

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

"Thus hast given a banner to them that fear Thee, that it may be displayed, because of the truth."—Ps. li. 4.

CONTENTS.

	PAGE
The Doctrine of the Atonement	231
Sacred Sermons; by Rev. James Macleod, D.D.	235
Church Authority: The Discipline of the Church, by John Guthrie	237
The Gail of Tair-tearing and Drabbling	237
The Salvation Army	240
A Prayer	240
Dr. Moody Stuart on Dr. John Duff	243
The late Mrs. Susan MacLennan, Steneth, Gairloch	244
Seabree, Clonmacnoise	247
Nadur na Daine 'na Suid Chrìstian Fille	270
Literary Notices	272
Notes and Comments	273
Church Notes	277
Acknowledgment of Donations	279
The Magazine	280

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THE
Free Presbyterian Magazine
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The Doctrine of the Atonement.

IN a series of articles which appeared in the Magazine for 1934-35, the subject of the Atonement was briefly dealt with* but in view of the great importance of the subject we purpose to deal with it at greater length in a series of articles. Dr. William Cunningham has well said: "The incarnation of the second person of the Godhead, the assumption of human nature by One who from eternity possessed the divine nature, so that He was God and man in one person, is, as a subject of contemplation, well fitted to call forth the profoundest reverence, and to excite the strongest emotions; and if it was indeed a reality, it must have been intended to accomplish most important results. If Christ really was God and man in one person, we may expect to find, in the object thus presented to our contemplation, much that is mysterious—much that we cannot fully comprehend; while we should also be stirred up to examine with the utmost care everything that has been revealed to us regarding it, assured that it must possess no ordinary interest and importance" (*Historical Theology*, II. 237). This is certainly the right frame of mind in which to approach the great subject of the Doctrine of the Atonement. It should never be forgotten that there is a very intimate connection between the person and the work of Christ. It follows that a low view of His Person will naturally lead us to have a low and inadequate view of His atoning work. Hence Socinianism, Arianism and Modernism have no glorious doctrine of the Atonement to present to sinners. It is a feature of the theology of the present day as recognised

too widely in the high places of the professing Church that Christ is not given that high and honourable place as "the great God and our Saviour Jesus Christ." Hence the atoning sacrifice of Christ is eliminated from the theological system of Modernism—it has no need of a divine sacrifice and ruthlessly rejects the very idea of it. The language of Modernism, as has been well said, expresses in modern terms the ancient taunt of the chief priests, scribes and elders: "If He be the King of Israel, let Him come down from the cross and we will believe Him" (Matt. xxvii. 42). Eliminate the cross and all it implies, and what gospel is there to preach to perishing men, lost and ruined? Let it be preached in all its glory of redeeming love, and then it is good news indeed to those who are ready to perish. No wonder the Apostle said: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. vi. 14).

At the outset some reference must be made to the word *atonement*. Literally, it means *at-one-ment*, reconciliation, the state of being reconciled. It occurs once in our Authorised Version (Rom. v. 11). There it is rendered *reconciliation* by the translators in the margin. This, it will be seen, expresses the *effect* and not the *nature* of Christ's work. The word is not, therefore, as comprehensive or descriptive as strict accuracy would demand, yet it has entered so largely into the working vocabulary of the theologian that it would be very difficult to displace it as it would cause a considerable disturbance, and perhaps do more harm than good. As long as care is taken to use the term in a comprehensive sense, embracing all that Christ did to satisfy the demands of law and justice, in the place and on behalf of sinners no injury to the truth will follow. The term *satisfaction* is the word used by the Reformers and is in many ways preferable to the more common term, but owing to the recognised place given to the term *atonement*, it will be used throughout in these papers.

