

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

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

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Them Which Sleep in Jesus.

NATURAL sleep is one of the most essential, wonderful and beneficial blessings provided for in the constitution of man by the Creator for sustaining a balanced health and vigour of mind and body; and is welcomed as vital and sweet at the end of each day in man's normal experience. As the preacher observes in Ecclesiastes, "The sleep of a labouring man is sweet" (chap v, verse 12). But there is another sleep, other than this, to which the Scriptures refer repeatedly, and that is, the falling asleep of believers in Jesus, even the closing of their eyes at death in the faith of their Redeemer, at the end of their day in the world. Jesus dealt with this blessed matter in connection with the death of Lazarus when He intimated to the disciples, "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." But the disciples, not comprehending the meaning of the Master's words, "Then Jesus said unto them plainly, Lazarus is dead," (John xi, 11-14). And Paul, preaching at Antioch, while handling the glorious truth of the resurrection of Jesus, includes in his argument a reference to David, that ". . . after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers and saw corruption" (Acts xiii, 36). And there the Apostle describes godly David in his death, as one who "fell on sleep," after a life of service to God's honour. Then later, Paul, in writing to the Thessalonian Church, employs his pen, as an inspired writer, to comfort the brethren, ". . . concerning them which are asleep." They were not to sorrow, as others, which had no hope. And why? "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (I Thess. iv, 13-14). And so the saint's death is a sleeping in Jesus, inasmuch as the sting of death which is sin, has been extracted from dying and death by the redeeming death and resurrection of our Lord, for them.

Now, such as sleep in Jesus, *were in Him vitally and savingly before this most precious and solemn experience.* God in His eternal and sovereign grace quickened them to a sense of their transgressions and sins, brought them to recognise that all their righteousnesses were as filthy rags, revealed to them the sufficiency and glory of the righteousness and blood of His Son Jesus Christ, and did beget in their hearts a living faith to believe in the alone Redeemer of the lost—and all this through His Word of truth and by the exceeding greatness of the power of the Holy Ghost. By this faith they entered into a state of salvation from sin and condemnation in Jesus, and were also bound by this faith in a vital and eternal union to Him, as the ever-living and exalted Head of His body the Church, and they as members in that body. This being *in* Jesus, defies and survives death, which cannot disannul the union between Jesus and believers. Thus where there is no union to Jesus, there can be no sleep in Jesus, irrespective of all the false teaching widespread to-day.

God gives this sleep in Jesus to His people *after the toils and trials of their day in the world.* They all have their trials in providence, more or less, in the experience of personal afflictions, losses, sorrows and disappointments, and so on. And the unfriendliness, enmity and evils of a carnal and godless world, hurt and vex them, as they did Lot, who was vexed in his righteous soul from day to day by what he saw and heard in the cities of the plain. And for a longer or shorter period, as the case may be, they are burdened and wearied with the pollutions and activities of an evil heart, although by the help of divine grace they are enabled to war against the flesh unto the end. Some of them had and have, more than ordinary, the concerns and cares of the cause of Christ allotted to them by the Lord, in their willing devotion to His Kingdom and service; and as one has said, "They may be weary *in* His service, but not *of* it." But when their allotted time in the world, according to the purpose of God, draws to its close, they enter the valley of the shadow of death and fall asleep in Jesus, and leave behind for ever, in this blessed sleep, all sin, sorrow, suffering, burdens and cares. And we may well accommodate to this part of our subject, the words of the Psalmist, "For so he giveth his beloved sleep" (Ps. cxxvii, 2).

And when they fall asleep in Jesus, *they thereupon enter into the rest that remaineth to the people of God* (Heb. iv, 9). What a rest this is! They enter into an eternal Sabbath-keeping, as to the soul, in heaven, in the Father's house of many mansions and in being with Christ which is far better; "Their bodies, being still united to Christ, do rest in their graves till the resurrection" (Shorter Catechism, Q. 37). They find rest in the full enjoyment of God, in beholding, as He is, the Lamb in the midst of the throne, in singing the praises of the Triune God, the God of their salvation, and in all heavenly and indescribable comforts in the company of the hosts of heaven.

They will be ultimately awakened out of sleep, as far as their bodies are concerned; as we read in Daniel, "and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (chap. xii, verse 2). Those who sleep in Jesus shall awake to *everlasting life*; and this is the resurrection of the bodies of believers. The Lord Jesus Christ will personally awaken His people when He shall come in His majesty and might at the last day to judge the world in righteousness, and on the morning of the resurrection the dead shall hear the voice of the Son of God; and the dead in Christ shall rise first, soul and body being united together in the perfect likeness of their Saviour, Lord and Judge, to immediately stand on His right hand with a view to being publicly, fully and finally acquitted before the great white throne and invited to inherit the Kingdom prepared for them. As Jesus said regarding Lazarus, "I go, that I may awake him out of sleep," thus referring to His intention to raise him from the dead. So the Lord will *come* to awake His people out of sleep, and as we heard one quote an observation by the late Rev. D. Macfarlane, Dingwall, on the resurrection of God's people, as follows, "Christ will come in the morning of the resurrection and say, 'Children, it is time to get up'." And finally the Scriptures declare: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. xv, 52).

Notes of a Sermon.

Preached by REV. JAMES MACLEOD, Greenock, in November, 1950.

"Turn us again, O God, and cause thy face to shine; and we shall be saved."—Psalm lxxx, 3.

(Continued from page 238.)

The Second petition: "Cause thy face to shine."

