

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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Marvel Not if the World Hate You.

THE Apostle John in his First Epistle discourses much on the theme of the love of God and that which is related to it, that the children of God, as brethren, ought to love one another. And in the third chapter he distinguishes between the children of God and the children of the devil, illustrating the matter from the case of Cain and Abel: "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous" (ver. 12). Then he advises his brethren as follows:—"Marvel not, my brethren, if the world hate you" (ver. 13), as he would have them to be fully aware of the fact that the spirit of hatred and persecution which was manifested by Cain was to be met with by the children of God in every age as from the direction of a godless world, although the world might have at times pretensions to association with true religion. Now, John's teaching on this question of the hatred of the world towards the godly was doubtless derived largely from the divine instruction of the Lord Jesus personally, as well as from the Old Testament Scriptures, and as he was guided by the Spirit of Truth, as also from practical experience of this hatred. Jesus instructed His disciples on this question thus, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John, chap. xv, verses 18, 19).

And thus the god-fearing followers of Christ Jesus are not to be amazed, astonished or think it strange that the world should hate them; and that on account of at least four leading reasons.

The great Redeemer has chosen them out of the world in His divine and sovereign love; and in the outgoings of this love toward them as unworthy, sinful creatures, He has called them effectually by the power of His holy spirit out of darkness into the marvellous light of the knowledge of His name and glory as their Saviour. By faith they have been enabled to believe in Him and to enter into fellowship with Him and are thus identified with Him, whom the world hateth.

Because they are not of the world, therefore the world entertains a hatred to them. They do not agree with the views of the spiritually ignorant world regarding God, man, sin, salvation, the worship of God, eternal realities and many other matters, of which the world hold erroneous and carnal views, not knowing the Scriptures nor the power of God. And believers do not, and cannot, associate themselves with the world, walking "in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries" (I Peter iv, v. 3). And because of this the world speak evil of God's people, thinking it strange that they run not with them to the same excess of riot, "speaking evil of you" (I Peter iv, v. 4). And in many other respects they are not of the world, which fact exposes them to the scorn, mockery and indignation of evil men who are at heart the children of the devil.

Then, *inasmuch as "the servant is not greater than his lord,"* the disciples of Christ Jesus, who is their Lord and Master, are warned by Him that they may expect trouble from the world, for He says, "If they have persecuted me, they will also persecute you" (John xv, v. 20). And so believers upon the Lord Jesus Christ, in their relationship to Him as servants, are obliged to serve Him in varied ways and to witness on the side of His Truth, seeking the prosperity of His Kingdom and the honour of His name. This service frequently involves conflict with the enemies of Christ, and so the animus cherished in the hearts of such against their Lord for one reason or another, is turned towards and focussed upon His servants. Many martyrs sought the injury of no man, but the honour of their Lord and the overthrow of error; yet because their Lord's Word, doctrine and gospel were obnoxious to evil men, they were persecuted as His servants, and so the true, gracious, faithful servants of the Lord Jesus cannot avoid a measure of the opposition and ignominy which He endured; but are enjoined to "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy" (I Peter iv, v. 13).

And finally, *believers are still exposed to that self-same spirit which actuated Cain*. Why did he slay his brother Abel? "Because his own works were evil, and his brother's righteous" (I John iii, v. 12). The ground of salvation, the faith, the fruits of that faith, the worship, the life, and in a word, the religion of the children of God, is a standing and constant condemnation of the evil works of the irreligious and religious world, who know not God and obey not the gospel of the Lord Jesus Christ. This state of affairs is thus liable to stir up in the depraved hearts of worldly men, envy and malice against the people of God. It is recorded of Korah, Dathan and Abiram that "They envied Moses also in the camp, and Aaron the saint of the Lord" (Ps. cvi, v. 16).

And so the Apostle John's brethren were not to marvel if they were the object of the world's hatred; but rather to marvel, on the other hand, at the love of the Father bestowed upon them, as upon all genuine believers. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not because it knew Him not" (I John iii, v. 1).

Synod Sermon.

Preached at Inverness, 18th November, 1952, by the

REV. WM. MACLEAN, M.A., Ness.

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed my lambs . . . , etc."—John xxi, 15-17.

In the preceding verse we are told that this was the third time that Jesus showed Himself to His disciples after that He was risen from the dead. The God of Peace had brought again from the dead our Lord Jesus that Great Shepherd of the Sheep through the blood of the everlasting covenant. It is as the Great Shepherd of the Sheep that the Lord Jesus is here addressing His servant Peter, one of the under-shepherds of the flock. We may, therefore, notice a few things concerning (i) the Great Shepherd of the Sheep; (ii) His flock, and in His flock we read that there are lambs and sheep; (iii) the searching question which Christ is here putting to Peter, "Simon, son of Jonas, lovest thou Me more than these?" (iv) Christ's command to Peter, "Feed my lambs . . . , etc."

(i) It was the God of Peace who brought again from the dead that Great Shepherd of the Sheep. "I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil to give you an expected end" (Jer. xxix, 11). The God of Peace had thoughts of peace and love from all eternity toward a number which no man can number of Adam's lost race. In His mere good pleasure He chose them, and on their behalf entered into a covenant of peace to deliver them out of the estate of sin and misery into which the Fall had brought them, and to bring them into an estate of salvation by a Redeemer. And "the only Redeemer of God's elect is the Lord Jesus Christ, who being the Eternal Son of God became man and so was and continueth to be God and man in two distinct natures and one person for ever."

(a) He Himself declares: "I was set up from everlasting from the beginning or ever the earth was." He was set up in the eternal counsels as the Great Shepherd of the Sheep, as Head and Mediator of the Covenant of Grace, and as the only Redeemer of God's elect.

(b) The One Who was set up or appointed as the Great Shepherd of the Sheep was the Second Person of the ever-adorable Trinity—the only begotten Son of the Father in Truth and in Love. Christ's Sonship is the very basis and foundation of His office as Shepherd or Redeemer. His Sonship, too, is the Church's one foundation. God the Father hath declared concerning Him, "This is my beloved Son, in Whom I am well pleased; hear ye Him." And He is well pleased with Him as His only begotten Son. His Sonship is not a created Sonship. That would make Christ a creature, which is the blasphemy of Arians, Socinians and the sect known as Jehovah's Witnesses. His Sonship is eternal, and however incomprehensible this relationship may be to reason, saving faith can and does rest with delight in Christ as the only begotten of the Father. A Christ who is not the Son of God by eternal generation is a false Christ and not the Christ of God.

(c) As the Great Shepherd of the sheep He came into the world in the fullness of time. "Christ the Son of God became man by taking to Himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary and born of her yet without sin." And in the human nature on Calvary's accursed tree in terms of the Covenant of Grace He willingly offered Himself a sacrifice to satisfy all the demands of law and justice. "I am the good Shepherd; the good Shepherd giveth His life for the sheep." He set His face as a flint, and in love to His Father's glory, and to those given Him in covenant He came under the stroke of truth and justice inflexible. "Awake O sword, against my Shepherd and against the man that is my fellow saith the Lord of Hosts; smite the Shepherd and the sheep shall be scattered: and I will turn mine hand upon the little ones." As the Surety and Substitute of His people Christ died that they might live. "I am come," He said, "that they might have life, and that they might have it more abundantly." He sealed the eternal Covenant of Grace with His Blood, made reconciliation for iniquity and brought in an everlasting righteousness. And as proof thereof the God of Peace brought again from the dead that Great Shepherd of the Sheep.

(d) He ascended on high, having led captivity captive. He received gifts for men, even for the rebellious that God the Lord in midst of them might dwell. And among the gifts of His purchasing as the apostle expounds in his Epistle to the Ephesians are prophets, evangelists, pastors and teachers, "for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ." These gifts He has promised to give to His Church—pastors after His own heart to feed them with knowledge and with understanding. The government is upon His shoulders. All power in heaven and in earth are His, and to those whom He sends forth with the ministry of reconciliation, He has given His promise, "Lo, I am with you always even unto the end of the world. Amen." By His Word and Spirit He blesses and gives countenance to the ordinance of the ministry, so that

the labours of His servants are not in vain in the Lord. At the right hand He is interceding on behalf of His Cause in the world, and the day is coming when the Cause of His Glory shall fill the earth as the waters cover the face of the deep.

(e) He is to come again at the last day in the glory of His Father, and will then make a final and eternal separation between the sheep and the goats. To His sheep He shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then shall He say also unto them on the left hand, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels."

We are not now before the Throne of Judgment, but invited to the Throne of Grace. From Israel's Shepherd who dwells between the cherubim and who has compassion on the ignorant and on them who are out of the way the invitation anew comes forth: "Incline your ear, and come unto Me: hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

(ii) Christ's sheep are those given Him by the Father—the whole election of grace. "Thine they were, and Thou gavest them me." For them He came, and for them He died, and for them He rose again, and for them He intercedes at the right hand of the Majesty on high. His sheep or people come into this world lost and undone, children of wrath even as others. They go astray on the mountains of sin and vanity, heedless of the gathering storm of divine wrath and indignation that will sweep careless, Christless sinners at death into the depths of eternal despair and damnation. As the good Shepherd He seeks them out. Not a hoof of them shall be left in Egypt. In the parable of the lost sheep we have brought before us Christ as the good Shepherd seeking by His Word and Spirit the sheep that is lost. "He goes after that which was lost" we read, "until He find it"; for Christ came to seek and to save that which was lost. Earth and hell may oppose but nothing will frustrate His purposes of mercy to find the sheep that is lost. "And when He hath found it, He layeth it on His shoulders rejoicing." The words suggest to us the condition in which the sheep is. She is not in a condition to be led or driven. Her condition is such that unless the Shepherd will lift and carry her she will die where she has fallen. She is helpless and hopeless. That is true spiritually. The sinner sought out, or, in other words, the seeking sinner is brought to the end of his resources. In the light of the Glory of God as revealed in the Law, he sees himself not only lost, but utterly unable to rescue himself. "When the commandment came sin revived and I died." In the moment the sinner died to the law as a covenant, in that moment he lived to Him Who is the end of the law for righteousness to everyone that believeth. What life and peace entered into the soul slain by the law when Christ was revealed. "A willing people in Thy day of power shall come to Thee." It was the

arm of the Shepherd that is full of power and His hand that is great in might that lifted the sheep on to His shoulders. "If the Son shall make you free ye shall be free indeed." The soul that day was freed from the curse of a broken law, and by the door Christ Jesus entered into the fold of a state of grace, where it is being sanctified and made meet for the fold of glory on Mount Zion above.