I. THE NECESSITY OF ATONEMENT.

At the outset it may be confidently stated that Scripture teaches that satisfaction was made and forgiveness and salvation held out to sinners and bestowed upon them on the ground of this atonement. "Neither Scripture nor reason," says Dr. Cunningham, "warrant the position that repentance is, in its own nature, an adequate reason or ground, ordinarily and in general, and still less in all cases, for pardoning those who have transgressed a law to which they were subject" (*Hist. Theology*, II. 252). The very Incarnation of the Son of God, His life of humiliation, His death on Calvary's Cross, all proclaim the necessity of an atonement or satisfaction—"Without the shedding of blood there is no remission of sin." All this life of humiliation and suffering has elements in it so extraordinary that we are forced to say that it would never have taken place were it not absolutely necessary. "We feel," says Dr. Cunningham, "and we cannot but feel, that there is no unwarranted presumption in saying, that if it had been possible that the salvation of guilty men could have been otherwise accomplished, the only-begotten Son of God would not have left the glory which He had with His Father from eternity, assumed human nature, and suffered and died on earth. This ground, were there nothing more revealed regarding it, would warrant us to make the general assertion, that the incarnation, suffering, and death of Christ were necessary to the salvation of sinners—that this result could not have been effected without them" (*Hist. Theology*, II. 254). Dr. Cunningham, however, is careful to point out that this general consideration does not warrant us in asserting directly and immediately the necessity of the atonement, but only the necessity of the suffering and death of Christ, whatever may have been the character attaching to them, or the effect resulting from them in connection with the salvation of sinners. Furthermore, as there are some things God cannot do—things He cannot do because of His infinite perfection. If sin could not be pardoned without the atonement,

then it is because the infinite perfections of His nature stood in the way.

(1) God's law proclaims that the soul which sins shall die. Since God has said this, and as He is not a man that He should lie, nor the son of man that He should repent (Numb. xxiii. 19) His truth is pledged that this will not be meaningless. We cannot conceive of a way whereby this veracity will be maintained in all its integrity and unsullied purity except by an adequate satisfaction being rendered in their room. While this is so, we are not warranted in asserting these things apart from revelation, but they give us strong grounds for asserting that since God did threaten death as the punishment of sin that nothing could prevent the carrying out of this threatening except an adequate satisfaction.

(2) The necessity of atonement is not only based upon God's veracity, but upon His justice. By this justice divines mean that perfection of His nature of which He cannot denude Himself, and which of necessity must regulate the free acts of His will. This justice cannot be set aside by an arbitrary decree. If sin is to be pardoned, then some provision is necessary, not only to conserve this veracity, but to vindicate His justice.

(3) In connection with this subject it is important that the fundamental idea of sin as a transgression of God's law should be kept before us. It is not merely debt, but it is breach of God's law. When God deals with it it is not as a creditor, who may remit the debt, but as a righteous law-giver who has given a holy law, prohibiting sin upon the pain of death, and who in the interests of holiness must vindicate the honour of His law when broken. The point touched on here is clearly brought out by an illustration of Dr. Charles Hodge. A man is in debt to the extent say of £100; a kind friend comes forward, advances the £100, and the claims of the creditor ends. But in the case of a man who steals £100 the fact that a kind friend may offer the money by way of reparation does not end the matter. In this case

law has been broken, and satisfaction must be rendered by the payment of a penalty. Stress—great stress has been laid upon the doctrine of the necessity of an atonement, and the more this doctrine is considered, the more terrible does sin appear. Is there no way of removing it but by the atonement of the Lord Jesus, and that an atonement of such stupendous wonder? If so, how hopeless is the case of those who look to another way of salvation.

(To be continued).

Burial Services.

By REV. JAMES MACLEOD, Greenock.

BURIAL is applied to the method used among civilised nations of disposing of the dead by hiding them in the earth. The term burial comes from the Anglo-Saxon word "birgan," to conceal. There is hardly anything among the living that greater interest is taken in than disposing of those whom they loved in the world. There is nothing else so distinctive of the condition and character of a people as the method in which they treat their dead. The general tendency of all nations has been to bury their dead out of the sight of the living. The simple closing of the body in earth is the method referred to in the earliest Biblical account. We have a record of the embalming of Joseph, but that was done for a very specific purpose. We have a divine record of the touching scene in which Abraham buries Sarah in the cave of Machpelah which belonged to Ephron, but which, after a solemn and courteous negotiation was secured to Abraham for a possession to bury his dead (Gen. xxiii.).