It is a sign for good when sinners realise themselves to be in darkness, and in need of divine light and guidance. It is a sure sign of ignorance, when sinners walking in darkness have no need of divine guidance. When the face of God is hid that is a sign of His wrath, and holy displeasure. That is true about ourselves to-day; we grope in darkness because we have departed from the Word of God. This whole nation is floundering about and—"We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long" (Ps. lxxiv). It is to the Bible we must turn before we need expect that God will in His mercy shine upon us to enlighten our minds in His own divine knowledge. How can Churches that departed from His Word expect His blessing and the light of His Spirit? He caused His light to shine forth at the Reformation on prince and peasant. Millions of people were brought out of the darkness of popery, enlightened by His Word and Spirit in that holy, saving knowledge of the blessed Redeemer. We do not say that millions

were actually saved—that must be left to the great day; but we are assured that many were saved from eternal death through the knowledge of the Saviour. The dark cloud of popery had passed away and the light began to shine upon benighted sinners all over Europe, and Scotland got a large share of great blessing. The Reformers released the Book of God to the people. They did not begin by casting doubts, lies, “and assured results of the destructive Higher Critics” into the minds of the people. That was not their work. Their aim was that the light would enter into the hearts of the people—that Christ in His obedience, humiliation, suffering, death, resurrection, ascension, intercession within the veil, righteousness, merits, and the infinite efficacy of His blood should be made known to the people in the plainest manner possible—to the humble peasant, and to the chief men of the realm. The Fakirs of our day have scores of “gospels,” messages, interpretations, and they are at their best when traducing the Reformers, Apostles, Prophets, the Bible, and with the wicked sneer of the persecutor would silence any who seek by faith to follow the Lamb of God, His Word, and people.

The Reformers declared like the Apostles: “This then is the message we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all” (John i, 5). We read in another part of the Word: “O send out thy light and thy truth: let them lead me; let them bring me to thy holy hill, and to thy tabernacles” (Ps. xliii). When God shines on men in order to reveal to them what is in the heart, the prayer is, “Create in me a clean heart, O God; and renew a right spirit within me” (Ps. li, 10). When His light penetrates into the soul, and the truth of revelation finds an entrance, the ruination through the fall of Adam, and actual transgression, the guilt, and misery of sin, the wrath, and the curse due unto sin is unfolded in all its terrors; death, hell, and the wrath to come become a reality, which the poor sinner dare not resist, or deny. German Rationalism, the lies of the “Higher Critics,” atheism, and hypocrisy appears like the dead bodies of the Egyptians on the shore of the Red Sea! The night is past, the true light now shines on the dunghill that sin, lusts, and death wrought in the soul. What now? The Lord Jesus came to save sinners. Here is the sinner, lost, ruined, lame, dumb, useless, hopeless, till the blessed Holy Spirit will say to him, “Live.” When Christ is revealed to this poor sinner his whole state is changed. It is His face that shines, and He who acts, moves, quickens, draws, pours the oil and wine of eternal love into the wounds of the soul. God is in Christ, reconciling to Himself the sinner: the blessed Holy Spirit, purging, healing, feeding, nursing, helping, and by many precious promises encouraging them to go on to know the Lord. “He will take of mine and shew it unto you.” He will not speak of Himself. The dear Lord Jesus is made sweet to their souls—their bread, life, hope, and surety. They love to think of Him born in the stable—a babe, born without sin. They hear Him in His Word, they see Him by faith in all the Bible. He is their life. The “Modern fakir” died in them, when brought face to face with the death of their Saviour. None but an infinite Saviour could take away their guilt; as their sin was against God. Those who can do with a creature saviour will be as sure in hell as the devil. That is if they shall not repent in mercy. The Modernist will be with Judas in the place of woe. What has he to do with Christ, His gospel, truth,

ordinances and people, at any rate? He is not a Christian! You may see the Fakirs in Psalm xxii, "They part my garments among them, and cast lots upon my vesture." They live on the name of Christianity, and wickedly deny Christ Himself. How like Judas they are! What this nation must pass through before we turn to the blessed gospel! "Cause thy face to shine." His face is revealed in Christ. When the gospel is hid from men His face cannot shine on the souls of sinners. We are under a most awful cloud for a long time; few are "born again," and we seem to be so satisfied with death, forms, and an outward shew of religion. We are not concerned whether Christ is present or not if we can pour forth words, that hardens the hearers to insensibility. No application, as if the conduct of the people was bordering on perfection. It is a matter of form, and "the style of many is, 'take it or leave it,' I have done my duty." That sort of preaching is deadly, and causing the righteous to be sad, hungry, and listless. They come and go to the Church like one dreaming, for what they heard dies out before they are at the door of the place of worship! The light does not shine with the Word. Hardness of heart, and general indifference is the common result. What is the remedy? Prayer. If the preacher is not a praying man before, and after preaching his sermon, pleading, crying; (and looking to heaven for the blessing) vain is all preaching. He must depend on the Lord Jesus for help, for if he depends on his own knowledge of theology, order, fine sentences, and phrases, it may sound very nice in the carnal ears of men, but God's people will starve under such exercises of mere human wisdom! Secret prayer is not known as it should be, and the want of it causes the public prayers to be too long, wordy, and often incoherent. "Their words were good, but their hearts were not right with God." If we turn to the Lord with our whole hearts then we can pray: "Cause thy face to shine."

Third: If God should grant their petitions, they were sure of salvation—"and we shall be saved."

Christ came to redeem His people from death. The gospel is the means used in the hand of the Holy Spirit to save sinners from death, and the wrath to come. He paid the price of their redemption in His own blood. They are united to Him by faith, which means that they are saved in Him. His death, their death; His righteousness (imputed), their righteousness. He lives, they live in Him. The guilt of their sins has been removed from their persons for ever through His blood. The living hope of the believer is under the efficacy of His blood to remove corruption from them, and sanctify them for ever to the glory of His free and sovereign grace.

There is another class of professed Christian who are "sure" of their own salvation, and of "going home" when they leave this world without any experience of the "New Birth," of ever being convinced of their sins, guilt, misery, and never felt their need of Christ, His blood, or righteousness! They believe that they are the "children of God," without regeneration, repentance towards God, or faith in the death of Christ. They never had any experience of the curse of sin, the wrath of God against sin, and no wonder the doctrines of law and gospel are to them intolerable—a burden which they could not endure. They must have a minister who will tell them "how good they are, honest, and honourable, and if they live morally, attend the Church, that they have nothing to fear." Where are such Christians? According to the Word of God on the broad way

which (with the foolish virgins), leadeth to a lost eternity. They will be sure in hell with the devil, if not "born again" according to the Scriptures. They call the Most High, "Our Heavenly Father," without any conscious need of the Mediator, or even any reference to His Mediatorial office within the veil before God! Their religion is like the religion of Cain—a sacrifice without blood. God rejected Cain's sacrifice, so He will reject their bold, carnal, wicked religion as well as Cain's. The poor child of God (saved in Christ), needs the blood in sanctification as well as in the day of justification. "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. xvii, 11). This was a clear type of the blood of the Lamb of God, which was the centre of worship in the Church in the wilderness: the Priest, altar, and the blood of the innocent animal. If they should depart from that their hope perished. That is the same now; Christ, His blood, and sacrifice is the centre. "Jesus Christ, the same yesterday, and to-day, and for ever" (Heb. xiii, 8).

