

# 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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THE  
**Free Presbyterian Magazine**  
and MONTHLY RECORD.

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**The Glory of Christ.**

II.

*(Continued from page 324.)*

AS one sits down pondering on this great theme how far beyond the power of man to describe it does it appear yet as Owen says: "One of the greatest privileges and advancements of believers, both in this world and unto eternity, consists in their beholding the glory of Christ . . . It is that whereby they are first gradually conformed unto it, and then fixed in the eternal enjoyment of it. For here in this life, beholding His glory, they are changed or transformed into the likeness of it (II. Cor. iii. 18); and hereafter they shall be forever 'like unto Him' because they shall see Him as He is (I. John iii. 1, 2)." In this world God's people can only contemplate the glory of their Lord by faith; in the world to come they shall behold Him face to face. At the outset it is necessary to emphasise the fact that it is not by mere natural gifts or diligent and prolonged study of the doctrine of the person of Christ that we can see His glory. When the Lord made the announcement concerning the coming of the other Comforter, the Holy Spirit, He said: "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify me; for He shall receive of mine, and shall show it unto you." There is a great deep in this utterance

but it makes it very plain that any true views we can have of the glory of Christ must be through the Holy Ghost. He is to take of the things of Christ and show them unto His people. This is that Spirit to whom He also referred when He said: "I will pray the Father, and He shall give you another Comforter that He may abide with you forever; Even the Spirit of truth; whom the world cannot receive because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you." Now, if through the teaching of the blessed Spirit we get views of Christ as the Creator and Redeemer we will not lightly think of any attempt made by men to rob Him of His glory in these respective spheres of His glorious and manifold activities. All things were made by Him and without Him was nothing made is the declaration of the Holy Ghost in the inspired Word. We are in danger of overlooking the high and glorious place that is His as Creator. "For by Him," says the Apostle, "were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist" (Col. i. 16, 17). But it is when His glory is viewed in the constitution of His person and the wonders of His redemptive work that it shines forth in all its full orb'd splendour. The mystery of the Trinity is that there are three Persons but one essence; the mystery of the Incarnation is that there are two distinct natures joined in indissoluble union in one Person forever. These are matters beyond our comprehension and the efforts made to explain them by the greatest thinkers of the Church from illustrations taken from created things fail. Let us bow before the mystery which we cannot comprehend while we seek to conserve the truth as it is revealed in the Scriptures.

It is in reference to the glory of His incarnate Person that Owen says: "This is that glory whose beams are so illustrious, as that the blind world cannot bear the light and beauty of

them. Multitudes begin openly to deny this incarnation of the Son of God, this personal union of God and man in their distinct natures. They deny that there is either glory or truth in it, and it will ere long appear (it begins already to evidence itself) what greater multitudes there are who yet do not, who yet dare not, openly reject the doctrine of it. Howbeit, this glory is the glory of our religion, the glory of the Church, the sole Rock whereon it is built, the only spring of present grace and future glory. This is that glory which the angels desire to behold, the mystery whereof they 'bow to look into' (I. Pet. i. 12)." The Lord's people rejoice with a joy unspeakable when the glory of the Person of Christ is presented to them in the gospel. It lifts their minds above the trivialities of time and it draws out the heavenly desires begotten of the Holy Ghost in their hearts towards Him who has become to them fairer than all the children of men and altogether lovely.

The glory of Christ is seen again, strange as it may seem, in His humiliation. From one standpoint that humiliation meant shame, sorrow and suffering but what a glory shines forth when we view the greatness of the Lord's condescension. Into the depths of that condescension what finite mind can penetrate? In referring to this condescension Dr. Owen writes: "He who was eternally in the form of God—that is, was essentially so, God by nature, equally participant of the same divine nature with God the Father; 'God over all, blessed forever'; who humbleth Himself to behold the things that are in heaven and earth—He takes on Him the nature of man, takes it to be His own, whereby He was no less truly a man in time than He was truly God from eternity. And to increase the wonder of this mystery, because it was necessary unto the end He designed, He so humbled Himself in this assumption of our nature, as to make Himself of no reputation in this world; yea, unto that degree that He said of Himself that He was 'a worm and no man,' in comparison of them who were of any esteem (Ps. xxii. 6)."



In the exercise of His mediatorial offices His glory shines forth in His love, His wonderful obedience, His infinite compassion towards those that were out of the way and His patience towards them. What a glory there is in His prophetic office. This is He who was the brightness of the Father's glory and the express image of His person. The light that was shining here was not reflected light from another source—it was in Himself—the very light of God. Such was the Prophet who in the last days spoke unto the Church. All the other great messengers who had spoken in God's name received their light from Him who was the fountain of light. Therefore His revelation of God transcended all that they had declared in length and breadth, and depth and height.

This was also true about Him in the exercise of His kingly office. Wicked men robed Him with purple robes and placed a reed in His hand mocking His kingly claims and bent the knee in derision but there never has been and never will be a king who held or will hold such a sceptre as His and never was there one to whom so many knees have already bent and to whom so many will yet bend. His throne is forever and ever and His kingdom is an everlasting kingdom and if by faith we get a glimpse of that kingly glory how it dims all human glory.

Then there is the glory of His priestly office. How glorious does He appear to the eye of faith as He lays Himself as the Lamb of God upon the altar and fulfills in all its mysterious depth of meaning: "Without the shedding of blood there is no remission of sin" and "where remission of these is, there is no more offering for sin." He entered not into places made with hands but into heaven itself there to appear in the presence of God for His people. This view of Him shall never fade from their eyes for He shall be seen as a Lamb in the midst of the throne amidst the glories of heaven.

Here in this world, John could say we beheld His glory, as the glory of the only begotten of the Father, full of grace and

truth but after all it was but a small part of the glory they shall yet look upon when they see Him face to face and as He is. The thought of what that day would reveal seems to have much occupied the minds of the Apostle John and the Apostle Paul. Their thoughts were continually dwelling on their Lord who redeemed them and washed them in His own blood and their thoughts were on the day when they should see Him and when He would come again—they were looking for that blessed hope and the glorious appearing (literally, the appearing of the glory) of the great God and their Saviour Jesus Christ. The glory of Christ is a great theme, elevating, and encouraging to all who may get even but a glimpse of it but after all how little has the greatest of God's saints seen of it here on this side Jordan though some of them were overwhelmed with the sight they got. But even they would readily appropriate to themselves the words of Dr. Owen: "We speak of these things in a poor, low, broken manner; we teach them as they are revealed in the Scripture; we labour by faith to adhere unto them as revealed; but when we come into a steady, direct view and consideration of the thing itself, our minds fail, our hearts tremble, and we can find no rest but in a holy admiration of what we cannot comprehend. Here we are at a loss, and know that we shall be so whilst we are in this world; but all the ineffable fruits and benefits of this truth are communicated unto them that do believe" (*Meditations on the Glory of Christ*, p. 64). Views of the glory of Christ by faith have a humbling effect on God's people—sin is viler, disobedience more hateful and want of loyalty to such a glorious Being more despicable as they catch glimpses of that glory. New desires for conformity to His image, longings for a holier walk before Him, and the hope that one day they shall see Him as He is are a few of the fruits that come from the contemplation of His glory to those who by faith have seen a little of it.

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Assurance is, as it were, the cream of faith.—*William Gurnall.*

## A Discourse.

By the Rev. CHARLES J. BROWN.

“Hearken unto me, ye stout-hearted, that are far from righteousness;  
I bring near my righteousness” (Isaiah xlii. 12, 13).