There are marks on Christ's sheep. They are a sin-confessing people. It was after the sheep was found that we read that there is joy in heaven over one sinner that repenteth. Evangelical repentance—that godly sorrow which worketh repentance to salvation not to be repented of flows from a saving knowledge of Christ. I heard the late Kenneth Matheson, Dingwall, once say on the question that the publican had the prayer, "God be merciful to me a sinner" to his dying day. The good Shepherd leads His sheep into the pastures of the 51st Psalm. Their confession is, "All we like sheep have gone astray, we have turned every one to his own way." But their hope for eternity is not based on their confession of sin nor on their forsaking of sin, but on Christ's finished work. The eye of their faith is toward the Cross. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed." "My sheep," said Christ, "hear my voice and they follow Me." They follow Him in His doctrines, for to His sheep they are the words of eternal life. They follow Him in His precepts. They know the law to be holy, just and good, and that they are carnal sold under sin. But their cry is, "O, that my ways were directed to keep Thy statutes." They follow Him in His ordinances. It is the sheep of Christ who have the confession, "For a day in Thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in tents of wickedness." They seek to follow Him in His example, for He left them an example that they should follow in His steps.

In the fold of grace He makes them lie down in the green pastures of His Truth, and leads them beside the still waters of His presence. He also feeds them with trials and tribulations and afflictions. "In the world ye shall have tribulation: but be of good cheer I have overcome the world." In the Revelation John got a view of the redeemed of the Lord on Mount Zion above. "What are these," he asked, "which are arrayed in white robes? And whence came they?" And he was told, "These are they which came out of great tribulation and have washed their robes, and made them white in the blood of the Lamb . . . They shall hunger no more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." And their song shall eternally be, "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests

unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

(iii) Christ asked Peter this question three times. Three times he had denied Him. Of this he had been warned by Christ. "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee, that thy faith fail not; and when thou art converted strengthen the brethren." We can trace the steps by which Peter was led into Satan's sieve. In Gethsemane's garden where it was his duty to watch and pray, he slept and fell into temptation. But he wist it not. When the soldiers came to arrest Christ, Peter drew his sword and cut off the right ear of Malchus the high priest's servant. One would say that his zeal for Christ at the time was great, but his zeal proved to be not of grace but of the flesh. How damaging to the Cause of Christ can the sword be in the hand of carnal zeal! What wounds and divisions it makes! Three of the evangelists, Matthew, Mark and Luke record that Peter followed Christ afar off to the high priest's palace. It is John, as he himself tells, who secured Peter's admission. The night was cold, but instead of enduring hardness as a good soldier of Jesus Christ, Peter sat down to warm himself along with the open enemies of Christ, and the very persons against whom he had drawn his sword. His personal comforts would appear to be more to him than the cross of Christ. Step by step he is led into the sieve. Satan now is given permission as he desired to have Peter in order that he might sift him as wheat. Peter for the time being is given over to Satan, and Satan takes advantage to the full of the opportunity granted him. And were it not for Christ's intercession in connection with the temptation, "Hitherto thou shalt go and no further, and here shall thy proud waves be stayed," who knows how much farther Peter might have gone! And O, how far he did go, when he cursed and swore and said, "I know not this man of whom ye speak." In the light of the length to which an apostle beloved went in denial when in Satan's sieve, how much we need daily the prayer, "Lead us not into temptation." To what awful depths of degradation and shame we could sink if left to ourselves. "Wherefore let him that thinketh he standeth take heed lest he fall." Christ looked upon Peter, and he went out and wept bitterly. He went out from the place of denial, and from the company of those whose meat and drink it was to deny and to deride the Lord of Glory. His separation and tears had their source in Christ's intercession, and were proofs that his faith failed not.

This searching question which the Saviour addressed three times to Peter in connection with his commission to feed His lambs and His sheep, shows that love to Christ and to His Cause must be the prevailing principle and motive in all who are pastors of the flock. It implies, too, the warning that self-love, self-confidence, self-interest, self-glory, is the highway into Satan's sieve, and from thence to broken

bones and bitter tears. "Lovest thou Me more than these," are the balances of the sanctuary in which those who profess to be the servants of the Lord are weighed. Judas with all his apostolic gifts had no love to Christ nor to His Cause. He loved the bag and what was put therein. What Judas had in view, with all his pretensions to the contrary was what he could get out of the Cause of Christ, and not how much he could put in. When the testing time came, he was found wanting. He, too, went out, but with his back on the Cause and on the friends of Christ; with remorse in his heart, the sorrow of the world which worketh death, he was driven away in his wickedness until he went to his own place. How solemn it is that Christ declares that many who preach in His name, and in His name, cast out devils and do many wonderful works shall hear, in effect, the sentence, "Tekel, thou art weighed in the balances, and art found wanting."

(iv) Peter although he got repentance and forgiveness was no doubt exercised in his mind as to whether he would be reinstated in his office as pastor. What balm these words of Christ, "Feed My Lambs," and "Feed My Sheep" must have been to His soul. Christ is committing anew to Peter the keys of the Kingdom of Heaven—the key or knowledge to teach and to instruct, and the key of discipline to rule and guide. It is in the measure in which he would have love to Christ and to His Cause that he would feed the lambs and the sheep.

The feeding implies, as the two different verbs in the Greek make clear, the providing the flock with spiritual food, and the tending and guarding the flock from dangers within and without. The pastor must not shun to declare the whole counsel of God. He must preach law and gospel, be instant in season, out of season reproving, rebuking, exhorting with all long-suffering and doctrine. Paul exhorts the elders of Ephesus to feed the church of God in their midst which He had purchased with His own blood. To feed there means to shepherd and to guard. "For I know this," He declares, "that after my departing shall grievous wolves enter in among you not sparing the flock." The flock they must guard from the wolves of strife and schism—men who speak perverse things to draw disciples after them, and who scatter the flock. Love to Christ will induce the faithful shepherd to seek to shield the flock from all such.

The evils against which the worthy fathers of our Church were enabled by the grace of God to raise a banner on the side of truth in Scotland must be exposed. These evils are enumerated in the Deed of Separation:—Voluntaryism, Arminianism, Modernism, and the defiling of the pure stream of New Testament worship by the introduction of uninspired hymns and organs in the worship of the sanctuary.

The warning given in an age when truth was fallen in the street and equity could not enter was never more needed to be given than now. "Say ye not, a confederacy, to all them to whom this people shall say,

a confederacy; neither fear ye their fear, nor be afraid." We must not say a confederacy to the many conventions of our day like the Strathpeffer Convention and the Keswick Convention which savour strongly of Arminianism and which promote the spurious growth of the Moody and Sankey type of godliness, nor to the International Council of Christian Churches which in the balances of truth is found wanting as a faithful custodian of the distinctive doctrines of grace. And furthermore, in connection with the evil of Arminianism it is the duty of pastors to guard their flock from the ravages made by Arminianism through the agency of the Faith Mission in our Highlands and Islands.

Professor Renwick said on the floor of the Free Church Assembly that the testimony of the Faith Mission was the testimony of the Free Church. The testimony of the Faith Mission is not the testimony of the Free Presbyterian Church of Scotland. "Some call us 'Seceders,'" wrote the late worthy father of our Church, the Rev. Donald MacFarlane Dingwall, in his diary, "but we are not Seceders. The word 'secede' according to the literal meaning is to step aside from a position. We have not stepped aside from the position of the Church of Scotland for centuries. It is those who have left that position who are seceders from God's Word and worship." (Memoir, p. 55.)

Three persons eminent for godliness in the Church made known the truth they got relative to the question of union with the Free Church. They each received the same portion of truth. Mr. Archibald Crawford told the late Rev. Neil Cameron that the truth he got as to our duty towards the present Free Church was, "Let them return unto Thee, but return not Thou unto them" (Jer. xv, 9). Mrs. MacKay Strathy, the saintly mother of the late Professor J. R. MacKay, also informed Mr. Cameron that she had received the same portion. The third was Angus Gray of Lairg. "These," writes Mr. Cameron, "were three most sincere and honest Christians. The one did not know that the other had that portion of God's Word, when each one made known that he or she got it from the Lord. No one could charge them as being enthusiasts. Each one of them was sober-minded above most of their contemporary followers of the Lord." The command, "Let them return unto Thee; but return not Thou unto them," we wholeheartedly believe, to contain the mind of Christ and therefore our duty with respect to the Free Church. The signs of the times confirm, if confirmation there need be, that the Lord wrought deliverance for His cause in Scotland in 1893. And "hitherto hath the Lord helped us."

"The Israelites were brought into the possession of their inheritance, not by Moses, but by Joshua, so the saints are brought to heaven, not by the works of law, but by Jesus."—*John Gill*.