Conclusion: Our need of applying ourselves to the Word of God, and seeking grace to practice it in our daily life toward our fellow man.

It is the bad example of professing Christians that caused the people in general to live so carelessly and immoral. It is the walk, life, and conversation of the Christian that the unregenerate look to, and when they observe that that life is not what it should be they conclude that religion is like any other profession—for worldly gain, and worldly advantages! The people who attend the worship of God should pray much before and after attending the place of worship. "Turn us again" to worship in a solemn frame of mind. Is the glory of God our chief aim and end in going to Church and waiting upon Him in public? We should guard against self-publicity in anything we do about the cause of the Lord! The "man-my-self" is a dangerous enemy to the Lord Jesus, His people, and cause. Grace alone can crucify that robber of the glory of the Redeemer, and murderer of the soul.

The family worship should be conducted with the same reverence, care, and solemnity as people worship God in public: "Likewise greet the Church that is in their house." There is no doubt that that was the godly family in that house. The eye of God is on families in all parts, and in all places. Lastly: we are confronted with the most serious situation in the history of the world from the days of the flood. Our miserable horizon is black, getting blacker, and let us lay to heart our need of grace, preparation, and readiness when the flood begins to overflow its banks. The only place of refuge is the blessed Lord Jesus. "And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain" (Isa. iv, 6).

None can come to Christ, except they hear a good report of Him. How shall they believe in Him of whom they have not heard? Those who come aright to Christ, must have noble, high, long, deep, and broad thoughts of Jesus, and know the Gospel. Now what is the Gospel? Nothing but a good report of Christ. You must hear a Gospel report of Christ, ere you come to Him.—*Rutherford*.

Christ and Calvary.*

AT length, being come to Mount Calvary, they execute the sentence which Pilate had so unrighteously pronounced. They nail him to his cross by his hands and feet, then raise it erect, and fix one end to the ground, he being still suspended on it by the nails which pierced his hands and feet. Now Christ's sufferings are come to the extremity: now the cup, which he so earnestly prayed might pass from him, is come; he must, he does drink it. In those days crucifixion was the most tormenting kind of death by which any were wont to be executed. There was no death wherein the person experienced so much of mere torment: and hence the Roman word, which signifies *torment*, is taken from this kind of death. Besides what our Lord endured in this excruciating corporeal death, he endured vastly more in his soul. Now was that travail of his soul, of which we read in the prophet; now it pleased God to bruise him, and to put him to grief; now he poured out his soul unto death, as in Isaiah liii. And if the mere forethought of this cup made him sweat blood, how much more dreadful and excruciating must the drinking of it have been! Many martyrs have endured much in their bodies, while their souls have been joyful, and have sung for joy, whereby they have been supported under the sufferings of their outward man, and have triumphed over them. But this was not the case with Christ; he had no such support; but his sufferings were chiefly those of the mind, though the other were extremely great. In his crucifixion Christ did not sweat blood, as he had done before; not because his agony was now not so great, but his blood had vent another way. But though he did not sweat blood, yet such was the sufferings of his soul, that probably it rent his vitals; when his side was pierced, there came forth blood and water. And so here was a kind of literal fulfilment of that in Psalm xxii, 14, "I am poured out like water; my heart is like wax, it is melted in the midst of my bowels."

Now, under all these sufferings the Jews still mock him; and wagging their heads say, "Thou that destroyest the temple, and buildest it in three days, save thyself; if thou be the Son of God, come down from the cross." And even the chief priests, scribes and elders joined in the cry, saying, "He saved others, himself he cannot save." And probably the devil at the same time tormented him to the utmost of his power; and hence it is said, "This is your hour, and the power of darkness" (Luke xxii, 53).

Under these sufferings, Christ, having cried out once and again with a loud voice, at last said, "It is finished, and bowed the head, and gave up the ghost" (John xix, 30). And thus was finished the greatest and most wonderful thing that ever was done. Now the angels beheld the most wonderful sight that ever they saw. Now was accomplished the main thing that had been pointed at by the various institutions of the ceremonial law, by all the typical dispensations, and by all the sacrifices from the beginning of the world.

Christ being thus brought under the power of death, continued under it till the morning of next day but one. Then was finished that great work, the purchase of our redemption, for which such great preparation had been made from the beginning of the world. Then was finished all that was required in order to satisfy the threatenings of the law, and all

*From *History of Redemption*, by the late Rev. Jonathan Edwards, of America.

that was necessary in order to satisfy divine justice; then the utmost that vindictive justice demanded, even the whole debt, was paid. Then was finished the whole of the purchase of eternal life. And now there is no need of anything more to be done towards a purchase of salvation for sinners; nor has ever anything been done since, nor will anything more be done for ever and ever.

Kept from Highway Robbery.*

Now to return, I had made the acquaintance of a young man of somewhat rambling disposition like myself. We arranged to go on tramp together. I do not remember the exact time when we started on our wild planned journey, only that it was in the early part of the summer of 1837.

My companion had a little money and I had a little (2s.) too. We wended our way towards Birmingham, then to Gloucester, from Gloucester to Cirencester, and from Cirencester to Trowbridge. It was on a Sabbath, at midnight, when we entered the town, faint and penniless. I went to a married sister's and aroused them from their slumbers. My dear father was then from home; Mr. Philpot had been that day supplying his pulpit. My sister, Mrs. Earle, sent and apprised my sisters then at home, of my being at her house. My dear sister Ruth at once came to Mr. Earle's and begged hard of me to go home. "No," I said, "Never again." She wept, again entreating me to return to a good comfortable home; her tears, her entreaties had no effect. Oh, base, unfeeling wretch! I hate myself! Oh, what a mercy the Lord did not cut me down at a stroke. Bless His dear name! He is good. Oh, the wonders of grace! "Thou hast received gifts for men; yea, for the rebellious" (Ps. lxxviii, 18). Rebels that have rebelled against God, against the wish and counsel of parents, and against the laws of men, are permitted to share in the riches of His grace; subdued by love into obedience of the Son of God. Translated from the kingdom of darkness into the kingdom of the grace of God, they are indulged with the benefits peculiar to the chosen. When victorious grace has overcome the heart of a rebel, and the fort of sin is broken down therein, the Lord God, in all the glory of His Name, makes them to be a living temple in which He dwells.