IT appears, from a comparison of many texts of Scripture, that when the word “righteousness” is connected, as it is in this passage, with “salvation”—“I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory”—it does not mean, in those cases, the divine attribute of justice or rectitude, but the work of righteousness wrought out by the Lord Jesus Christ, and which it is the grand design of the gospel to reveal and make offer of to sinners of mankind for their justification—their salvation. The words of the prophet here are evidently parallel to such as these: “The Lord hath made known His salvation; His righteousness hath He openly showed in the sight of the heathen.” “I will show forth thy righteousness, and thy salvation. I will make mention of thy righteousness, even of thine only.” “He hath clothed me with the garments of salvation; He hath covered me with the robe of righteousness.” “My salvation shall be for ever, and my righteousness shall not be abolished.” “Look unto me, and be ye saved. One shall say, In the Lord have I righteousness.” “Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith in Jesus Christ, unto all and upon all them that believe.” “Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness.” Assuming, accordingly, without any further remarks, that such is the meaning of this important word, let us first inquire a little, with reference to the righteousness spoken of, why it is termed, in this and so many other parts of Scripture, “the righteousness of God?”—“I bring near *my* righteousness,” says He. Why is it called God’s?—“Now the righteousness of God is manifested.” And then let us ask concerning it, where, how, and to what parties or persons

the Lord brings it near?—"Hearken unto me, yet stout-hearted, that are far from righteousness: I bring my righteousness near."

I. The Lord, you will observe, terms the work of His Son Christ Jesus—His obedience unto death—His whole endurance of the curse, and fulfilment of the precept of the law, His own, God's righteousness. There is no difficulty in seeing why it should be called Christ's, because He wrought it out; and, accordingly, we often speak of it in this manner—we speak of the righteousness of Christ as the ground of a sinner's justification. The Scriptures also speak of it thus from time to time. Paul, for instance, when contrasting the first and second Adams, says, "As by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life." And again, "As by one man's disobedience, many were made sinners; so by the obedience," the righteousness, "of one shall many be made righteous." But much more frequently it is termed in Scripture, God's righteousness. And our first question is, Why, on what accounts the obedience unto death of the Lord Jesus Christ is termed "the righteousness of God?"

(1) It is so called, I remark first of all, in marked contrast and opposition to man's—to the sinner's own fancied righteousness. Paul, for example, speaking of the carnal Jews, says of them, "They being ignorant of God's righteousness, and going about to establish their own righteousness," their own imaginary, fancied righteousness, "have not submitted themselves unto the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth." He marks the same contrast between God's and man's, when he says of himself, "That I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Jesus Christ, the righteousness which is of God by faith"—not having mine own, but God's. The truth is, that there is in the conscience of every man a testimony to this truth, that a righteous and holy God cannot look upon a man without

righteousness. I question if any man ever looked death in the face, without a deep secret conviction, that his meeting with God in peace could only be in connection with righteousness—with some kind, at least, of obedience to that law which God has given to man and which He has written so deep upon his heart, that the work of it is found in the souls even of the most degraded heathen, “their conscience,” as Paul says, “bearing them witness, and their thoughts the meanwhile accusing or else excusing one another.” Hence it is, that every man has a righteousness of some kind or other. He feels that he needs one; he contrives somehow to find one. When Rousseau, the infidel, was upon his death-bed, it is said of him, that he opened his windows towards heaven, and exclaimed (poor, miserable man!) “I give back this soul into the hands of its Maker, unspotted as it came from Him.” Wretched, however, as the delusion was, conscience was there bearing testimony to great and momentous truths. He was deceived, of course, in fancying that his soul was righteous; but he felt, and rightly felt, that he needed righteousness. He was deceived in imagining that he rendered his soul back to God pure as He made it; but he was right in deeming this to be his duty, and resting in nothing short of it. His general conception had much truth about it. The application of it to himself was the lie: he went down to the grave with that “lie in his right hand.” So, brethren, every man has a righteousness. He cannot think of God—of a judgment-seat—of a coming eternity, without looking out for one. Some men, casting their eyes anxiously about, perhaps, in times of dangerous sickness, and not a few things in their lives, with all their faults, on which they can look back with complacency. They have maintained a character without reproach; they have been esteemed kind and upright members of society;—that is their righteousness. Some men find a righteousness in their amiable natural qualities of mind. They are generous, benevolent, sincere; if they pretend to nothing higher, at least they are above the meanness of hypocrisy;—that is their righte-

ousness. Other men find a righteousness in sacraments, in prayers, in devout observance of religious institutions;—that is their righteousness. Other men look to auterities, self-inflicted auterities, which God never required at their hands. Perhaps the merits of Christ combine with all these things, to furnish the righteousness of others still. The shapes, in short, are endless which man's righteousness assumes. The work of the Lord Jesus is *God's* righteousness, in opposition to them all. They are delusions; this is a glorious, divine reality—God's and man's. The one is a seamless, perfect robe; the others are filthy rags. The one is a robe that can wrap the sinner completely in from the storm of the divine indignation; the others are rags that cannot cover him—filthy rags, which positively defile him. Man's righteousness,—that which the sinner would vainly offer to God; God's righteousness,—that which God alone can or will accept! This leads me to remark,—

(2) Secondly, that the work of Christ is termed 'God's righteousness,' because it is that which God has, for the sinner's justification, devised, provided, and stamped with the seal of His approbation and acceptance. Observe, that when we view the righteousness as Christ's merely—as wrought out by Christ—this does not meet the difficulties of a soul anxiously inquiring for some adequate and solid ground of acceptance before God. It is with God as such—as the Judge of all the earth—as the Creditor to whom my debts are owing,—it is with Him that I have to do in this matter. The question with me, a sinner, is, "Wherewithal shall I come before the Lord?" "How shall man be just with God?" Where shall a righteousness be found which He will accept, at whose judgment-seat I must soon stand? The Lord Himself steps in, saying, "Behold, I bring near my righteousness;" that which, in opposition to all those vanities, I have devised, provided, accepted, sealed, to be the ground, the only and perfect ground, of a sinner's justification. "Now the righteousness of God is manifested, even the righteousness of God which is by faith of Jesus Christ, unto all and upon

all them that believe." God devised it; it is His righteousness. He planned it in the counsels of peace before the world began. "I have made a covenant," said He, "with my chosen. I have found David, my servant." "By His knowledge shall my righteous servant justify many; for He shall bear their iniquities." God provided it; it is His righteousness. When man had cast away, had trampled in the dust the righteousness which God gave him at his creation—when he stood naked before the Lord—defenceless—without a covering for his guilty soul, God did not leave him thus. He announced the provision of another covering—of a more glorious righteousness still—to be wrought out in due time by the seed of the woman. He announced the provision many ways in the law and the prophets. "I will raise unto David a righteous Branch." "His name shall be called the Lord our Righteousness." At length He provided the righteousness itself. He proceeded to carry the eternal purpose into effect. "He sent forth His Son, made of a woman, made under the law," to put more honour upon its curse, by enduring it, than if all the sinners that should be redeemed had together borne it; and more honour upon its precept, by obeying it, than if no one of them had ever transgressed it. He sustained and upheld Him throughout His whole work, until He could say, "It is finished!" Then he put His seal upon it; He stamped it with the seal of divine judicial acceptance. He raised Christ from the dead—He glorified His Son Jesus—he set the surety at liberty when the debt was paid—He set Him down at the right hand of the Majesty in the heavens, as it is written, "He shall convince the world of righteousness, because I go to my Father, and ye see me no more;" that is, "of righteousness" accepted, and in this sealed with the seal of heaven, "that I go to my Father, and ye see me no more." It is God's, in short—devised by him, provided by Him, accepted, sealed by Him. What a consolation! What a security for a soul looking anxiously for a ground of justification! "I bring near *my* righteousness."

(3) Once more, I remark here, that it is called God's, because it was brought out by God in the person of His eternal Son,—by Emmanuel, "God manifest in the flesh." We have here a more wonderful ground than any we have yet seen, on which this righteousness is termed God's. He not only devised and provided it; he himself accomplished, wrought it out. It is His own in this highest mysterious sense, that, having for this very purpose taken to Him a created nature, become "manifest in the flesh." He did therein accomplish a righteousness altogether without a parallel, an obedience truly and strictly divine—a righteousness at once human and divine,—human in the matter of it, divine in the author, and the infinite excellency and glory of it,—human, inasmuch as it was the true and proper obedience of a man under the law,—divine, inasmuch as that man was the very fellow of the Lord of hosts, the Creator of all worlds, "God over all blessed for ever." "Surely shall one say, in Jehovah have I righteousness," not only from Him, but *in* Him, it is His own, His very work. "This is His name whereby He shall be called Jehovah our righteousness." "Drop down ye heavens from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation; and let righteousness spring up together; I the Lord have created it." Thus, is the glory of that expression, "God's righteousness," complete. It stands forth the grand central word of divine revelation. It not only tells what it is that God will, and alone can accept, in opposition to all the fancies of men, but it tells why it is that this righteousness can be,—that it is worthy to be accepted for the justification of all that put their trust in it. It is, as Peter calls it, "the righteousness of our God and Saviour Jesus Christ." It is, truly, "clothing of wrought gold," God's own righteousness. Well might the Church exclaim, "I will greatly rejoice in the Lord; my soul shall be joyful in my God for He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." "Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness."