It was considered a severe judgment to be buried with the burial of an ass which would indicate that the body was left exposed in the open field for the birds of prey to feed upon. The bones would lie scattered on the ground ever after. Whatever method may be used in closing the body in the earth, embalming, or burning, the human dust shall return to its dust

again. It is very remarkable, however solemn the lamentation or mourning might be, that at the burial of the saints of the Old, and New Testaments; there is not any reference made that the living conducted religious services going to or at the place of interment. See Abraham and the burial of his beloved Sarah: Jacob's burial, Joseph's burial, David's burial, John the Baptist's burial, and when Joseph of Arimathea laid the human body of the Saviour in his own grave there was no religious service conducted at His grave-side although Joseph was a disciple of Jesus. The solemn occasion of interring the dead should be a sufficient religious service to men to remind them of their latter end if duly and properly exercised in their minds; and, if not, rites, prayers, and ceremonies shall only tend to aggravate their guilt, harden their hearts, and fortify them in their obduracy against the claims of God and conscience. Instances of persons desiring to be buried in some favourite spot are too numerous to be specified. Some of the grandest buildings in the world have been tombs. Low barbarous nations began religious services at the burial of their dead as far back as we can trace. It was different with the disciples of the Saviour in the early history of the Christian Church we find no trace of praying at the grave side for the living or for the dead. The Christians continued to bury their dead after the Patriarchal, and Jewish manner of burying—no prayers nor rites at the grave. When Stephen, the first martyr in the Christian Church, was put to death for the witness of Jesus "devout men carried Stephen to his burial, and made great lamentation for him." We read of no prayers at the grave, nor "of dust to dust, and ashes to ashes," nor of one of the "devout" men casting a handful of soil on the corpse after lowering it into the grave. No, for Popery was as yet in its embryonic state. When the Christian Church began to back-slide from her original, and scriptural attitude towards God and man she inaugurated forms of worship, church government, rules, and pagan rites, and ceremonies which were utterly alien to the spirit of the gospel, and contrary to the express command of God. Men rose who

paid far more attention to man-made ceremonies than to the gospel of Jesus Christ. When relatives, and friends died, especially, if they were looked upon as great personages in the church or state, fires were kindled, wine was poured out, and often much blood would be shed on such occasions; prayers offered, singing hymns, music and dancing were all freely indulged in to commemorate the death of the departed. The religious devotees would repair to the grave to weep, to howl, to pray, and dance in the Red Indian fashion. Popery was developing out of its foetus state. If the departed person was considered a pious man the church and relatives would consecrate his place of interment by sprinkling "holy water" on the spot where the remains lay, and deify his person to the rank of a god. Men and women would watch to see apparitions of angels coming down to visit the tomb of the dead; and in their delirious posture the devotees would see strange and un-natural lights, hear un-earthly voices, groans, weeping, and crying. The tombs of such pious men and women would be consecrated by the parish clergyman and adorned by the community of the faithful; hence the castle of St. Angelo in Italy, and innumerable shrines scattered all over Europe in memory of the dead. The superstitious orgies that took place burying the dead are too barbarous to be related here. It was out of this horrible practice that the purgatorial fires of Romanism originated: to wit: praying with and for the dead. Let us not forget that the weapon the devil used for his own end and purpose was religion. When God raised up Luther in the 16th century it was at this vile practice that Luther thundered his first thesis against that Roman Catholic villain Tetzal. The Reformers warned the benighted people against praying with or for the dead. The Church of Rome became alarmed and poured forth her serpentine fumes on the Reformers. If her people were to obey the Word of God, and the Reformers, the revenue derived from the traffic done by the Church in praying at the grave of the dead and for the dead was lost to the Pope and his Cardinals. The imaginary purgatory of Rome was a lucrative

