

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. ix. 4.*

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**"The Sign of the Prophet Jonas" (Matthew xii. 40).**

By Dr. HUGH MARTIN.

WE now pass to the discourse in Matt. xii. 38-40 where Jesus completes the theme of "the sign of the prophet Jonah" by introducing the crowning idea of the death and resurrection. "As Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." And therein shall he be a sign to this generation; therein shall they receive, in its completeness, the full sign of the prophet Jonah.

We may remark, in passing, that this is identically the sign which Jesus gave from the beginning; identically the same which He gave in answer to the very first of this long series of tempting, dishonest demands—a reference of His questioners for satisfaction to His own death and resurrection—"Destroy this temple, and in three days I will raise it up."

The question, then, is: How was Jonah a sign unto the Ninevites in respect of his having been three days and three nights in the whale's belly? How did that render him a sign? And correspondingly, How is the Son of Man a sign in respect of His death and resurrection?

Evidently, as we have already seen, Jonah's terrible experience was a sign, a testimony, a confirmation of His message in that it witnessed by a fact in his own history—his own immediate history as the commissioned messenger from God—both to the certainty of God's wrath and the riches of His grace. Jonah could point to his own experience in connection with his very mission to Nineveh, and tell that God is not slack concerning judgment, as some men count slackness; not prone merely to lift His hand in threatening, and too facile and tender ever to bring it down in vengeance. His very messenger of wrath had himself been in "the belly of hell." And yet even from thence there was salvation. Who, then, can tell but God may turn and repent even concerning Nineveh?

Similarly, Christ's death and resurrection are a conjoint sign and seal of His mission from the Father. It is, indeed, in this respect that the Son of Man becomes truly that overpowering sign which either blinds and dooms the unbelieving, or finally convinces and illuminates the humble in heart. His person, even after all, would not, without His work—His work of atoning death and justifying resurrection—be such a sign as we have affirmed. His person truly is the sign; but it is so, and that

conclusively, because the Son of Man was three days and three nights in the heart of the earth. It was, even from the first, in the view of His sufferings and victory, that any light shone in the promised Deliverer. Save for this, save for the light thrown forward from His coming Cross and resurrection-Sabbath—even the divineness of His person and the stainlessness of His character would have been no real light in a world covered with gross darkness; no light into God's purpose of mercy towards it, God's special moral administration in it. It is in the Cross and empty grave that we truly, and for the first time, see light. It is there we see light into our state and case as the simple subjects of a holy God, the guilty criminals before a righteous Judge, the trembling anticipants of death and eternity. It is there we see light into the malignity and odiousness of sin; into what it deserves at God's hand, and what He is resolved to inflict. It is there we see light into the infinite saving love of God, and into the greatest, deepest problem of eternal ages—how He can really and righteously forgive the guilty, and reclaim and renew His enemies. It is there we see heaven opened and a fathomless eternity waiting for us, bright with a loving welcome, and lighted up with a joy that is full of glory. Yes; it is in this respect—in that He was three days and three nights in the heart of the earth; it is in this respect that the Son of Man was dead, and is alive again; that He had become the clearest of all signs, the sweetest and brightest of lights.

No miracle so great as this; no sign so convincing; no evidence so conclusive; no light in earth or heaven so clear.

When the man of science desires to entrance his audience, he takes a portion of the humblest of circumstances, the base and blackened charcoal, a splinter of a brand from the burning; and manipulating with his tiny wires the force which roars in the thunder and flashes in the lightning, he makes to play on that valueless, unsightly substance two streams of influence from opposing poles of the hidden power; till soon a silvery gleam gathers on its humble surface, and gradually the brightest light that philosophy and art can generate shines out with dazzling splendour, paling the ineffectual fires of the lamps that until now had irradiated the assembly. You would not ask the aid of one of those depreciated and paler lamps to show you that the more brilliant light was there.

When the living God, in a dark world rushing on to outer darkness, resolved to give "a bright and morning star"—a "Sun of Righteousness"—the strongest and the sweetest light that men or angels could see, He took the base, dishonourable tree of Calvary; and on the humble person of His Beloved, there made sin for us, He caused to meet two mighty streams of influence unseen—two streams of influence wide as the poles asunder—the one, of avenging justice as it slew the sacrifice; the other, of redeeming love providing it. And as they met and blended into one, there blazed forth on that dishonourable wood "the light of the knowledge of the glory of God," while the sun in the heavens grew pale, and the angels veiled their faces with their wings. For three days and three nights the eyes of men were holden that they could not see it. But the resurrection morn tore away all veils for ever, and the dis-eclipsed sign of the prophet Jonah shone out resistless—outshining all other signs and lights; the very presence-chamber of the King Eternal affording now no glory more brilliant; "*for the Lamb is the light thereof.*"

Therefore, while the Jews require a sign, and the Greeks seek after wisdom, we preach—Christ crucified and risen, the power of God and the wisdom of God.

### Of the State of Man after Death, and of the Resurrection of the Dead.

THE bodies of men, after death, return to dust, and see corruption; but their souls (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

At the last day such as are found alive shall not die, but be changed: and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever.

The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by His Spirit, unto honour, and be made conformable to His own glorious body.—*Westminster Confession of Faith*, chap. xxxii.

### The Prospects of the Church of Christ.

By the Rev. JOHN LOVE, D.D.

“Lift up thine eyes round about, and behold; and all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth” (Isaiah xlix. 18).

“GREAT and marvellous,” saith the assembly of redeemed spirits in heaven, “Great and marvellous are thy Works, Lord God Almighty, just and true are thy ways, thou King of saints.” It is, however, through thickets of apparent contrariety and contradiction that the eternal wisdom makes its way to fulfil the designs and purposes which, when accomplished, shall occupy the search and the wonder of everlasting ages.

The complaint recorded (verse 14 of this chapter) hath a very glorious sound. It hath been frequently in the mouths of individual believers, and hath staid them when their feet were stumbling on the dark mountains. And if we consider the prospects of the Christian Church, the foundation on which she rests, the words of divine promise put in her mouth, and the spiritual weapons of warfare she holds in her hands, and compare with these the present state of religion through the habitable parts of this whole earth, it may perhaps be considered as a complaint to be justly assumed by the whole multitude of Christian believers now in the world, as a collective body. The Zion now existing on the earth may say “The Lord hath forsaken me, and my Lord hath forgotten me.” Such expostulations,



however, cease to appear strange when we consider such words as we see recorded (verse 4) as coming from the lips of the beloved of the Eternal Father, in whom his soul delighted. "Then I said, I, whom Jehovah hath called from the womb, whose name he hath mentioned with delight from the bowels of my mother, I, whom he hath made a polished shaft and hid in his quiver; I, to whom He said, thou art my servant, O Israel, in whom I will be glorified; I said, pierced with anguish, and worn down with disappointment, I have laboured in vain, I have spent my strength for nought, and in vain." But the reply to such complaints from the Church and from her Redeemer, complaints that, as it were, touch the heart-strings of Deity, is emphatical indeed.