II. But this leads us to inquire much more briefly, as proposed, further, where, how, and to what parties or persons the Lord brings this righteousness near? Where he brings it near I answer in the words of Paul, in the first chapter of Romans, at the 16th verse—"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek, for *therein*," in the gospel, "is the righteousness of God revealed." It is in the gospel that this righteousness is revealed,—that it is "brought near." This, on the one hand, is the grand central discovery of the gospel, as Paul intimates, when he says—"I am not ashamed of the gospel, *for therein* is the righteousness of God revealed." And no where else, on the other hand, but in the gospel, is this discovery to be found. Philosophers never made it. The reason of man never approached it. Men may have some obscure conceptions of Divine mercy. But of divine righteousness in and for the remission of sins, they never dreamed. This is pre-eminently a righteousness revealed, a matter of pure supernatural revelation. As distinguished, moreover, from the shadows and darker intimations of the law, it is revealed in the gospel. "Now the righteousness of God is manifested, being witnessed by the law and the prophets." The text, indeed, in the Old Testament, may seem to oppose this. But this passage is just one of many anticipations of the gospel, which we find scattered up and down through the Old Testament Scriptures. Even here, if we lay out of view the discoveries of later times, the righteousness could scarcely be said to be brought near. The words evidently point forward to gospel days. The law and the prophets had ever borne witness of this righteousness. But now, in the gospel, properly and eminently so called, it is revealed—"brought near." This leads to our next question, *how* it is brought near. I answer, in the free and earnest character of the offers and invitations of the gospel. Can any thing be conceived to bring this righteousness nearer, save the very faith that appropriates it, than words like these. "The Spirit and the bride say, Come. And let him

that heareth say, Come. And let him that is athirst come. And whosoever will, let him *take*,"—"behold, I bring near my righteousness,"—"let him take the water of life freely." Or these words—"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of Him and He would have given thee,"—"I bring near my righteousness"—"He would have given thee living water." Or these words, "Behold, I stand at the door"—"I bring near my righteousness"—"I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and sup with him, and he with me." Yes, it is brought, perhaps, still nearer,—it is pressed still more closely home on our acceptance, in commands, and blessed threatenings and expostulations like these—"He that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God." "He that believeth not, God hath made Him a liar." "Ye will not come unto me, that ye might have life." "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." O, how very near does the Lord thus bring His righteousness to us! He seems to lay it down that, as if in the way between us and hell; and to say that, if we go there, we must make up our minds to tread over the very righteousness of the great God and Saviour Jesus Christ, into it. The second question runs insensibly into the third and last,—to what parties or persons the Lord brings His righteousness near. Observe, there might be a free, unrestricted offer of it to some particular persons only. This question, therefore, though closely connected with the last, is quite distinct from it. The answer is furnished gloriously in the text—"Hearken unto me, ye *stout-hearted, that are far from righteousness*: I bring my righteousness near." Ye that not only have no righteousness, but are living at ease,—"*stout-hearted*," careless, and indifferent, for the present, at least, about finding one,—"*I bring near my righteousness*" to you. While ye despise it, "*stout-hearted*," I offer it to you; while ye are "*far from righteousness*," righteousness is brought near to you,—it is pressed and urged upon you.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." "Now, the righteousness of God is manifested, even the righteousness of God which is by faith of Jesus Christ, unto all, and upon all them which believe: for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by His grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in His blood, to declare His righteousness for the remission of sins; that He might be just, and the justifier of him who believeth in Jesus." In place of enlarging further on these things, let us add one or two closing remarks, for the improvement of the subject:—

(1) It may occur to some as an objection, What use in bringing near, and freely offering, a salvation to men wholly indifferent about it? Now, there can be no doubt, that so long as men are "stout-hearted, and far from righteousness," they cannot, in the very nature of the thing, embrace this righteousness, and the offer of it to them is thus, in one sense, to no purpose. But only in one sense. For, not to speak of believers, who often find their hearts so hard, that till they see invitations to the "stout-hearted," they cannot perceive their warrant at all to trust in Christ,—not to speak of them, the very freeness and universality of the offer, coming with overwhelming grace upon the "stout-hearted" sinner, may just be among the most powerful means blessed of the Holy Ghost for awakening him to deep and serious concern and thought. The Laodiceans were stout-hearted, and far from righteousness. Christ, however, is not content with opening up their case,—“Thou art neither cold nor hot;” with threatening them,—“Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth”; with calling them

to repentance,—“Be zealous, and repent.” Besides the invitation just noticed, which occurs in that epistle, “I counsel thee to buy of me gold,” and so on, he throws in, immediately after the call to repentance, that other invitation, “Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.” An eminent minister was asked, what he thought of the question as to the priority of repentance and faith—which of them was first. He replied, that it seemed to him very much a question of words. “Repentance,” said he, “is setting out for heaven; faith, is taking the way to heaven.” This may show the vast importance of mingling, with calls to repentance, free offers of Christ, even to the most careless. It is then, as if we should say to them,—Arise, repent, set out straightway for heaven: behold the way, what hinders you to take it now? “why will ye die?” “I am the way, the truth, and the life.” “Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness.”

(2) Further; I observe, very briefly, that you may see how little weight there is in the objection to the doctrine of Christ’s righteousness as the ground of justification, that we read comparatively seldom in Scripture of the righteousness of Christ,—generally of the righteousness of God. We do, however, read of it expressly. Not to speak of numberless texts where it appears by inference and implication, we read expressly of the righteousness of Christ, and that as the ground on which many shall be made righteous. Over and over again, He is declared to be the righteousness which is unto justification. But besides, we have seen, I apprehend, abundant reasons for the justifying righteousness being still more frequently termed “God’s righteousness.” I am deceived, if an awakened sinner, feeling his need of righteousness, will not find, in place of a difficulty, a glorious truth, while he hears the very God with whom he has to do saying, “Behold, I bring near *my* righteousness.”

(3) In fine, we might have remarked, on the question, how the righteousness is brought near, that, besides the freeness and

urgency of gospel offers, the Lord comes specially near at particular seasons, in the events and dealings of His providence. He comes to the very heart and conscience of sinners. He "stands at the door and knocks" aloud,—awakening in him misgivings which he cannot repress,—appealing to him by arguments which he cannot turn aside. For aught I know, He may be thus coming near to some, even while we speak. Oh! refuse not to listen to His voice. He says, "Hearken unto me." Say to Him, "Speak, Lord, for thy servant heareth." He comes with this message "I bring near my righteousness." Let your reply be, "I believe, Lord; help mine unbelief." "In Jehovah have I righteousness." "This is His name whereby He shall be called, The Lord our Righteousness."

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### Notes from Ingwenya Native Pulpit.\*

*"Be sure your sin will find you out"* (Numbers, xxxii. 23).

YOU know that some Natives have more dogs than they are willing to pay licence for, and, when they hear that the police are in the district they send these dogs with boys to the bush so that they may be hid. But it happens that the police sometimes comes across these dogs and as the boys are not willing to tell whose they are they make them take the dogs from kraal to kraal. In this way they reach a kraal when, behold! the dogs run up to one man there and make a great welcome to him. No need to ask now whose dogs are they, for it is clear that they know their master only too well. When you are a little troubled about your sins you send them to the bush; you shut your eyes to them or disown them in your mind and you get on very well this way. But your sins are going on before you to judgment and they will meet you there. When you come to judgment they

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\*In sending these notes Rev. John Tallach says: "These notes were enlarged on very much above what is written here."—Editor.

will run on you and acknowledge you and no one else. What is your life made up of? Just these "dogs" which on that day will fit into no life but yours.