If I remember rightly my sister gave me five shillings. With that I and my companion in sin set off towards Bristol. I now purposed in my mind never to see Trowbridge again. "The counsel of God that shall stand." My companion and I parted soon after we left Bristol, what became of him I know not. After he left me I fared hard, sometimes I thought perish for want I certainly should. Yet on I went (ignorance extreme!) Leaving a good home for poverty, rags, and misery. One thing I cannot forget, thousands of times my soul has with some degree of gratitude reflected upon this circumstance. For several days I had been travelling on the road with scarcely anything to eat, sleeping in barns, or anywhere I could get. When one mid-day I sat myself down upon a heap of stones on the side of the way, at which spot there was a way leading out of the main road. Having sat some time I got up to resume

*From Autobiography of late John Warburton, Minister of Southill, who died Jan., 1892.

my journey, when something seemed to say, "Go down that road." It had such an effect upon me that I went back to look at the road. After surveying it a moment and seeing nothing to attract me, I again turned into the main road. After taking a few steps the thought came again, "Go down that road." This time I went down it and found it a lonely road indeed, trees on each side making the place look gloomy. As I walked along it came into my mind, this would be just the place to commit a robbery. Just then a gentleman advancing towards me came in sight, I observed he had a gold watch chain. Now I was powerfully tempted to demand the watch. Yea; I felt determined to have it at all risk. With this evil purpose working in my mind I advanced towards him, and was just about making a demand for the watch, when in a moment my strength failed me, my heart beat, and my body trembled at the thought that God's eye was upon me, and that He could strike me dead in a moment. I passed the man, feeling myself a criminal; only God knew my thoughts. About one hundred yards further on I came to a house; a woman was standing at the gate. She asked me if I had passed, on the road, a little boy. "Yes," said I, giving a description of him. I saw him playing with some more children. "Oh," she said, "I am glad." I asked her to give me some water. To my surprise, she said, "Will you come in and rest?" I thanked her and followed her in the house. She put on the table some bread and meat, saying, "You are welcome." Without any more asking I laid to, and ate to my fill. When I got up to resume my journey the woman put a few pence into my hand. Now whence did all this come, but from the everlasting hand of God? He that withheld Abimelech from sinning against Him (Gen. xx, 6), kept me from highway robbery. Then, when almost starved, and ready to drop from weakness, to put it into the heart of a stranger to set provision before me. How true it is, "The hearts of all are in the hand of the Lord" (Prov. xxi, 1). "And the cattle upon a thousand hills are His" (Psalm i, 10). "And the gold and silver are all His" (Hag. ii, 8). He is the Almighty God, Possessor of heaven and earth, and the everlasting Father of His own dear people. My soul bless thou the God of all mercies, for none have more cause, for He has redeemed thy life from destruction, by purchase, by power, and by daily benefits. Therefore, "Let all that is within me bless His holy Name." The Lord thinketh upon His people (Psalm xl, 17). He thought upon them in eternity. He thinks upon them when born into this world, and in all their ramblings, when fulfilling the desires of the flesh, and of the mind, and in all their pilgrimage after being called by grace. His thoughts upon them are incessant, for they are engraved upon the palms of His hands. I was now on the road for Exeter. It was in the evening of the 10th July, 1837, I entered the city. On the morning of the 11th I enlisted in the 37th regiment of foot. After I enlisted there was an interval of a few days before marching to Plymouth, to the depot of the regiment, and with shame I now confess those days were then as I foolishly thought, golden days of pleasure, to such a low state was I suffered to fall. But salvation is all of grace, that God may shine gloriously therein. He sometimes chooses the worst of sinners. Manasseh was called after witchcraft, Saul after blasphemy. Publicans and harlots go into the kingdom of God (Matt. xxi, 31). Oh! sweet grace, how charming is the sound that saved a wretch like me!

Election Known by Your Faith.*

Southill,

Dec. 1st, 1879.

To Mrs. Whittome,

MY DEAR SISTER IN CHRIST,

Our Elder-brother was dead and is alive again, having the keys of hell and of death (Rev. i, 18). He calls Himself the root; the root lives not for itself, but for the tree; when we see the tree flourishing above ground we know, although out of sight, that the root which is under the ground is putting forth its sap, which is manifested in the beauty, vigour, prosperity, and fruit of the tree. "The righteous are like a tree planted by rivers of water, that bringeth forth his fruit in his season; his leaf shall not wither, and whatsoever he doeth shall prosper" (Psalm i, 3). The root being under ground, points to the burial of our one glorious Head, from whose death and resurrection spring our eternal life. "He was delivered for our offences, and rose again for our justification." By regeneration we were grafted into the tree of life, and partake of the bounty and glory of the root. These thoughts ran through my mind when I parted from you on Sabbath last, as being especially applicable to you. Many fears arise in your mind about this matter, all which require removing; God alone can do this, He does sometimes do it by the most unlikely of instruments. He can make use of the foolish to the confounding of the wise; and who can tell? He may make use even of such a foolish nothing as me, for the furtherance and joy of thy faith. I prove your being planted into Christ by your faith. Faith is a viewing of Christ (Heb. xi, 27), He is the proper object of faith, the object wherein it delights, the object on which it rests, the object from which it expects every good thing, the object to which it returns the glory for all, a longing for Christ (Psalm lxxiii, 1). Thirst is an insatiable longing after that which is one of the most essential supports of life; there is no reasoning with it, no forgetting it, no despising it, no overcoming it by stoical indifference; thirst will be heard, and attended, even at the expense of travelling nine miles on the Sabbath to get it quenched; it is a coming to Christ (Heb. xi, 6). You are coming to Him continually as a beggar coming to one for alms, to Him as the Mercy-seat, as the Advocate, etc. Faith is a laying hold of Christ (I Tim. vi, 12). It will hold Him fast whatever comes of it. When Jacob was all alone in a dark night, and upon one leg, having the hollow of his thigh out of joint, and he but a worm, the heel, the hindmost, the crushed one, yet he keeps his hold of God; he wrestles and weeps, and weeps and wrestles, and tugs, and sweats, and prevails with God (Hos. xii, 4). A dwelling in Christ (Psalm xc, 1). This Almighty Friend has admitted His chosen one to His secret place; it is almost too wonderful to be true; it seems almost too presumptuous a thought for such creatures as we are to entertain. But He Himself wills it, desires it, and permits it. Faith feeds on Christ in the Word; killed to every other object but Himself.