To the majestic though humbled Redeemer the answer is in these terms, "It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth. In an acceptable time have I heard thee, and I will give thee for a covenant of the people, to establish the earth, that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves."

And to the spouse of the Redeemer the answer issues forth from on high in accents of still more tender condolence: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold I have graven thee on the palms of my hands; thy walls are continually before me."

From the same bowels of compassion and love, but in a tone which rises with each sentence in grandeur, significance, and triumph, proceed the words of the text, "Lift up thine eyes round about, and behold: all these gather themselves together and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth."

Where is the faith which is prepared to meet such words as these, and to follow them out to their vast extent? It shall be created, it shall be expanded, it shall be inspired with conquering vigour, while we inquire into the meaning and certainty, while we drink in the sweetness, while we bow to the authority and grace of those words of the living God.

I. The Church's attention is summoned to a "*vast multitude of converts*" pouring in upon her from every side, "Lift up thine eyes round about, and behold: all these gather themselves together and come to thee." "Lift up thine eyes," thy dejected eyes, suffused with tears, those eyes which conviction of sin hath sharpened, and which have looked far into eternity, those eyes which have seen scenes of desolation, defilement, and mourning, those dove-like eyes which nothing can delight but the view of thy Redeemer coming in the glory of His kingdom.

Behold the object which will soothe every drooping spirit, which will satiate and replenish every sorrowful soul. See what a throng! How numerous! How beautiful! Multitudes! Multitudes! Not in the valley of decisive judgment but in the fields of blessing. Myriads! Nations! A world travelling in birth! A world newly created!

The early promises of grace opened wide the door of hope. They spread out an ample bosom prepared to embrace immense numbers of perishing sinners. But through a long series of ages, the Church was taught the

preciousness of salvation by its rareness. Hope was sustained by a succession of converts, small in number, and forming to the eyes of sense an inconsiderable minority in the midst of crowds who passed on into eternity, under the curse and power of iniquity.

But the enlarged promises of the everlasting covenant assume a largeness of grace worthy of the love of Him, before whom all nations are as the drop of a bucket, in whose eyes systems of worlds appear little objects.

The spirit of promise draws the picture of a whole earth, thick set with living converts, like the sky bespangled with stars, or like the surface of the earth, whose shrubs and trees twinkle with the dew of the morning. He displays a multitude which no man can number, which no imagination can completely apprehend, a multitude surpassing far, it is to be believed, the number of those hosts which fell from heaven, yea, probably far surpassing the hosts of blessed angels which remain there; a multitude sufficient to occupy the whole habitable places of this great earth, successively through a long train of blessed ages.

What an object is this to the truly illuminated Church which understands the value of salvation, and perceives how many salvations are wrapped up in that of a single soul. For it is not a mere crowd, important by mere numbers, which stands held forth in the promise as the ultimate result of infinite love, and of the travail of the Mediator's soul. It is a crowd, every individual of which appears rich with divine glory. For we must notice:—

II. That this great multitude "*is a selected throng of human beings,*" on each individual of which the distinguishing electing love of God hath particularly and personally rested from eternity, and in connection with this, a particular influence of the power of Jehovah is to be recognised as universally impressed on this whole multitude, wherein the Church is permitted to triumph. Causes and effects must be proportioned to one another. But sometimes great effects are produced with such ease, and seem so congenial to these subjects, that the cause is almost overlooked. This is the case in the ordinary works of the Almighty. When we stand on the bank of a great river and observe its waters moving forward in silent majesty, we are apt to forget, while the movement seems so easy and natural, that there is implied in it an operation of immense power, and that in a manner which no philosopher has yet been able to explain, the power of the Creator, in what is called gravitation, is impressed on every particular drop in the great body of flowing waters. So while the benevolent Christian forms ideas, corresponding to the promises of God, of countless multitudes flowing together to the goodness and salvation revealed in His Church, the movement seems so desirable and so reasonable, that he needs to be reminded of the greatness of that power by which an effect so great is produced. It is proper, therefore, to think of the strong native opposition in each individual who comes truly to the Saviour. It is necessary to think of the accumulating force of that combined opposition which hath formed, through so many ages, that fatal course or current of the world which hath appeared irresistible. Then it will be necessary to apprehend a greatness of power, not merely resembling that which secretly bears on the waters of the river in their natural course, but rather like that which turned back the overflowing streams of Jordan towards their source, or which divided the waters of the roaring ocean.

We contemplate the revealed arm of Jehovah as the immediate cause of this confluence of true converts. Still, however, a further cause must be sought. Why is that arm of power which lay hid through so many ages, while millions on millions were perishing, at length so signally displayed? Here we approach the awful sacred fountain of love—we revolve that lofty name, “I am that I am.” Our thoughts flow back as far as the wings of imagination and of faith can carry them into the abyss of the past eternity. We think of the self-existing essence of the Person first in Deity, in the earliest stirrings of divine counsel and affection, opening its ample stores of condescending love and compassion towards unworthy human transgressors.

“Behold what manner of love the Father hath bestowed on us.” See Him looking forth from the height of paternal Deity towards those countless multitudes of sinners, involved in the same condemnation and depravity which bring eternal ruin on their equals in transgression, but taking hold of each individual soul in all that multitude, with a love unspeakable, more tender than that with which any human heart ever embraced the most select object of its dearest regards. Sacred awful fountain of love! In thee I discern the sublime cause of the great effect. How sovereign, yet how tender! How unobliged, yet how strong and determinate are thy movements! How personal, yet widely expanded! Let me, with revering, ecstasy, approach this fountain of love of the first in Deity, while I hear its determinate voice in the word of promise, “All these gather themselves, together, and come to thee. As I live, saith Jehovah, thou shalt surely clothe thee with them all.”

III. A third subject of inquiry invites our thoughts in the words before us. They transfer to the Church of the living God “*the honours of His surprising works of love.*” These converted multitudes become His ornament, “Thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.” What an image is here! I know not whether most to admire its august magnificence, or its condescending delicacy and sweetness. It reminds me of similar emblems in other parts of the sacred oracles, such as that (Rev. xii.): “A woman clothed with the sun, having the moon under her feet, and on her head a crown of twelve stars.” I think of an ancient distinguished member of the Church, the patriarch Abraham, led forth by the divine hand under the star-bespangled glowing vault of heaven, and turning thither his heavenly-directed eyes, to see the emblem of the brighter multitude of believers who should call him father. In my text, honours like his are extended to the whole Church existing previously to those surprising and joyful enlargements.

Let this now be the subject of our inquiry, in what wonderful ways the vast extension of the powers of converting grace through the world shall be enjoyed, with the most delicious sense of ornament and honour, by the genuine Church.