Spiritual and Providential Trials and Deliverances.

This further extract from John Warburton's Autobiography concerns his first invitation to preach and a precious deliverance afforded him in providence.—*Editor.*

HIS FIRST INVITATION TO PREACH: SORE EXERCISES OF SOUL.

It was either the close of 1843 or the beginning of 1844, one, Jonathan Reeves, of Rochester, in Kent, wrote to me that there were a few people met together in a room in Rochester for worship, and that they would be glad, if I felt so inclined, for me to speak to them. They had been informed of my attempting, now and then, to speak from a chapter, at a prayer meeting, in Eden Street Chapel. I think, but am not certain, it was in 1842 that I, with six others, commenced that cause in Gadsby's Yard, Tottenham Court Road. From there we went to Eden Street. There it was that five out of the seven formed ourselves into a church. But to return. The note received from Jonathan Reeves exercised my mind not a little. I did not reply at once, my mind was so agitated. Though I had prayed for the thing, believed it would be, and that it was the will of the Lord it should be, yet now I was asked I could not say yes or no. As I delayed to answer the letter, I had another note urging me to come, as, from some impressions, they felt it was the will of God. That night I went into Regent's Park to consider the matter. My soul's cry was "Lord, direct me"; "O, Lord, go before me"; "Lord, send me." While thus walking and praying I felt such a love spring up in my heart towards poor sinners, the saints, and Jesus Christ, as I cannot describe. Off I ran, the nearest way home, my soul flowing with love, and wrote to say that, God willing, I would be with them on Lord's Day, January 28th, 1844.

A day or two after I had sent to say I would go, my mind sunk at the very thought. I even wished I might be taken ill. "O," I said, "What shall I do! Fool that I am, and fool I have always been. Whatever will people say? I shall be a gazing-stock and a laughing-stock, looked upon as not having common sense." The exercises of my mind and all that I had passed through now appeared to me as nothing more than the delusion of Satan. I mustered all the arguments against the insinuation that were possible for me to think of, but my arguments against the power of Satan were like straw or rotten wood to the leviathan (Job xli, 27). Down went all my strength with one blast of the enemy. Some tell us to resist the devil, and so does the Word of God, "Resist the devil and he will flee from you" (James iv, 7). But it tells us also how that is to be done—not by human strength but by faith. "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith" (I Peter, v. 8-9). And again, "Put on the whole armour of God that ye may be able to stand against the wiles of the devil (Eph. vi, 11). Joshua, the high priest, standing before the Lord, and

Satan standing at his right hand to resist him, was no match for him. The Lord rebuked him, and so set the trembling one free" (Zech. iii, 1-6).

The time fixed for me to go to Rochester was now drawing near. I had but little work, very little; we were getting behind, and I could not help contracting debts. My mind now became absorbed about the things of this world, which proved a snare to me: poverty stared me in the face; come it must, do what I will. The old serpent wriggled in unperceived, and set before me the prosperity of these wicked—how they prospered, yet had no fear of God before their eyes. As I pondered upon this, my mind was so bewildered as not to be able to form a judgment upon so puzzling a matter. Such was the infidelity of my mind as almost to make me question the being of God, or, if there was a God, to have such thoughts of His wisdom, love, and mercy, as to make me tremble. I dare not hint at the awful things that bubbled up in my mind; stay with me such things would, I could not get rid of them. Thus I went on for days, envying the wicked whom I saw prospering in the world. Folly in the extreme! So foolish and ignorant was I. I went on in this way until Wednesday, the 24th January, the Wednesday before I went to Rochester. I had no work, we had only a few pence, and were in debt. Oh, I thought, to preach in such a state as this is impossible! I went down to the shop to see if there was any work; but came back without any. Wednesday was our week-night service at Eden Street Chapel. On my way to the chapel, I saw carriages waiting at some doors, and footmen standing at them. "See," whispered a voice within me, "these people are going to the theatre or ballroom. They must have a carriage to ride in, they are serving the devil; you, who are going to chapel to worship God, must go on foot, in poverty and misery. Where is the goodness, mercy, and justice of God in thus feeding His enemies and starving His friends?" I felt upon the borders of desperation, and in that state entered the chapel. Mr. Sears, of Clifton, was preaching that evening, but what his text was, or what he said, I know not. My mind was in such an excited state as not to be able to listen to anything. Upon the conclusion of the service, the turmoil of my mind was something fearful, like the restless ocean, agitated by fierce winds casting up filth.

HE PROVES GOD TO BE JEHOVAH JIREH.

I saw a gentleman from Wolverhampton, Mr. Mander, whom I tried to avoid, but he took me by the hand and very kindly asked after my health. I told him I did not feel well. He said, "I want you to take a walk with me." "No," I said, "You must excuse me." He said, "I say you must take a walk." Mr. Mander, and I, in spiritual things, had been united previously. What made me so very reluctant to go with him was, I knew his conversation would be upon spiritual things, and just then I felt anything but spiritual. However, my friend, Mr. Mander, would take no denial: go I must. As we got into the street,

the first word he said was, "Well, how is it in the spirit?" I remember the thoughts that came in my mind in a moment, "It is all well for you to talk about spiritual things; had I your money I could talk about them as well as you." My answer to his question was, "Cast down, but not destroyed." We went on conversing until we came to Euston Square, when he stopped and said, "I will take you no farther," I have a small parcel in my pocket for you, which I made up on purpose for you at Bath; there is a note inside, explaining the matter, but, if suitable, only let Jonathan and David know the matter. Farewell," and so left me. I began to feel the parcel, and felt something like money which felt about the size of shillings. No, I thought again, it cannot be money; he knows nothing of my circumstances, he would not think of giving me money, yet I felt persuaded there was money in the parcel, so I quickened my pace from walking to running. My heart began to soften, I cried out, "No, I am so unworthy. O Lord, I am so unworthy!" The more I felt abased, the more my heart softened, and so entered my home, which was a third floor in a house in Wells Street, Oxford Street. I soon took the parcel from my pocket; my wife asked what it was. I told her Mr. Mander gave it to me and we would see what it contained. Having cut the string with which it was tied, and opened it, to my astonishment there were five sovereigns. Immediately a blaze of glory shone into my soul as almost overpowered both body and soul. Oh, the beauty that shone in God's divine providence cannot be described! I was overcome, burst into a flood of tears, and exclaimed, "Bless the Lord, O my soul; and all that is within me, bless His holy Name." Beast that I am, I had been envying those that fear not God, that have their portion in this life: little thinking that God had been withholding for a time His purpose, in order to make His love and mercy more glorious in my deliverance. "Oh," I said, "I cannot wait until Sunday." I must go this moment into the street to publish what God hath wrought. My wife entreated me to be quiet, saying people would hear me. "That," I said, "is what I want them to do." None but such as have been brought low, can tell the blessed sweetness and preciousness that accompanies the delivering hand of God. "What!" I said, "The Infinite God who made the world and upholds it, take notice of such a speck of sand as me?" How soul humbling! I felt this goodness draw my soul towards Him, at the same time my vileness appeared so great. I felt to recoil; words cannot depict the feelings of one in such a case. Oh, the humbleness of mind, the self loathing, the sinking into nothing! Such love to the Lord I had, that I then felt I can never doubt again. I shall always have this to look to and that will be sufficient. No doubting, fearing, when one feels the Lord is with him. What peace my soul felt! God regarded my poor feeble cries, and in answer sent more than I asked for. In my feelings I did indeed sit at His feet, wash them with tears of joy, and wipe them with the hair of my head.

It was a long time before I could read the note, my eyes being filled with tears, which was, as it is well fixed in my memory, as follows:—

My Dear Brother,—This day, while going from street to street, in Bath, on my business, you were brought before me in my mind as being in want, and in trying circumstances. At first I did not take much notice of it, but when, on calling at different shops, at last it came so very powerful as not to be withstood, and a voice within said, “You must help him.” “Lord,” I said, “what must it be?” The voice said, “Five pounds.” I went to my inn and have now done according to the impression of my mind. The Lord bless you. I am, my dear brother, yours in love, CHARLES MANDER.

Upon reading the note my soul broke out afresh into praising the Lord. I was in London, peevish, discontented, and rebellious, against the Lord’s dispensations. Yea, even questioning the wisdom of His works. Everything appeared as crooked as a serpent. Oh, but for everlasting mercy I must have sunk into eternal ruin! At that very time, God, against whom I felt such anger in my carnal heart, was laying my case upon the mind of my friend, more than a hundred miles distant, and putting it into his heart to assist me. This is grace, free grace, sweet in deliverance, sweet in memory, sweet in the promise, sweet in life, sweet in death, and sweet in glory. To me it is at times the sweetest of all sounds. Oh, that I could but feel its power more and more! But alas! I often feel such a poor carnal thing as not to have a thought towards God. My cry is still, “God be merciful to me a sinner.” And it seems it will be so as long as I am in this tabernacle.

The Throne of Grace.

(Continued from page 240.)