*"Take heed how ye hear"* (Mark, iv. 24).

"In connection with the hearing of the gospel I find that my heart is like a badly cracked plate. I must sup in good earnest and quickly if I am to get any nourishment for my soul, for if I am at all indifferent I find that all the good food will run away through the cracks and I will have nothing left. It is a race between the devil and myself and he wins too often."

*"The heart is deceitful above all things"* (Jer., xvii. 9).

The Most High gave command that Agag and all that was his was to be destroyed, but Saul spared him, and when expostulated with he made excuse. But Samuel was too great a friend of Saul and of God, to leave matters thus. Agag desires peace, but Samuel does not come with peace. The believer is told to wage war on all sin in himself and at the beginning he intends to do this, but there is a sin there which he makes light of and is tolerant of; it may be pride, or covetousness, or a bad temper. When the Holy Spirit brings the sin before the person at first he seeks to find excuse and so saves it alive. The sin may then speak like Agag, "Surely the bitterness of death is passed; I have seen many things cast out of this person's life but there has always been a place for me, I will live on." He comes delicately and pleads many reasons why he should be spared, as—"Everyone has something bad," or "You have me so long that people will expect you to go through life with me," and so on. But a day comes when the Holy Spirit comes in His power—"Bring him out," He commands, and the soul trembling obeys. "Slay him here." "Where?" "Before me in the presence of a crucified Christ, and the sword is the Word." You will not hew your Agags, you will rather listen to them and excuse them, but if the Holy Spirit is to prepare you for Heaven He will hew them before Christ's eyes and before your eyes. He is the faithful friends of Christ and your soul.

*"The dead know not anything"* (Ecel., iv. 2).

When the two women took the living child to Solomon each said that the child was hers, but one had taken away the living child and substituted a dead child. Here we see that people will seek religion without the life of the Holy Spirit. Death does not belong to this world as the world was made, it came into it by sin and therefore people hate it as an intruder. That is not only true of temporal, but in a sense of spiritual, death. No person likes to think that he is spiritually dead and sooner than live under the name of it one will seek to borrow the name of being spiritually alive. He takes the fact that he is born of good parents, or that he is not a heathen, or that he goes to church, or is baptised and he writes spiritual life on these things. Men may be deceived by these things but Christ sits and judges these matters and His judgment is just and exact. The one woman loves the name of having a living child and hates the name of having a dead child, whereas the true mother loves the living child for its own sake. Spiritual life is sought by the believer for its own sake and not for its name, and the Judge will reward that with eternal life. But look at the other. How people grieve the Holy Spirit from themselves and from their congregations by taking to themselves that which is His and yet what He did not bestow. And think; they do this for a name only.

*"Not forsaking the assembling of yourselves together"*

(Heb., x. 25).

A native woman of over 70 years was very attentive on public means although she had to walk a good distance to church. On being asked what it was that took her to church she replied: "My heart is as dry pieces of scattered wood; my going to church is the gathering of them together; the Holy Spirit in the gospel puts fire to them; I then have light and heat and can return home with something to keep my soul warm until next time."

*"If thy right hand offend thee cut it off" (Matt., v. 30).*

When we go to put our oxen in yoke we catch them by riems [strong ropes made of raw ox hide] so we see that if we are to keep our oxen in order and get work out of them we must at some time sacrifice one of them in order to make riems for the others. Discipline must be used in church even although it may mean the laying aside of a prominent member in order that the others may be kept.

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## The Love of God.

THE love of God and the love of the creature are essentially different. The creature loves, that he may fill himself; God loves that He may fill the object of His affection. The love of the creature goes abroad and says, I am empty! I am empty! and I want that object to fill me up. But the love of God cries out, I am full! I am full! Bring the empty creatures to me, that I may eternally fill them from Myself. Divine Power,—make them ready for me! Mercy,—look for them, that I may satisfy them!

Men love those that are like themselves, God loved sinners who were utterly dissimilar to Him; these He loved to change them into His own image. Though the objects of God's love were perfectly worthless in themselves, His love raised them to the greatest worth. They were vile and wretched,—precious in no eyes but in those of Divine Love; but then, love gave the Son for them,—“Who loved me, and gave Himself for me,” saith Paul. What wert thou worth, Paul? In Law I was worth nothing but hell; but in the hands of Mercy I became worth the blood of the Redeemer. In the scale of Justice, I was of no weight; but in the scale of Love, I weighed down the Son of God Himself!—David Charles, Wales.



## Sarah Gilchrist.

## II.

*(Continued from page 343.)*

WHEN I heard that the sacrament was to be dispensed a second time at Cambuslang, I was glad and sought to make some preparation for it. Yet this went but wearily on. There was sermon Friday evening, and before going to church I went alone into the fields, and engaged in the duty of prayer, and personal covenanting with God, and I renewed my former pleading for some manifestation of divine grace and favour. On Saturday, I was much affected hearing especially Mr. Whitefield preaching from that text 'If I wash thee not, thou hast no part with me' (John xiii. 8). That night, after taking some refreshment in my lodging at Cambuslang, I went out to the fields to be alone in prayer. I then plead with God to give me a more affecting sense of my sins, as dishonouring to Him and as the procuring cause of Christ's sufferings: the Lord was pleased to give me the desire of my heart and more than I could have expected. I then and there got a humbling sight of the exceeding sinfulness of sin and I was made to see my own sins, especially those of unbelief, as the very nails and the spear which pierced Christ's hands, feet and side; and I was made spiritually and by faith, yet in a very lively manner, to see through the wound in His side, a heart full of love and that love expressed in the bitterness of his sufferings for me. I saw that after all the evil I had done He was willing to forgive and that He had already forgiven me all my sins and that now though my iniquities were to be sought for they would not be found. Many passages of the 53rd chapter of Isaiah were now brought to my mind with greater power than any thing I had ever met with, particularly these: "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.—He shall see of the travail of His soul and shall be satisfied." These sayings were brought home to my heart with a particular application to myself.

I was really persuaded that Christ had after this manner been wounded and bruised for me—that He had purchased for me eternal life and would see in me of the travail of His soul. When these discoveries were made to me, my very soul rose against sin and my heart was melted because of God's pardoning love. It seemed as if Christ was now speaking to me in the language of the song saying: 'Open to me my sister, my love, my dove, my undefiled: for my head is filled with dew and my locks with the drops of the night.' And I was at the same time made to grieve that I had kept Him so long knocking at the door of my heart: that I had not more freely and readily opened to Him. But now He was Himself pleased to open, enabling me to close with him in all His offices and to devote myself wholly and unreservedly to Him, now and forever. This was followed by the entrance of a beam of heavenly light—I know not how else to describe it—shining upon my soul, affording me the most ravishing discoveries of the glory and excellency of Christ in His person as God, more in His offices as our Redeemer and in His perfect suitableness to all my wants and desires! Yea so as to make me greatly long to be with Him. This was followed by the saying of Job sweetly darting into my mind, as the fitting expression of what I now felt: 'I have heard of thee by the hearing of the ear: but now mine eye seeth thee: wherefore, I abhor myself and repent in dust and ashes' (Job xlii. 5, 6). And with this I got the most humbling and self-abasing sense of my own vileness through sin. I was made truly to loath and abhor myself in dust and ashes and to wonder that He should ever have thought of setting His love on a creature so vile and polluted. And, therefore, all my confidence was now in His free sovereign grace.

While this manifestation of God lasted, I scarcely knew where I was, or how I was, so much was I lifted up with those glorious and ravishing discoveries. But after some time I began again to reflect on my former treachery and deceitfulness of heart, leading me to break vows and resolutions, which I had before made, and, therefore, I besought God, that if it were consistent with His own purposes, and glory, He would take me to

Himself; but if that His will were otherwise He would undertake for me and keep my feet from falling. I was led also to forecast and to lay my account with coming trials and yet such was the courage with which the Lord had inspired me, that I would have been content, if every hair of my head had been a life to have laid them all down for Christ. This was my feeling of willingness at the time, yet I was afraid that I might faint when the hour came. I was, therefore, engaged pleading for grace and strength and these promises came home to me with great sweetness and power: 'When thou passest through the waters, I shall be with thee: and through the rivers they shall not overflow thee! When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee'—'For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee' (Isaiah xliii. 2 and liv. 10).

