

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
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Every Man Pitching by His Own Standard.

IN the inspired account of the numbering of the children of Israel in the second year after their coming out of the land of Egypt instructions were given to the different tribes commanding them to pitch their tents every man by his own camp and every man by his own standard. The fact that the different tribes with the exception of Levi did so was not due to any spirit of exclusiveness nor, to use a phrase that has passed into our language, because of a superiority complex. The whole arrangement was due to a direct command from God—"And the Lord spake unto Moses and unto Aaron, saying: Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house" (Numbs. ii. 1, 2). Many arguments might have been brought forward against this arrangement. But, however many, and however plausible these arguments might have been, there was one clear answer to them all which every God-fearing man in the camp of Israel could give, viz.: "We have God's clear command to pitch by our own standard." Every man in the various tribes would know what that standard was and one of the children of Dan who forsook his own standard and pitched by the standard of Reuben because he *thought* it better to be under Reuben's standard than under his own clearly acted against the divine command. Neither would it be an allowable excuse for one of the children of Ephraim simply because he was next to the tribe of Manasseh to forsake his own standard and pitch under the standard of Manasseh. The whole arrangement it might be argued was

not conducive to harmony in the camp of Israel. It seemed to destroy that unity which we are told gives strength to armies, communities, and churches. But this argument is founded on a false theory. The unity of the children of Israel was not affected in any way by this divine arrangement. There was the divine recognition of the various units but underlying the whole arrangement there was a unity which was not affected in any way by the recognition of the units composing it. If the leaders of the tribe of Naphtali, obsessed with the idea that the whole arrangement did not make for unity, set about making arrangements to pitch under the standard of the tribe of Benjamin would the plan, if carried out, realise the end which the princes of Naphtali had in view? Decidedly not. It would only cause confusion not only in the camp of Naphtali but in the camp of Benjamin as well.

In days when men have lost their heads through false views of the unity of Christ's Church it may appear to many that one of the most monstrous heresies that could be vented in modern times is to assert openly and unrepentantly the truth that there is a call for denominations who witness for certain scriptural truths to pitch by their own standards. Denominationalism is not the ecclesiastical crime which the union-mongers of our day tell us it is. We admit it is a serious matter to break up a denomination and it should never be done unless conscience demands it in defence of the truth to take the step that severs one's connection with it. We are not forgetful that there are many in these days of lukewarmness to whom loyalty to the denomination with which they are nominally connected is slenderer than the spider's thread—the merest trifle can snap it asunder. But to those who counted the cost of the step they took, who believed that they were compelled in the interests of loyalty to God's truth to take that step they will not allow every adverse circumstance to awaken thoughts in their minds of cutting all connection with the Church under whose standard they pitched. It is not a backward step to

connect one's self with a denomination that is purer in doctrine and discipline than the one we belong to but it is decidedly a retrograde step to join one which is less pure. If a denomination is teaching in its doctrine or acting in its practice contrary to God's Word then one could understand the uneasiness of conscience that might say to one this is no longer a place for you under this standard. Loyalty to a denomination that is scriptural in its creed and practice is not inconsistent with acknowledgment to the full of the New Testament doctrine of Christian unity. Denominationalism of a scriptural kind is the expression of the necessity of witnessing for certain truths that are not held or as clearly stated as they ought to be. It was because of this the Free Presbyterian Church came into existence in 1893.

The testimony of the Free Presbyterian Church has not become obsolete during the forty years it has been in existence and there is no reason why we as Free Presbyterians should forsake the standard under which we pitched in 1893. We claim no perfection, though those who do not wish us well say we do, but we believe whole-heartedly that the truths and principles for which our Church stands are truths and principles which are in accordance with God's Word and which no one in the Free Presbyterian Church need ever be ashamed of. The trend of things in the Church of Scotland cannot but fill every one that wishes well to our Sion with the deepest concern. The gulf between us and them is widening. The unscripturalness of books published by ministers of that Church and the manifest lack of discipline generally is ominous and forebodes evil for our well-beloved land. The differences between us and the smaller Presbyterian Churches justify us in pitching under our own standard. These differences have been set forth at length in a document approved by the Synod of the Church. It was reprinted in the *History of the Free Presbyterian Church* (p. 238) and we advise our young readers and all others interested to read it over carefully. It is the considered statement of the Synod on the subject.

“The Beginning of the Gospel of Jesus Christ the Son of God.”

“The beginning of the Gospel of Jesus Christ the Son of God.” (*Mark i. i.*).

By the late Prof. JOSEPH ADDISON ALEXANDER, D.D., Princeton.

II.

(*Continued from page 372.*)

2. This leads me to the second question under the general topic of the gospel: We have seen what it is—good news; good news from God to man; good news of spiritual good, forgiveness and salvation; but even this view cannot be complete without considering whose, as well as what it is. It is not an impersonal or abstract gospel; it is not the gospel of man, nor yet of an absolute and distant God; it is the gospel both of God and man; it is described expressly in the text as the gospel of Jesus Christ, the Son of God. I know of nothing in the Scriptures more habitually slighted and imperfectly apprehended than the names or titles of the Saviour. I could scarcely have repeated half a dozen words conveying less to multitudes of minds than those just uttered; which some of you perhaps regard precisely as you would the names and surnames of a friend or enemy; or even if you do admit the dignity of Him who is thus described, it is only in the general, and without any definite perception of the importance of the terms employed. So inveterate and hurtful is this habit, that it may be well, occasionally, to remember what we all know, if we would consider and apply it, that all names are originally significant—that divine names are especially and always so; that the names of the Redeemer were designed to be descriptive and expressive, not conventional and formal; and that when they are accumulated and combined, it is not without meaning, but every name is really suggestive of some great truth or important feature in the person or offices of Christ, and in the method of redemption. This, which is true in general, is emphatically true of the solemn nomenclature with which Mark begins his Gospel.

(1.) It is "the Gospel of Jesus," that is, the good news of a Saviour: "Thou shalt call His name Jesus," said the angel who announced His birth to Joseph, "for He shall save His people from their sins," Even Joshua, whose name is identical in Hebrew, was so called prophetically, as the saviour or deliverer of Israel from enemies and dangers; and in this he was a type of Him who was to come, not as a military conqueror and earthly prince, though men so expected Him—not as the deliverer of the Jews from Roman vassalage, and the restorer of their ancient independence; but as a Saviour from a far worse bondage, and a more terrific ruin,—from perdition, from damnation; not of angels, not of devils, not of men without exception or discrimination, but of those predestinated to belief in Him—His people; the Saviour of His people—not from temporal or physical distresses, but from sin—not from the sins of others, but their own—not from its effects, but from itself—not merely in the life, but in the heart—not merely in the stream, but in the spring, the source, the principle, the essence. Yes, the gospel is not only good news of a Saviour, but of Him who came, of Him who was called Jesus, because He was to save His people from their sins.

(2.) But the gospel is also the gospel of Christ; to many ears a mere tautology, an irksome repetition, an unmeaning pleonasm or superfluity, or, at the most, a simple combination of inseparable names, like Julius Caesar or George Washington. But I rejoice to know, my hearers, that "ye have not so learned Christ," not even the name of Christ. The very children in the Sabbath school know better, for they know that Christ in Greek, and Messiah in Hebrew, mean anointed, and that anointing was the Scripture symbol under the Old Testament for spiritual effusions, especially for those which qualified men for the great representative office of Prophet, Priest, and King, and that these offices themselves represent corresponding parts of the Redeemer's work; in other words, that He was in the highest sense to be the Prophet, Priest, and King of His people—

their Prophet to reveal the will of God respecting them; their Priest to expiate their guilt and intercede for them; their King to govern and protect them—that in Him these offices, before divided among many individuals and generations, were to meet and for the first time to be fully realized; all which is really expressed by calling Him the Christ or the Messiah.

These are not scholastic subtleties nor technical distinctions, as some would fain persuade you; they are real—essential to a clear and full view of the office and person of the great Deliverer, the source and subject of the gospel, who was called Jesus as the Saviour of His people, and Christ as the Prophet, Priest, and King for ever.

