their experience of our peculiar trials, we are not so readily communicative about them, because we expect no corresponding sympathy. Is there not then certain proof that we should have been far less communicative towards our highly exalted and heavenly Friend, had he not been our companion in tribulation, and a partaker of our every suffering? But now, how refreshing do we find it to know, that he himself was in all points tempted like as we are; that he was a Man of sorrows, and acquainted with grief; that he well knows by personal experience the severest anguish of our souls; so that though no fellow mortal should be able to understand us, we have a Friend always at hand, of whom we are assured that he enters into every feeling of our condition (Psalm lvi. 8). His experience reaches down into our inmost darkness, into the profoundest depths of our spiritual temptation. Under no juniper of the desert can we sit solitary, but he has there sat down before us:

no thorn of the wilderness can wound us, but it has already wounded him: no fiery dart can assault us, but it has already assaulted him. Verily, he is touched with the feeling of all our infirmities: believe it only, dear Christian brethren, that when the Refiner sits at his furnace during the whole process of your trial and purification, his own holy and almighty heart, more than that of the most affectionate mother, feels sympathy for you in heaven. Therefore it was out of mere mercy and love towards a world of sinners, that God spared not his own Son, but delivered him up to the furnace of trial, and put into his hand the full cup of human woe.

It appears also, that herein he had an object with reference to *the tempter himself*; on account of the distinguished situation which the chief of the apostate angels occupies in the kingdom of spirits. If we put together the scattered notices of that fallen morning star, which are dropped in various parts of Scripture, we can hardly suppress our admiration and awe, at beholding something of the natural character of this degenerate prince of hell.

Satan, in the surprising ruins of his former unspeakable glory, is with good reason in Scripture introduced to our notice; for where among men can we find intelligence, prudence, perseverance, energy, and power like his? and, what is more astonishing, these are only the relics of his original glory;—the Satan, I say, of the Bible, still appears with a kind of majesty; not only in his being called a prince, and a mighty one, but even “the god of this world”; and we cannot but observe in Scripture that occasionally a kind of respect appears to be paid to his ruined dignity. The apostle Jude, in a passage, where, be it observed, he is producing a contrast to those who despise dominion and speak evil of dignities or magistrates, says, “Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these filthy dreamers speak evil of those things which they know not” (Jude 9, 10). In the book of Job, we behold the sons of God presenting themselves before Jehovah, and it is added, “Satan came also among them, to present himself before the Lord” (Job i. and ii.). And the Lord condescended to converse with him, and to ask him if he had considered his servant Job. And in reply to the subtle question of the false accuser, “Doth Job fear God for nought?” the Lord gave him power over all that belonged to that holy man; he permitted Satan to visit and to try him, that hell itself might learn that Divine strength can be perfected in human weakness. What a wonderful transaction! Surely it constrains us to say, that “the Almighty” considered it of some importance, that even the prince of darkness should acknowledge Deity, and give the Lord the glory due unto his name. And this is really the case; for at his name every knee shall bow, and every tongue confess that he is Lord. Hence, likewise, it appears, that Satan was even permitted to take a look at the deep foundation of the work of redemption and reconciliation; and to do this more especially by tempting the Lamb of God’s provision, to try if he could find any fault with his unblemished purity; that our inveterate adversary might know Messiah’s

qualifications as a Surety to atone for human transgression; that he might know, that "Zion" is "redeemed with righteousness" (Isa. i. 27), and not with arbitrariness; and that he might never be able, with any show of justice, to protest against the salvation of God's elect (Rom. viii. 33). When the wisest and most subtle of all rebellious spirits is compelled to astonishment at the wisdom of God, to admire his doings, to wonder in mute silence at the depth of his counsels, to commend, against his natural will and inclination, the equity of the Divine proceedings, and to give honour to God unto his own confusion, this surely tends not a little to the glory of the Divine name. One of the most solemn and sublime moments in the great day of full manifestation will be, when Satan himself shall be compelled to yield acknowledgment that the Lamb is worthy to receive glory, and honour, and power (Rev. v. 13); and shall feel constrained to bow at the name of another who is greater than he. This will amount to a consummation of praise second only to the halleluiahs of angels.

#### V. THE TEMPTER.

Forty days and nights of fasting had been spent by our Saviour in the lonely wilderness, and "he was afterward an hungered." Then the tempter came unto him, visibly, but in disguise, probably as "an angel of light" (2 Cor. xi. 14). He appears to have had a twofold object in this attempt. First, Satan desired to ascertain whether Jesus was really the Son of God; and, secondly, in case he were, he meditated to raise up a rock in his course, upon which the precious work of redemption should be wrecked for ever.