Next day the Lord was pleased to grant me communion with Himself during the serving of the tables and in secret prayer. And also on Monday, and much of this gracious frame remained with me for weeks after that solemn occasion. And often since I have had much nearness to God in duty.

And now to conclude:—As to the habitual temper of my mind, I find a principle within me opposing and striving against indwelling corruption and sin of all kinds. And on falling into sin, there is nothing in it so bitter to me, as that it is against so much love and a God so loving. I look upon all things as enemies, that would separate between me and Christ, or mar and interrupt the communication of His love towards me. His ordinances are very dear to me, yet I am restless and unsatisfied in waiting on them, unless I find Christ's presence in them. I often long to be with Him in heaven and yet I am satisfied to wait His will on earth. The advancement of Christ's kingdom is, among earthly things, my chief desire. 'If I forget thee O Jerusalem, let my tongue cleave to the roof of my mouth.' Come, O come, Lord Jesus! come quickly in the manifestation of thy glory and the advancement of thy kingdom! Amen."

## **Captain MacIntyre, Lochyside, Fort William.**

**C**APTAIN MACINTYRE, as already announced in the Magazine, passed away on the 26th March, 1933, at the age of 75 years. Duncan Macintyre was born at Lochyside across the river from the battlefield of Inverlochy where Montrose defeated the Covenanting troops under Argyle in 1645. He grew up a moral, well-behaved young man but unconcerned about his soul's salvation until he was about 27 years of age. He was gifted with a melodious voice and had a great love for music. These talents took him often into light, vain company, where his gifts as a singer made him a great favourite.

After serving as a lock-keeper on the Caledonian Canal he went to sea in one of the steamers of Messrs. MacBrayne under the command of the late godly Captain Donald MacCallum. It was shortly after becoming a sailor that the great change began in Duncan's life. The occasion was at a catechising held by the Rev. Murdo Mackenzie, then minister of the Free Church, Kilmallie, and afterwards minister of the Free North Church, Inverness. The work of conviction then begun was searching and for months he was so troubled in his mind that Captain MacCallum used to tell that he would rise during the night when Duncan was on watch in case he might forget his duties as a sailor: so deep was his concern. He would, at times, hear Duncan praying for mercy and our information is that it was while he was on his knees praying that deliverance came. He used to speak of the happiness he felt in this deliverance and of the happy days he had in the means of grace. Mr. Mackenzie was succeeded at Kilmallie by the Rev. D. Macfarlane and Duncan had a great love in his heart to him and when the separation took place in 1893 Duncan Macintyre cast in his lot with the Free Presbyterians and remained with them until the day of his death.

Duncan Macintyre, being a man possessing more than average gifts, rose to be captain in MacBrayne's service and it was while occupying this position that his faithfulness to his profession was tested. On two particular occasions he was

asked to sail on the Sabbath. The first occasion was while he was acting as assistant captain on the Outer Isles Mail-boat. He found that the steamer on which he was, left port on Sabbath evening on her voyage to Oban. He appealed to the Captain in charge not to do so until the Sabbath was past as he did not think it was a work of necessity to sail. The Captain refused and Duncan made up his mind to leave the boat on its arrival at Oban. This, of course, meant his dismissal. When he reached Oban, however, a telegram was awaiting him granting him his holidays and he was not asked to return to this boat. On another occasion when sailing between Oban and Fort William he was asked to take excursionists on Saturday morning to Ballachulish and bring them back at night after the arrival of the train which would mean that he would be sailing on Sabbath morning. There was no time to correspond with the Company. When Saturday morning came there was such a gale blowing that no boat could weather it and the excursion had to be postponed. Those who have never been placed in such positions can scarcely realise what it means for men who have a conscience which demands the giving up of their jobs rather than wound it. We must say we feel keenly for employees who find themselves face to face with such situations. Now-a-days Sabbath labour, where the plea of necessity cannot be pleaded, meets men in all departments of labour and our heartfelt sympathies go out to those who serve masters who care no more for the claims of conscience than do the benighted pagans.

Duncan was elected to the eldership and for many years after his retiral he kept the meetings at Fort William. The Church owes a debt of gratitude to such men as he who kept the door open for years without even a word of thanks and whose only reward is a few kindly words penned concerning them in such obituaries as these when they are beyond, and have no need of our thanks. It was while making arrangements for the Communion which was to be held in Fort William after the lapse of many years that he was stricken down by a paralytic stroke. The ministers assisting at the Communion

called to see him. He could not speak but he gave signs that he knew them. On the Sabbath while the Communion services were being conducted he passed to his rest. He was looking forward with interest to these services but, as in the case of Moses, the Lord saw meet that he should not see the Communion at Fort William but enter on everlasting communion in heaven.

Duncan Macintyre was a man greatly respected and loved by all who knew him. He had a homely, approachable disposition; of a calm, imperturbable nature he was not easily moved by excitement or passion; nor was he swayed hither and thither by every passing gust of wind that blew across our Church's path. He was an appreciated speaker at the Question Meetings and after his retiral he was able to go further afield than his native place so that he was well-known to many in our Church.

His loss at Fort William, especially, is keenly felt and mourned and in his passing our Church has lost one who pleaded for her welfare at a throne of grace. We extend our sympathy to his widow and family and other relatives. May the prayers offered up on behalf of his sons and daughters be answered in the Lord's own time.

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## Nadur an Duine 'na Staid Cheithir Fillte.

(Continued from page 355.)

### STOID III.

EADHON,

STOID GRAIS; NO SAORSA AIR TOISEACHADH.

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### CEANN I.

#### ATH-GHINEAMHUIN.

“ Air dhuibh bhi air bhur n-ath-ghineamhuin, cha'n ann o shìol truaillidh, ach neo-thruaillidh, le focal an Dé bheo agus a mhaireas gu sìorruidh.” 1 PHEAD i. 23.

**T**HEID sinn a nis air ar n-aghaidh gu staid a' ghrais, staid toiseachaidh leigheis nàduir an duine, gus am bheil na h-uile a bhios 'nan luchd comhpairt de shonas sìorruidh air an

atharrachadh, luath no mall anns an t-saoghal so. Is ni e a ta sruthadh o atharrachadh gràs mhor air a dheanamh orrasan a shealbhaicheas a' bheatha mhaireannach; feudar an t-atharrachadh so bheachdachadh anns an dà ni so: (1.) A thaobh fìor staid an naduir, staid na truailidheachd, tha caochladh air a dheanamh orra ann an ath-ghineamhuin, leis am bheil an nadur air atharrachadh. (2.) Do thaobh an staid mar fuidh 'n lagh, staid feirge, tha atharrachadh air a dheanamh orra, le iad a bhi air an aonadh ris an Tighearna Iosa Crìosd; leis am bheil iad air an cur an taobh a mach do dhìtheadh. Tha rùn orm, air an aobhar sin, iad sin a lainhseachadh, eadhon, Ath-ghineamhuin, agus Aonadh ri Crìosd, mar na h-atharrachaidhean mòr agus farsuinn a ta air an deanamh air peacach leis am bheil e air a shuidheachadh ann an staid a' ghràis.