(3.) But who is sufficient for these things, or who is equal to the great work shadowed forth by these signs, and more than royal titles? If the highest earthly wisdom is evinced in separating legal and judicial functions—in dividing among many what would too severely task the powers and try the integrity of one, what human subject can combine in his own person all that is expressed by these names. It is clearly impossible. Their very application excludes the thought of mere humanity. The necessity of a divine person to assume this trust would be apparent, from the nature of the trust itself, even if it were not expressly added, that this gospel is the gospel of the Son of God, not in the attenuated sense which heresy would put upon it, but in that which the unbelieving Jews themselves attached to the expressions when they charged our Lord with blasphemy, for calling God His Father, and thus making Himself equal with God. The Son of God, not merely as a creation, or an object of affection, or a subject of adoption; but as a partaker of His nature, one with Him in essence, the same in substance, equal in power and glory. This is the last particular included in the description of the gospel. It is good news, from God to man, of deliverance from suffering and sin; the good news of a Saviour, of a prophet, of a priest, and of a king, not human, but divine, *the gospel of Jesus Christ the Son of God.*

II. Having thus seen what the gospel is, and whose it is, it remains to consider still more briefly its beginning, under the two distinct questions :—1. Where did it begin of old? 2. Where does it begin now?

In answer to the first of these enquiries, I remark,—

(1.) That the gospel, as a message of salvation, may be said to have begun in the eternal counsel of the divine will—in the eternal purpose of the God who sent it. There is no more injurious mistake than that of looking on the gospel as a sort of afterthought, or series of experiments intended to make good the failure of another method of salvation, and continually modified to meet emergencies as they arose. Known unto God are all His works from the beginning of the world, and though it may not be expedient to expatiate too freely in the bewildering mazes of this great truth, and especially to speculate upon it as a mere abstraction, apart from its connection with human duty, character, and destiny, we neither may nor can displace it as the deep and adamant basis, upon which alone our hopes are founded. The gospel of Christ could never terminate in our salvation, if it had not first begun in God's decree; let this, then, lie at the foundation, and from this let us ascend to explore the superstructure, and inquire what was the beginning of the gospel as a part of human history, and a phase of man's experience.

(2.) I remark, then, in the next place, that the beginning of the gospel of Jesus Christ was not in the New Testament, but in the Old; it began in the simple first promise to our fallen parents; in their sacrificial offerings; in the bleeding lambs of Abel's altar; in the simple faith and worship of the patriarchs. It began afresh in the Mosaic legislation, in the ceremonial law, with its passover and pentecost, and great day of atonement; with its sabbaths and its jubilees, its priests and Levites, its animal and vegetable offerings, its smoking altar and its shed blood. All these were worse than useless, worthless to man and insulting to God, except so far as they were typifying

and symbolizing the "beginning of the gospel of Jesus Christ the Son of God."

Once more it may be said to have begun in the predictions of the prophets, who declared in words, as the legal service did in acts, the coming Saviour, and not only foretold, but exhibited to all believers, "the beginning of the gospel of Jesus Christ the Son of God."

(3.) Passing over the long interval between the Old and New Testaments, and coming nearer to the actual appearance of the promised Saviour, His gospel may be said to have had a new beginning in the preparatory ministry of John the Baptist. If not expressed, it is at least implied and necessarily indicated in Mark's introductory expression, that John the Baptist's preaching in the wilderness the baptism of repentance, with a view to the remission of sins, was the beginning of the gospel—its immediate precursor, the appointed preparation for its full disclosure, so that John's instructions and his baptisms derived all their worth and meaning from the fact that, in the verse explained, they were the actual beginning of the gospel of Jesus Christ the Son of God. We find, accordingly, that when John's ministry was closed, and that of Christ Himself succeeded, it was at first a mere continuation of John's preaching, that the burden of both cries was, Repent, for the kingdom of heaven is at hand! From this beginning, and from those already mentioned lying further back in all the prophecies, the ceremonies of the law, the religion of the patriarchs, and the decrees of God,—from these beginnings, the gospel in the hands and in the mouth of Him who was at once its author, and its subject, and its finisher, was developed by degrees—in His divine instructions, in His miracles of mercy, in His perfect example, but above all, in His faultless obedience and atoning passion, in His crucifixion, resurrection, and ascension, in His session at the right hand of God, in the effusion of His Spirit, the erection of His Church, the diffusion of His doctrines, and the conquest of the world; that system, whose beginnings we have

traced, became the glorious gospel of the grace of God, even the gospel of your salvation.

2. This reference to the bearing of the gospel upon human destiny brings us to the last remaining question suggested by the text, to which the answer must be still more brief than to the one before it—serving rather as a practical improvement than a further explanation of the subject.

Where does this gospel begin now? There is a sense in which this question would be senseless and irrelevant. The foundation is already laid, and neither need nor can be laid again. The sacrifice for sin has been already offered once for all, and if that be rejected, there remaineth no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation, which shall destroy the adversary. It were worse than vain, my hearers, to seek any other gospel than that which has begun already in the divine decrees, in the law, in the prophets, in the preaching of John, and in the saving work of Christ Himself. There are other gospels, but of such, and of such as preach them, though it were an angel from heaven, Paul has said, Let him be anathema.

But although the gospel can, in this view, have no more beginnings, yet in the subjective sense of something which may be embraced in the personal experience, and must be so embraced to secure salvation, we may ask in conclusion, as we asked before, *Where does the gospel begin now?* Without repeating what has been already said as to its ultimate source and indispensable foundation, I may say,—

(1.) That it begins for the most part in religious education—in that simple teaching at paternal knees and on maternal bosoms, which, in our happy, highly favoured times, supplies the place of those remote and long protracted means by which the world was prepared of old for the appearance of a Saviour. How many children of the Church forget, how many pious parents insufficiently consider, that these lisplings of religious truth to infant ears, which may even seem to be to themselves superfluous, may be intended by divine grace, and realized by

those who scarcely can be said to hear them, as the beginning of the gospel of Jesus Christ the Son of God.

(2.) I say intended by divine grace, for I need not add that even these distilling dew-drops of infantile training can avail nothing without superhuman influence, without the moving of the Spirit on the waters; sometimes in immediate succession to the early training without any interval of vice or unbelief; sometimes after peaceful interruptions, during which the seed sown seems to have long perished—but no; sometimes when least expected, a new life is infused into the dead mass of apparently unprofitable knowledge, the seed long buried shows itself, the tears of the departed glisten still about the leaves of the plant, and under heavenly culture and divine direction it springs up, first the blade, then the ear, and then the full corn in the ear. To that man the gospel has a new beginning; as in one sense the original instructions of his childhood, so in another the first movement of divine power on his heart and conscience, is to him the beginning of the gospel of Jesus Christ the Son of God.

(3.) Lastly, in addition to these doctrines and gracious beginnings, there are what may be called providential recommencements of the gospel, both to communities and to individuals. I need not specify, under the latter head, seasons of affliction, or, under the former, seasons of revival. These I must leave, with a bare suggestion, to your private meditations. I will only hint in closing the subject, that to a whole church even trivial incidents or epochs in their history may mark such a revival of the gospel in its power as I have suggested. A change of local situation, or of pastors, the return of one after a temporary absence, nay, the very re-assembling of the people after periodical dispersion, though entirely insufficient of themselves, may, under the divine direction, be the signal for new zeal upon the part of true believers, and for new attention in the unconverted, and to both, in an important sense of the expression, a beginning

of the gospel of Jesus Christ the Son of God. That I may not close without a word of application to the individual as well as the collective audience, let me say to you, my friend, who may be here to-day apparently by accident, or, if a stated worshipper in this place, yet a stranger to the covenants of promise, that you have only to accept of that which is so freely offered; you have only to repent, and to believe, and to throw yourself into the outstretched arms of mercy; you have only to consent to be made holy and happy in the way of your own choosing, and this favoured hour, this otherwise imperfect service, shall be remembered by you to eternal ages, as having been to your soul, through divine grace, the beginning of the gospel of Jesus Christ the Son of God.

Jean Mackay, Armadale, Sutherland.

By Rev. A. MACGILLIVRAY.