We find three most solemn things in the Old Testament, in which the mercy-seat (the type of the throne of grace in the New Testament) was applied unto. 1. The most solemn approach was made unto God, in the high priest’s going in once a year to the holiest of all, where the mercy seat was. This was made, not by the people in their own persons; nor by any ordinary Levite, who were privileged with a greater nearness to God than the people (Numb. xvi, 9); nor by any of the inferior priests of the house of Aaron, to which family the office of priesthood was by divine appointment confined; nor by the high priest himself, but only once a year, at a determinate time, and with many appointed ceremonies of preparation and performance. Some tell us of a custom in their worship, that music, by singing and instruments, was used by the people, to express their joy and praise, when the high priest returned safe out from that sacred and awful place, the holy of holies. 2. The most solemn atonement for the sins of Israel was made at the mercy seat. This was done in that yearly entrance of

the high priest into the holiest of all (Lev. xvi, 12, 13), especially verse 14. *And he (Aaron the first of that order of priests) shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward: and before the mercy seat shall he sprinkle of the blood with his finger seven times (ver. 30). On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.* 3. The most solemn answers were given by God to their high priest (Exod. xxv, 17-22), where we have the institution of the mercy seat, and the form of it. *And there (saith the Lord) I will meet with thee; and I will commune with thee;* and again (Exod. xxx, 6). What the Old Testament Urim and Thummin was, and what their Shechinah was, neither Jew know, nor Christian know, though they guess; only that they were special manifestations of the grace, and favour, and mind of God, which expired with, and some of them, it is thought, before the end of that ministration. But all these three glories, and dignities, and advantages of their mercy seat are all to be found in Christ Jesus; who represents his people before God, and presents them to him; who hath made the perfect atonement for all his Israel; and who declares to his church, all the saving will of God, which he heard and received of his Father.

The apostle here in this epistle, and in this text, would have all believers in Christ to know, that the New Testament throne of grace is the same in substance with, and with great advantage above the Old Testament mercy seat. See Heb. ix, 4-8.

The truth I would speak to is this:

DOCTR.—*That God in the gospel sits on a throne of grace, and from it calls and invites sinners to come unto him.*

Let us come to the throne of grace, certainly means, *Let us now come to God sitting on a throne of grace;* let us take both direction and encouragement to come to God, because he is on a throne of grace.

In handling of this point of doctrine, I would shew three things:

1. What this *throne of grace* is, and how distinguished from other thrones of God spoke of in the word.

2. Why it is so called, *a throne*, and *a throne of grace*.

3. What *coming* to this throne is.

1. *What is this throne of grace, and how distinguished from other thrones of God spoke of in the word?*

These other I would first name, to prevent mistakes.

1. We find a throne of glory much spoke of: a throne of the essential, incomprehensible glory of God. This no man can approach to. Of this the apostle speaks (I Tim., vi, 16): *He dwelleth in light that no man can approach to, whom no man hath seen, nor can see.* Marvellous is this light. We find the more light there be in or about a person or thing, the more easily and clearly it is perceived: as the sun is such a glorious body, that though it be at a vast distance from

the earth we dwell on, we yet can take it up with our eyes immediately. As soon as it shines, we can see it, because of its light. It is its own light, and nothing else, that doth, or can discover it. If the sun did withdraw its own light, all the eyes of men, and all the artificial fire and light men can make, would never help us to find it out. But such is the majesty of God, that he is *clothed with it* (Psal. xciii, 1). Men are dazzled and confounded by a little ray of his glory: *With God is terrible majesty* (Job xxxvii, 22). This is not the throne we are called to come unto. They are but triflers in religion, that know not in their experience how overwhelming the views and thoughts of God's majesty and glory are, when he is not seen as on a throne of grace. *I remembered God, and was troubled*, saith one saint (Psal. lxxvii, 3). *I am troubled at his presence, when I consider, I am afraid of him*, saith another (Job xxiii, 15). No wonder Manoah said unto his wife, *We shall surely die, because we have seen God* (Judg. xiii, 22), when a view of the heavenly glory of Jesus Christ makes John, who was wont to lean on his bosom in his humbled state to *fall down at his feet as dead* (Rev. i, 17).

2. There is a throne of God's government of the world oft spoke of (Psal. ix, 4, 7). On this throne God sits, and rules all things at his pleasure, and in infinite wisdom. This throne is to be believingly regarded by us; but it is not the throne of grace that sinners are called to come unto for grace and mercy.

3. There is a throne of God's justice spoken of. This is that throne David deprecates his being brought before (Psal. cxliii). *2. Enter not into judgment with thy servant: for in thy sight shall no man living be justified.* If a man be wronged and oppressed by men stronger than he, he may appeal to this throne of justice, and expect redress. But if a man's business be with God, he should be afraid of this throne of justice. Men are oft proud and vain in their thoughts, and before others: but if the Lord call them before this high court of justice, they will surely be cast (Job ix, 2, 3). *How should a man be just with God? If he will contend with him, he cannot answer him one of a thousand.* When God sits on a throne of justice, to judge men according to his law and their works, nothing but condemnation can justly be pronounced on sinners. Whoever he be of sinful Adam's seed that expecteth saving favour from God's throne of justice, will find himself woefully deceived.

4. We find the throne of the last judgment. Before this all must appear (II Cor., v. 10; Rev. xx, 12). This is not the throne of grace in the text. No grace or mercy is shown to any from this throne, but to them that have plied and sped at the throne of grace before. When our Lord comes, and sits on the throne of his glory (Matth. xxv, 31) no sinner that hath despised his grace now, will find any quarter then (Luke xix, 27).

What then is this throne of grace? It is God in Christ dealing with men according to the grace of the gospel. It is *God in Christ reconciling the world to himself, not imputing to them their trespasses* (II Cor. v. 10). It is *Christ set forth by God to be a propitiation* (Rom. iii, 25). This is the true *mercy seat*, or *throne of grace*, or *propitiation* (I John. ii, 2 and iv, 10). This is the new court, or throne erected by God, and declared in the gospel, to which sinful man is invited to come.

(To be continued.)

A Solemn Warning!

HERE is a solemn warning to sinners who despise and deny Christ. The following certified incident from real life we select from correspondence of the *Canada Christian Advocate* :—

A man, Dr. Adam Clark, who had indulged the hope of final salvation regardless of character, was on his death-bed. In the prime of life, his cup of pleasure was drained to the dregs, and exhausted nature refused to recruit her wasted energies. Pale and wan, with an awful sense of an uncertain future, the horrors of remorse distracting his inmost soul, the bitter cup of despair persistently held to his lips by the unrelenting hand of an abused and now fully awakened conscience, his hope that all would finally be well with him was forever swept away. No hope; no trust in God; his bed was no bed of roses, although surrounded by every comfort wealth could furnish.

With the dread realities before his eyes, he cried : “ Oh ! I can’t die ; there is no mercy now for me ; God can’t forgive me now. Oh ! how I wish I had lived differently. If I could only live, I would lead a different life.” *I encouraged him to hope in the mercy of God in Christ Jesus, and earnestly besought him to believe on the Lord Jesus Christ with all his heart, and he should be saved. “ Do you think that God will forgive me for Christ’s sake, such a sinner as I have been ? ” “ Yes ; oh ! yes,” said I. “ He came to seek and save just such ones as you. Be willing to have Him save you now, just as you are.” “ Oh ! no,” said he ; “ it is too late now,” while the tears streamed down his young face, pallid with disease and suffering. I had never witnessed such a scene before, and I never shall forget the awful expression of that dying sinner’s face to my dying breath.

I told him I would pray for him, and that he must pray for himself, and left the room ere my senses forsook me. Horror-stricken almost, and with a feeling as if death’s fingers were clutching at my own heart-strings, I could not bear to witness such fearful despair. I went down the stairs, and soon one of his spasms of pain came on ; and unable to bear it, with no hope, no peace, no Jesus to sustain him, he gave way to the fiends, as it seemed to me, which possessed him. With fearful curses, frightful imprecations, and horrid oaths,

* This person is the original narrator of the case.—*Editor.*

he drove his faithful wife from the room, and he lay there alone to battle with the raging hand of disease, cursing God, and screaming with rage and pain, so that he could be heard in the neighbouring houses. I could do nothing for him, and the curses and maledictions of that hour ring in my ears like the wail of the lost in the dark regions of despair. And soon I heard he was dead. Gone to the bar of God, to render up his account at the judgment.

God save us from such a passing away as that; torturing fiends instead of soothing angels round his dying couch. Black despair in lieu of the overshadowing wing of angelic hope. Death and the judgment staring him in the face, instead of peace in believing and joy in the Holy Ghost. Horrid blasphemies instead of "Oh! death, where is thy sting? Oh! grave, where is thy victory?" A fearful looking forward to the future in lieu of "I know that my Redeemer liveth, and because He lives, I shall live also."

Too late, too late, instead of "Come, Lord Jesus, come quickly." Such is the fearful end of those who trust in the mercy of God out of Christ, for "God out of Christ is a consuming fire."

Upon the wicked "He shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup" (Ps. xi, 6). "The Lord is known by the judgment which He executeth: the wicked is snared in the work of his own hands. Higgsion, *i.e.* (meditation). Selah—a long pause! The wicked shall be turned into hell, and all the nations that forget God" (Ps. ix, 16, 17). "Yea, they sacrificed their sons and daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood" (Ps. cvi, 37, 38). Let us all take warning and seek grace to prepare us for eternity! The religion, faith, preaching, and prayer that ignores hell and seeks to evade the facts of God's Word is of the devil whatever name hypocrites may give it.—*Sent by* REV. JAMES MACLEOD *from Canada, the concluding paragraph being his.*

"Lamps in the Vale."

"Who knoweth whether thou art come to the kingdom for such a time as this." (Esther, chap. iv, v. 14: second paper).

WHEN we wrote of Esther in a former paper, we left three things for further consideration—Esther's call to duty, God's plan for her in this call, and her encouragements. Seeking the guidance of the Spirit of truth, we now turn to a consideration of these.