investment for the Popes. One can trace all these orgies to the superstitious respect paid to the burial of the dead. We need not enlarge on this subject for volumes have been written by competent writers exposing the pagan practice of praying at the tombs of the dead. We merely wish to draw the attention of Free Presbyterians to the danger of paying unwarrantable homage to the burying of our dead. One wrong step leads to another. The Reformed Church strictly prohibited praying for the dead or at the place of interment of the dead. The Roman Catholics continued the practice of praying at the grave of the dead. The corrupt nature and carnal inclination of men will argue that they pray for the living and not for the dead. The deceit of men shall not stand at the judgment-seat of Christ. The throne of iniquity shall not be established there. Men who daringly oppose the will of God now shall be dumb-founded at the great White Throne of God at the Day of Judgment. It is a modern habit in the Protestant Churches to pray at the burial of the dead. We have heard men praying or rather using flattering words and phrases in church-yards and cemeteries in order to please the ears of drunkards, Sabbath desecrators, and unregenerated persons, but we have never heard a man of God praying in such places. We do not expect to hear a man of God praying at the burial of the dead in the cemetery. The less that is done of that the better for the living and it will do no good for the dead. In the Church of Scotland they have what is called the "Committal Burial Service." After the coffin is lowered into the grave the clergyman bends over the tomb and the attendant officer takes up a handful of soil as the clergyman repeats parrot-like the words "dust to dust and ashes to ashes" and the attendant throws the dust upon the coffin. When this part of the Popish ceremonies is done the clergyman prays, and praises the departed brother, or sister whether he knew them in the flesh or not. God said long ago "dust thou art and unto dust thou shalt return" because of sin; but men would be as gods at the burial of the dead. The Church of Scotland (of to-day) has her Committal Service apeing the Anglo-Catholics

of England, and the Scottish Episcopalians; and both of these branches of the Protestant Churches are apeing Romanism. Let our people realise and understand that the present Church of Scotland is not the "Established Church of Scotland" at all. The present Church of Scotland is "established" by law, viz, established by the law of the realm in her property. She has some of the most modern men in Europe. She calls herself Protestant and Trinitarian but her clergymen can preach and teach anything they like. The Word of God is not her court of appeal, nor the Confession of Faith her creed. Her Courts accept without protest the most Satanic destructive Higher Criticism on the Word of God. Lord Salvesen at her last General Assembly thanked God that their Church was a Protestant Church. Let the "Church of Scotland" return to the Word of God, to the Confession of Faith, to the mode of worship, practice, and discipline of the Reformed Church of John Knox, Henderson, Thomas Chalmers, and Donald Macfarlane, and then, and not until then shall we accept his Lordship's claim. It was the Moderator of this Church that the Moderator of the Free Church "welcomed for his own sake and as Moderator of the General Assembly of the Church of Scotland," when the latter visited the General Assembly of the Free Church. Solomon says in Proverbs: "As in water face answereth to face, so the heart of man to man. Hell and destruction are never full; so the eyes of man are never satisfied." The majority of the clergymen of the Free Church pray at the burial of the dead in church-yard and cemetery. It is popular to do so and surely Free Church men should not be behind the times. As the Church of Scotland "recognises the existence of a little sister church seeking to do what you are doing, within its own restricted province." They can't be daubed "exclusionists" even for the sake of a good scriptural testimony. Free Churchmen must be popular! It is not done officially in the Free Church and her Confessional doctrines are against this modern custom of praying at the grave of the dead, so that her people

should demand of their clergymen to stop this Popish practice of praying at the burial of the dead.

We hope that Free Presbyterians at home and abroad will set their faces against this evil that has developed in the Protestant Churches in modern times. Let us witness against it by our conduct in burying our dead respectably without rites, or popish ceremonies at the grave-side. Let the family worship be conducted in the family of the bereaved by one of the men present whether he be one of the ministers of the Church, an elder, missionary, deacon, or male member. Let us avoid the error of thinking that the worship of God in the bereaved family is not properly conducted if a minister is not present. God is not a respecter of persons. If the minister of the congregation is not present any one of the male members of the said congregation is quite suitable to conduct the family worship.