It is quite probable, as others have thought likewise, that the tempter was yet in doubt whether this was the very person of the Messiah. Jesus, who was called "the carpenter's son," had lived on earth thirty years in great obscurity, probably working at the industrious occupation of his reputed father; thus irreproachably, and "in the sweat of his face," earning his daily bread; during all which time, we are not told that he did or said any thing beyond what other children of men might have done and said; except what is recorded of him with respect to his visit to the temple, when he was twelve years old. "His" general "kinsfolk and acquaintance" probably had long begun to think of him as no more than an amiable man; and it is possible that even Mary and Joseph had considerably lowered their expectations concerning him, as all the miraculous circumstances of his life had long ago ceased; and the voices from heaven been discontinued. God veiled the peculiar glory of his Son in such a manner, that even the keen eyes of Satan might be unable to discern it in the plain "carpenter, the son of Mary" (Mark vi. 3). This great adversary, however, did not entirely overlook him. And though, *among men*, no one appeared any longer to imagine that the humble labourer at Joseph's business could be God's Messiah, yet Satan himself was wise enough not to lay too much stress upon a poor and humble exterior. He could think it possible, that this "carpenter" in all his obscurity might nevertheless be the Lord of glory. He would see nothing inconsistent or absurd in the Redeemer's having to commence his great work in such

poverty and lowliness; and many a strange event and circumstance, which he had observed in his history from its commencement, would intimate to him too plainly that Jesus of Nazareth could be no other than the Son of God. Still however, he only conjectured this verity; he had not yet that clear conviction and assurance of it, which a fallen archangel would require; therefore he desired to obtain full conviction and certainty, that he might take his measures accordingly. Had he at present actually discerned him as the Messiah, much of his subsequent conduct towards him, would, as we shall hereafter see, be inexplicable. His first and immediate object therefore, was to ascertain this. Very prudently did the crafty spirit so preconcert his temptations, that if Jesus were really the Messiah, his work of redemption might meet, at the outset, with a shock by which it should be for ever frustrated. The ultimate object of the prince of darkness was by an adroit manoeuvre to divert the Saviour from his mediatorial career, and thus to confirm his own infernal dominion over mankind. He therefore presents himself to Jesus, as a well-wishing and kind-hearted friend. He would have it appear that he desired nothing so much as to see the great work of redemption prospered and achieved; only he professes to suggest a shorter method of accomplishing the glorious design; and he plans all with the very craft and methodical subtlety that might be expected from a being, who with the strongest natural power of intellect, had sunk into the deepest abysses of wickedness and malignity.

(To be continued.)

### Notes and Comments.

*A Very Useful Pamphlet.*—Mr. A. J. Pollock has written a very useful pamphlet on "Is Roman Catholicism of God?" We strongly recommend its perusal to our young people and also to all our readers. It may be had from the Central Bible Truth Depot, 11 Little Britain, London, E.C.1. Price 9d. (postage extra.)

*Cremation Considered in the Light of the Word of God.*—This is a timely protest (two-page leaflet) by Pastor Rowall against the pagan practice of cremation getting so common. Mr. Powell's address is: 3 Roach Place, Rochdale, England. Unfortunately no price is given on the leaflet.

### Church Notes.

*Communions.*—*March*, first Sabbath, Ullapool; second, Portree and Ness; third, Finsbay and Lockinver; fourth, Kinlochbervie and North Tolsta. *April*, first Sabbath, Portnalong and Breasclete; third, Greenock; fourth, Glasgow; fifth, Wick. *May*, first Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *South African Mission.*—The following are the dates of the Communion:—Last Sabbath of March, June, September and December. NOTE.—Notice of any additions

to, or alterations of, the above dates of Communion should be sent to the Editor.

*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, 1st April, the following Services have been arranged (D.V.) to be conducted by the Rev. W. Grant, Halkirk, and the Rev. D. R. MacDonald, Tarbert, Harris:—

Thursday, 29th March, 7 p.m.; Friday, 30th March, 3.30 p.m. (Gaelic), 7 p.m. (Fellowship Meeting); Saturday, 31st March, 3.30 p.m. and 7 p.m.; Sabbath, 1st April, 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m.; Monday, 2nd April, 3.30 p.m. (Gaelic) and 7 p.m.

Services are held every Sabbath at 11 a.m., 3.45 p.m. (Gaelic), and 5 p.m. Weekly Prayer-meeting, Wednesday, 7 pm..

*Collection for Magazine Fund.*—At its last meeting the Synod decided to take up a special collection for this Fund to defray the extra cost of producing the Magazine rather than increase its price. During last war the price was increased but the Synod rather than increase the price as stated above decided to take up a special collection. Our readers need not be reminded that the cost of paper and materials required for the production of Magazines has as yet showed no sign of falling. It is also to be borne in mind that we have now two magazines while in the last war we had only one.

*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-Sessions and Deacons' Courts.*—Clerks of Sessions and of Deacons' 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 congregations 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 p. 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.



## Acknowledgment of Donations.

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

*Sustentation Fund.*—Mrs. McL., The Sheiling, Aviemore, £1; M. C. M., Kildermorie, Alness, £2.

*Aged and Infirm Ministers' Widows' & Orphans' Fund.*—Mr. and Mrs. G. D. McD., Eggertsville, N. York, per Rev. J. P. Macqueen, £10.

*College Fund.*—Mr. and Mrs. G. D. McD., New York, per Rev. J. P. Macqueen, £10

*China Mission.*—Miss F. McL., Bayhead, Balmore, N. Uist, £3; Oban Congregation, 10/-.