Esther's call to duty. In spiritual matters this is a superficial age; an age which holds in contempt any deep dealing in the things of God. If God is to use a man, however, He takes the shallowness out of him, and this He does by making him "dwell deep" in one of his refining

furnaces. "I have chosen thee in the furnace of affliction." If a man's beliefs are to burn themselves through the fabric of a generation's unbelief they must have fire from within themselves. When Luther made his confession, "Here I stand I can do no other, God help me," he cast such a fire among his fellows as burns to this day. And be it noted, that it was in the monk's cell that he found his faggot. Down there God by his word kindled a conviction so consuming that it devoured all except the truth by which it fed itself. "Is not My Word a fire?" "I am come to send fire upon the earth." "Behold the bush burned with fire and the bush was not consumed." When God casts His fire into a man's soul, it cannot be quenched. God Himself resides in His own fire; He feeds it with His truth; before His presence error must be consumed, and the soul in which He resides must feel something of the fear, pain and agony of His fiery indwelling. And so it was with Esther. If the well planned destruction of her people was to be defeated by a frail woman, we may expect to hear her call to duty from among those fires kindled by the Word of God's mouth. "Is not My word a fire?" "I will attempt it, and if I perish, I perish." That surely was not only an answer to a call, but an answer well salted by fire. Never could Esther regard her arrival at this decision as an easy one, and never could she regard any departure from it as a light thing either. The call was made a living one in her consciousness through the sharp pangs which God put in it. Every upward step towards this decision was raised in fire. God meant, that by fire, each step should be rendered unforgettable. God has His sore, as well as His more pleasant ways of binding a call upon a soul, and the scars left by His fire within a soul will long witness to its call to duty.

"Who knoweth whether thou art come to the Kingdom for such a time as this?" This question brought Esther to the threshold of a great decision. As surely as there was no escape for her people, so surely was there no escape from the tremendous responsibility now placed on her. Under its weight all other questions were pressed down, and all other issues hallowed, until a single solemn decision remained. "I will attempt the impossible, and if I perish, I perish." God placed a crown on Esther's head, the Devil raised persecution against her people, and between these two forces Esther was ground down, until duty, with the threat of death in its bosom, remained alone to her.

In producing exactly the same deep decisions God still works on the same lines. Oh, how in circumstances such as these, and under the weight of conflicting thoughts and feelings are we ground down until nothing remains to us, except the singleness of a sore and fearsome purpose. Decision and indecision, faith and unbelief, self love and selfless love, frailty and hope in Omnipotence, optimism and despair, fear and courage, are among the many stones between which the soul is painfully ground down. These stones have received a command so

to grind and grind they must. In these circumstances, how the soul wearies itself in watching, waiting, weighing and wrestling. How it turns and twists in its endeavour to do the impossible—to see two opposite things in one perspective. Peace there is none until one comes forth in the simplicity of chastened obedience. Often it is in these sore and reducing circumstances that a soul finds a clear lead to duty, and in finding its duty it finds its call. In some hidden way, God's command becomes His call to a special service, and whatever the cost, the call must be obeyed. God's call has so burned itself into the consciousness of the soul that it is branded and seared by it.

The presence of God in His call. This view is so important that it might be well to consider the matter a little further. "Who knoweth whether Thou art come to the kingdom for such a time as this." We recognise that God is in this question, and under its urgency we find ourselves thrust into an aloneness with Him. He closes the door. He charges every unworthy consideration to remain without. One of the most important moments in our lives has arrived and we are able to appreciate something of its tremendousness. The question, now all absorbing, lies directly between ourselves and our God. In His holy and overmastering presence, all evasions are dropped, all unworthy reasons are discarded, and all excuses are abandoned. Under his searching eye all considerations are reduced to two. God and our duty to Him. Fear of doing *our own will* drives us to God for protection, while respect for God and His will draws us to Him. We fear the duty He lays on us, but we fear still more any disobedience to Him. To us now His will in the matter is most reasonable and He Himself most worthy. Our indebtedness to His love, grace and mercy captivates the whole soul, and we begin to view our duty and our call in the light of His love. Fear of the consequences of our obedience may never be far from us, but slowly yet surely we begin to say, "If I perish, I perish," nevertheless "That I will keep Thy statutes, Lord, *firmly* resolved have I. Oh, do not then, most gracious God, forsake me utterly."

We come forth, it may be with fear and trembling, and yet we find ourselves strangely content. No doubt remains as to what is our duty. There remain only the details of when and how we are to perform it. But there is no doubt as to God's call in the matter. Out of the crisis has come the call, and it is clear, authoritative, and final. We bow our chastened and weaned souls before the holy, inevitable, supreme, loving and merciful will of God, and no sooner is this done than a great calm settles over us. We are folded up in it, and filled with the peace of God that passeth all understanding; a peace fetched from the deep place of Christ's own tranquility. "My peace I give unto you." It is not the calm of a summer day, but rather that which comes over a man who has passed the crisis in some fever. He breathes without labour, lies in cool comfort, and closes in with healthy and refreshing sleep.

Yet must he experience much weakness, fear and pain, as with slow and heavy steps he fights his way back to perfect health. But let us note this—heavy though his steps are there is great determination in them. He knows that he *must* do it and do it he will. "If I perish, I perish," is not the cry of weakness, but of great strength. The strength of a man whose purpose is made strong, through the indwelling of the mighty God of Jacob. God gives the call, God gives us to know great weakness under His call, and then bestows the grace of obedience to do His will despite our weaknesses.

We noted that this is a trifling age in its dealing with the things of God, and in the light of what we have considered, I think that this will be admitted. Although all lines of Esther's experience may not be found in every call to duty, yet I think we should observe some of them behind even the humblest duty undertaken. The call to the Christian ministry is most solemn, yet with what lightness is it sometimes taken up and with what lightness is it just as often let down. "Must be a good mixer, and good tennis player essential." These were among the chief qualifications asked for from applicants to a colonial charge. Most men, at some time, experience heavy, sore and impressive things in life, and these qualifications are not to be despised, but here is a congregation making a necessity of the light, easy and sportive qualities only. Let us take an advertisement from the minister's side, and I fear it is no better. "Sole reason for seeking change is that my wife suffers from seasickness." This was from a minister in charge of an island congregation, and who sought a charge on the mainland. This is very far from Paul's—"Immediately I conferred not with flesh and blood." Paul's call was so filled with God that he found room nowhere for creature considerations of any kind. On the other hand, undoubtedly we find very decided lines of Esther's experience in this. "I would sooner," and it is the godly Robert Bruce of Edinburgh who is speaking, "I would sooner walk a mile through fire and brimstone than again go through the mental anguish I endured before I found assurance that this was God's call for me to go to Edinburgh."

I do not place Esther's experience on the same high level as the call to the Gospel ministry; that we find in Gal. i, ver. 15 to 17; but all will admit that some parts of her experience enter into all calls to service. However humble the service may be, there must be a distinct transaction with God behind it before entering in upon it, and such a transaction must be accompanied by such serious impressions of responsibility as that one cannot easily cast aside the call. Trivial excuses arising out of jealousy, pique, complaint, discouragement, bad temper, frustration, hard work, lack of sympathy, lack of progress, disagreements, personal loss, influence by relatives, or any other consideration or combination of them utterly fail to untie the burden bound on a soul by God. The lack of such serious transacting with God, and the adoption of an easy and thoughtless way of slipping into

His service are undoubtedly reasons why the cause of Christ is so badly served to-day. What is easily come by, is just as easily laid aside.

When Moses blessed the tribes, he was directed to bestow a blessing specially large and wide upon the tribe of Joseph, and he leavened the whole great lump with this—"the good will of him who dwelt in the bush."—*Penuel*.

(*To be continued.*)

The Limits of Co-operation.

By REV. JOHN COLQUHOUN, Glendale, Skye.

IN the October issue of the *Free Church Monthly Record* there appears an article under the above title in which the writer, evidently, "has an axe to grind." He harps on a matter which seems to be increasingly important with a certain section within the Free Church, that is, co-operation with other churches, and, be it noted, churches whose orthodoxy is conspicuous by its absence. If we mistake not the meaning of a recent overture before the Free Church Assembly, in which the practice of having Church of Scotland ministers occupying Free Church pulpits is condemned, is, that there is another section, who have no desire for the kind of co-operation which is evidently believed in by the writer of the article in question. This section may appear numerically small, judging by the number of its representatives in the General Assembly, but, in reality they are not an inconsiderable portion of the office-bearers, members and adherents of the Free Church, and one may presume that the article was written for the purpose of educating this section in order to bring it into line with advanced Free Church thinking on co-operation with other churches.

By way of driving home his teaching the writer brings before his readers men whom, in the quintessence of his charity, he calls "brethren," "who, in the name of a higher purity of faith and practice, have put themselves outside the pale of the Christian fellowship and so opened the door to the pride, self-adulation and darkened understanding that belong to the works of the flesh rather than to the fruits of the Spirit, till eventually from being suspicious and afraid of their fellow-Christians outside, they have become a prey to suspicion and fear among themselves." The "brethren" who are supposed to be in this fearful condition are not named, but it does not require much intelligence to know that his shaft is aimed at the Free Presbyterian Church of Scotland. It would become him, however, to digest what appears earlier in the article: "We should be chary therefore of bandying about the charge of apostacy and arrogating to ourselves the judgment that belongs to the great Head of the Church." The lack of harmony between his creed and his practice, in this respect, goes a long way towards nullifying any impression which he might make even on the

coterie to which he himself belongs in the Free Church, far less, we believe, on those whom he takes upon himself to instruct. Further, it may be noted that the Free Presbyterian Synod has repeatedly stated its willingness, not merely to co-operate, but to unite with any denomination in Scotland which would consider union on a sound Scriptural foundation.