1. By those converted multitudes the Church is honoured while they acknowledge the inexpressible value of the formerly existing spiritual Church of Jehovah. What are these peculiar treasures and excellencies? I hope, my brethren, many of you know them well. They are the treasures of divine truth, unfolded by a wisdom coming from above; they are the influences of the Spirit of truth conveying into the inmost soul, with certainty at once sweet and demonstrative, the most interesting and extensive

discoveries of divine eternal truth. The treasures and prerogatives of the Church are the stores of salvation; they are the unsearchable riches of merit, righteousness, and redemption, the ransom price, powerful to rescue from the flames of eternity and to open the paradise of immeasurable joys, and to do this for worlds upon worlds of the guilty. These treasures are the true medicines of diseased souls, the healing, purifying fountains; they are the riches in inimitable universal sanctity; they are the rivers, the floods of divine condescension brought down from heaven to earth, and lifting earthly beings to the delights and dignities of heaven.

While the multitude of converts in the various climes of this otherwise poor earth discern those glorious treasures deposited with the once despised Church, they come into the posture in which prophecy exhibits them: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. lx. 3). "They shall fall down unto thee; they shall make supplication unto thee, saying, Surely God is in thee, and there is none else; there is no God" (Isa. xlv. 14). "They shall bow down to thee with their face toward the earth, and lick up the dust of thy feet, and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me" (Isa. xlix. 23).

2. Benevolence, philanthropy, goodwill to men. Venerable names, but often abused and falsely assumed. But it is to the singular and genuine benevolence of the true Church of the living God that the converted world shall gather its flowers and wreath its laurels. That heaven-breathed benevolence, those supplications, those self-denied, persevering exertions, which originate in the knowledge and communion of the crucified Saviour, these bear the palm of victory in this warfare. I commiserate those well-meaning people who deceive themselves with words, and reasonings, and human authority, while they disregard the loud testimony of Scripture and experience concerning the inutility of all the productions of unrenewed human nature when brought to the work of subduing the stubborn pride and rebellion of an apostate world.

It is in the period to which our thoughts are guided by the prediction in the text, when the face of the covering east over all people and the veil spread over all nations shall be destroyed—it is then that the sentiments of mankind shall be rectified on this subject, and that the world shall discern its real enemies and its true friends. When the fruits of that benevolence, which long sighed and mourned in secret places, or pursued its unostentatious exertions under the shade of obscurity and contempt, appear over spreading and beautifying the whole earth, then the delivered nations shall bless that pious love, that heavenly kindness, which, from the days of Abel, the Redeemer of sinners hath infused into the breast of his spiritual spouse.

3. But in what "*diversified forms*," and in what "*overflowing abundance*," shall the honours of the Church, mingled with those of her high Redeemer, flow in upon her from every quarter of the world!

The unfolded secrets of error, superstition and vice, in every land, shall spread new lustre on the fair lines of eternal truth and holiness. The multitude of human beings inspired with heavenly energy, combining all the variety and extent of human genius and industry, in investigating and adorning the truth, and in shewing forth the praises of the God of salvation, and through the attending influence and blessing of the Spirit

from on high, shall enrich and adorn the cities of our God in an unexampled, unimaginable manner. Blessed shall be those eyes which shall see a new train of Christian heroes, philosophers, politicians, princes, patriots; orators and poets, walking forth in every clime, and gathering in the honour and glory of the nations, to be collected at the feet of the Lamb who was slain, and to decorate the bride, the object of his eternal conjugal regards. Instead of the iron bond of connection, formed by a selfish, sordid, and often blood-stained spirit of commerce or of conquest, the nations, drawn into union by the silken cords of heavenly love, and formed into fair, symmetrical, peaceful combination, shall be actually assumed by the Church of the Redeemer as her ornament and glory, and "she shall clothe her with them all, as with an ornament, and bind them on her, as a bride doeth."

This adorning, these honours, however, shall by no means be confined to the happy race of believers then found on the earth; when such august scenes open they shall reach backward through all ages—they shall embrace the spirits of the righteous in glory, especially, "the souls under the altar of them who have been slain for the Word of God, and for the testimony which they held." In the living esteem and honour of these truly enlightened and dignified ages, the sufferers of all periods shall virtually rise from the dust of death, and appear as having judgement given to them from on high, as clothed with white robes, as sitting on thrones, the objects of universal esteem, admiration and praise throughout the new-born world.

IV. But have we entered the regions of airy fancy, the fairyland of fiction? Are those things a dream, or "*is there certainty attached to them?*" A distinguished heathen poet, addressing himself to one of the fictitious objects of his admiration, speaks in this manner: "Dost thou hear her, or am I deceived by a lively fancy? I see myself wandering with delight among the groves of the blessed, watered with sweet streams, and fanned with delightful breezes." Such elegant pathos of a poor idolater will be pardoned by the philosopher, and will command the admiration of the man of classical sensibility; but both the philosopher and the man of classical sensibility, if impious, will pronounce it an intolerable enthusiasm, a madness not to be forgiven, if our souls are set on fire by the burning rays of truth coming from the true and eternal God. Shall we stand in awe of such censures? No; we are bound to despise them; for we have examined the grounds of our confidence; we have heard in the sacred oracles that inimitable voice of the Holy One, which shall at length silence all their voices; we know with a certainty, firm as demonstration, and sweet as the joys of heaven, that the Spirit of inspiration speaking in the Scriptures is truth. That Spirit summons us to joy, while he spreads out the wonderful scenes of salvation to be transacted in this sinful world. And he exhibits the bright seal of Deity, assuring us that in the indulging such hope we do not follow cunningly-devised fables. "As I live, saith Jehovah, thou shalt surely clothe thee with them all, as with an ornament." The oath of Deity! The life of Deity! What securities are these!

1. It is difficult for us, who know so little of God, to apprehend in a becoming manner the solemn grandeur and authority of the oath of God. The habits of a devilish profaneness debauch the human mind, otherwise we would feel inexpressible awe under the idea of an oath when emitted by

the meanest individual possessed of the power of reason. What, then, would be the solemnity attached to the oath of a seraph, one of the sons of the morning, in the celestial regions? The oath of an angel would rise in its solemnity and force above that of the wisest of human beings in proportion as he possesses deeper reverence of Deity, and is capable of looking farther than mortals can do into those infinite perfections to which the appeal is made. But when the uncreated Majesty itself in the heavens rises from the throne, and before the appalled multitude of angels, assuming the posture of swearing, appeals to that life of immense glory, whereof He is conscious, to procure belief of his promissory engagements, who shall then hesitate? Shall not unbelief then shrink away with horror? Shall not faith then lift up its head, and, walking on its high places, tread lightly over the tops of obstructing mountains of opposition? "As I live, saith Jehovah, thou shalt surely clothe thee with them all, as with an ornament."