I am persuaded that your eternal election is known by your faith. "As many as were ordained to eternal life believed." Then comes the great grand chain of eternal truth, that has made glad the hearts of thousands.

*From Autobiography of late John Warburton, Minister of Southill, who died Jan., 1892.

"Moreover, whom He did predestinate, them He also called, and whom He called them He also justified; and whom He justified them He also glorified" (Rom. viii, 30). Beginning at election and ending in glory. We do not come to glory all at once, but by degrees, here a little and there a little. For one moment reflect, He that hath afflicted your body hath appointed your crown unto eternal glory, "Therefore rejoice inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed, you may be glad with exceeding joy" (I Peter iv, 13). My soul loves to think upon Him, and I want to tell out the love of His heart, that poor afflicted believers may look upon Him, rejoicing in His salvation.

The Lord increase thy faith unto a fullness of joy in the Holy Ghost. Now, when it is well with thee, then remember thy poor, old, good-for-nothing brother,

JOHN WARBURTON.

Chief Design of Man's Creation.*

Q. 1.—What is the Chief End of Man?

Man's chief end is to glorify God, and to enjoy him for ever.

ANALYSIS AND PROOFS.

We are here taught:—

1. That the chief design of man's creation, in reference to God, was to glorify him. I Cor. x, 31: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

2. That the chief design of man's creation, in reference to himself, was the enjoyment of God for ever. Ps. lxxiii, 25, 26: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.—God is my portion for ever."

EXPLANATION.

Observation 1.—*The chief end of man's creation, in reference to God, was to glorify him.*

The glory of God is commonly distinguished into his *essential* and his *declarative* glory.

1. God's *essential* glory is what he is absolutely in himself. "I am that I am."—Exod. iii, 14. It is that glory which he has in himself, and which he will not give to another. This glory is infinite, eternal, and unchangeable; and, consequently, it can neither be increased nor diminished.—Job xxxv, 7; Ps. xvi, 2.

2. God's *declarative* glory in his making known his glory to, by, and in, the creatures which he hath made.

The *irrational* creatures, both animate and inanimate, glorify God *passively*, by affording matter of praise to God, their Maker.—Ps. xix, 1. But we, his *rational* creatures, ought to glorify him *actively*—by setting our hearts wholly upon him—by making use of all things in subordination to his glory, and only as means more perfectly to show forth his praise—by being willing to part with every thing dear to us, rather than not maintain and declare his glory—and by employing for this purpose all

*From late Rev. A. S. Patterson's work on Shorter Catechism. He died on 12th September, 1828, in 25th year of his age.

the powers and faculties which he hath conferred upon us—(I Cor vi, 20; Matt. v, 16)—by obeying his commandments—and by acknowledging all his perfections.

God is to be glorified in *all things*.—I Cor. x, 31; I Peter iv, 11. We are to glorify him in all our actions, whether *natural*, as eating and drinking, etc.; or *civil*, as in the common affairs of life; or *moral and religious*, in the duties which we owe to God. "There is not a grain of real goodness in the most spacious actions which are performed without a reference to the glory of God. This the world cannot understand; but it will appear highly reasonable to those who take their ideas of God from the Scriptures, and who have felt the necessity and found the benefits of redemption."

We ought to make the glory of God our *chief end* in all our actions.

1. Because it was God's chief end in our creation, preservation, and redemption. 2. Because God hath made us capable of glorifying him. 3. Gratitude should excite us to make this our chief end.—Ps. c, 3; Prov. xvi, 4; Ps. lxvi, 8, 9; I Cor. vi, 19, 20; Ps. ciii, 1-5.

We may here observe that no man can glorify God acceptably, until he believes in Jesus Christ; for without faith it is impossible to please him.—Heb. xi, 6. Nor can we of ourselves glorify God; for of ourselves we can do nothing good.—John xv, 5. But seeing God hath promised the grace of his Spirit, we should not be weary in well-doing.

Observation 2.—*The chief end of man's creation, in reference to himself, was the enjoyment of God for ever.*

To *enjoy* God is to acquiesce or rest in God as the chief good, with complacency and delight; or it is to feel unspeakably happy in his presence.—Ps. cxvi, 7.

Believers enjoy God in *this* world as well as in that which is to come.—Gen. v, 24; I John i, 3; I Cor. i, 9. But there is a very great difference between the enjoyment of God *here* and the enjoyment of him *hereafter*. In *this* world, the enjoyment of God is *mediate*; that is, ordinances intervene; but in the world to come it will be *immediate*; ordinances will be unknown—means shall be done away. Here the enjoyment of God is only *begun*: there, it will be *completed*. Here, it is *partial*: there, it will be *full*. I Cor. xiii, 12; Ps. xvi, 11.

The enjoyment of God in *this* world consists in *union with God in Christ*, through faith in him. And from this flows *communion* with him in *this* world.

The *external means* by which we are to seek after this enjoyment, and in which we hold communion with God, are, the *institutions of his appointment*, public, private, and secret; such as prayer, meditation, the reading, and preaching, and hearing of the Word, and the sacraments, etc.

The enjoyment of God here is a pledge of the full enjoyment of him hereafter in glory, when believers shall be admitted into his glorious presence, where they shall have a full sense of his love, and fully and eternally acquiesce and rest in him with perfect and inconceivable delight and joy.—I Cor. xiii, 12; Ps. xvi, 11.

We ought chiefly to desire and seek the enjoyment of God for ever, because he is the chief good, and in the enjoyment of him consists man's chief happiness; and likewise, because God is but imperfectly and

inconstantly enjoyed here, and we cannot be perfectly happy until we eternally enjoy him in heaven.—Ps. iv, 6, 7; I Cor. xiii, 9, 10; Ps. xvi, 11.