In the Directory for the Public Worship of God we read : " Concerning burial of the dead. When any person departeth this life, let the dead body, upon the day of burial, be decently attended from the house to the place appointed for public burial, and there immediately interred, *without any ceremony*. And because the custom of *kneeling down*, and *praying by or towards* the dead corpse,* and other such usages, in the place where it lies before it be carried to burial are superstitious; and for that praying, reading, and singing, both in going to and at the grave, have been grossly abused, are no way beneficial to the dead, and have proved many ways hurtful to the living; therefore let all such things be laid aside. Howbeit, we judge it very convenient, that the Christian friends, which accompany the dead body to the place of public burial, do apply themselves to meditations and conferences suitable to the occasion; and that the

*It has been argued that this prohibition strikes at prayer in the house before the body is removed for burial but a careful reading of the words makes it plain that what is condemned is not prayer in the house where the dead body is, for that would mean that no family worship could be held in the house while the dead body was there. What is condemned is the custom of kneeling down, and praying by or towards the dead corpse.

minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their duty. That this shall not extend to deny any civil respects or deferences at the burial suitable to the rank and condition of the party deceased, while he was living."

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." Romans, xii. 9.

Church Authority : The Discipline of the Church.

By JOHN CALVIN.

II.

(Continued from p. 214).

7. So far was any one from being exempted from discipline, that even princes submitted to it in common with their subjects; and justly, since it is the discipline of Christ; to whom all sceptres and diadems should be subject. Thus Theodosius, when excommunicated by Ambrose, because of the slaughter perpetrated at Thessalonica, laid aside all the royal insignia with which he was surrounded, and publicly in the Church bewailed the sin into which he had been betrayed by the fraud of others, with groans and tears imploring pardon. Great kings should not think it a disgrace to them to prostrate themselves suppliantly before Christ, the King of kings; nor ought they to be displeased at being judged by the Church. For seeing they seldom hear anything in their courts but mere flattery, the more necessary is it that the Lord should correct them by the mouth of His priests. Nay, they ought rather to wish the priests not to spare them, in order that the Lord may spare. I here say nothing as to those by whom the jurisdiction ought to be exercised, because it has been said elsewhere (Chap. xi. sec. 5, 6). I only add, that the legitimate course to be taken in excommunication, as shown by Paul, is not for the elders alone to act

apart from others, but with the knowledge and approbation of the Church, so that the body of the people, without regulating the procedure, may, as witnesses and guardians, observe it, and prevent the few from doing anything capriciously. Throughout the whole procedure, in addition to invocation of the name of God, there should be a gravity bespeaking the presence of Christ, and leaving no room to doubt that He is presiding over his own tribunal.

8. It ought not, however, to be omitted, that the Church, in exercising severity, ought to accompany it with the spirit of meekness. For, as Paul enjoins, we must always take care that he on whom discipline is exercised be not "swallowed up with over-much sorrow" (II. Cor. ii. 7): for in this way, instead of cure there would be destruction. The rule of moderation will be best obtained from the end contemplated. For the object of excommunication being to bring the sinner to repentance and remove bad examples, in order that the name of Christ may not be evil spoken of, nor others tempted to the same evil courses: if we consider this, we shall easily understand how far severity should be carried, and at what point it ought to cease. Therefore, *when the sinner gives the Church evidence of his repentance, and by this evidence does what in him lies to obliterate the offence*, he ought not on any account to be urged further. If he is urged, the rigour now exceeds due measure. In this respect it is impossible to excuse the excessive austerity of the ancients, which was altogether at variance with the injunction of the Lord, and strangely perilous. For when they enjoined a formal repentance, and excluded from communion for three, or four, or seven years, or for life, what would the result be, but either great hypocrisy or very great despair? In like manner, when any one who had again lapsed was not admitted to a second repentance, but ejected from the Church to the end of his life (August. *Ep.* 54), this was neither useful nor agreeable to reason. Whosoever, therefore, looks at the matter with sound judgment, will here regret a want of prudence. Here, however, I rather disapprove of the public