2. The infinite life of Jehovah is the source of all existence, strength, and excellency; while therefore it is appealed to for the purpose of giving assurance of the promises, it exhibits the rich fountain of all those multiplied energies which shall operate as the instrumental means of fulfilling these great promises: "I have girded thee," saith God to the yet non-existing hero, "I have girded thee, though thou hast not known me." Even the irrational animals are witnesses of the divine power to impart vigour, sagacity and invincible fortitude. The horse prancing fearlessly in the valley, the behemoth advancing among the shady trees with bones like bars of iron, the leviathan with a heart like the nether mill-stone, looking forth like the eyelids of the morning, making the deep to boil around him; these are some of the innumerable visible monuments of the efficacy of divine operation in inferior animal beings. But what shall be the effects when Immanuel, the Lion of the tribe of Judah, shall pour from the heavens the spirit of wisdom and of might, and shall bring into the world armies of such lions as the world never saw, excepting in some comparatively rare examples, in the days of bloody persecution? The man who shall bear the triumphant cross round the globe, shall exhibit strength and fortitude, not like the terrifying fierceness of partial selfish heroes, but holy, benevolent, irresistible, heaven tempered, like the prowess of angels. Before such men in whom Jesus shall put forth his living powers, what obstructions, what terrors, can earth or even hell exhibit? Jehovah lives; therefore the promise shall be accomplished.

3. After such securities it is hardly necessary to reason on the subject, otherwise a long train of arguments, in confirmation of the promise, might be brought forward. We might vindicate the superior preferableness of the Church's claims above those of any other of her haughty rivals; we might shew that so many millions of creatures made for eternity are too costly a sacrifice to be always offered up to the wild freak of bloody ambition, or to the equally careless, but more sordid monster, commercial avarice, or to the vain-glorious insolence of unfounded, impotent philosophy. Such competitors as these must quickly retire when the Church of the living God rises in her brightness. Even the awful sovereign justice of Jehovah, which, in its mysterious range through the ages that are past, has devoured so many victims, will at length say, It is enough; and, smelling an odour of rest in the sacrifice of Jesus the Son of God, suffer the earth to become the joyful dominion of triumphant mercy.

## The Inspired Psalms, or Uninspired Hymns, Which ?

THE present Editor of the *Free Presbyterian Magazine* has written very instructive articles in the pages of the Magazine many years ago on the above subject. In fact, most of the older ministers of the Church wrote in defence of the same subject. These excellent articles are to be found in the Magazines of the Church from the very beginning of the history of the F.P. Church. The rising generation have need of being constantly reminded and instructed as those that went before us were by the ministers of the Church, elders and missionaries that have passed on to their eternal rest—for very few are now left with us of those who stood so faithful and true to the Word, when the “men of might” failed to resist the flood of infidelity that overwhelmed millions of men and women as happened so literally in the days of Noah. This flood has not receded yet!

Is the Bible sufficient for us to worship God in our private and public approaches to the divine Majesty through Jesus Christ our Lord ? Are we authorised to call to our aid in worshipping God, man-made altars, wooden instruments of music, man-made hymns, to worship the Most High God ? Is the Bible a complete, divinely-inspired manual for that purpose ? If so, how dare men add to or take from what God completed for our good ? If the Bible is not sufficient, who is sufficient among men to tell us what other helps we should add to the divine testimony to complete the Manual of praise ? We say at once without the least fear or hesitation that that man, as a mere man, was not born among men from the day Adam fell in the Garden of Eden ! We know full well what the Pope of Rome would say to our attitude on this point. Were the Psalms inspired by the Holy Spirit ? We know that Psalms were used in the Church of God from the dawn of the history of the Bible. The Church in the wilderness sang Psalms, see Exodus, chapter 15. Prophets, seers, the Lord Jesus and His disciples, martyrs, and people from all extant records sang Psalms for thousands of years. Who authorised that man-made hymns should be used in the worship of God ? In the Gaelic language, we have as beautiful, spiritual and Scriptural as the pen of an Englishman or German ever wrote—Gaelic songs or hymns, some set to lovely music, but who in his normal senses would use them in the public worship of God instead of the songs of the Holy Spirit in the book of Psalms !

First, Adam sinned, and then like a madman ran away to hide among the trees of the garden. Once a people depart from the Bible to man-made hymns, and to the bellowing of an Organ Cardinal, Newman’s hymns will please the carnal ear of the carnal-minded worshipper in the professed Protestant congregation. We hold that the Bible from Genesis to Revelation is absolutely sufficient for us to worship God without additions, subtractions or man-made hymns, whether composed in English, Gaelic, French, German or Latin. Our friends of the “hymns” may challenge us, and ask, “Who authorised us to turn the Psalms from prose to metre ?” We may reply by asking another question : “Who authorised the translators of the English Bible to turn the Hebrew songs of the book of Psalms into prose ?” If fault is found with us for having the Psalms in metre the charge must be laid at a higher door than ours ! If the Jews were to change the Psalms from their original setting they could not sing, nor chant the sacred songs. Why ? The Psalms were delivered to them in the metre form. If we translate them into our own metre form, wherein



do we err ? If our fathers erred in translating the Psalms into the metric form, they equally erred in translating a chapter or verse of the whole Bible!

The fact of the matter is the Book of Psalms can be translated into any language (by competent scholars), for the Holy Spirit adapted the Psalms to suit, for the praise of God to all nations under the heavens of the Lord. The Free Presbyterian Church of Scotland has stood firm on the exclusive use of the Metrical Psalms in the public worship of God—at home, in our Missions in Canada, Australia, New Zealand, Rhodesia, and in the city of London, England. Our people are not thereby debarred in any way from using (for their personal instruction and spiritual profit) the Scriptural writings of the godly, whether in prose, song, hymn or verse.

The Majesty of heaven must be worshipped by His own Word in praise, preaching and prayer. Men, and angels are excluded!