JEAN Mackay lived at Armadale, in what is now the parish of Strathy. The death of her first husband, when she was very young, was the means of awakening her; and after a severe conflict she was brought to know the Saviour. When I became acquainted with her, she was an old woman, and I a very young minister; and being a member of my congregation, I had much intercourse with her. One of the first things which struck me was a simple incident, which showed her exquisite tenderness. Calling for her on Monday, I found her seriously ill, and I discovered that she had got ill in church the previous day, in consequence of the crowd and the heat. And on my asking, "Why did you not at once go out?" her answer was: "My dear, had you been an older minister, I would have gone out; but foolish people might have said that I left the church because I disliked something in the sermon, and I thought it a far higher duty to remain in the church, sick as I was, than

do what might in the very least injure your usefulness, or even hurt your feelings." She was indeed tender-hearted. With a strong masculine understanding, her heart was one of the warmest I ever knew. I never knew a Christian in whom the warmth of youthful impressions, and the solidity of one long exercised to godliness, were so combined, and combined to the last. At eighty years of age, if you read to her the account of the crucifixion, or her favourite chapter, the fifty-third of Isaiah, the big tears instantly ran down her face, showing the love that was felt within. Christ was to her a living, present person, who was always with her, and with whom she held the closest fellowship. And yet her religion was eminently practical. A young woman, one of my people, who was under deep convictions of sin, called for her. The young woman was married, and had a family. After drawing her out, Jean at last said to her: "I hope you are active in looking after your household." The poor woman replied: "I am in that state of mind I can attend to nothing." Upon which Jean said: "That will never do: don't expect to get peace while you are neglecting duty. I have often been on a harvest day in a state of deep mental suffering, yet there was not a woman on the harvest-field cut down more corn than I did. I felt that whatever came of me, I must not give the world occasion to dishonour Christ, by saying that my religion made me idle and thriftless." Her confidence in God was that of the little child. She had passed through very severe afflictions, and in describing these to me, she said: "You have heard of my last trial—my two lovely sons both drowned in one night; their bodies are still in the Pentland Firth." On my remarking that that must have been a fearful trial, she said: "Yes, greatly more fearful than my neighbours had any thought of. I felt it my duty to conceal my feelings, and to make my sufferings known only to my gracious Father; and yet I had my consolations too. The first time I crossed the hill, and saw the Pentland Firth, where my sons were lost, I began to weep bitterly, and to rebel against

the providence of God. And then, as if the voice had come from heaven, I heard Him say to me: 'I gave my Son for thee, and thou grudgest thy sons to Me.' The effect was perfect: I was brought in a moment to cheerful submission: I exclaimed with joy, 'O Lord, not my will, but Thine be done.' I never knew almost any one who seemed so much to make God's will her rule in everything. One evening she sent for me, and on my arrival I found her dangerously ill, and suffering excruciating pain. In those days, being more than twenty miles from the nearest medical aid, I had to prescribe for my people, and to supply them with medicine; and though in this case I dreaded the worst, I resolved to make the trial. I brought her the medicine in a cup, and when I asked her to take it, she at once refused. Her words were: "I am more than eighty years of age: during all that time I have never taken medicine of any kind, and I really cannot take it." I reasoned with her, but she was firm. At last I remembered there was an argument which was almost sure to prevail. I said: "Jean, what is required in the sixth commandment? You know the sixth commandment requireth all lawful endeavours to preserve *our own* life as well as the life of others." The effect was instantaneous. She said immediately: "I did not think of that. His will is precious: there must be no disobedience to it: give me the cup." After holding it in her hands for more than two minutes, evidently engaged in prayer, she turned round to see that there was none in the room but myself, and then she said, with a smile: "I shall tell you something which I would not tell to everyone; but it may do you good, and help to encourage you. It is very likely that this is my last day on earth, and that I am just entering the eternal world; but what you have put into that cup gives me more terror than all the innumerable sins of a long life, for I know that they are all blotted out in the blood of the Lamb." She recovered from that illness, and lived for years after, her Christian graces shining forth more brightly than ever. She had an intense thirst for the

salvation of her fellow-creatures. In her own meek, cheerful, engaging way, she sought to win to Christ all who came in contact with her. A young lady, who was on a visit in the parish, called to take leave of her before returning home. The old woman was at the time, and had been for some years, completely bed-ridden. When about to take leave, the young girl said: "I shall soon be back, and see you again." Jean's reply was: "No, my dear—don't expect to see me again. It is sinful to wish that my life should be prolonged. I long to be home; and, above all, bed-ridden as I am, I am utterly useless." The lady replied: "Nonsense; you are not useless. How do you know but that beautiful, cheerful religion of yours may be the means of alluring and drawing to Christ young persons like me." The old woman started up in her bed, her eyes kindled, and she said with deep feeling: "My dear, if I thought that by remaining here I could be the instrument of bringing a single soul to Christ, I'd cheerfully lie here till I withered." When disabled from active work, she spent much of her time in intercessory prayer. On her telling me that she could never sleep at night—that any sleep she got was during the day, I remarked that she must feel the night very long. Her answer was: "No; I often find it too short. I spend it in prayer for my friends. I begin with my own family; I then leave home, and I pay you a visit, when you are probably sleeping; and I always visit Mr. Munro at Halkirk. I then go to Edinburgh and Glasgow, and I next cross the Atlantic, for I have Christian friends in America; and before I get through all my friends, the night has passed, and the daylight is come." I cannot describe the circumstances of her death. When I left that country she was still spared; but I have the full assurance that her end was peace, and that she is now before the Throne.—Rev. A. Macgillivray's *Sketches of Religion and Revivals in the North Highlands during last Century*.

Sanctity is no enemy to courtesy.—John Trapp.

"Things Which are Most Surely Believed Among Us."

(Continued from page 378.)

4. THE ATONEMENT.

THE word atonement is generally used to designate the priestly work of Christ. It occurs once in the Authorized Version of the New Testament (Roms. v. ii.) where it is interchanged with *reconciliation* as the translation of *katallagē*. The word literally means, to be at one—*at-one-ment*. In this sense atonement is reconciliation. This expresses the effect and not the nature of Christ's work. Though from a theologian's standpoint the word is not as comprehensive or descriptive as one would desire yet it has entered so largely into the vocabulary of theology that it would not be easy to displace it and as long as we are careful to use it in the comprehensive sense as setting forth all that Christ did to satisfy the demands of the law and justice of God, in the place and on behalf of sinners we will not err in its use. The word *satisfaction* is the term used by the Reformers and in many respects it is preferable to the more common term, *atonement*. Christ's work was so perfect that it gave full satisfaction to God's justice. "This perfection of the satisfaction of Christ" is not due as Dr. Charles Hodge points out "to His having suffered either in kind or in degree what the sinner would have been required to endure; but principally to the infinite dignity of His Person. He is not a mere man, but God and man in one person. His obedience and sufferings were therefore the obedience and sufferings of a divine Person" (System. Theol. iii. 483). This does not imply that the divine nature suffered as was maintained by some heretics (Patripassians) in the ancient church and as is held by so many modern theologians who hold the doctrine of the *passibility* of God. It is wrong to say that the human nature was the sacrifice for this would immediately make the sacrifice finite. The correct

way of stating the doctrine is that He suffered in His human nature but it was the suffering of a *Person* who was divine. Hence the Scriptures when they speak of His sufferings always speak of them as the sufferings of a *Person*. While making reference to the infinite sufficiency of Christ's satisfaction attention may be called to a view presented by the Schoolmen which in a corrected form has been adopted by the later Calvinistic theologians. Some of the Schoolmen were accustomed to say that Christ *died sufficiently for all men and efficaciously for the elect*. This is misleading though accepted by Calvin, and other orthodox divines, as it ascribes or seems to ascribe an *intention* of Christ dying for all. It erred in fixing the attention on the *intention* instead of on the *sufficiency*. After the controversies which waged around the *extent* or *design* of the atonement the later post-Reformation theologians stated it thus: His death is sufficient for all but efficacious only for the elect. In other words, they emphasised the all-sufficiency* of Christ's death without asserting or seeming to assert any bearing on the *intention* in the first part as the statement of the Schoolmen did. In dealing with the satisfaction rendered by Christ some of the ablest of the conservative divines point out the difference between what they call *pecuniary* and *penal* satisfaction, that is, the satisfaction rendered in the payment of debt and the satisfaction rendered to a broken law. If a man *owes* another one hundred pounds and a kindly disposed person pays this to the creditor that is the end of the matter. But if a man *steals* a hundred pounds, though it is made good by a friend, that does not relieve the man of facing the consequences of

*Dr. Smeaton in a well balanced statement presents the matter thus: "Though in *intrinsic worth* it could save the whole world, and a thousand worlds more, if there had been such worlds of human beings to be saved, yet the redemption work does not extend, in point of fact, beyond the circle of those who approve of it as a fit and proper method of salvation; or, in other words, who, by a faith which is the gift of God, are led to accept it as the ground of reconciliation with God. It is simply co-extensive, as to saving effects, with the number of true believers."—(*Our Lord's Doctrine of the Atonement*, p. 371).

having broken the law of the land. Sin is more than debt, it is breach of divine law and the sinner's Substitute had to pay the penalty which was death.