It may here be observed, that, in the world to come, believers will have communion not only with God in Christ, but also with angels, and with their brethren of mankind redeemed from among the nations.

Observation 3.—*The glorifying of God, and the enjoyment of him, are inseparably connected.*

The glorifying and the enjoyment of God are here connected as one chief end, because God hath inseparably connected them; and no one can truly design and seek the one, without, at the same time, designing and seeking the other. And we may here remark, that the glorifying of God is here set before the enjoyment of him for ever, to show that the former is the means by which the latter is obtained; that holiness on earth must precede happiness in heaven; and that none shall enjoy God for ever, who have no desire to glorify him in this world.—Heb. xii, 14; Matt. v, 8.

INFERENCES.

From this subject we learn:—1. That there is great cause for lamentation, that God and his glory are so seldom the subject of our meditation. 2. The necessity of examining ourselves, whether *we* have ever viewed the glory of God as *our* chief end? whether it is *our* desire to do what he hath commanded, and to abstain from what he hath forbidden? 3. That we ought to be convinced that of ourselves we cannot glorify God, and therefore, that prayer for the Spirit of God is absolutely necessary, to enable us to glorify him in our bodies and in our spirits which are his. 4. That the soul of man is immortal; for, seeing that a desire of happiness is natural to it, and that nothing can satisfy its desire or constitute its chief good but God, it is evident that we must inscribe immortality on this better part of man. 5. The goodly heritage of the people of God beyond the grave. 6. The necessity of holiness. 7. That the believer ought not to be discouraged on account of the difficulties with which he may meet in the way to heaven, seeing that they are but of short duration—that they are but light afflictions.—Rom. viii, 18. *Lastly*, That it ought to be our aim, while we are in this world, in the strength of divine grace, to glorify God in all things, that we may enjoy him for ever in the world to come.

The late John McLean, Elder, Gairloch.

“YE are my friends, if ye do whatsoever I command you,” said the blessed Redeemer on one occasion in addressing His disciples. In what way shall the friends of Christ be distinguished from His enemies if it be not in this, that they keep His commandments? We are convinced that the subject of this short sketch had this distinguishing mark in the estimation of discerning people. He was known in his own congregation, and outside of it, as one who held his Saviour’s laws in high estimation in his heart and in his conduct in the world, “and was very fearful to offend Him.”

This worthy man was born at Lonmore, in the very house where he departed this life on 11th December, 1949. His parents are said to have been orderly in their walk and conduct according to the gospel. The natural conclusion is that John was brought up in the fear and admonition

of the Lord. We must bear in mind, however, that parental instruction of itself will not change man's ruined nature. Man must be taught of the Holy Spirit. Paul knew what it was to be slain by the law, and to live by the gospel; under the teaching of the Holy Spirit. John MacLean knew this too. The beautiful gospel spirit displayed in his exercises in the prayer meetings disclosed that he was a man who was taught of the Holy Spirit. We are not in a position to state what means the Lord used to bring him to have a concern for his soul's salvation. It was, however, in Dingwall Church, where he had attended the Communion services in quest of the Lord, that his hands were loosed by the words of a Psalm from the lips of the Precentor in leading the praise. This was the means used to enlighten his mind, to quicken his will, and to move his affections to embrace Christ as He is offered in the gospel. He was a man of great modesty and real humility and spoke little about the things that concerned himself. But he could not conceal his love for the Word of God, and the delight he had in the way of salvation, set forth therein, through the atonement made by the Son of God on Calvary.

Sometime after the aforesaid blessed experience he got strength to come forward to the Lord's Table. He was elected a Deacon in the year 1934, and an Elder in 1946. As an office-bearer he diligently attended to all the duties connected with his office in the Church.

The trouble which worked to bring down the "earthly house" was a form of paralysis which took a number of years to complete its work. At times he had delirious turns caused by his trouble, but they soon wore off and he was back to normal. During these turns he would tell his recollection of sermons which he heard long ago, and speak of Scriptures which were made precious to him, and experiences which he would not relate when he was normal. But prayer was his element. He would pour out his heart to his God, lying on his back in bed, not being able to move, not conscious of the presence of any who might be in the room.

His wife predeceased him by many years. His only daughter, who always lived with him, was dying of a serious heart condition at the same time as himself and only survived him by a few weeks. But his blessed Lord ordered all things, we believe, to work for his good, according to His promise, and afterwards received him to glory. He had entered upon his 78th year at the time of his death. His removal is a blank in the Gairloch congregation. May the Lord raise others to fill the breaches in the walls of Zion.—A. B.

Searmon.

Leis an Urr. IAIN LOVE, D.D.

Is ròs o Shàron mise, lili nan gleann.—Dàn. ii, 1.

Is iongantach obair Spiorad an Tighearn ann an tàladh anamaibh dhaoine dh'ionnsuidh ceumaibh a ghliocais, agus ga'n tarruig a dh'ionnsuidh an t-Slanuighear ghlòrmhor. Tha òirdheirceas Chrìosd spioradail, do-labhairt maiseach, agus diomhair: tha anamaibh dhaoine feolmhor, duaichnidh, agus làn ceannaire an aghaidh ùghdaras agus cumhachd fìor dhiadhachd. Uime sin, 's e th'ann am peacach a tha gabhail tlachd ann an glòir an Fhìr-shaoraidh agus a tha gabhail fois ann leis a mhuighinn is àirde,

ach cuspair a tha nochdadh obair Cumhachd neo-chriochnach; ach tha'n cumhachd sin ga fholach fein agus a gluasad le diomhaireachd do-rannsaicht' air aghaidh an dorchadais, ga fholach fein fodh iomadh meadhon, samhladh agus dealbh, ann an gliocas air an deanamh freagarach do shuidheachadh iosal intinnean na muinntir a tha nan cuspairean gràis, eadhon soithichibh neo-airidh tràcair.

Fada ma's d'thainig am Mesiah gu h-achdaidh, labhair Dia uime "gu minic, agus air iomadh dòigh," agus maille ri iomadh taisbeanadh agus focal, dh'fhoillsich se e do chlànn nan daoine le nithibh sòlumaidd, le dreuchdan samhlachail, pearsachan agus deanadasan. A chùin na crìche so, gu bhi cumail a mach cliu agus glòir an Fhir-shaoraidh a bh'air a ghealltuinn bu toil le Dia rìgh-chathair agus tigh Dhaibhidh a thogail; agus ann an Solamh, gu neo-theagmhach, am fear-riaghlaidh a bu ghlice, a bu shìtheil, agus a bu shaoibhir am measg rìghrean Israel, bha àmhghairean, buaidhean agus ùnuighean mhic Iese air an toirt a chum an lànachd, agus maise Prionnsa na Beatha air a chumail a mach gu samhlachail.