Tha cheud aon diubh sin againn anns a' bhonn-teagaisg, maille ris na meadhonna gnathaichte o 'n taobh a mach, leis am bheil e air thoirt mu 'n cuairt. Tha 'n t-Abstol ann an so, chum na naomh a bhrosnachadh gu dleasdanas na naomhachd a leantuinn, agus gu h-àraid gu gràdh brathaireil, 'g an cur an cuimhne mu 'n ghineamhuin spioradail: Tha e 'g innseadh dhoibh gu 'n robh iad air am breith a rìs; agus sin leis an t-sìol neo-thruaillidh, le focal Dhé. Tha so a' taisbeanadh gu 'n robh iad 'nam braithrean, 'nan luchd comh-pairt do 'n nadur nuadh cheudna, an ni is e 'n fhreumh o 'm bheil naomhachd, agus gu h-àraid o'm bheil gradh brathaireil a' sruthadh. Tha sinn aon uair air ar breith 'nar peacaich, is eiginn duinn a bhi air ar breith a rìs, chum gu biodhamaid 'nar naomh. Tha'm focal féin a' ciallachadh a bhi air ar gineamhuin; agus is ann mar sin a dh'fheudar a leughadh, Mat. xi. 11. a bhi air ar gineadh, Mat. i. 20. agus a bhi air ar breith, Mat. ii. 1. A reir sin, feudar am focal so anns a' bhonn-teagaisg a ta air a tharruing o 'n fhocal eile, a ghabhail anns an t-seadh is farsuinne, agus mar so am beachd mu dheireadh a fillleadh a steach anns an dà bheachd eile; agus mar sin, tha ath-ghineamhuin 'na fìor-atharrachadh os ceann

naduir air an duine gu h-iomlan, gu h-iomchuidh air a coimeas ri gineamhuin nadurra no corporra, mar a chithear an deigh so. Meadhonna gnathaichte na h-athghineamhuin, d' an goirear an siol, o'm bheil an nuadh chreutair air a dhealbh, cha siol truaillidh e: do shiol truaillidh; tha an cuirp gun amharus air an gineamhuin: Ach tha'n siol spioradail, o'm bheil an creutair nuadh air a ghineamhuin, neo-thruaillidh; eadhon, Focal an Dé bheò, agus a mhaireas gu siorruidh. Tha fuaim focail Dé a' dol thairis eadhon mar ni fuaimne eile; ach mairidh am focal, bithidh e beò, agus fanaidh e, do thaobh a bhuaidh shiorruidh air na h-uile air am bheil e ag oibreachadh, 'Se 'm focal, "a ta air a shearmonachadh dhuibhse anns an t-soisgeul," rann 25. 's a ta air a choimeasgadh le Spiorad Dhé, meadhon na h-ath-ghineamhuin; agus is ann leis a ta peacaich mharbh air an togail gu beatha.

*Teagasg.* Tha na h-uile duine a ta ann an staid grais air a bhreith a ris. Tha na h-uile neach grasmhor, 'se sin ri radh, iadsan a tha 'n staid fabhoir ri Dia, agus aig am bheil nadur agus buaghan grasmhor, 'nan daoine iompaichte. Ann an labhairt mu 'n teagasg so, Nochdaidh mi, ciod i ath-ghineamhuin: A ris, e' uime a ghoirear sin dhi: agus an sin ni mi cleachdamh do 'n teagasg.

#### MU NADUR NA H-ATH-GHINEAMHUIN.

I. A chum nàdur na h-ath-ghineamhuin a thuigsinn gu ceart, thoir fa'near, *sa' cheud àite*: Mar a tha toirreachas mealltach ann na nàdur, gu bheil e mar an ceudna ann an gràs. Agus leo sin tha moran air am mealladh; a' gabhail cuid de atharrachaidhean a rinneadh orra an àit' an atharrachaidh mhór agus iomlan so. A chum na mearachdan sin a thoirt as an rathad, biodh na nithe so a leanas air an tabhairt fainear: 1. Their moran am mathair ris an eaglais, nach aidich Dia a bhì 'nan cloinn da féin (*Dàn Sholaimh* i. 6). Bha mic mo mhathar (braithrean breige) am fearg rium. Chan 'eil na h-uile a ta air am baisteadh air am breith a ris: Bha Simon air a bhaisteadh, gidheadh fathast "ann an domblas na seirbhe,



agus fuidh chuibhreach na h-eucorach" (*Gnìomh*, viii. 13, 23). Far an e an creidimh Criosduidh aidmheil na dùthcha, bithidh moran air an ainmeachadh air Criosd, aig nach 'eil ni'sam bith ni 's mó dheth no 'n t-ainm: Agus cha'n ioghnadh sin, do bhrìgh gu'n robh aig an diabhul a ghabhair am measg chaorach Chrìosd, 'sna h-àitibh sin anns nach robh ach teare a bha 'g aidmheil a' chreidimh Chrìosduidh (1 *Eoin* ii. 19). "Chaidh iad a mach uainne, ach cha robh iad dhinn." 2. Cha'n e foghlum fallain ath-ghineamhuin. Feudaidh foghlum ana-mianna dhaoine chuibhreachadh, ach cha'n urrainn e 'n cridheachan atharrachadh. Tha'm madadh-alluidh 'na chreutair millteach fathast, ged tha e an geimhlibh. Bha Ioas gle dhiadhaidh fhad 'sa bha dheadh fhear teagaisg Iehoiada beò; ach 'na dheigh sin nochd e gu h-ealamh eiod an spiorad d' an robh e le tuiteam obainn o'n chreidimh (2 *Eachd.* xxiv. 2, 17, 18). Tha deadh eiseimpleir gle neartmhor, ann an atharrachadh an duine o'n taobh a mach, ach tha 'n t-atharrachadh sin gu tric a' dol dheth, 'nuair a tha neach ag atharrachadh a chuideachd; air am bheil iomadh dearbhadh air a thabhairt anns an t-soaghal.

*Ri teantuinn.*

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## Literary Notice.

BUNHILL FIELDS by A. W. LIGHT. London: C. J. Farncombe, 30 Imperial Buildings, Ludgate Circus. Vol. 2. Price, 6s. 6d. post free.

Mr. Light has continued in this extremely interesting volume his biographical studies of some of the Lord's faithful witnesses and a few others who do not deserve to be classed with these whose dust lies in Bunhill Fields burying ground. It is true that the second volume has not such eminent names as the first—John Bunyan, John Owen, Thomas Goodwin, John Gill, Joseph Hart, etc., but Mr. Light has given instructive and edifying details of the lives of men who bore witness to their Lord and

who adorned the doctrine of their Saviour. Incidentally reference is made to some of the great controversies which shook Nonconformity to its foundations, such as the Arian, the Eternal Sonship of our Lord, and the introduction of hymns into public worship. When hymns were introduced at Devonshire Square Chapel, Bishopgate, in 1701, the innovation caused great disturbance; for, prior to this both Churchmen and Dissenters "regarded with abhorrence the singing of 'man made compositions' as part of divine worship." "Indeed," says Mr. Light, "this very question divided churches, parted good friends, caused heated controversies and wrought much havoc, strange as it may seem to us in these days of organ recitals, anthems and many hymns. Although it is the general custom now to ridicule the fears of these saints of God, it must be conceded *that many, if not most, of these fears have been realised.* Spirituality of worship has disappeared to a very considerable extent, while 'error, apostasy, human tradition, and carnal worship' have become very rampant." Reference is made to the controversies that raged round the names of Tobias Crisp and Dr. Williams. The whole subject of the so-called Anti-nomianism of Crisp and the Neo-nomianism of Williams is one of great interest. In the nature of things Mr. Light could only make a reference to it. Neither can we in a short notice "rede the marches" between the two as the subject deserves. But we may say that our outstanding Scottish divines would not have accepted the positions of either. The subject, and the literature connected with it, is noticed in Dr. James Buchanan's *Doctrine of Justification* and Drysdale's *History of the Presbyterians of England*; while the Marrow Controversy in Scotland produced a literature of its own.

Mr. Light has an interesting reference to the casual meeting of the two chief contestants in the predestinarian controversy—Toplady and Olivers and the conversation that took place between them.

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Faith cannot be lost, but assurance may; therefore assurance is not faith.—*Thomas Brooks.*

## Notes and Comments.

**Our Readers.**—By the time this issue will be read another year will have begun its course. The last year has been one that has been peculiarly trying to many of our readers through the widespread depression in trade. Thousands have been thrown out of employment and cannot get work however keen they are to be employed. Our heartfelt sympathy goes out to those families connected with us who have come within the sweep of the tidal wave of unemployment. To many of our readers the past year may have brought sorrow to their homes—there are vacant places never to be filled in time; for all such we pray that the Lord Himself would sanctify these dispensations of His providence. As a Church some of our outstanding laymen have been removed and others though not prominent in the public eye but true pleaders at a throne of grace have been called to their rest and we shall miss their prayers. We wish all our readers, old and young at home and abroad, the richest blessings of Heaven, and our prayer is that the sun may shine through the dark clouds of depression in the coming year. At the time of writing there are glimmers of a better time.