Christ's Death substitutionary. This brings us to another point in connection with the Atonement which must be held at all costs—viz., its vicariousness. The Saviour of sinners stood as the old divines put it in the sinner's law place. It is unnecessary to elaborate this point as any intelligent reader of the New Testament will find abundant confirmation of it there. Christ is *the* Substitute, paying the penalty, and obtaining eternal redemption for all His people.

The Necessity of the Atonement. Strictly speaking, as Dr. Cunningham points out, the question is not so much the necessity of the *atonement* as the necessity of *the sufferings and death of Christ*. While this is so, for the purpose of this article, we keep by the old designation. The question of the *necessity* of the Atonement was raised in the controversy with the Socinians* and others who denied that a vicarious atonement was necessary. The assertion of the necessity of the atonement, as well as the denial, must be based upon certain ideas of the attributes and moral government of God viewed in connection with the actual state and condition of man as a transgressor of His law says Dr. William Cunningham. The necessity of the Atonement is based by Dr. Owen on the nature of divine justice. In his powerful Dissertation on Divine Justice he maintains the absolute nature of divine justice in opposition to the view that its claims could be set aside by the mere

*It is only right to point out in making the above statement that there were some among the Schoolmen (Hales, Bonaventura, etc.) and also such great divines as Dr. Twisse, the prolocutor of the Westminster Assembly, Samuel Rutherford, and others, who held that it was possible for God to have forgiven sin by a mere volition of His will without satisfaction to His justice. Dr. Twisse held that the Atonement was only *hypothetically* necessary. The foregoing divines reached their conclusion by magnifying God's sovereignty and power at the expense of His justice. Those who are interested in the subject will find it treated by a master theologian in Dr. Owen's *Dissertation on Divine Justice* (Works, x. 481). It is a masterpiece of profound reasoning and sanctified scholarship.

volition of God. There was something so absolutely necessary in divine justice that this was impossible. Sin had to be punished in the Surety or in the sinner. This truth gives us an awful view of God's justice but it throws a flood of light on the solemn transactions of the Atonement.

Extent or Design of the Atonement. For whom did Christ die? Around this question there have raged all those controversies that go under the name of Arminianism, Amyraldianism, Baxterianism, the Double Reference Theory of the Atonement and Dr. Warfield's Cosmic Universalism as it has been called. Space will not permit us to deal with these, even though we had the inclination. Calvinism in opposition to Arminianism maintains that Christ died only for those who were given Him by the Father—all that were elected in Him before the foundation of the world. This is the true doctrine taught in the Scriptures. The teaching of our Confession is as follows: "As God has appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, fore-ordained all the means there-unto. Wherefore they, who are elected being fallen in Adam, are redeemed by Christ; are effectually called unto faith in Christ by His Spirit working in due season; are justified, adopted, sanctified, and kept by His power through faith. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only" (chap. iii. sec. 6). "The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of His Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given to Him." (Chap. viii. sec. v).

While holding the doctrine of a limited or definite* atonement

*"Definite" is the better word and is used by the Princeton theologians and Dr. Cunningham (though the latter commonly uses "limited"). "Limited" is open to the objection that it tends to clash with the "sufficiency" of the atonement if its common usage is not kept clearly in mind.—*Editor.*

there are some who have raised the question: "Is there a sense in which Christ died for all?" This is an unfortunate way of putting the question. As already pointed out the mention of His dying immediately raises before the mind the *intention* of His death. The question as put above by those who do not believe in a universal atonement arises from a confusion in the mind between the *universality of the atonement* and the *universality of certain benefits derived from it*. There can be no doubt as the most orthodox Calvinists hold that many benefits come to men in general through the death of Christ. "Many blessings," says Dr. Cunningham "flow to mankind at large from the death of Christ, collaterally and incidentally, in consequence of the relation in which men, viewed collectively, stand to each other. All these benefits were of course foreseen by God, when He resolved to send His Son into the world; they were contemplated or designed by Him, as what men should receive and enjoy. They are to be regarded and received as bestowed by Him, and as thus unfolding His glory, indicating His character, and actually accomplishing His purposes; and they are to be viewed as coming to men through the channel of Christ's mediation—of His sufferings and death. The advocates of universal atonement, then, have no right to charge us with teaching that none derive any benefit from Christ's death except those who are pardoned and saved: we do not teach this, and we are not bound in consistency to teach it." (Hist. Theology, ii. 333). While admitting that important benefits have accrued to the whole human race through His death we are careful to guard against the idea that Christ did by His death procure for all men those blessings which are the proper and peculiar fruits of His death such as pardon and reconciliation.

In the foregoing pages we have touched briefly on doctrines and controversies that would require volumes to adequately deal with them instead of paragraphs of a few lines. We have had occasion to mention heresies, not with the intention that they should be received, but with the purpose of conserving the truth

they contravene. The whole subject of the atonement has gone through the fires of controversy and many false views have been held on it but the scriptural doctrine is plain and simple and when applied by the Holy Spirit it gives true satisfaction to the understanding and peace to the conscience. Christ crucified—dying in the room and stead of sinners—is the burden of the Gospel message and when blessed by the Holy Ghost is the mightiest lever ever known for the uplift of helpless sinners of Adam's race.

The late Mr. C. B. van Woerden, Akkrum, Holland.

THE late Mr. C. B. van Woerden, Holland, was known personally to many in the Free Presbyterian Church in Scotland, also by his letters, which were appreciated by readers of the Free Presbyterian Magazine. He came to Scotland on business and acquired a good knowledge of the English language. When business was done, he went, like the disciples, to his own company. He used to tell freely of how the Lord had given him from his sixth year impressions of the need of forgiveness of sins and that he went in secret to search for grace. Acknowledging sin and weeping because of this, he hoped to be delivered from the debt and power of sin. However he was disappointed with himself and his efforts. God in His infinite wisdom showed him by this way the depravity of his heart and the power of sin.

During that time he met with persons, who told him to believe in Christ and to accept Him as his Redeemer. However they did not tell him that man was fallen, and dead in trespasses and sins. He tried to exercise this faith in his own strength but failed (1 Tim. 1, 19). The burden of the debt became heavier. Under his efforts to satisfy the law and the gospel, the Lord showed him, that he put strange fire on the altar instead

of looking to the merits of Christ. He was afraid of being condemned eternally as those who had sinned in the same way in previous times. However, to his great astonishment the Lord then spoke to him: "That He had no pleasure in the death of the wicked, but that the wicked turn from his way and live." (Ezek. xxxiii. 11). By this discovery of free grace he got deep impressions of the mercy of the Lord and decided to give a bill of divorce to the world. The effects of this discovery soon passed away, however, and instead of him leaving the world he realised the world had not left him. Sin returned and the law came back with its demands. His hope began to disappear as he thought that the Lord was as changeable as he was, forgetting that He was faithful towards unfaithful men. A day came on which the Lord showed him that He, by no means, would clear the guilty. The demand of divine justice to condemn him was revealed and his mouth was closed, justifying God, should the sentence be executed. In this moment the Mediator, Jesus, was revealed and the Lord showed him that He had loved him from eternity and that He would no more remember his sins. He wondered and had joy unspeakable, finding that free grace was glorified in the salvation of the greatest of sinners. The knowledge of the love of God in Christ has since then been the chief theme of his conversation.

When he took ill his soul came under a cloud but he cried unto the Lord and He delivered him from his distress (Ps. cvii. 6). He exclaimed repeatedly: "My Lord and my God!" He was enabled to look back over the way which he was led and declared what the Lord had done for his soul. He endured much pain, but when the Lord gave His word, his body seemed to get strength. Many friends visited him in his last days and he spoke to them according to their state admonishing them faithfully or consoling them. He spoke to each of his children and took leave of them in a heartmoving way. To one of the last he spoke about her state for eternity and added: "I wish you may get sealing grace" and prayed that "the Lord would

establish the work of His hands." To another child he said: "Persevere at the throne of grace and seek from God to hope in His mercy." Again, to another he spoke: "Don't run away from God. To be afraid of God is the work of the devil and unbelief." Once he cried out: "O Lord, deliver me from a body of sin and death. Thou, O Lord, art pure and holy and just, but sin is injustice." When two of his children took leave of him, he said: "It is very difficult to ascend that mountain. The Lord grant you to ascend the top of this mountain and behold the beauty of Zion."