*Magazine Fund.*—Mr. and Mrs. G. D. McD., New York, per Rev. J. P. Macqueen, £10; Bracadale Congregation, £3 17/6; Shieldaig Congregation, £2 16/-; Oban Congregation, £1; Stoer Congregation, £2 9d.; Achmore, Stormoway Congregation, £2 5/-; Flinsbary Congregation, £3 4/11; Braes, Portree Congregation, £2; Mr. R. Gillanders, 1 Upper Toscaig, Applecross, 12/6.

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

*Jewish and Foreign Missions.*—From the Trustees of the late James Campbell, Inverness, balance of Sale of the Rev. Lachlan Mackenzie's books, £23 5/9; Anon, Kyle postmark, £10; Mr. and Mrs. G. D. McD., New York, per Rev. J. P. Macqueen, £10; Miss F. McL., Bayhead, Balmore, North Uist, £4; A Departed Friend, Glasgow, per Rev. Jas. McLeod, £3; A Friend, Lochcarron, per Mr. W. MacLean, Ness, £3; Anonymous Friend, Skye, £2; Miss E. R., Backies, Golspie, £1; Mr. J. C. Achterneed, 10/-; Wellwisher of the Cause, Maryburgh, 5/-; Stormoway Sabbath School per Rev. M. Gillies, £3 7/-; Miss J. F., Bank House, Halkirk, £1 6/-; A Friend, Inverness, £1.

*Literature to H.M. Forces Fund.*—Mrs. F. N., The Stores, Borve, Skye, 12/6; Mrs. T. Badfearn, Aultbea—Bibles for Forces, £1; Mrs. McL., The Sheiling, Aviemore, 5/-; J. Campbell, Worcester Park, Surrey, 10/-; Mr. M. Stewart, Nedd, Drumbug, The following per Rev. W. Grant:—Anon, Inverness, £2; Mrs. J. McLean, Inverness, 10/-; Mr. S. F., Strathpeffer, £1; Mrs. Connell, Stirling, £1; Wellwisher, Edinburgh, £2; Oban Congregation per Mr. J. Martin, £1 10/-.

*F. P. Magazine Free Distribution Fund.*—Mr. E. Cattanaach, 7 Breadalbane Terrace, Edinburgh, 2/6; Mr. H. Vertican, 10 Fairfield Avenue, Kirkella, Yorks, 13/6; Mrs. E. MacLeod, 116 Cross Skigersta Road, Port of Ness, per Mr. Wm. MacLean, 10/-.

**The following lists have been sent in for publication:—**

*Helmsdale Congregational Funds.*—Mr. James Davidson, Treasurer, acknowledges with grateful thanks the following:—From Active Service F.P. o/a Church Funds, £1 10/- and £1 10/- o/a Foreign Missions.

*South Harris Manse Building Fund.*—Mr. Peter MacLeod, 8 Borrisdale, thankfully acknowledges the following Collections:—Northton, £11 2/-; Glen and Kintulavig, £9 1/-; Strond, £6 5/6; Leverburgh, £5 1/6; Borrisdale, £7 12/6; Rodel, £3 5/-.

*Stoer Congregation.*—Mr. Rod. Kerr, Treasurer, acknowledges with grateful thanks the following donation o/a Sustentation Fund:—Mrs. Matheson, New Zealand, £2; Anon, Lochinver postmark, 10/-.

*St. Jude's South African Clothing Fund.*—The Committee acknowledges with grateful thanks Contributions amounting to £23 16/- and the following amounts direct per Treasurer:—Miss E. C., Glasgow, £1; Miss M. McN., Glasgow, 10/-; Miss M. (per St. Jude's) £1; Proverbs 3 9, £3 10/-.

*South African Mission Clothing Fund.*—Mr. J. Grant, Inverness, acknowledges with sincere thanks a donation of £2 from Mrs. Gillies per Rev. M. Gillies, Mrs. Gibson, Salvador, Sask., Canada, £1 2/6.

*London Congregational Funds.*—Rev. J. P. Macqueen thankfully acknowledges the following donations:—Mr. A. and Mrs. G. D. Macdonald, Eggertsville, New York, £10; Mrs. Morrison, Vancouver, £1; Mr. J. R. M. Munro, Hamilton, Ontario, £1.

*Lochcarron Manse Building Fund.*—The Treasurer acknowledges with sincere thanks the following donations:—Mr. Wm. Mackay, Point, Stormoway, per D. Macleod, £5. Per Treasurer:—C. M. L., "Lotts," Portree, 10/-; F.P., Raasay, £1; R. Gillanders, Applecross, £5; M. Forsyth, Glasgow, £2; Marg. McKenzie, Glasgow, £1; A. MacLennan, Leckmelm, Garve, £1; Miss J. Maclean, Leckmelm, Garve, £2.

**NOTE.**—Subscribers living abroad and remitting by cable will oblige by writing the General Treasurer giving particulars and full address which is not given in the cablegram.