**An Edited Bible.**—The critics of the Bible are getting bolder—at least they are coming out more into the open. Only recently the utterance of a minister (Rev. Hamish Mackenzie) in reference to the Old Testament caused some controversy in the press. Nowadays one need not wonder at anything that may come from a certain school of ministers. They are the slaves of their German masters. The Bible also is coming under the fire of teachers. Recently an article on the “Bible in School” by Mr. William Welsh appeared in the *Scottish Educational Journal*. Mr. Welsh is an advocate for an “expurgated Bible.” Some of the Bible stories do not meet with his approval. If the Holy Ghost saw meet to record these stories, then we are more than impudent, we are daring, if we seek to have them omitted or changed. To such critics we advance the testimony of the Lord Jesus Christ to the Old Testament Scriptures. He laid His hand

upon them and sealed them by His divine authority. The Pharisaic attitude was I am holier than thou, but it is ten thousand times worse when men say they are holier than the Lord Jesus Christ—at least that is quite a legitimate inference to draw from some of their statements. In connection with this subject we recommend to your younger readers Dr. Saphir's *Christ and the Scriptures*.

**Serious Religious Situation in Germany.**—The religious situation in Germany is now becoming clearer. The extraordinary dictatorial powers of Hitler are not confined to the State. He is laying his hand ruthlessly on the liberties of the Church also. In a series of articles which appeared in the *Manchester Guardian*, cuttings of which have been kindly sent to us by a friend, there is presented as clear an account of the situation as we have read anywhere. Dr. Karl Barth, the leader of the Neo-Calvinism School, has spoken out in a pamphlet which has now been translated into English and is published by Hodder & Stoughton. Pastor Vogel has also published "65 Theses" in a German periodical, in which he joins issue with the Hitler ecclesiastical scheme. Whether there is sufficient stamina in these to make them leaders to join issues with a system that threatens the liberty and very life of the Church in Germany remains to be seen. We have some idea of Dr. Barth's doctrinal standing, but we have no idea where Pastor Vogel stands. Were we assured that both these leaders took their stand on the infallible Word of God we would have more hopes of a successful issue in the struggle. Unfortunately Dr. Barth is not as sound on the doctrine of Holy Scripture as we would like him to be. This means going into the conflict with a wooden sword instead of one of tempered steel. But what, may some of our readers ask, is all the controversy about? We will endeavour to explain as briefly as we can in the succeeding note.

**German Christians.**—On 5th and 6th September the Prussian General Synod, which under pressure of the Hitler Dictatorship had become a packed jury, passed a number of regulations whereby the clergy in future were to be supporters

of the National State. They were to be of Aryan descent and if married they were to be married to an Aryan. There was a good deal of opposition to these regulations, but it was brushed aside. The new "Single German Evangelical Church" is a union of the Churches of Prussia, Saxony, and the other federal States. Its Primate is Bishop Ludwig Müller, who supplanted the freely elected Bishop von Bodelschwingh against the will of the ecclesiastical authorities and the congregations. "The Church," according to one the German Christians as the new organisation is called, "must be the Church of German Christians—that is to say, Christians of Aryan race." The Hitler scheme is Erastianism of a more thorough going kind than existed in the Lutheran Consistorial polity. The *Manchester Guardian* correspondent says that 2000 pastors, followers of Dr. von Bodelschwingh, have entered into a covenant binding themselves to do their duty as servants "of the Word in sole allegiance to Holy Writ and to the Confessions of the Reformation as the true interpretation of Holy Writ." We shall watch this struggle with interest, for there can be no doubt but Hitler has created an extraordinary situation not only in the State but also in the Church.

**The German Religious Crisis.**—New developments have taken place since the above notes were written. Reich Bishop Müller has made attempts to conciliate the opposition, but it would appear from latest reports he has not been successful. Hitler, who is a Roman Catholic, is reported as being annoyed at the publicity that has been given to the controversy. The Government are not sparing Roman Catholic priests who have criticised the Government. One has been imprisoned for five months for libelling the Chancellor and another to one month's imprisonment in a fortress. These are the first that have been sentenced since the Concordat entered into with the Vatican in September. It will be interesting to watch the Vatican's move.

**How Heretics are Treated Nowadays.**—Recently the Baptist Union for sufficient reasons struck the name of Pastor Eric Roberts, Grantown, off the list of accredited ministers of

the Union. Mr. Roberts, it seems, had adopted Arian views. One would have thought that such a lapse from orthodoxy would be regarded as a dishonourable thing, especially by those professing to believe in the Deity of the Lord Jesus, but what do we find? The services of Mr. Roberts to the town are to be honoured and the newspapers report that the promoters of the public testimonial include the two Church of Scotland ministers and the Episcopalian minister. Now we take nothing to do with the claim that Mr. Roberts may have to the recognition of his work as a citizen of Grantown, but we predict that Mr. Roberts' services though he lived to the age of Methuselah might possibly go unrecognised had it not been for his heresy and the faithful dealing of the Baptist Union in casting him out. Then, why should ministers who profess to be servants of the Lord Jesus lend their influence in promoting a testimonial to one who so dishonoured that Master by denying His true Deity? Things have come to a strange pass when such things are possible.

**The Holy Tryst.**—In a preface to this booklet we are informed that its purpose is “to help members [of the Church of Scotland Prayer Union] to maintain the habit of daily prayer for the work of the Church at home and abroad, both in private and at family worship.” Information is given with regard to each mission field and the nature of the work carried on by the missionaries for quickening sympathy and making the prayers more intimate and direct. With this end in view the compilers have not only made suggestions for prayer, but they have composed a considerable number of prayers for use. In a short space like this we cannot enter into a detailed criticism of these prayers, but three outstanding defects may be mentioned, viz.: (1) The universal Fatherhood doctrine is acknowledged; (2) there is a woeful lack of confession of sin; (3) dependence on the Holy Spirit's work is rarely acknowledged. These are serious defects prevailing as they do in so many of the prayers. We are opposed to composed prayers like this on any occasion, and when we discover such defects as mentioned above there is all

the more reason for condemnation. The booklet has a foreword by the Moderator, Dr. Lauchlan Maclean Watt, which concludes as follows:—

“For I have a Tryst to keep :

It was plighted long ago,

With some who lie asleep.”

The Tryst-keepers weave peace around the world, and bind this dusty star, with its graves, about the feet of God, clothed in a resurrection hope.” This may be the language of a Celtic mystic; to us it is worse than meaningless.

### **Gospel Book Mission to the Army and Navy.—**

Mr. Brider has sent us his annual report. Parcels and boxes of literature to the number of 2250 were sent to various garrison towns and naval stations at home as well as distant stations in the nation. We are sorry to see that this good cause, like so many others, is badly hit by the trade depression. The amount subscribed last year was £74 9s. 6d., which taken in connection with the following quotation from the report, speaks for itself:—  
“As my friends know,” writes Mr. Brider, “I do not possess any private means whatever, neither do I take anything from the Book Mission Funds, but am wholly dependent upon the Lord for personal support.”

**Christmas and New Year Festivities.**—More and more Christmas as a religious observance is creeping into Scotland. Every year the number of Presbyterian Churches having Christmas services is growing. In the Scottish Episcopal Church and in the Ritualistic section of the Church of England the ritual is fast approaching that of Rome, if it has not already reached it. While Christmas is ostensibly held in commemoration of the birth of Christ it is too often given over to festivity and revelries which had their origin in paganism. As Presbyterians we should not forget that such festivals as Christmas, Easter, etc., were cast out by our Presbyterian forefathers at the Second Reformation, and we do not view their return as a sign for good. It is gratifying that the drunken revelry that used to accompany the

beginning of the New Year in Scotland is dying out, but there is still too much of it. It is a poor way of beginning the New Year by ushering it in with rioting and drunkenness.