One of the members of his family asked whether he was afraid of death or not. He raised his hands and said with all seriousness: "No! I am not afraid; but God is a great God and we are great sinners." A moment later he said: "I am sinful but His goodness is unsearchable." When a few friends visited him he said: "If all the powers of hell would point out my sins to me, then their right to condemn me would not take away a millionth part of the power of Christ to save me." In the evening he said: "God is great and eternity is great. It does not matter who he is, but man will only be saved by eternal, free, electing love. Oh, what shall it be to be saved for eternity, but what shall it be to be lost. Ask it in heaven, there they know it; or ask it in hell, they know it there. We all need a God, who is infinite in compassion. I lift my eyes to my God and Father in Christ Jesus."

One friend asked what he had to say to other friends. He replied: "To my shame I have to say that I have been and am an unfaithful creature but the Lord has remained the faithful One. He has not cast me off, but He has comforted my soul in His love. Such a faithful God He is to me and I have hope in my soul for you too. I believe that the Lord is our God for eternity. O Lord be always my refuge and fortress and withdraw not thyself too much but if Thou wilt do so I will wait and my soul will hope on Thy faithfulness. O Lord,

Thou art my portion for eternity. Tell the friends that I have confirmed this with my expiring breath but with a living faith."

When he spoke of his unfaithfulness, it was clear that his conscience was made tender. He made remarks to this effect: "In heaven there will be no sadness, but if it was there I would wish to weep eternally because of my unfaithfulness and unthankfulness." At the same time his joy in believing came forth clearly. He said: "Now I know what it is to be washed from all my sins and made white in the blood of the Lamb. Oh, what an eternal wonder for such as I am. When my soul will be taken up shortly, then I will shout: Praise, thanks and glory be unto Him that sitteth upon the throne." In the evening of the 18th November, 1932, he passed away at the age of 72 years.

The memory of the just is blessed and their works do follow them. He being dead yet speaketh. He spent the latter part of his life translating many of the works of the old Scottish divines into Dutch. He served the church in Holland with translations of Ralph and Ebenezer Erskine, Andrew Gray, Halyburton, Samuel Rutherford's *Sermons*, *Christ Dying and Drawing Sinners to Himself* and *The Trial and Triumph of Faith*, also works of Perkins, Thomas Shepard, Hugh Binning and others. He now belongs to that part of the church which does not require any translation.—C. B. van Woerden, Jr.

A Letter by Rev. R. Murray McCheyne

TO A BOY ANXIOUS ABOUT HIS SOUL.

COLLACE, January 27, 1842. My dear boy—I was very glad to receive your kind note, and I am to send you a short line in return, although my time is much taken up. You are very dear to me, because your soul is precious; and if you are ever brought to Jesus, washed and justified, you

will praise Him more sweetly than an angel of light. I was riding among the snow to-day, where no foot had trodden, and it was pure, pure white; and I thought again and again of that verse, "wash me and I shall be whiter than snow." That is a sweet prayer—make it your own. Often go alone and look up to Jesus, who died to wash us from our sins, and say, "Wash me." Amelia Geddie was one day dressed in a new white frock, with red ribbons in her bonnet, and some one said to her, "No doubt you will think yourself very trim and clean?" "Ah! no," she said, "I will never think that until I have the fine white robe of my Redeemer's righteousness put upon me." I am glad, my dear boy, you think that God is afflicting you to bring you to Himself. It is really for this that He smites you. His heart, His hand, and His rod are all inscribed with love. But then, see that He does bring you to Himself. Do not delay. The lake of fire and brimstone stretches beneath every soul that lives in sin. There is no peace, saith my God, to the wicked. If the Lord Jesus would but draw the curtain and let you see His own fair face, and His wounded side, and how there is room for the guiltiest sinner in Him, you would be drawn to Jesus with the cords of love. I was preaching in Perth last Sabbath; when I came out, a little girl came up to me, I think, about three or four years old. She wanted to hear of the way to be saved. Her mother said she had been crying the whole night before about her soul, and would take no comfort till she would find Jesus. Oh! pray that the same Spirit may waken you. Remember, Johnnie, you once wept for your soul too, and prayed and sought Jesus. Have you found Him? or have you looked back like Lot's wife, and become a hard, cold pillar of salt? Awake again, and call upon the name of the Lord. Your time may be short. God only knows. The longest life-time is short enough. It is all that is given you to be converted in. They are the happiest who are brought soonest to the bosom of Jesus. Ever yours, &c.—*R. M. M'Cheyne.*

When is the Time to Die?

I asked the glad and happy child,
Whose hands were filled with flowers;
Whose silvery laugh rang free and wild
Among the vine-wreathed flowers:
I crossed her sunny path and cried
"When is the time to die!"
"Not yet! not yet!" the child replied,
And swiftly bounded by.

I asked a maiden; back she threw
The tresses of her hair;
Grief's traces o'er her cheeks I knew—
Like pearls they glistened there;
A flush passed o'er her lily brow
I heard her spirit sigh;
"Not now," she cried, "O no! not now,
Youth is no time to die!"

I asked a mother, as she pressed
Her first-born in her arms,
As gently on her tender breast
She hushed her babe's alarms,
In quivering tones her accents came—
Her eyes were dim with tears;
"My boy his mother's life must claim
For many, many years."

I questioned one in manhood's prime,
Of proud and fearless air;
His brow was furrowed not by time,
Or dimmed by woe or care.
In angry accents he replied,
And flashed with scorn his eye
"Talk not to me of death," he cried,
"For only age should die."

I questioned age; for him the tomb
Had long been all prepared;
But death, who withers youth and bloom,
This man of years had spared.
Once more his nature's dying fire
Flashed high and thus he cried—
"Life! only life is my desire!"
Then gasped, and groaned, and died.

I asked a Christian—"Answer thou,
When is the hour of death?"
A holy calm was on his brow,
And peaceful was his breath;
And sweetly o'er his features stole
A smile, a light divine;
He spake the language of his soul—
"My Master's time is mine."

The Hatred of the Jews to the Messiah.*

By DAVID BARON.

NO person in the history of the Jews has provoked such deep-seated abhorrence as He who came only to bless them, and who even on the cross prayed, "Father forgive them, for they know not what they do." When on earth, at the end of His three-and-a-half years of blessed ministry among them, they finally rejected Him. Their hatred was intense and mysterious. "Away with this man; release unto us Barabbas . . . Crucify Him, crucify Him!" was their cry. And all through the

*What this gracious converted Jew says is literally true about his kinsmen according to the flesh but in certain quarters among the Jews in recent times there has been a marked change and in those quarters the venomous hatred has given place to a friendlier spirit but alas! alas! it still can be said about the Jews as a people "They hated me without a cause."—*Editor.*

centuries no name has provoked such intense abhorrence among the Jews as the name of Jesus.

I have known personally most amiable and as men, lovable characters among the Jews; but immediately the name "Jesus" was mentioned, a change came over their countenances, and they would fall into a passion of anger. In the course of my missionary experiences these past thirty-five or forty years, how often has it been my lot to witness some of my people almost mad with rage—clenching their fists, gnashing their teeth, and spitting on the ground at the very mention of the Name which to the believer "is as ointment poured forth!" Israel's attitude to our Lord Jesus may be gathered also from their literature. In the filthy legends about Him in the Talmu and more modern productions, the very names by which He is called are blasphemous. The precious name Yeshua ("Jesus," Saviour) has been changed into "Yeshu," made up of initial letters which mean "Let His name and His memory be blotted out."

The Holy One who knew no sin nor was guile found in His mouth, is often styled "the Transgressor," and another term frequently in the mouth of the Jews is "Tolui" (the hanged one), which is equivalent to "the accursed one." There are also other hateful designations, such as "Ben Stada," or "Ben Pandera," which imply blasphemies not only against Him, but against her who is "blessed among women."

And Israel's blind hatred to the Messiah does not stop short at His person, or His Virgin Mother, but extends to His words and works, and particularly to those of their nation who are ready to take upon them His reproach and to follow Him. Thus His works are still ascribed to witchcraft and Beelzebub; His gospel (the Evangelium) is called Aven or Avon-gillajon, "the sinful or mischievous writing," while Rabbinic hatred to His followers (especially from among the Jews) was not satisfied with classing them as "apostates" and "worse than heathens," but rose to the height of instituting a daily public prayer in

the most solemn part of their liturgy, that "the Nazarenes" may, together with all apostates, "be suddenly destroyed," without hope, and "be blotted out of the book of life!"