We noticed in the March issue of the *Gospel Standard*, the Editor reviews a booklet entitled, “The Exclusive Use of Psalms in Public Worship.” With the merits or otherwise of that booklet we are not on this occasion considering. We do, however, take strong exception to the Editor’s remarks in his review, when he says: “While we value the inspired Psalms of David and others, we cannot follow the argument for the exclusive use of a paraphrase of them in the public worship. Our own hymns, though uninspired, are mostly paraphrases of Scripture truth, and we believe have been made a great blessing to many worshippers.” While we do not charge the worthy Editor of the *Gospel Standard* of a deliberate attempt at subtle sophistry, we would warn him that on the face of his own review and admission, his attitude as far as the book of Psalms is concerned is utterly out of place! We have made it abundantly clear in the foregoing that the metrical version of the Psalms is not a paraphrase of the sacred Word of God; but a faithful translation, which a man with a very moderate knowledge of the Hebrew Psalms should know. It is a loss and often aggravates mere differences of opinion the want of knowledge of the languages in which the blessed Bible was originally written. Our saintly divines and reformers were very learned men which added to the clearness of their conclusions that the book of Psalms was given to the Church of God for His praise in the public assembly of His people, and that Papal Hymns, songs, and paraphrasing of the Word of God had to be excluded with all the rest of the dregs of Romanism! The Psalms in metre are an exact reproduction of the original, with certain words transposed solely for the sake of rhythm. To state that the uninspired hymns of Hart, Gadsby, Kent, Toplady and others, however evangelically expressed the human sentiment may be, are equal to the Metrical Version of the book of Psalms is like saying that the evangelical sermons of the conservative divines of the Reformed Church are on par with the inspired Scripture! Dangerous theology that! We are assured that the evangelical sermons of the divines of the past have been blessed to the Lord’s people of these Islands and in many parts of the world. Yet, no one would dare to place them on equality with the Word of God. Neither should hymns be set on equality with the metrical version of the Psalms—no more, say, than putting the same premium on Dr. John Owen in his excellent discourses on the “Person of Christ,” and the gospel according to John. Human hymns of any kind, by any author, saint or sinner, have no place, warrant

or authority in the worship of God. After our Lord's glorious resurrection we read that He expounded what was written concerning Himself in "Moses, Prophets, and the Psalms," which should be sufficient evidence for us to the end of time to debar from the worship of God what is of man's invention, whether in hymns, songs and "Scriptural paraphrasing" of mere human sentiment. "To the law and to the testimony!" The recent controversy in the *English Churchman* on the subject shews clearly the hymns have been made a fertile means of introducing heresies and disastrous errors into the Protestant Churches in Europe and America. Unscrupulous men by the subtle manipulation of words to change hymns (as given originally by their authors to the world) into heretical doctrines, by which errors were introduced into the public worship of God. No hymn writer could say: "To the chief Musician on Neginoth, a Psalm, or song." Or: "To the chief Musician, a Psalm of David, the servant of the Lord, who spake unto the Lord, the words of this song in the day the Lord delivered him from the hand of all his enemies, and from the hand of Saul." That is the introduction to Psalm xviii. Some will say: "Surely the titles of the Psalms are not inspired?" But they are inspired every one of them. What about the Psalms without these titles, or even the name of the writer given? What about them? The Holy Spirit is their author, with titles, and without titles, whether the name of an author is given or not. The writers were not their authors, like the hymn writers. Do we not read of Psalms, songs and hymns in the Bible? Yes, we do. Is that not sufficient justification to make use of "hymns" in the public praise of the Most High? There is an infinite difference between the "hymns" of the Holy Spirit and the mere production of even of good men.

When, then, were hymns first introduced into the Church? The ancient Greeks had hymns and songs which they sang to their gods long before the Christian era, and so had the Romans. The Jews, or rather Hebrews, had their sacred songs, hymns and Psalms given them by divine inspiration of the Holy Spirit. The first of these and the most ancient of them all is the song of Miriam inspired by the Holy Spirit on the borders of the Red Sea. Miriam, in this respect, being a type of the Church of God to the end of time, was given the place of honour for the expression of their praise and thankfulness in her magnificent song. Our Lord and His disciples, after the institution of the Supper, "sang an hymn," which was the great Hallel—Ps. cxv.—cxviii., sang at all times on this occasion in the Hebrew Church. The heathen had no Psalms, but they had hymns, and plenty of them. Homer wrote hymns to the gods. We read that Orpheus was a priest-musician to his gods! Clemens Alexandrinus tells us that the chief part of the worship of the Egyptians consisted in singing hymns to their gods. Herodotus tells us that Homer got great credit for composing hymns to the gods. So we see that the heathen had their hymns many hundreds of years before man-made hymns appeared in the Christian Church. What have the hymnologists against the lovely translation of the book of Psalms from its still more excellent Hebrew Song into English prose?

The friends of the Bible find no fault with that, and rightly so; when we translate the Psalms from the Hebrew language to Gaelic or English metre they not only find fault with us, but place on equality their own hymns to our metrical version of the Psalms! Is that not extremely childish? Well, a child must be allowed to grow out of his childish ways.

It is our duty and privilege to bear with the child, and allow the child to grow out of his childish ways. The Psalms never grow old. They are always fresh, green, and heavenly. The best of hymns grow old, stale, weak, common-place; as if it were the more they are used the taste dies away! The Book of Psalms is thousands of years in use, and the fact of the matter is the taste sweetens by age. The sweet wine of heaven is always new, because it flows from the eternal fountain of the everlasting covenant of grace. We know that many of our people have deep Christian regard for many of those who see no harm in hymn-singing in the public worship of God. Their Christian regard must not come in between their consciences and the dearest friend on earth where the Word of God is concerned.

We believe that our friends of the *Gospel Standard* will use the most evangelical "hymns" that they judge to be in accordance with the truth of God, and free from Arminian sentimental errors. Many of the hymns used to-day are full of error, human deceit, carnal un-Scriptural notions, ruinous to poor sinners. Let our people adhere faithfully to the inspired Psalms in our translated prose, and Metrical Version in the public and private worship of God. Keep away and free from a compromising attitude where a jot or tittle of the Word of God is concerned. We have read the history of hymns, by heathens and Christians, for and against their use, and our candid conclusion is that the "Psalms of David are sufficient for our use."—*J. MacLeod*, Greenock.

### Letter from Mr. John Livingstone to a Friend.

DEAR Friend,—This being a dismal time, wherein great wrath hath justly come forth from the Lord against us, He is provoked to cover the daughter of our Sion with a cloud, and turn the day of the gospel unto a day of gloominess and darkness; wherein, alas! we have not only willingly left our guide, and left our way, but also are drowned in a deep swoon of spiritual slumber, like one fallen from a high place, and so (dammished) that he can neither clearly consider where he is, or what is his duty. And I find strong convictions within my bosom of my great failing (because of deadness and darkness, and carnal-mindedness) to proclaim and trumpet out the matchless love of Christ to sinners, and to woo the bosom of sinners unto the bosom of His love. And oh that my (dozened) and carnal heart were so inflamed, that it were kindling many friends with sparkles of His love. I do beseech you in the bosom of His love, make it your study to be often trying and making sure the root of the matter is in you. If there be a failing in the root, the fruit will soon be rotten at the heart. Examine, "give all diligence to make your calling and election sure." Oh, what strengthening cheerfulness is there to be found in feeding upon the meditation of his first espousals, when you and I were wallowing in our souls' blood! Oh, what an inexpressible sweetness! to be often reading over the marriage contract, and all the articles of the poor rich believer's juncture, wherein, if there be a miss on our part (for there is none on His), there is time as yet to fill it up. Can you tell me what a ripe cluster of the vine that groweth in glory's land it is to read over with the spectacles of faith all the promises, all the mercies? Such a