What, it may be asked, are the limits of the co-operation among churches which the article advocates? The unity of the body of Christ is given as the ground, or reason, why a Christian Church should recognise as brethren those who come to us in the name of Christ, and Christian co-operation between various denominations is held to be stressed by our Lord when He prayed "that they all may be one . . . that the world may believe that thou hast sent me." That the portion of truth quoted has nothing to do with outward unity or outward co-operation has been amply proved time and again, and need not detain us here. "Separation" and "isolation," which appear so prominently in the article, have, evidently, become such bugbears in certain quarters in the Free Church, that one would think that if a man, in endeavouring to conserve the truth, refused to co-operate with men who had forsaken it, he was guilty of a great sin. This raises the question, What, according to the Word of God, is the duty of a Church, which has adhered to that Word, towards a denomination which has opened its doors to higher criticism? Are we not counselled in the Scriptures that "if any man, that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." Is the duty of separation from disorderly persons confined to those guilty of such sins? Surely not. Heresy and other forms of declension are referred to in Scripture under such names. There is, however, no need to multiply Scripture references in order to prove that it is the duty of all who would walk in integrity to separate from men or churches whose teaching is not in accordance with the Word of God. The Apostle Paul, under the inspiration of the Holy Spirit, says, "Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received from us." Not only does the Holy Ghost require of us to withdraw from men who are walking disorderly, but we are to keep them at a distance. "If there come any unto you, and bring not this doctrine (of Christ) receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds (II John x, 11). How, in the face of such a Scripture, can the Free Church tolerate in its pulpits, not merely ministers who are in a Church which does not require adherence to the whole Bible, but whose own publicly expressed views are such as to prove that, whatever they may be, they are not ministers of the gospel of Jesus Christ, but bear marks of being among those

of whom the Apostle told the Philippians, "even weeping, that they are the enemies of the cross of Christ."

The reason has been advanced for indiscriminate mixing up of denominations that there are God-fearing people in denominations which are far advanced on the down-grade. It is not our purpose, neither is it according to our conviction, to assert the contrary, but it may be asked, where can anyone find ground for co-operating with a denomination because of these persons when they themselves are supporting, by their presence and means, the propagation of soul-ruining heresies, and, perhaps, without ever uttering a protest against them. We are very much of the opinion that those who are so hopeful of good, resulting from co-operation, will find little or no help from such persons.

Perhaps the writer of the article under review might tell those whom he is seeking to instruct, how much a minister of a professedly orthodox church may drop of his denominational testimony when, in his zeal for co-operation, he goes to conduct services in a denomination where the mode of worship is different from that allowed in his own denomination. To be more explicit—When a Free Church minister, or a professor in her college, goes to conduct the regular Sabbath services in a Church of Scotland congregation in the like of Glasgow or Edinburgh such questions naturally arise as the following:—Is the organ kept silent at these services? Is the medium of praise the human voice alone? Is the manual of praise on these occasions the Psalms to the exclusion of uninspired hymns? The answer to these questions would be very interesting to many both in the Free Church and out of it, and a straight-forward answer to them might help many of those whom the writer of the article under review is at such pains to instruct, to decide for themselves what are the exact limits of co-operation.

Aonadh ri Crìosd.

DIÒGHLAIM.

Nòt bho Mhaighstir MacColla. Bha aon ag innseadh dhomh gu'n robh i latha ag eisdeachd an Urramaich Alasdair MacColla agus e a labhairt air nithean anns am bheil tlachd aig pobull Dhe co-cheangailte ri searmonachadh an t-soisgeil. Chuir e'n cheisd, "Ciod e'n seorsa ministeir a bu toil leat fein anam?" Leig e car tamuil uehd air aghaidh na cùbaid, agus an sin thubhairt e, "Cha'n eil fhios agam-sa ciod e'n seorsa a tha dhith ortsa, ach so a' ministeir a bu mhaith leam-sa; Fear a bhitheadh air a ròstadh leis an lagh, air a leaghadh leis an t-soisgeul agus air a chriathradh le buairidhean an diabhuill."

Nòt bho Mhaighstir Lachlainn, Loch Carrunn. Air Di-haoine na ceisd ann an ait araidh thug na daoine latha teth air a chealgaire, air

a leithid de dhòigh agus gu'n robh eagal air Naighstir Lachlainn gu'n faodadh iad a bhi mì-mhisneachadh a chuid a bha lag de chlann na'n gràs. 'N uair a dh'éirich e dhùnadh na Ceisd thubhairt e; "A chealgair bhochd. Thuair thu'n diugh moran bho chuid a dh'fhaodas nach robh ni na b'fhearr na thu féin; Ach bha sgéulachd aig na Gréugaich gu'n robh creag anns a chuan agus na'n aimseadh duine orra agus gu'n cuireadh e geing iarruinn innte; na'm pilleadh e air ais an ceann sheachd bliadhna gu'm faigheadh e'n geing iarruinn air tionndadh gu bhi na gheing òir. Cha robh an sin ach sgéulachd fhaoin anns nach robh firinn air bith, ach, a chealgair bhochd, tilg thusa thu fein ann an sgoltadh Carraig na Siorruidheachd agus theid mise an urras nach ruith seachd bliadhna gus am bi thusa ann ad gheing òir ann an Criosd."

Nòt mu'n Doctair Ros, Loch Bhracin. Bha cìobair anns a choithional aig an Doctair Ros, air nach robh e gle eolach do bhrìgh gu'n robh a chòmhnuidh ann an àit iomallach de'n sgìr. Thainig e dh'iarraidh baisteadh agus, 'n uair a thòisich am ministear air a cheasnachadh, b'i cheud cheisd a chuir e air, Ciod is erioch àraidh do'n duine? Fhreagair an cìobair, "Tha eagal orm nach do dh'fhoghlum mi i." Thubhairt am ministear, "Ciod e'n seorsa duine a tha annad a tighinn an so a dh'iarraidh baisteadh agus nach do dh'fhoghlum thu ciod is erioch àraidh do'n duine?" Fhreagair an cìobair, "S e th'annamsa, a mhinistear, ach fàsach de dhuine, na mo chòmhnuidh ann am Fàsach na beinne, a foghlum agus a sior fhoghlum, agus nach do dh'fhoghlum mi fathasd ciod is erioch àraidh do'n duine."

Nòt mu Choinneamh Cheisd ann an àit àraidh. Is ann a mhuigh 's mhaehair fhosgailt a bha a choinneamh cheisd so agus mòran choisgreach a'làthair. 'N uair a thug a'ministear a bha air ceann na seirbhis cothrom do aon de na bràithrean earrann fhreagarach a thoirt seachad mar bhonn ceisd agus co-labhairt, dh'éirich neach agus thug e mach earrann, agus an deigh a leughadh, thubhairt e, "Ged a thug mise mach a cheisd cha'n eil ni do ghràs agam fein ni's motha na th'ann am bonn mo bhròige." 'N uair a chuala am ministear so thubhairt e, "Tha cheisd freagarach, ach a reir aideachadh an duine a thug a mach i, cha'n urrainn sinn a gabhail, oir is ann air aon de na bràithrean' a dh'iarradh ceisd a thoirt a mach." Bha duine na shuidh air cloich faisg air a mhinistear agus fhreagair e, "A mhinistear, na tugabh feart air. Bheireadh Benjamin a mhionnan seachd uairean nach robh an cupan airgid am beul a shaie, agus bha e ann fad na h-uine agus gun fhios aig air." "Tha thu ceart," thubhairt am ministear, "gabhaidh sinn a cheisd." Bha duine an deigh duine dhe'n a bha air a phaiper a bha aig a mhinistear ga'n cur air an cosan ach bha'm fear a bha na shuidh air a chloich, oir bu choigreach e 's, an aite sin, fathasd gu'n a bhi air a ghairm. Mu dheireadh thionndaidh am ministear ris agus thubhairt e, "A dhuine, an d'thuair thu fein Criosd?" Fhreagair an coigreach agus thubhairt e, "Tha dòchas agam

gu'n d'thuair." "Agus cuin a thuair thu e?" dh'fheoraich am ministear. "N uair a bha dúil agam nach fhaighinn e gu siorruidh," thubhairt an coigreach. "An do chaill thu e bho'n a thuair thu e?" dh'fheoraich am ministear. "N uair a bha dúil agam nach fhaighinn e gu siorruidh," thubhairt an coigreach. "An do chaill thu e bho'n a thuair thu e?" dh'fheoraich am ministear. "Chaill," fhreagair an coigreach. "Cuin a chaill thu e?" dh'fheoraich am ministear. "Freagair an coigreach, "N uair a bha dúil agam nach cailinn e gu siorruidh." 'N uair a chuala am ministear so dh'éigh e, "Eirich a dhuine agus thoir dhuinn co-roinn dhe na tha agad.

Is duilich nach eil iomradh air ni dhe na thubhairt an coigreach ann a bhi labhairt ris a cheisd, oir faodaidh sinn a bhi creidsinn gu'n robh suspainn na bhriathran.

Literary Notice.

Childhood's Years (by J. A., G.M.A., and others). A book of true stories for older and younger children. Obtainable from Mr. E. J. Harmer, bookseller, 47 Albion Road, Tunbridge Wells, Kent (price 3s. 6d. or 3s. 9d. post free). This book contains 128 pages of reading material, printed in large, clear type. There are over 20 true stories of varying lengths. Some are quite short stories, others are longer, and some suitable and interesting for very young children, and all of them having an appeal for older children, which the title indicates. For example, there is the story of John Craig and the dog. Four hundred years ago this man from Scotland had travelled to Rome. He was discovered to be a reader of the Bible and a Protestant and was cast into prison. When the Pope of that time died, he was released. A soldier to whom he had been kind in the past happened to meet him and gave him money to escape. He travelled to the South of France. One day while lying down exhausted, his money all spent, a dog came up to him and laid a bag of money at his feet. John Craig saw at once that it was God who had sent him the money. He, we are told in the story, afterwards preached in Edinburgh and was made a blessing to many. There are also poems scattered throughout the book, having Biblical themes and written in simple form. For instance, a poem of four verses on "Bidston Windmill" begins and closes with the following verses:—

The days have gone when people took
 Their corn to Bidston Hill
 To have it ground to wholesome flour
 In this old-fashioned mill.