This may be painful reading to some Christians, and the Lord knows it is far from my thoughts to write anything that might tend to foster unchristian prejudice against my people, but it is necessary to show how literally the prophetic forecast has been verified, and how deep-seated and mysterious Jewish hatred has been to Him who, according to His human nature, is flesh of their flesh, and bone of their bone, and in whom is bound up all their hope and salvation.—*The Servant of Jehovah.*

Nadur an Duine 'na Staid Cheithir Fillte.

(*Air a leantuinm bho t.-d., 393.*)

CEANN I.

ATH-GHINEAMHUIN.

"Air dhuibh bhi air bhur n-ath-ghineamhuin, cha'n ann o shiol truailidh, ach neo-thruailidh, le focal an Dé bheo agus a mhaireas gu siorruidh." 1 PHEAD i. 23.

5. *Cor.* Tha 'n àirde gus am bheil cealgairean agus muinntir a thuit air falbh o'n chreidimh a' ruigheachd, 'na uamhas domh, agus a' teachd mar chrith-ghluasad doinionn orm, 'nuair tha mi togar a cho-dhunnadh a chomharan a' ghràis a ta choslas orm a bhi faotainn annam féin, gu bheil mi ann an staid gràis. *Freag.* Bu choir do na nithe sin gu cinnteach ar brosnachadh gu ceasnachadh firinneach agus suidhichte dheanamh oirn féin; ach cha bu chor dhoibh ar cumail ann an gnath-amharus mu thimechioll ar staid. A chuideachd, tha sibh a' faicinn an taobh a mach de chealgairean, an dleasdana, an gibhtean, agus an deòir; ach chan 'eil sibh a' faicinn an taobh a stigh; chan 'eil sibh a' faicinn an cridheachan, aomadh an spiorada. Air na

tha sibh a' faicinn annta, tha sibh a' tabhairt breith na seire, a thaobh an staid; agus is maith a ta sibh a dheanamh, a bhi tabhairt breith sheireil 'na leithid sin de chor, do bhrìgh nach urrainn dhuibh aithne bhi agaibh air a' ghnè o'm bheil iadsan ag oibreachadh, ach tha sibh a' labhairt, agus bu chòir dhuibh breithneachadh cinnteach bhi agaibh, a thaobh bhuir staid féin; agus, air an aobhar sin, tha sibh ri amharc a steach anns an earrann sin de'n diadhachd, nach urrainn neach anns an t-saoghal ach sibh féin aithneachadh annaibh, agus is cho beag is urrainn sibhse aithneachadh ann an dream éile. Feudaidh diadhachd a' chealgair a bhi taisbeanadh móran nì's mó na ta diadhachd an anama thréibhdhreach: ach an nì sin a ta mór ann am beachd dhaoine, is e gu tric is lugha fiach an lathair Dhé. B' fhearr leam aon de na h-osnaich sin a luaidh air am bheil an t-abstol a labhairt, Rom. viii. 26. na deòir Esau a shileadh, no spiorad faisneachd Bhalaaim a bhi agam, no aoibhneas luchd-eisdeachd an fhearainn chlochaich. An teine a dhearbhas obair gach uile dhuinne, dearbhaidh e, chan e a meud, ach ciod is gnè dhi, 1 Cor. iii. 13. A nis fheudaidh sibh fios a bhi agaibh ciod e meud na diadhachd a ta aig neach eile: agus ciod ged a bhiodh e nì 's mó ann an tomhas no ar diadhachd féin? Chan ann air sin a tha meas aig Dia. Ciod uime, air an aobhar sin, a ta sibh a' deanamh na h-urrad obair mu thimechioll? Tha e neo-chomasach dhuibhse gu cinnteach, as eugmhais foillseachadh o Dhia, fios a bhi agaibh ciod a' ghnè d' am bheil diadhachd duine eile; ach feudaidh sibh gu cinnteach fios a bhi agaibh ciod a' ghnè diadhachd a ta agaibh féin as eugmhais foillseachadh araid o neamh, no chan earlaicheadh a t-Abstol na naoimh, na *h-uile cinnteach*, 2 Pead. i. 10. Uime sin, cha bu chòir do'n àirde gus am bheil cealgairean agus iadsan a thuit o'n creidimh a teachd, mi-shuaimhneas a chur oirbh, 'nur geur-fhiosrachadh mu'r staid féin: Ach innsidh mi dhuibh dà nì, anns an toir an naomh is lugha barrachd air na cealgairean is seolta a ta ann. (1.) Ann iad féin àicheadh, ann an cùl a chur ris na h-uile earbsa annta féin, agus 'nan oibre féin: ann an aontachadh ri innleachd

slàinte Dhé tre Iosa Criosd, a bhi làn-thoilichte leis, agus an anama a thilgeadh air, Mat. v. 3. "Is beannaichte iadsan a ta bochd 'nan spiorad, oir is leo rioghachd neimh." Agus Caib. xi. 6. "Is beannaichte an ti nach faigh oilbheum annamsa." Is sinne an timchioll-ghearradh, a ta deanamh aoraidh do Dhia 'san Spiorad, agus a' deanamh gairdeachais ann an Iosa Criosd, agus nach 'eil a' cur muinghinn 'san fheoil," Phil. iii. 3. (2.) 'Ann am fìor fhuath do na h-uile peacadh; air dhoibh a bhi toileach dealachadh ri gach anamiam, gun leth-phairt, agus ag aontachadh ris gach uile dhleasdanas a rinn, no ni an Tighearn aithnichte dhoibh, Salm cxix. 6. "An sin cha ghabh mi nàire, an uair a bheir mi speis do t' àitheanta gu leir." Feuchaibh sibh féin leis na nithibh so.

6. *Cor.* Tha mi 'gam fhaicinn féin a' teachd fada goirid air na naoimh a ta air an ainmeachadh 's na scriobtuir, agus air cuid de dhaoine maith de m' luchd-còlais; air chor, as an uair a dh' amhairceas mi orrasan, gur gann is urrainn mi amharc orm féin mar neach a ta de'n aon teaghlach sin. *Freag.* Tha e gun amharus 'na aobhar irioslachaidh, nach faigh sinn air ar n-aghaidh gus an tomhas gràis agus naomhachd, a ta sinn a' faicinn air am feudar ruigheachd anns a' bheatha so. Bu chòir dha so a thoirt oirnn an tuille dian-ruith a dheanamh a dh' ionnsuidh a' chomhara. Ach is cinnteach gur ann o'n diabhul a ta e, gu bheil Criosduidhean anmhunn a' deanamh pian doibh féin air son na h-inbhe gus am bheil a' mhuinntir laidir a' ruigheachd. Agus, tha strìochdadh do'n bhuaireadh so, cho mi-reusanta, 'sa bhiodh e do leanabh a dhàimh d'a athair a chur an amharus, a chionn nach 'eil e air teachd gus a' cheart mheudachd r'a bhràithrean a's sine. Tha naoimh de mheudachd fa leth ann an teaghlach Chrìosd; cuid 'nan aithriche, cuid 'nan oganaich, agus cuid 'nan cloinn bheag, 1 Eoin ii. 13, 14.