**The Church and the Drama.**—In an interview with Dr. Charles Warr, minister of St. Giles', Edinburgh, reported in "Life and Work: the Record of the Church of Scotland," we quote the following:—"The attitude of the Church to the drama should be one of genuine interest and friendly sympathy. The Church should bless every sincere effort towards the intelligent interpretation of human life. We must try to preserve a large heart for humanity. Above all, the clergy should regard it as their duty to widen their cultural horizon. Let us remember that if the Church is to be the spiritual home of mankind, it must spread its arms very wide. The attitude of the Church to the theatre has undergone strange fluctuations. From the sixth to the eleventh century the theatre was completely obliterated from Europe through the Church's hostility, and then, curiously, in the twelfth century, by the Church itself embarking on the production of the Miracle and Mystery play, to be followed later by the Morality play, the drama was reborn in the Western World. The theatre, thus, was both killed and resurrected by the Church." It would seem that some ministers are not satisfied with the worldliness which characterises so many churches in Scotland they must open the doors as wide as possible.

**New Year's Day Services.**—Most of our congregations, we believe, are in the habit of meeting for a short religious service on New Year's Day. It has been said by some that while we condemn the religious observance of Christmas we are observing New Year's Day instead. This is not so, we attach no religious significance to the day. The Free Presbyterians were not the originators of these New Year's Day services. They were begun by those who considered it becoming on a day which is observed as a holiday and which marked the beginning of a new year and reminds us of the passing of the years that those so inclined should meet for prayer—rendering thanks to God for His kind-



ness in the year that had passed and seeking his guidance for the year that had begun. Usually a short address appropriate to the occasion is given at these services.

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### Church Notes.

**Communions.**—January—Last Sabbath, Inverness. February—First Sabbath, Dingwall. March—First Sabbath, Ullapool; second, Portree and Ness; third, Finsbay; fourth, Kinlochbervie. South African Mission—The following are the dates of the Communions:—Last Sabbath of March, June, September, and December. *Note.*—Notice of any addition to, or alterations of, the above dates of Communions should be sent to the Editor.

**Mission to the Jews.**—Our readers will be interested to know that the Rev. Donald Urquhart returned to Palestine at the end of October. On this occasion he is to have his headquarters at Jerusalem instead of Tel-aviv, where he laboured on his former visit. The Committee advised Mr. Urquhart to engage a small hall where he could hold divine services and preach the gospel, which is the ordinary means ordained by God for the conversion of sinners whether Jews or Gentiles. Mr. Urquhart explained to the Committee that rents in Jerusalem are exceedingly high and halls most difficult to be had. In a letter received a few days ago he informed us that so far he has not been successful in securing a place, but that he is doing his best to get one. The engaging of a hall will, of course, add to our expenses, and I would appeal again to our people to support our Foreign Mission Fund as liberally as possible, for our outlay this year is much heavier than in any previous year. We have been honoured as a Church in sending the gospel both to Jews and Gentiles and let us not be weary in well-doing.—NEIL MACINTYRE, *Convener.*

**Christmas and Easter Plays.**—"I would like to see the custom of religious plays, say at Christmas and Easter, taking

deep root throughout Scotland," Dr. Warr further says "such plays, when reverently and intelligently produced, are invaluable, especially as regards the young, for bringing home to the spectator all that is meant by Bethlehem, Calvary, and the Empty Tomb. I am quite certain that if, in our town and country parishes, the clergy were to approach such things with sympathy, they would find them an enormous assistance to what they are striving to do in 'Sunday' Schools and Bible Classes. The spirit of Oberammergau need surely not be confined to Bavaria. If the Scottish Community Drama Association could, among their other activities, transplant it into Scotland, they would be doing a wonderful service to our nation." These are serious statements coming from a prominent minister of the Church of Scotland, but, in all likelihood, no notice will be taken of them by his Presbytery. Dr. Warr, in *The Presbyterian Tradition*, has shown clearly that he is out of sympathy with some of the most worthy elements in the Presbyterian tradition.

**Ordination and Induction of the Rev. Archibald Beaton.**—It is a matter of great satisfaction that vacant charges throughout the Church are being gradually filled up. The Lord of the vineyard is proving that He is mindful of His cause and is sending forth labourers to labour in His vineyard.

The Western Presbytery met in Gairloch on the 16th November for the ordination and induction of the Rev. Archibald Beaton. Owing to the translation of the Rev. R. Mackenzie, their former pastor, to St. Jude's, Glasgow, the charge has been vacant for some time, but now, through a unanimous call, a most harmonious settlement has been effected. The Rev. D. N. Macleod, Moderator, presided and preached from I. Peter iv. 11 a discourse appropriate to the occasion. The newly ordained pastor was addressed by the Rev. D. M. Macdonald and the congregation by the Rev. D. Macleod, Sheildaig. The Rev. John Colquhoun also took part in the service.

The weather was exceptionally fine and many gathered from different parts of the parish and the adjoining congregations.

The call was signed by 461. The Gairloch congregation has been a strong support to our Church all along, and we trust that the ministry now begun will redound to the glory of God and be for the good of many souls.

Our desire is that both pastor and people may have a rich baptism of the Holy Spirit and that the Lord Jesus will grant them much of His gracious presence and bring many from darkness into His own marvellous light through the instrumentality of their new minister.—D. M. M.

**Resolution by the Western Presbytery.**—The Western Presbytery at a recent meeting passed a resolution condemning the public use of strong drink at funerals and would urge upon all their people within its bounds where this has been the practice to give it up entirely from henceforth. The custom invites the young to drink and is apt to be a heavy burden on poor people.—D. M. MACDONALD, Clerk of Western Presbytery.

**Death of Mr. Kenneth Macleod, Elder, Fort William.**—It is with sincere regret we record the death of another of our elders in the person of Mr. Kenneth Macleod. Kenneth was a native of Harris. There was something very pleasing about his quiet, unassuming demeanour as a man and as a Christian. He lived a life in keeping with his profession, adorning the doctrine of His Saviour. For some time he was laid aside through ill-health. He passed away on 14th December. He was laid to rest in Blarour burying ground, Spean Bridge, on the 18th of the same month—the large number of people present testifying to the respect in which he was held. His removal, following on that of his brother elder, Captain Macintyre, is a great loss to the cause in Fort William.

We extend our heartfelt sympathy, to the widow, sons and daughters and other relatives and also to the congregation of Fort William.

**Confession of Faith.**—Copies of the Confession of Faith may now be had from Mr. Finlay Beaton, 11 Greig Street, Inverness, at 1/9 each or 2/- post free. This impression has

been issued by the Irish Reformed Presbyterian Church and our Synod has ordered 2000 copies. The book is very cheap at the price offered and as it may be many years before another edition will be issued we strongly advise our people to take advantage of this offer.

## Acknowledgment of Donations.

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

**Sustentation Fund.**—"In Memory of a Mother," per Rev. R. MacKenzie, £3; Mrs McM., Dalnabreac, Rogart, £2; Anon, Portree, £1; D. M., 710 Main Street, Saskatoon, £1; Anon, 4s; J. K. McL., Lodsworth, Sussex, 10s; J. W., Blacksboat, Morayshire, 10s; A. K., Westhill, Culloden, 5s; C. M. A., Skinidin (o/a Glendale), 2s; N. and J., Skinidin (o/a Glendale), 10s; K. McK., Brooks, Alberta, £1 18s 4d.

**Jewish and Foreign Missions.**—Mrs McM., Dalnabreac, Rogart, £5; D. M., Main Street, Saskatoon, £1 7s 7d; Friend in Tain, 16s; Anon, Comrie, £1; Friend, Skye, 10s; Miss I. C. K., Lochinver, 5s; "In Memory of a Mother," per Rev. R. MacKenzie, £1 8s 2d; Anon, per Rev. R. MacKenzie, 10s; Mrs M., Dornoch, £2.

**College Fund.**—B. G., Fernabeg, Ross-shire, 10s; D. M., Main Street, Saskatoon, £1.

**Home Mission Fund.**—B. G., Fernabeg, 10s; Mrs McM., Dalnabreac, Rogart, £2; Friend, Skye, 10s.

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