Tha eachdraidh Sholamh air a toirt seachad anns na Sgrìobturaibh naomha, ri beachdachadh oirre fodh'n t-sealladh so; agus mar sin tha i'g eirigh gu mòrachd agus cudthrom a tha airidh air leabhar a tha air a dheachdadh. Ach anns an Dàn, bho bheil an ceann-teagaisg air a thoirt, tha iteal ni's airde air a ghabhail, agus le gliocas, freagarachd, fìor-ghloine, agus gràs neo-chriochnach, tha'n Spiorad Naomh, ann a bhi deachdadh, a ceangal na dealbhan air gràdh-pòsaidh, air cùram buachaille, air iomlanachd agus mòralachd rioghail, nithean a tha air am meas mar na nithean is freagairiche gus a dhol a stigh do na h-aignidhean is doimhne ann an anamaibh dhaoine. 'S e so cuid de'n bheart iongantach—inleachd gliocais neo-chriochnach—a tha Spiorad beannaicht' Iebhobhah a cur an cleachdadh, gu 'bhi tarruig a chrìdhe gu Iosa, am Mesiah, agus gu bhi naomhachadh, agus a lasadh nan aignidhean is mìlse, gu bhi air an dòrtadh a mach air a chuspair do-labhairt maiseach so, mar a bha'n oladh chùbhraidh roimh air a dòrtadh air a chorp naomh. Tha dìteadh na muinntir a tha aineolach, fanoid luchd na seasgaireachd, agus toibheum luchd an uile, air cur nan aghaidh le faireachadh anamaibh iorasal a tha air an glanadh, agus aig am bheil mothachadh air cùmhachd nan dealbhan naomhaicht' so. Bithidh fireanachadh ni's sòlumaidd fathas air a chùis 'n uair a thig an Tighearn le mhìlibh de naomh, "a dheanamh breitheanais air na h-uile, agus a chùin iadsan uile a tha mi-dhiadhaidh 'n am measg fhàgail ris, a thaobh an uile ghniomhachan mi-dhiadhaidh, agus a thaobh an uile bhriathran cruaidh a labhair peacaich mi-dhiadhaidh 'n a aghaidh."

Gidheadh, feumaidh e bhi air aideachadh, gu'n robh mòran de na bha air a ràdh an aghaidh a chuid so de'n Sgrìobtur air aobhrachadh leis na mìneachaidhean neo-ghrinn, neo-ealanta, neo-dhireach, agus gun seadh a bha air a thoirt dhith gu minic le daoine a bha ciallachadh gu maith. Uime sin, mo bhraithrean, thigeadh-mid dlùth do'n chuspair naomh a tha fa'r comhair leis an iorasachd is doimhne, le mothachadh air aineolas, eagal, agus a taiceachadh air teagasg agus treorachadh an Tì a dheachd sgrìobhadair an leabhair so; mar sin theid sinn as bho mhearachdan agus gheibh sinn ionaltiridh Diadhaidh agus tlachd, a dh'aindheoin Shàtain agus uile sheirbhisich agus innleachdan.

Do Chriosduidh a tha air a dhùsgadh agus fodh fhiamh le seallaidhean air mòrachd ghlòrmhor Mac Dhe, mar a bha iad sin a thug air Isaiah glaothaich a mach, "Chaidh as domh," *Isa. vi*; agus a thug air an abstol Eoin tuiteam "aig a chosaibh an riochd mairbh," *Tais i*; bithidh am foillseachadh a th'againn air Crìosd 's a cheann-theagaisg "mar uisgeachan fuar do'n anam thartmhor," na gu bhi cleachdadh cainnt an leabhair so, mar ùbhlabh agus còrnabh do neach a tha fannachadh le tinneas gràidh. Ann an so tha uamhas Mòrachd Neo-chriochnach air a thaiseachadh, agus gach ni maiseach, agus a cuireadh a chreutair 'n uair a tha'n Slànùighear a labhairt mar so, "Is ròs o Shàron mise, lili nan gleann."

Oidhirpieidh sinn: I. A bhi rannsachadh, ni's mionaidich, ciall an t-samhladh mhaoth agus mhaiseach so. II. Beachdaichidh sinn air maise shònraicht', agus bharrachd, Iosa Crìosd, a tha mar so air a chur an ceill. III. Ni sinn co-chur.

(*R'a leantuinn.*)

Notes and Comments.

A Dangerous Diagnosis.

The doctor has concluded his examination and now turns to the parents with an assuring smile. "It is true that there is a large spot on the right lung; that the heart is seriously affected; that there are unmistakable symptoms of infantile paralysis, and there seems to be a few other matters requiring attention. But there is nothing to worry over. Your child might be much worse. What you have to take notice of is the number of organs which are not affected. That leg, this arm, these fingers, for instance, are all in a healthy condition. Nothing to worry over, I assure you." Now what are we to think of this unprofessional assessment of a condition so grave and serious? Was the doctor sincere? Was his examination too superficial? Was he more concerned to please than to cure? Was he expected to say something, and decided to say it, but in a manner fitted to remove concern at any cost? Was he more anxious not to embarrass those concerned than to make a full disclosure of the disease? Was he anxious to retain a cheap popularity at the cost of suppressing unpleasant truths? It is difficult to know, but these were some of the bewildering and painful questions which passed through my mind on reading the article, "The Presbyterian Church in Canada," in the January issue of the *Free Church Record*, by Prof. Alex. Ross, D.D.