7. *Cor.* Cha do leugh mi riamh ann am focal Dhé, is cha b' aithne dhomh gu robh aon de chloinn Dhé air a bhuaireadh, agus air fhàgail da féin (le Dia) mar tha mise; agus air an aobhar sin do bhrìgh nach robh staid aon de na naoimh cosmhuil

ri m' staidse, chan urrainn mi gun bhi meas, nach 'eil mise d' an àireamh. *Freag.* Tha'n t-amharus so ag éirigh an cuid de dhaoine, o'n aineolas air na Scriobtuir, agus air Criosduidhean a fhuair fiosrachadh. Tha e feumail anns a' chor so, a' chùis a leigeadh ris do charaid Criosduidh, no do mhinistear diadhaidh. Bha so 'na mheadhon beannaichte gu sìth a thabhairt do chuid, 'nuair a bha'n staid 'nam beachd féin gun choimeas, agus rinn e soilleir dhoibh gu'm b'e so coreuid eile de na naoimh. Tha'n Scriobtur a' toirt doibh eiseimpleir air buairidhean gle uamhasach, leis an robh na naoimh air an saruchadh. Bha Iob air a bhuaireadh gu toibheum; b' e so an nì mór a bha 'n rùn an diabhail, a thaobh cor an naoimh mhóir sin, Iob i. 11. "Mallaichidh e thu as an eudan," Caib. ii. 9. "Mallaich Dia agus faigh bàs." Bha Asaph air a buaireadh gu smuaineachadh gu 'm bu diomhain a bhi diadhaidh, agus b' ionnan sin agus gach uile choslas diadhachd a thilgeadh air falbh, Salm lxxiii. 13. "Da rìreadh gu diomhain ghlan mi mo chridhe." Seadh, bha Criosd féin air a bhuaireadh gu e féin a thilgeadh sìos o bhinnein an teampuill, agus gu aoradh a dheanamh do 'n diabhul, Mat. iv. 6, 9. Agus bha móran de chloinn Dhé, cha'n e 'mhain air an feuchainn, ach mar an ceudna gheill iad do bhuaireidhean mór, car uair. Dh' àicheadh Peadair Criosd, agus mhionnaich agus mhalluich e nach b' aithne dha e, Marc. xiv. 71. 'N uair a bha 'na Pol 'na fhear geur-leanmhuinn, cho-eignich e na naoimh gu toibheum a labhairt, Gnìomh. xxvi. 10, 11. Is urrainn móran de na naoimh o 'm fiosrachadh brònach teistean a thabhairt air buairidhean uamhasach, a chuir buaireas air an spioraid, a thug air am feoil eriothnachadh, agus a rinn an cuirp tinn! Ni saighdean teinnteach Shatain obair uamhasach; agus costaidh e mór-shaothair am bàthadh; eadhon le gnathachadh beòthail a dheanamh de sgiath a' chreidimh, Eph. vi. 10. Bheir e air uairibh ionnsuidhean cho laidir, có nach robh neach riamh ni bu mhó air a chur thuige, ann an ruith a null agus a nall gun stad, a mhuchadh aithne teine, a ta gun sgur air an

tilgeadh d'a thigh le nàmhaid, air am bheil a rùn an tigh a losgadh mu thimehioll; no tha'n naomh boehd buairte, air a bhi cur an aghaidh saighdean an diabhuil. Ach na saighdean sin, na buairidhean uamhasach sin, ged tha iad 'nan trioblaid eagalach, cha'n iad peacadh na muinntir a ta air am buaireadh, mur geill iad dhoibh le aontachadh rin. Bithidh iad air an cur as leth a' bhuaireadair a mhain, mur aontaichear leo; agus cha mhó chuirear as leth na muinntir a ta air am buaireadh iad, na ni leanabh diolain, a bhi air fhàgail aig doras an duine neo-chiontaich, cionta a shuidheachadh airsan. Ach, ged nach urrainn ministear no Crìosduidh dìomhair gus an teid thu, innseadh dhuit mu aon neach a bha ann ad staidse, gidheadh cha bu chòir dhuit a bhi smuaineachadh gu bheil do chor-sa gun choimeas, no idir do dhochas a leigeadh dhìot: oir cha'n fheudar a smuaineachadh, gu bheil aig na h-uile ministear diadhaidh no aig Crìosduidh dìomhair, fiosrachadh air na h-uile cor anns am feud leanabh Dhé a bhi. Agus cha ruig sinn a leas amharus a chur, nach robh trioblaidean aig cuid, a bha aithnichte 'mhain do Dhia agus d' an coguisean féin; agus mar sin, tha na trioblaidean sin do mhuinntir eile, mar nach bitheadh iad riamh ann. Seadh, agus ged a ta seolan iomchuidh anns an Scriobtur air son na h-uile cor anns an urrainn leanabh Dhé a bhi; agus ged tha iad sin air an deanamh soilleir le àireamh iomchuidh de eis-eimpleire; gidheadh cha'n fheudar a smuaineachadh, gu bheil an Scriobtur a' toirt eis-eimpleir air na h-uile cor fa leth d' am bheil na naoimh buailteach. Air an aobhar sin, ged nach urrainn thu eis-eimpleir fhaotainn anns an Scriobtur air do chor; thoir, gidheadh do chor d' an ionnsuidh, agus gheibh thu leigheas freagarach air a chur sìos ann air do shon. Agus gu ma feàrr leat feum a dheanamh de Chrìosd air son do chor, aig am bhail iocshlaint air son gach eucail, no fios a bhi agad an robh neach riamh ann ad chorsa. Ge d' b' urrainn neach eis-eimpleir a thoirt dhuit air do chor, ann an aon dhearbhta de na naoimh, gidheadh cha b' urrainn neach a ghealltuinn gu tugadh e gu einnteach fois dhuit: oir gheibheadh

coguis amharusach a mach cail-éiginn do eadar-dhealachadh. Agus mur dean ni 'sam bith do thoileachadh, ach co-fhreagradh iomlain do chor neach eile, bithidh e doilich, mur bi e neo-chomasach do thoileachadh. Oir tha coran muinntir, mar a tha'n aghaidhean nàdurra; ged tha aghaidhean nan uile dhaoine de'n aon deanamh, agus ged tha cuid cho ro-chosmhuil ri muinntir eile, air chor, as, air a' cheud sealladh, gu bheil sinn ullamh gu'n gabhail air an son, gidheadh, ma ghabhas tu beachd ni's dlùithe dhiubh, chi thu ni-éiginn anns na h-uile aghaidh, 'ga h-eadar-dhealachadh o mhuinntir eile, ged nach urrainn dhuit a bhi comasach air innseadh ciod e: Uime sin, co-dhunaidh mi, ma 's e 's gur urrainn dhuibh comharan da h-ath-ghineamhuin a ta air an nochdadh anns an fhocal, fhaotainn annaibh féin, gu'm bu chòir dhuibh a cho-dhunadh gu bheil sibh ann an staid gràis, ged bhiodh bhur cor gun choimeas; ni a ta ann féin neo-choslach.

Ri leantuinn.

Literary Notice.

Nunnery Life in the Church of England by Sister Mary Agnes, O.S.B. Protestant Truth Society, 31 Cannon Street, London, E.C.4. Price 6d.

One could scarcely believe that such a condition of things existed in the Church of England as revealed in this pamphlet. The authoress had seventeen years of experience of nunnery life in the Church of England. "Others have exposed" she says, "conventual life as it exists in the Roman Catholic Church; but still the people of England can scarcely be alive to the fearfully rapid increase in the number of such convents or of the degrading and un-English and un-Christian nature of the life of a nun therein. It is not my lot to expose Roman Catholic convents; the discoveries I have made have been made in connection with the Church of England, which, alas, through the fearful growth of Ritualism, is becoming a recruiting ground for

Rome. My opinion may not be worth much, but I hold the strong conviction that unless Protestants make a stir, and unless the bishops of the Church set the example, England, at no very distant period, will be Romanized."

Notes and Comments.

The Reid Memorial Church, Edinburgh.—This magnificent building was recently opened and dedicated by ceremonies that had a very un-Presbyterian appearance about them. The correspondent of one of the leading Scottish dailies in reporting the proceedings makes the following comment on the interior furnishings: "Although they are related to what may quite respectfully be called the brighter movement in the Church of Scotland have an undeniably Episcopalian atmosphere." The ceremony of opening the door and handing over the key to the Moderator of the Presbytery which was carried ceremoniously on a velvet cushion and deposited on the Communion or Holy Table as it is called. At one part of the service there were responses. Prior to the service, says the newspaper report, the Presbytery held a meeting so that the above proceedings took place in their presence. For some time it looked like that no congregation would be found to take possession of this magnificent building but at length the High Church congregation at The Mound welcomed the suggestion that it be transferred to the new building. It is regrettable that the two movements in the Church of Scotland—Ritualism and Modernism— should have so many supporters in a Church which claims, though we believe wrongly, to be the *historic* Church of Scotland.