promise is mine, and the blessing with it; such a mercy is mine, and a blessing with it; such a cross is mine, and the sweet kernel of the blessing under the sour (slough) that is without. But O! what is all this but the off-fallings and the latter meat beside Himself? Himself the flower, the garland, the quintessence of glory. Oh, to find without guile, Himself subscribing by His Spirit upon my soul, I will betroth thee to myself, I will be thy God and husband, and he subscribing for me, thou shalt be one of my chosen people, and my soul, and all that is within me, saying, Amen, amen; even so, come, Lord Jesus, even so I take Him to be my married husband, my God and my Lord. What remaineth then, but I am my well beloved's, and my well beloved is mine? O to throng in and to eat greedily of this banquet of love! It is a wonder that the soul crieth not out as once precious old Mr. Welch did upon something the like, Had, Lord, enough, I drow bear no more. O for a sweet fill of this (fanatic humour)!

Tell me, do you desire (as I doubt not but you do) to have eyes to see, hands to act, feet to walk, wings to fly, in all commanded duties? Here it is—be often trying and making sure, and reading over the beginning and progress of His love to you, and of yours to Him. But in self trial, it is good to have a special care that gifts come not in the balance with grace; for that is too gross a (wither-weight). Lay by the painted case when you weigh the jewel. O how hard is it to discern and judge, as upon the one hand how a precious spark of upright walk may be hid under the rubbish of a rough nature, so, on the other hand, how a sweet, soft, tender, natural temper, may prove but glittering piece of the bastard rock! Yet it is long ago (I bless the Lord on your behalf) since I had hope and now I am very confident that there is mutual and covenanted love between you and the beloved. Weigh your receipts of all sorts, weigh it to a grain weight, deny nothing to it (but O to be denied to it!) and remember often that you must give account of your stewardship, and answer how you have improved every penny of every talent you enjoy. To whom much is forgiven, of them much shall be required. When you and I shall get any clear sight of our deservings, we shall have cause (though the Lord has sometimes hid His face) to close our song of praise thus, the Lord has dealt bountifully with us. Yet I do beseech you, not rest satisfied with any length you have attained to; sit not down, stand not still, but labour to grow in all the dimensions of an upright love, till you come to the full stature, which will be when you are transplanted to the paradise beside the tree of life upon the banks of the river of glory, that are at His right hand for ever more. Press forward aye till you obtain the prize and crown. A Christian course is either ebbing or flowing. O! how do some strive to grow in riches, others to grow in court and honour? Yea, the very wicked makes it his glory to grow in wickedness; only the (back-gone) Christian is easily put off if he can keep life in the play.

And grow in the adorning grace of humility, which fitteth the back for every burden, and maketh the tree (sickerest) at the root when it standeth on the top of the windy hill. This is the true palm tree that groweth the stateliest and strongest when many weights are hung on it to bear it down. Look often upon your lesson, your copy, and your teacher, all in one. Learn of me, for I am meek and lowly. O how often I have resolved to be more humble, when the Lord hath preferred me to some favour! and yet when the temptation came my woeful heart hath made

that very favour a leaping on stone for my pride to ride on horse-back that went afoot before. And, I pray you, labour to be rich in the royal grace of believing. Ah, how justly may Christ upbraid his passengers of this generation, O ye of little faith? And although possibly ye be not much sensible of pinching want here, and have not met with much brangling, yet gather and lay up much, for ye know not how soon the time of famine may come, that will eat out the remembrance of your plenty, and tempt you to say that ye but dreamed it. The fresh water mariner is stout enough in fair weather. O, to believe in the dark and stormy midnight, that the sun will comfortably rise to-morrow. O, to win to trust in Him, when His hand thrusts me and my comforts through the heart! They that know thee will put their trust in thee. How seasonable is that petition, now, Lord increase our faith?

And when the soul wins to the lively exercise of believing, O, but then there will be much loving. She loved much, because she believed much was forgiven her. When the believer wins to any clear discovery of the beloved, he needs neither promises to allure, nor maranathas to curse him in to the love of Christ. When the little bit of brittle glass is laid open and looketh directly to the sun: "We all with open face beholding as in a glass the glory of the Lord, are changed unto the same image from glory to glory, even as by the Spirit of the Lord." When faith findeth Christ, and getteth leave to embrace him, then meek love hath strong arms to hold him, and thinks not strange to wrestle him home to his mother's house. And then when faith and love acts the soul, I do assure you it is like new wine working on the mother, that must have a vent of praises, or else be ready to burst at the broad side. Alas! for that capital crime of the Lord's people—barrenness in praises. O, how fully I am persuaded, that a line of praises is worth a leaf of prayer, and an hour of praises is worth a day of fasting and mourning! Yet there is room enough for both. But O! what a (massie) piece of glory on earth is it to have praises looking as it were out at the eyes, praises written on the forehead; to have the very breath smelling of praises, to have praises written on the palms of their hands, and the impression of praises on every footstep of the walk—although this be that day (if ever) wherein the Lord calleth to mourning and fasting! And ah, alas! there be an answer written upon every room of chambering and wantonness, upon the doors of taverns, hostler houses, and market crosses. They arose up to play. Sore carriages after the play. Yet I say, O, how sweet and suitable is it to tune up the heart with the 101st Psalm—I will sing of mercy and of judgment! The most heavenly Christian is most in praises. And bless the Lord, I beseech you, who hath fitted you and your worthy friends about you, in any measure, to testify your praises in the practise of charity. O, what a rich flavour is it to be admitted and made capable to refresh the hungry bowels, and clothe the naked loins of your precious Redeemer! Dear friend, you know some when they crossed Jordan, had no more but their staff to speak of, and are now blessed with a large portion of Jacob's inheritance, either in penny or pennyworth. O, there is nothing so sure to you, I can assure you, of all your enjoyments, as the bread that is cast on the waters! O, how (sickerly) is that laid up from the reach of the roughest hands! and O, what a rich income bringeth it in the end of the day!

*(To be continued.)*

## **The Kingdom of Heaven Taken by Force.**

By the Rev. Prof. JOSEPH ADDISON ALEXANDER, D.D.