In these pages, Professor Ross gives his readers some impressions of the Presbyterian Church of Canada. He finds in this Church the presence of the three most common and most dangerous evils found in present-day Church life: Modernism, Barthianism and Ritualism. The Professor, however, finds no difficulty in writing these off as being of too little significance to alter his opinion of the Church as a whole. Profound and far-reaching though the influence of this corruption goes, we must not lose sight of the many good things in this body. These things in their nature and plenitude should give rise to a glowing optimism. And so with an easy geniality the Professor dismisses doubt and dread. But doubt and dread refused to leave my mind. Frankly, I was so amazed that

for a moment I wondered whether or not I had picked up the right magazine. I had made no mistake, however, and I began to wonder how serious minded people in the Professor's own Church would view the matter. Certainly they must have had many disturbing thoughts as they noted the readiness wherewith the "untempered mortar" found a diligent trowel in the Professor's pen.—*J. Tallach, Oban.*

Sabbath Concerts Do Not Pay.

It was reported in the press in February that Inverness Town Council lost over £22 on two Sabbath evening concerts held in the Town Hall to attract young people off the streets. A third concert was cancelled, and not before time. Councillor John Macdonald commented that the Council should stop deluding themselves that they are going to care for and look after youth. He said that youth had given its answer. We also read that but a handful of young people attended. It was said that the concerts were too high class, the hall cold and no smoking was allowed. The leaders of youth to-day who think that they will keep the modern young people off the streets on Sabbath evening, by anything other than what the youth find in the theatres, cinemas and dance halls on Saturday evening, are making a great mistake. Either high class or low class worldly entertainment for youth on the Lord's Day, at the ratepayers' expense, is unwarranted and unscriptural financial outlay and a disgrace to the Capital of the Highlands. If parents and young people have deliberately abandoned their respective responsibilities to one another in relation to the requirements of God's Word and His claims regarding the Sabbath and His Sanctuary, then most assuredly the cure is not Sabbath concerts, but the convincing and converting power of the Holy Spirit. Alas! we have for long now, as a generation, grieved the Holy Spirit of God. There is need that we hear a call to repentance. "To-day if ye will hear his voice, harden not your heart" (Ps. xciv).

"The Gospel Magazine" and Pre-millennarianism.

As one who has widely commended, and made known, *The Gospel Magazine* among many of our people, at home and abroad, I feel that a note of warning, in these days of abounding errors, is necessary. My motive in making known this evangelical inter-denominational magazine among our people was for their encouragement, as thus enabling them to see that the Scriptural doctrines, which are dear to us as a denomination, are valued and upheld by not a few on the other side of the Cheviot Hills also. It is all the more regrettable, therefore, that we are now obliged to utter a note of warning to readers relative to the tendency, of late years, to review, favourably, in the pages of *The Gospel Magazine*, books and booklets of Pre-millennarian views. For instance, a book entitled, *One Second Coming of Christ*, by Pastor William J. Rowlands, was favourably commended in a review in *The Gospel Magazine* for December, 1950, despite its Pre-millennarianism.—*J. P. MacQ.*

O Christians! give not place to Satan; no, not an inch, in his first motions. He that is a beggar, and a modest one without doors, will command the house if he be let in.—*Gurnall.*

Literary Notice.

The Teaching of Calvin, by Rev. A. Mitchell Hunter, M.A., D.Litt., F.R.S.E., New College, Edinburgh. Publishers, James Clarke & Co. Ltd., 5 Wardrobe Place, Carter Lane, London, E.C.4; published price of the volume is 15/- net.

This is a new edition of the author's original book, and is said to be in some respects a new book. To all who are interested in theology as a study, and in particular to ministers and divinity students, this work cannot fail to be of the greatest interest. It deals with the person, life, works, and of course, especially the theology of John Calvin. Although the title may indicate heavy and uninteresting subject matter for the reader, the very contrary is true; inasmuch as the author's method and manner of presenting the several sub-divisions of his wide subject, are distinguished by a most attractive, clear and readable style. This of course is subsidiary to the substance of the book. The author treats of Calvin's Institutes, Commentaries, the Source of his theology, Predestination, the Sacraments, and Intolerance and Servetus, etc., etc. He does not overload the work with *verbatim* quotations from Calvin, but quotes occasionally. He employs the method of paraphrasing Calvin's words and views on a given subject, and we have reason to believe that those views are rendered accurately and faithfully. This we found to be helpful as to reading and following the line of Calvin's thought and argument on the various doctrines and views handled by Dr. Mitchell Hunter. We cannot say that Dr. Hunter himself is an all-round Calvinist; but he does provide a most detailed, comprehensive and interesting survey of what is worth knowing and thinking about regarding Calvin and Calvinism. Let us briefly indicate the nature of the author's treatment of his subject by extracts from his chapter on *Predestination*. Regarding Election, "He (that is, Calvin) illustrates by asking, what had Paul, before he was born, to entitle him to so high an honour? Paul is the apostle not because of any peculiar fitness or capacity, but solely because he was destined so to be in the counsels of eternity." And as to reprobation, the author writes, "It is along the same lines that he develops the other side of predestination, that of reprobation. No man is reprobate because of what he is in contra-distinction to those who are saved . . . The reprobate, like the elect, are appointed to be so by the secret counsel of God's will and by nothing else (Instit. II, xxii, para. 11). Though their life justifies that will, their rejection is not determined originally because of their life . . ." Thus is given part of Calvin's views. Then Dr. Hunter proceeds to bring under review Calvin's statements by introducing the opinions of Augustine, Luther, Melancthon, and others; e.g., "Luther assented to the eternal rejection of some while asserting God's universal purpose of grace, but he made no attempt to reconcile the two assertions, holding that we cannot do so and must simply accept them both. But to that Calvin would not agree, on his part declaring that reprobation as much glorified God as election." Readers of this work grounded in the Scriptures and conversant with the Westminster *Confession of Faith* and holding the doctrines therein, will not have difficulty in placing question marks beside some of Dr. Hunter's personal observations throughout the work.

Communion.**Church Notes.**

April—First Sabbath, Portnalong and Breasclete; second, Fort William; third, Greenock; fourth, Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie and Broadford; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross and Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton; fifth, Thurso. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar and Finsbay; fourth, Stornoway and Vatten.

Corrections regarding any Communion dates should be sent at once to the Editor.

Binding of Church Magazines.

It is desirable that those who have Magazines to be bound in yearly or two-yearly volumes will state the approximate number. This information without undue delay will be helpful. In reply to those who enquire as to including the *Young People's Magazine* (as separate volumes), instructions will be given later, but meantime state the number of years ready.

W. GRANT, *Convener*, Publications Committee.

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