Dr. Whitelaw's Apology for the Railways' Sabbath-breaking Policy.—Dr. Whitelaw, Chairman of the L. N. E. R. and a prominent layman in the Church of Scotland has recently been making an effort to defend the Railways for their open Sabbath-breaking policy. It seems, according to Dr. Whitelaw, that the Railways are not the great sinners that most people

consider them to be in this matter. Their hands were forced by public demands. Dr. Whitelaw must think the British public a lot of gullible fools when he offers such an apology. What is the meaning of the greatly reduced fares for Sabbath excursions with the other baits dangled before the eyes of the public to get them to travel on the Lord's Day? The Railways created the demand, tempting the careless multitude, and are responsible for a policy that had commercial gain for its end from their standpoint and not the good of the masses. One marvels that a man of Dr. Whitelaw's acknowledged business acumen would ever bring forward such an apology for this God-dishonouring policy. It reminds one of Aaron's apology to Moses: "Let not the anger of my Lord wax hot: thou knowest this people, that they are set on mischief. For they said unto me, make us gods, which shall go before us: for, as for, this Moses, the man that brought us up out of the land of Egypt, we wot not what has become of him. And I said unto them, whosoever hath any gold, let them break it off. So they gave it me; then I cast it into the fire, *and there came out this calf*" (Exod. xxxii. 22-24). Was there ever such a weak excuse offered for, flagrant and daring wrong-doing unless it be Dr. Whitelaw's? It is a weakness that approaches perilously near sheer imbecility and, which is worse, a weakness that is culpable.

Increasing Observance of Christmas in Scotland.—As our last issue was passing through the press, Presbyterian Scotland was succumbing more and more to the religious observance of Christmas. We can understand how Roman Catholics and High Church Episcopalians with their unscriptural views should lay so much stress on this man-invented festival, but for Presbyterians, with any knowledge of the history of the contendings of the Church of Scotland at the First and Second Reformations when these festivals or holidays such as Christmas and Easter were banished from the calendar, to introduce their observance again is incredible. In a number of Presbyterian Churches, services were held on Christmas day while in a greater number Christmas services were held on the

following Sabbath. The newspaper world ceased publication for the day, which in itself was no great calamity, but it is significant to note that it does not act similarly in keeping God's Day according to His command. Quite a number of letters appeared in the press commenting on the "great scandal" of the non-observance of this festival in Scotland in the past. We trust the scandal will become greater still and that the observance of Christmas with its pagan concomitants will become more and more rare in Presbyterian Scotland. Let our young people not be ashamed in standing aloof from the gay festivities and religious observances so much indulged in at this period of the year.

Oberammergau.—A few years ago we called attention to a descriptive article of this Christ-dishonouring play which appeared in the organ of the Church of Scotland *Life and Work*. Our comment then was: "How Protestants can patronise such a play where the dread scenes of Gethsemane and Calvary are enacted is beyond our comprehension. Rome is getting her work done for her in quarters where other things might be expected." Sometime ago a lecture illustrated with lime-light views was given in Dunollie Road Church of Scotland, Oban. The minister and choir were present and a large gathering to hear the lecture. This play is now largely advertised but it does seem strange that it should be so by Presbyterians. Great stress is laid on the solemnity with which the play is acted but surely no reverent mind could bear the enactment of scenes by sinful men of the most awful and solemn transactions that ever took place in time.

St. Ninian's Retreat, Lassodie, Dunfermline.—A friend has sent us a marked copy of the *Catholic* (Dublin) with an article headed as above and written by Mr. Walter Allen. Mr. Allen says: "We dislike these popish imitations and eccentricities. All these places of Retreat savour and smell strongly of Popery." He then tells of a picture on one of the walls of the Retreat which was dedicated on 19th September. A week previous to this two visitors were shown the picture and they satisfied themselves that it was as Jacob Primmer would have pronounced

it to be of rank Popery. On the day of dedication one of the above visitors, accompanied by a Baptist friend was refused admission. Mr. Allen has also other serious things to say about the Retreat. The Warden is the Rev. D. P. Thomson, formerly Church of Scotland minister of the Gillespie Memorial Church, Dunfermline, with Rev. J. T. Stewart, Townhill, Dunfermline, as sub-warden. Mr. Stewart's church was formerly Rev. Jacob Primmer's.

Inverness Police Ball.—Considerable criticism has been passed on the Inverness Magistrates for granting a special permit to the promoters of the local police ball (23rd January). Strong protests were made by the Church of Scotland Presbytery of Inverness, and the kirk-sessions of the Free Presbyterian, the Free North and St. Columba's Churches calling upon the magistrates to rescind the permission given. But the magistrates unanimously, according to the newspaper report, refused to rescind their permit. The ball referred to was held on the eve of the Sacramental Fast Day (23rd and 24th January). This is not the first time the Inverness magistrates have set themselves against a large number of the religious public by their decisions. Unfortunately they get too many to encourage them.

The Royal Marriage Service at Westminster Abbey.—Mr. Lionel Fowler, Secretary of the Protestant Alliance, London, has addressed letters to His Majesty, the King, the Archbishop of Canterbury, and the Prime Minister, pointing out that the office for the solemnization of marriage used at the Royal Wedding included parts of the Rejected Prayer Book of 1928. The Archbishop, in his reply, said that the form followed the precedent of that used at the marriage of the Duke and Duchess of York. We are not supporters of the Prayer Book nor of the Anglican Marriage Service as presently in use but to set the latter aside for one that has been rejected by Parliament, taken with the Greek Church Service in the Chapel of Buckingham Palace, makes one wonder what influence was working behind all this.

Church Notes.

Communions.—February—First Sabbath, Dingwall; third, Stornoway; fourth, Breaselete. March—First Sabbath, Ullapool; second, Portree and Ness; third, Finsbay and Lochinver; fourth, Kinlochbervie and North Tolsta. April—First Sabbath, Portnalong; second, Lochgilphead; third, Greenock; fourth, Glasgow and Wick. May—First Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh. South African Mission—The following are the dates of the Communions:—Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alteration of, the above dates of Communions should be sent to the Editor.

Collection for February.—The Collection for the Jewish and Foreign Missions' Fund is to be taken up this month.

Letter in the "Northern Chronicle."—Would "A. F. C." whose letter appeared in the *Northern Chronicle* kindly take his courage in both hands and send us his name and address? The Irish method of shooting from behind a hedge, while having certain advantages for the assailant, is not generally recognized as the most honourable kind of attack. Hitherto resort to the public press by Free Presbyterians to expose the alleged shortcomings of our cause or matters connected with it was confined to those who, having forsaken their first love and having got out of sympathy with it, had left us or to those who were about to leave because we in their estimation, did not come up to *their own* high standard of fidelity to the truth. No *loyal* Free Presbyterian in the past ever dreamt of doing anything of the kind as long as he had liberty to make his complaints to the recognised courts and committees of the Church any more than he would, under cover of anonymity, expose the shortcomings of members of his own family circle to an audience which, if not almost wholly hostile, Gallio-like cared for none of these things. We trust that this honourable tradition of over forty years' standing is not to be broken now.

Acknowledgment of Donations.

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

Sustentation Fund.—Anon (o/a Beaully), £1; Mrs H. C., Kingussie, 5s; Mrs C. F., Kirkbuddo, Forfar, 15s; M. N., Breakish, 10s; Mrs H. N., Fort William, Ontario, 12s 1d; J. McK., Johannesburg, o/a Shieldaig, £4; "Bayhead," (o/a Bayhead), 13s; I. McA., Glendarnel, o/a St. Jude's, per Rev. R. MacKenzie, 10s; J. McD., Creetown, o/a St. Jude's, per Rev. R. MacKenzie, 5s; Mr and Mrs M. K. McD., 144 Signal Hill Road, Opoho, Dunedin, New Zealand (o/a Lochbroom), per Rev. D. N. McLeod, £10.

Home Mission Fund.—Comarach, Lonbain, 5s; "Bayhead" (o/a Bayhead), 7s.

Jewish and Foreign Missions.—Anon, Beaully postmark, 10s; Comarach (o/a Palestine), 15s; Comarach (o/a S. African Mission), 15s; Anon, £1; Friend, Ross-shire, £1; Tain Reader, 16s; Mid Argyll, 10s; Friend of the Cause, for Rev. D. Urquhart, £1; A Wellwisher, for Rev. D. Urquhart, £1; Portree Sabbath School Children for South African Mission, £6; Friend, Canada, per Rev. F. McLeod, £1. Rev. R. MacKenzie acknowledges with grateful thanks the following donations:—A. M., Brora, £10; Miss P. M., Achateny, 10s; Anonymous, 5s. Rev. N. McIntyre acknowledges with sincere thanks the following donations:—Friend, Stornoway, £1; Stornoway Sabbath School, per Mr D. G. MacKenzie, £2 15s.

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