IN a sermon on the text, Matthew xi. 12:—"From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent taken it by force," the saintly, intellectually brilliant, scholarly, and cultured Rev. Prof. Joseph Addison Alexander, D.D., the world-renowned Princeton divine, ends by dealing with two extreme attitudes regarding the extension of the Church of Christ and the conversion of the world; which sermon is as applicable to-day as when first delivered:—

"God has appointed certain means to be assiduously used for the extension of the Church and the conversion of the world. The obligation to employ these means is imperative, and cannot be dispensed with. The very fact of their Divine authority entitles us to look for the most salutary effects from their constant and faithful application. We cannot err, therefore, by excess in the employment of these means. But may we not err by limiting the Holy One Himself to means—even those which He has sanctioned and blessed? May we not err by supposing that because it is our duty to make constant, prayerful, and believing use of these means, and to watch for their effect, there is nothing more to be expected—even from the free and sovereign operation of Divine grace? In other words, by looking too much, or, at least, too exclusively, at the ordinary results of ordinary means, may we not cease to hope for those extraordinary gifts with which the Lord is sometimes pleased, as it were, to reward the faithful use of the stated and appointed means of grace?

"There is, no doubt, an opposite error, into which we are no less prone to fall, and from which the Church has suffered incalculable loss and damage. This is the error of expecting all from God's extraordinary gifts, to the exclusion of those stated means which He has ordained, and on which He has not only promised, but bestowed a blessing. This error, pushed to an extreme, becomes fanaticism, and is the fruitful source of doctrinal corruptions, practical abuses, spiritual pride, and all the other evils springing from a violent excitement followed by reaction towards the opposite extreme of lethargy and deadness. The error which produces all these evils does not merely lie in the denial or oblivion of the fact that God's extraordinary blessings must, from their very nature, be occasional, but also in denying or forgetting that extraordinary gifts are, according to a law of God's most gracious dispensations, not bestowed at random, but conferred as blessings in the faithful use of ordinary means.

"To expect an extraordinary harvest, without using the means necessary to secure an ordinary one, would be scarcely more absurd than to concentrate all our hopes and wishes on extraordinary spiritual visitations, while we wilfully or negligently slight the stated and invariable means of doing and obtaining good, on which God sometimes sets the seal of His approval by remarkable outpourings of His Spirit. As the manna in the wilderness did not take the place of ordinary food, but supplied its deficiencies, and furnished special proofs of the Divine presence and favour to His people,

so the greatest spiritual gifts to the Church now, are not intended to supplant the use of ordinary means, but rather to encourage it by signs of the Divine approbation; and the hope of such extraordinary gifts is never better founded than at those times when, instead of intermitting duties, we perform them with redoubled zeal.

“ But no extreme of judgment or of practice is to be corrected by another. While we shun the error of relying on extraordinary gifts as a substitute for ordinary duties, or an apology for slighting them, let us not lose sight of such extraordinary gifts altogether, or regard them as impossible and hopeless, or as inconsistent with the faithful use of ordinary means. By so doing we gratuitously throw away one of the most powerful incitements to duty, and most efficacious stimulants to hope and zeal. Nothing is better suited to invigorate habitual exertion than a firm belief that God bestows His most invaluable and special gifts on such as diligently seek for those of a more ordinary nature. To relinquish this belief and hope, is to cut the sinews of our spiritual strength even in relation to our ordinary duties. At the same time this extreme of error and misconduct tends more directly to diminish the amount of good which we might otherwise accomplish. While it still remains indisputably true, that the extension of the Church and the conversion of the world are suspended, under God, upon the constant use of ordinary means, for the neglect of which nothing can compensate or atone, it is equally certain that the aggregate result of these means would be comparatively small, without occasional accessions of Divine and human strength, making good, as it were by a single movement, the arrears of many years, and giving a new impulse to those means which, though they cannot be dispensed with, are too apt, in human hands, to grow inert and inefficient, unless frequently renewed and set in motion by a special Divine influence. In other words, and in accordance with the figurative language of the text, although the kingdom of heaven, even now, as when it was first visibly erected upon earth, must grow by constant gradual accession, and although, if this mode of increase should fail, its place could be supplied by nothing else, yet even this increase is stimulated, and the aggregate result indefinitely multiplied, by those occasional seasons of awakening and commotion, when ‘the kingdom of Heaven suffereth violence, and the violent take it by force.’

“ I rejoice to know that I address some, I trust many, to whom the extension of this kingdom is a subject of intense desire and fervent prayer. But do the hopes of such bear due proportion to their conscientious labours and their zeal for God? Are we not, Christian brethren, too prone to despondency, as well as to presumption and security—extremes which are continually found in close proximity, not only among members of the same community, but in the vacillating, varying experience of one and the same person? And may not one of these extremes, at least, arise from the mistake which we have been considering,—the mistaken notion, that because Christ’s kingdom must be built up by a slow and sure increase, there is no such thing to be expected as a general and powerful commotion of men’s minds, producing the same result upon a larger scale and in a shorter time; that because that vast reservoir of God’s grace and man’s



happiness is fed by rivulets and drops in ordinary times, there is no such thing to be expected as the sight of an irresistible current impetuously setting in the same direction; that because we are accustomed to see men gained over, one by one, from the service of Satan and the world to that of God, there is no such thing to be expected in our days as that of the kingdom of Heaven suffering violence, and the violent taking it by force? Oh, let us see to it, that even our attachment to the stated ordinary means of grace, and our well-founded fears of spurious and fanatical excitements, do not unfit us for the reception of extraordinary mercies, and betray us, for a time at least, into unreasonable trust in accustomed forms and methods, and a groundless dread of irregularity and insubordination, simply because in this day, as in that day, 'the kingdom of Heaven suffereth violence, and the violent take it by force.'

"Is there not still a class to whom I may, without offence, address myself in terms of solemn warning and entreaty, in application of the subject which has been before us? I mean such as have long enjoyed the stated dispensations of God's Word, but as yet seem not to have experienced its power. To such I venture to address myself directly, and to put the question, are you not, perhaps unconsciously, relying on this passive enjoyment of religious privileges as a means of safety, independent of all serious reflection or exertion on your own part? Such a state of mind may be produced by a misapprehension or abuse of the doctrines which you have ever been faithfully taught, of God's sovereignty and man's dependence. But this only makes your error more alarming, and your danger more imminent. God is, indeed, the only Saviour, the Alpha and Omega of our hopes, the Author and the Finisher of our salvation; but He does not save men in their sleep, or carry them to heaven stupified in death—like lethargy. If He means to save you, be assured He will awaken you.

"However various the degrees and forms of that alarm which enters into all evangelical repentance, or prepares the way for it, you must experience some disturbance of your long and deep sleep of security. If the absence of any such emotion is the fault of God Himself, derive what consolation you find possible from this blasphemous apology, but do not forget that after all, whatever be the cause, or wherever the blame lies, your deep sleep must be broken, or you will never be saved. With all allowance for the freedom and variety of God's dispensations towards the souls of men, and for the difference produced by constitution, education, and the previous mode of life, it is still true that you cannot doze or dream yourself into salvation; that in some sense, and to some extent, a vehement exertion is required and produced in every soul to which God has purposes of mercy; and that this is not peculiar to one age or country, but characteristic of God's saving methods in all times and places. So that in a certain sense, it may still be truly and emphatically said that 'from the days of John the Baptist until now, the kingdom of Heaven suffereth violence, and the violent take it by force.' "

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*Erratum.*—In last month's *Magazine*, p. 10, line 18 from foot of page, John v. 23 is misquoted. It should be as most of our readers will have noticed:—"he that honoureth not the Son, honoureth not the Father."