So, though I reap all mysteries
 Or merely glean like Ruth,
 My soul will never feed in Christ
 Without the Spirit of Truth.

There are quite a number of pictures drawn by Miss J. Banfield and others, to illustrate stories and poems, as in the case of the above poem when we find a picture of the windmill on the opposite page. In closing this notice we cannot omit stating that the principal authors of this attractive book for children appear to be the Misses Jane and Grace Alexander, of Worthing, a visit to whose home we much enjoyed last summer, being refreshed by Christian fellowship and hospitality. The late Mr. George Alexander of Birkenhead, the father of the Misses Alexander, was a Scotsman and a minister of the gospel. A letter written by him in support of the late Rev. Donald Macfarlane at the time of his separation from the Free Church in 1893 is recorded in Mr. Macfarlane's memoirs. And finally, we recommend this book for purchase when it is so difficult in these times to obtain suitable and profitable reading for children.

Notes and Comments.

The Establishment Principle.

In the extract from the writings of Dr. James Begg in the December magazine it was mentioned that one of the sacred national arrangements is the opening of Parliament with prayer. It may not be generally known that the following prayer is offered on the beginning of each day's sitting of the House of Commons:—"Almighty God, by whom alone kings reign and princes decree justice, and from whom alone cometh all counsel, wisdom and understanding, we, Thine unworthy servants, here gathered in Thy Name, do most humbly beseech Thee to send down Thy Heavenly wisdom from above to direct and guide us in all our consultations—and grant that, we having Thy face before our eyes and laying aside all private interests, prejudices and partial affections, the result of all our counsels may be to the glory of Thy blessed name, the maintenance of true religion and justice, the safety, honour and happiness of the Queen, the public wealth, peace and tranquillity of the realm and the uniting and knitting together of the hearts of all persons and estates within the same, in true Christian love and charity one toward another through Jesus Christ our Lord and Saviour." (Extract from *Mother of Parliament* by Sir Herbert Dunnico, K.R., J.P., formerly Deputy Speaker of the House of Commons).—R. R. S., London.

Anti-Sabbath Bill in Parliament.

At the time of writing for this issue we have learned that under the leadership of Mr. J. Parker, M.P. for Dagenham, the Sunday Observance Bill has been introduced to Parliament, having in view the repeal of some existing legislation, the effect being to sanction the opening of theatres and other forms of entertainment on the Lord's Day, and probably much more than this. The Second Reading of the Bill was appointed for 30th January, 1953. We have received forms from

friends of the Lord's Day in England, for those concerned about the preservation of this day to sign. Signatures obtained were to be presented to the House of Commons in the form of a petition, respectfully calling upon the House of Commons to reject this iniquitous Bill. We shall, with others, be relieved and glad to learn of the success of all endeavours to retain existing legal safeguards of the Lord's Day in our beloved land, sadly given over already to widespread Sabbath desecration. The god of this world, the devil, is prompting worldly men to do all they can to abolish any legal restraint upon violations of God's holy commandment in this professed Christian nation. We are assured that these activities have in view money-making, seven days a week, instead of six, and the enslavement of many under a seven-day working week, although the hours per day may be limited. God does not exist in the view of men who have no time to devote to God and His worship. Yet they will ultimately meet God face to face at the judgment of the Great Day.

Church Sales of Work Condemned.

At the beginning of last December the shopkeepers of Dunfermline protested against sales of work by churches and other organisations. Mr. Peter Weir, president of the Fife Drapers' Association, said: "If church congregations would contribute their just dues, then there would be no need for their sales of work." It appears that these sales of work seriously affect the legitimate business of shopkeepers, and shopkeepers themselves are said to be blameworthy in giving support to such sales. Later the Rev. J. C. Brackenridge, of Headwell Church, said, "If we had such a thing as a perfect congregation the money from it would be sufficient to make sales unnecessary." We, of course, look upon this method of gathering money by professed Christian Churches, as of worldly wisdom from root to branch. The Free Presbyterian Church during its 59 years' existence has consistently condemned church sales of work, and hitherto the Lord, to whom the earth belongs, has supplied our needs and opened the hearts and purses of our people to give liberally to His cause. This is not boasting, but a simple statement of fact relative to the precious Cause of Christ.

Divorce Figures for Scotland.

The Scottish divorce figures for 1952, issued from the Court of Session at the end of last December, show that for every 16 marriages one couple was divorced. The number of divorce cases was the highest since the record figures of 1946. The figure then was 2,909, and in 1952 it was 2,754. Desertion on the part of husbands was a chief ground of 1952 divorces, and misconduct by offending parties was the ground in 1,052 cases. The figures reveal one sad feature of the decline in morals and religion in Scotland, and there is the inevitable sorrow, bitterness and misery in the background, affecting children and innocent parties. The Scriptures of the New Testament give clear

counsel to husbands and wives as to their respective obligations to one another. Husbands and wives, whoever they be, ignore these at their peril, as far as the comfort and stability of the marriage bond is concerned. Husbands and wives would do well to read carefully Ephesians, chapter five, from verses 21 to 33, and other parts of the New Testament concerning their respective obligations, seeking grace to fulfill what they have promised and covenanted to do with respect to their partner in marriage and that before God and witnesses.

Dancing and Drink in Town Halls.

In a recent Note and Comment we referred to the desire on the part of some Councillors in Dingwall to have a license for drink at dances held in their Town Hall. Strangely enough in December there appeared in the same edition of *The Bulletin*, the Glasgow paper, and on the same page a report of the annulling of the by-law by Dingwall Town Council forbidding the sale of liquor in the Town Hall, and a report that Stornoway Town Council had banned the holding of Saturday night dances in the Town Hall on account of the drinking carried on at these dances. "The Town Hall was like a madhouse," said Councillor Donald Stewart, Stornoway. So dancing and drinking can turn a Town Hall into a madhouse in one night. It is a pity that the Stornoway Councillors had not an opportunity of advising the Dingwall legislators to retain their by-law against liquor in the Town Hall. "They that sow to the flesh, shall of the flesh reap corruption." But we must not omit to state that Dingwall Councillor William Morrison said he was convinced that two-thirds of the crime before Ross-shire magistrates was caused by drink.

Lecturer's View of Eternal Punishment.

Mr. J. A. Hadfield, London University lecturer in psycho-pathology and mental hygiene, in his presidential address to the Educational Association Conference in London on 29th December last argued first of all that society had a right to vengeance for violent crimes. Then he is reported as saying that religious doctrines taught in the past had contributed to the moral decay of our day. And further he said, "But we no longer believe in hell; we no longer believe in a God who takes pleasure in seeing people suffer eternally the tortures of the damned." We would make brief comments on the aforesaid statements. Mr. Hadfield expresses the view of the masses who have discarded the Bible as the Word of God. He allows to society, himself included, to take vengeance for crimes of violence, but does not permit God to take just vengeance upon rebels against the majesty of heaven. He does not believe in hell, but that is quite understandable in the case of the unbelieving, natural man. Yet this does not eliminate the reality of hell. And finally no Christian even believes in a God who *takes pleasure* in seeing people suffer eternally. Because God declares, "As I live, saith the Lord, I have no pleasure in the death of the wicked."

Mr. Hadfield had better read in the book of Ezekiel to get his mind clear on some of these points. But of course God's justice and holiness and sovereignty relative to His creatures are matters Mr. Hadfield may not have thought upon before discussing God in public. God's Word shall stand, and "the wicked shall be turned into hell." But what darkness and death prevails in and over the souls and minds of this generation! "O! send Thy light forth and Thy truth" (Ps. xliii).

Church Notes.

Communion.

February—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay and Lochinver; fourth, Kinlochbervie; fifth, North Tolsta. *April*—First Sabbath, London, Portnalong and Breasclete; second, Fort William; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie and Broadford; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shildaig; 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, Braecadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Thurso; fifth, Stornoway. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

We have published above all the Communion dates for the year 1953. Will ministers kindly check the list and forward a note of omissions or corrections to the Editor?

London F.P. Communion Services.

The Free Presbyterian Church of Scotland, London congregation, Eccleston Hall, Eccleston Street, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, 5th April, 1953, the following services have been arranged (D.V.), to be conducted by the Rev. D. R. Macdonald, Shildaig, and the Rev. A. Beaton, Gairloch:—Thursday, 2nd April, 7 p.m.; Friday, 3rd April, 3.30 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting); Saturday, 4th April, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath, 5th April, 11 a.m., 3.30 p.m. (Gaelic) (with a corresponding English service in downstairs hall) and 7 p.m.; Monday, 6th April, 3.30 p.m. (Gaelic) and 7 p.m.

Services are held every Sabbath at 11 a.m., 3.45 p.m. (Gaelic) and 7 p.m. Weekly Prayer Meeting—Wednesday, 7 p.m.

Request for the F.P. Magazine.