### Letter by Thomas Halyburton.

DEAR Nephew,—I remember kindly your wife, and I advise you in that place, where you can scarce have access to any ordinances, and cannot but be exposed unto many disadvantages and dangers in point of religion—I advise you to take the first opportunity of coming out of Babylon, and settling your business where ye may be under lively means of grace. I know you are a child of many prayers, and you were prayed back from the gates of death; and now I wish that you may give evidence that you have been prayed back indeed for mercy to yourself. I shall be glad that this advice from a dying man come to be any ways useful to you. The Lord be with your spirit. You cannot expect from one of my condition a digested, polished letter; but I speak the words of soberness, and full composure of mind, blessed be God. Let your kindness to the dead appear in your kindness to my dear widow whom I leave behind, and my six children. Show your concern with both.—*Thos. Halyburton.*

### Church Notes.

*Communion.*—*June*—First Sabbath, Applecross, Tarbert (Harris) and Coigach; second, Shielraig; third, Lochcarron, Glendale, Dornoch and Helmsdale; fourth, Gairloch and Inverness. *July*—First Sabbath, Raasay, Beaul, and Lairg; second, Tain, Staffin and Tomatin; third, Daviot, Flashadder, Rogart and Halkirk; fourth, Stratherrick, Plockton, Bracadale and North Uist. *August*—Third Sabbath, Bonarbridge; Fourth, Thurso. *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 alteration of, the above dates should be sent to the Editor and not to the printers.

*Services in Australia and New Zealand.*—Interesting reports have been received of services held by our Church Deputy, Rev. F. MacLeod. In New Zealand he visited many places before coming to Australia, where Grafton, New South Wales, has been the centre of activities. The Sacrament of the Lord's Supper was dispensed at Grafton in early January, and it is hoped (D.V.) to have the same again in June. Mr. MacLeod expects (D.V.) to return to New Zealand for further services thereafter.—*W. G.*

### Acknowledgement of Donations.

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

*Sustentation Fund.*—A Friend, Sutherlandshire, £5; Mrs. D. MacD., Aricharnoch, Broadford, £1; Mrs. M. C., Colbost, by Dunvegan, £1; Miss A. M., Kirkton, Glenelg, 6/6; Mrs. H. McM., Cononish, Tyndrum, o/a Gairloch Congregation, £1; the following o/a Lochbroom Congregation:—Mrs. S., Garve, 10/-; Mrs. H. McK., Garve, 10/-; Mrs. C. McK., Garve, £1, per Rev. D. N. McLeod; Mrs. J. Guthrie, South Croydon, Surrey, £1.

*College Fund.*—Miss J. F., Bank House, Halkirk, £5.

*Dominions and Colonial Missions Fund.*—A Friend, Sutherlandshire, £2 10/-; Grafton, New South Wales, Congregation, per Mr. D. J. Shaw, o/a Rev. F. McLeod's Expenses, £70.

*Home Mission Fund.*—A Friend, Sutherlandshire, £2 10/-; Mr. A. McL., 2 Rodel, Harris, 11/6.

*China Mission Fund.*—A Friend, Sutherlandshire, £2 10/-; Miss J. McA., Gerston, Halkirk, 14/-.

*Organisation Fund.*—Mrs. F. J. S., Tara, Ontario, Canada, £3.

*Free Distribution.*—Friend, Sutherlandshire, 3/6; Friend, Inverness, 5/6.

*Magazine Fund.*—Dingwall Congregation, £3; Gairloch Congregation, £13 18/4.

*Jewish and Foreign Missions.*—"Go Forward," £5; A Friend, Ross-shire, £20; Mrs. S., Tara, Ontario, £6; Mrs. J. Guthrie, South Croydon, Surrey, £2; Miss K. McL., Bermsdale, Skye, £1 5/-; A Friend, Sutherlandshire, £2 10/-; Mrs. J. A. R., Carievale, Sask., £1; Mr. J. S., Craigscurrie, Beaully, 14/-; Mrs. M. C., Colbost, Skye, 14/-; Friend, Shieldaig, 6/6; Miss A. McD., 27 Inverarish Terrace, Raasay, o/a Clothing Fund, 12/6; Miss A. N., Uig, 15/-; A. M., Kilmuir, per Mr. A. Mackay, Staffin, 5/-; Miss K. McL., Berriesdale, Skye, o/a Clothing Fund, 10/-; Mrs. M. B., Burnbrae, Methven, o/a Clothing Fund, 10/-; Mrs. M. McK., Sannochan, Kishorn, 5/6; the following per Rev. John Tallach, Raasay:—A Friend, in memory of the late Mrs. J. Miller, Wick, o/a Rev. E. Radasi's Salary, £5; Two Friends, Upper Rearquhar, Dornoch, £3, o/a South African Mission, also £2, o/a Clothing Fund.

The following lists have been sent in for publication:—

*Fort William Mission House Repairs Fund.*—Mr. Alex. Colquhoun, 6 Cameron Square, Treasurer, acknowledges with sincere thanks the following:—Fort William Congregation, £19 10/-; Friend, North Tolsta, 10/-; Friend, Tomatin, per J. Grant, £3.

*Greenock Congregational Funds.*—Mr. R. MacLeod, Treasurer, acknowledges with grateful thanks the following donations:—Mr. J. H. M., Fearn, for Congregational purposes, £1; A. M., Oban, for Congregational purposes, 10/-, both per Rev. J. McLeod.

*Lochcarron Manse Building Fund.*—Mr. Ross, School House, Lochcarron, very sincerely acknowledges the following:—Collecting Card, per Mr. D. A. MacPhee, Glendale, £10; North Tolsta Friend, 10/-.

*London Church Building Fund.*—Rev. J. P. Macqueen acknowledges with sincere thanks a donation of £5 from "A Friend, Psalm li."

*Ness Manse Building Fund.*—Mr. Donald Mackay, Treasurer, acknowledges with grateful thanks the following donations:—A Friend, Oban, £1; Mr. J. Gillies, Glasgow, £1; Mrs. Isaac Morrison, Detroit, U.S.A., £6 3/6, per Mr. J. Grant.

*St. Jude's South African Clothing Fund.*—The Committee acknowledge with grateful thanks contributions amounting to £22 15/-, and the following donation per Treasurer, Miss J. McK., Hill Street, £3.

*North Tolsta Manse Building Fund.*—Mr. John Nicolson, Treasurer, acknowledges with sincere thanks a donation of £3 from F.P. Friend, per Mr. Donald Mackenzie.