Our friend, Pastor J. H. Gosden, Maidstone, editor of the *Gospel Standard*, sent us a letter recently which he received from a man in Spain named Rafael Pairo. This Spaniard states that he had been studying the doctrine of predestination from the article on this doctrine in the *Gospel Standard*. He says, "I discovered so many unexpected and tremendous new things that I am more and more sure of its truth every day." He further states that he saw in the *Gospel Standard* that the editor received the *Free Presbyterian Magazine*, and continues: "As I have learned that there is much in Presbyterianism of the Calvinistic doctrines, I think it will be a blessing if I were able to get this magazine also. Of course, if you believe this magazine cannot be scriptural, nothing is said." Mr. Gosden has asked if we can send our magazine free to this seeker after truth in Spain. We are glad to state that we have a Free Distribution Fund, and have advised Mr. J. Grant, our general treasurer, 4 Millburn Road, Inverness, to place the name of Rafael Pairo on the list for receiving a free copy. We are sure that the Church and Mr. J. Grant will be only too pleased to receive and attend to any such requests from this country or abroad, in which a free copy is appropriate. The Lord surely has His own purposes to fulfil by opening up the way for poor sinners in Spain to receive Scriptural and sound literature.

Acknowledgment of Donations.

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

Sustentation Fund—Anon, Argyleshire, £3; Dr. E. McS., Ardelve, Kyle, £3 10/-; Miss M. McC., Dunkeld, £2; Mrs. Lawson, Detroit, £2; A Friend, Scotstown, Strontian, £2; Mrs. McL., Crianlarich, 5/-; Mr. A. C., Broallan, Beaul, £1; Mrs. Streeton, Sidcup, Kent, 10/-; Mrs. C. F., Insh House, Kineraig, £1; Miss K. McK., Easter Fearn, Ardgay, 6/-; A. M. o/a Beaul Congregation, £3.

Aged and Infirm Ministers' and Widows' and Orphans' Fund—Ontario Friend, £8; Mr. J. McL., 22 Diabaig, £2; A Friend, Broadford, Skye, £2; Mr. W. B., Stenhousemuir, Larbert, 10/-; Mr. R. H. C., Stevenston, Ayr, £1.

College Fund—Mrs. J. Morrison, Vancouver, per Rev. J. P. Macqueen, £2.

Dominions and Colonial Missions—Mr. J. McLennan, 22 Diabaig, Achnasheen, £2.

Jewish and Foreign Missions—Ontario Friend, £25; A Montana Friend, £21 5/-; Two Friends, Ross-shire, £40; Mrs. Peek, Lowestoft, per Rev. D. Campbell, £5; Toronto Friend, £3 5/6; Mr. N. M., Geocrab, Harris, £5; An Edinburgh Friend per Mr. P. Anderson, £3; From Mission Box, Brackloch, Lairg, £2; Miss L. C., Broallan, Beaul, 10/-; Mrs. C. F., Insh House,

Kineraig, 14/-; A Friend, Beaully, £1; Miss M. J. McL., Morar Lodge, Helensburgh, 10/-; Anon., London, 10/-; Mrs. B. G., 35 Seaforth Road, Ullapool, £1; Mr. E. M., Carrigrie, Harris, £1; Mr. McL., Teafish, Beaully, 10/-; Mrs. M. S., Little Urchany, Cawdor, £1; A Friend, Gruids, Lairg, £3; J. McL., Northton, Harris, £1; Mr. R. H. C., Stevenston, Ayr, £1; Mr. R. D. N., Penifiler, Skye, £1 4/-; Mrs. I. M., Myrtle Cottage, Glenmoriston, 10/-; Mr. W. B., 36 Lamond View, Stenhousemuir, 10/-; Mrs. J. Morrison, Vancouver, per Rev. J. P. Macqueen, £2; Miss R. McL., Muir Bank, Dingwall, o/a Lochbroom, per Rev. D. N. McLeod, £3.

Magazine Free Distribution Fund—Friend, Ross-shire, £1; Mr. A. Munro, Drumbeg, 5/-; Friend, Edinburgh, 10/-; Mr. J. MacLennan, Ardenaskan, 10/-; Mr. N. MacCuish, Arrochar, 10/-; J. Matheson, Plockton, 6/6; Ontario Friend, £5 10/-; Miss R. Ross, Geocrab, 10/-; Mr. A. H. Campbell, Scoraig, 1/6; Mr. D. Morrison, Carbost, 6/-; Mr. Byers, Inverness, 10/-; A Friend, Lanarkshire, 10/-; Miss H. A. Matthew, Kilwinning, 8/-; Mr. J. W. MacKenzie, 21 Sand Laide, 10/-; Miss A. Murray, Adabrock, 5/-; Mr. J. Matheson, Tain, 4/-; Mr. A. Forgie, Slamannan, £1; Mrs. Cameron, Diabaig, 10/-; Mrs. J. Forsyth, Glasgow, 10/-; Mrs. M. MacKenzie, Carnmore, 6/-; Mr. A. MacKenzie, Brackloch, 10/-; Miss M. J. MacLean, Morar Lodge, Helensburgh, 6/-; Mr. N. MacKay, Geocrab, 2/6; Mr. A. McLeod, Clashnessie, 14/-; Miss K. MacKenzie, P.O. Dingwall, 10/-; Mr. K. MacLennan, Sheildaig, 4/-.

Publication Fund—Mrs. C. MacDonald, Ardherslaig, 10/-; Mr. D. McLeod, Lochcarron, o/a The Inheritance Publishers, Grand Rapids, Michigan, 10/-. The following received on behalf of the Trinitarian Bible Society:—Plockton Congregation per Mr. A. Gollan, £10 12/6; Northton, Harris Congregation, per Mr. Samuel Morrison, £5 10/-; Mr. M. Livingston, Arrina P.O., Strathcarron, £1; Friend, Lairg, per Mr. Geo. Mackay, Gruids, 10/-; Mrs. M. Macpherson, Greenock, 10/-; Mrs. M. McAskill, Sunnybank, Uig, Skye, £1; Mrs. I. Munro, Myrtle Cottage, Glenmoriston, 10/-; A Skye Friend, per Mr. J. C. Grant, 10/-.

Home Mission Fund—Mrs. J. Morrison, Vancouver, per Rev. J. P. Macqueen, £2; A Friend, "in loving memory of Mrs. D. Mackenzie and Mrs. Nicolson," per Mr. J. Nicolson, North Tolsta, £2; H. M., Beaully, £1.

Organisation Fund—Mrs. J. Morrison, Vancouver, per Rev. J. P. Macqueen, £2; Mr. J. McLeod, Drinishadder, Harris, £1 10/-.

The following lists sent in for publication:—

Bayhead Church and Manse Repairs Fund—Mr. Neil MacIsaac acknowledges with grateful thanks a donation of £4, also £4 o/a Sustentation Fund from Two Friends, Kallin. The following per Rev. D. J. McAskill:—50 dollars from a Kentucky Friend; £3 from a Gairloch Friend, and £2 from same o/a Sustentation Fund.

Dornoch Church Building Fund—Rev. F. McLeod acknowledges with sincere thanks the following donations:—Mr. L., Dornoch, £1; Anon., £2; Friend, Helmsdale, £2; Two Friends, Glendale, £4; Friend, London postmark, £2; Mr. A. M., Belfast, £1; Friend, Shildaig, £1; Lover of the Cause, £1; Two Friends, Gairloch, £1 10/-; Anonymous, Beaully, £2; Mr. and Mrs. D., Tomatin, per General Treasurer, £1; Mrs. E. C., Inverness, £1; Friends of the Cause, Lairg postmark, £1; Mr. and Mrs. D., Edinburgh, £3; Miss A. B., Halkirk, £2; A Friend, £2; Anon., Scourie, £2;

Mr. F. M., Sydney, £2; Mr. and Mrs. G., Applecross, £2; Two Friends, £2; Mr. I. M., Strontian, £2; Lairg Congregation, £12 18/9; An Adherent, Edinburgh, £1; Mrs. J. R., Gledfield, Ardgay, £2; Mrs. Canty, New Zealand, per General Treasurer, £5.

Halkirk Congregational Funds—Rev. W. Grant gratefully acknowledges receipt of £10 for Foreign Missions from Two Friends, Halkirk; also £2 from Mr. F. M., Sydney, Australia.

Inverness Congregation—Mr. W. MacKenzie, Treasurer, thankfully acknowledges the following donations o/a Sustentation Fund:—Mrs. Munro, Toronto, per Rev. A. F. Mackay, £1; Mr. F. Matheson, Sydney, Australia, £2 per General Treasurer.

Laide Congregation.—Mr. J. W. MacKenzie, 21 Sand, Treasurer, acknowledges with grateful thanks a donation of £1 from Mrs. Fletcher, Ardrishaig.

Lochcarron Manse Building Fund—The Treasurer gratefully acknowledges:—From A Friend per R. M. R., 10/-; A Friend per R. Matheson, £5; also 4/6 o/a Home Mission from Mrs. K. McL., Castle Cottage, Strome, per Miss B. MacRae.

London Congregational Funds—Rev. J. P. Macqueen acknowledges with sincere thanks £2 from Mrs. J. Morrison, Vancouver, Canada; also £1 10/- from A Friend, Acton postmark.

Ness Manse Purchase Fund—Mr. D. Mackay, Treasurer, 72 Cross, Skigersta, thankfully acknowledges:—A Friend, Sutherland, £2; Caraid, Ness, £2; Mr. J. McL., 116 Edgemoor, £5; Ness Congregation, £100; Lover of Ness, £4.

Raasay Manse Building Fund—Mr. E. MacRae, Treasurer, acknowledges with sincere thanks:—£5 from M. G., Skye; J. N., Portree, £1; N. McC., Arrochar, £1.

Shieldaig Congregation—Mr. J. Gordon, Treasurer, acknowledges with grateful thanks a donation of £2 o/a Sustentation Fund from Dr. MacRae, Gairloch, per Mr. D. McK., Diabaig.

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