custom, than blame those who complied with it. Some of them certainly disapproved of it, but submitted to what they were unable to correct. Cyprian, indeed, declares that it was not with his own will he was thus rigorous. "Our patience, facility, and humanity," he says, are ready to all who come. I wish all to be brought back into the Church: I wish all our fellow-soldiers to be contained within the camp of Christ and the mansions of God the Father. I forgive all; I disguise much; from an earnest desire of collecting the brotherhood, I do not minutely scrutinize all the faults which have been committed against God. I myself often err, by forgiving offences more than I ought. Those returning in repentance, and those confessing their sins with simple and humble satisfaction, I embrace with prompt and full delight." Chrysostom, who is somewhat more severe, still speaks thus: "If God is so kind, why should his priest wish to appear austere?" We know, moreover, how indulgently Augustine treated the Donatists; not hesitating to admit any who returned from schism to their bishopric, as soon as they declared their repentance. But, as a contrary method had prevailed, they were compelled to follow it, and give up their own judgment.

9. But as the whole body of the Church are required to act thus mildly, and not to carry their rigour against those who have lapsed to an extreme, but rather to act charitably towards them, according to the precept of Paul, so every private individual ought proportionately to accommodate himself to this clemency and humanity. Such as have, therefore, been expelled from the Church, it belongs not to us to expunge from the number of the elect, or to despair of, as if they were already lost. We may lawfully judge them aliens from the Church, and so aliens from Christ, but only during the time of their excommunication. If then, also, they give greater evidence of petulance than humility, still let us commit them to the judgment of the Lord, hoping better of them in the future than we see at present, and not ceasing to pray to God for them. And, to sum up in one word, let us not consign to destruction their person, which

is in the hand, and subject to the decision, of the Lord alone; but let us merely estimate the character of each man's acts according to the law of the Lord. In following this rule, we abide by the divine judgment rather than give any judgment of our own. Let us not arrogate to ourselves greater liberty in judging, if we would not limit the power of God, and give the law to His mercy. Whenever it seems good to Him, the worst are changed into the best; aliens are ingrafted, and strangers are adopted into the Church. This the Lord does, that he may disappoint the thoughts of men, and confound their rashness; a rashness which, if not curbed, would usurp a power of judging to which it has no title.

10. For when our Saviour promises that what His servants bound on earth should be bound in heaven (Matt. xviii. 18), He confines the power of binding to the censure of the Church, which does not consign those who are excommunicated to perpetual ruin and damnation, but assures them, when they hear their life and manners condemned that perpetual damnation will follow if they do not repent. Excommunication differs from anathema in this, that the latter completely excluding pardon, dooms and devotes the individual to eternal destruction, whereas the former rather rebukes and animadverts upon his manners; and although it also punishes, it is to bring him to salvation, by forewarning him of his future doom. If it succeeds, reconciliation and restoration to communion are ready to be given. Moreover, anathema is rarely ever to be used. Hence, though ecclesiastical discipline does not allow us to be on familiar and intimate terms with excommunicated persons, still we ought to strive by all possible means to bring them to a better mind, and recover them to the fellowship and unity of the Church; as the Apostle also says: "Yet count him not as an enemy, but admonish him as a brother" (II. Thess. iii. 15). If this humanity be not observed in private as well as public, the danger is, that our discipline shall degenerate into destruction.

11. Another special requisite to moderation of discipline is, as Augustine discourses against the Donatists, that private individuals must not, when they see vices less carefully corrected by the Council of Elders, immediately separate themselves from the Church; nor must pastors themselves, when unable to reform all things which need correction to the extent which they could wish, cast up their ministry, or by unwonted severity throw the whole Church into confusion. What Augustine says is perfectly true: "Whoever corrects what he can, by rebuking it, or without violating the bond of peace, excludes what he cannot correct, or unjustly condemns while he patiently tolerates what he is unable to exclude without violating the bond of peace, is free and exempted from the curse." He elsewhere gives the reason. "Every pious reason and mode of ecclesiastical discipline ought always to have regard to the unity of the Spirit in the bond of peace. This the Apostle commands us to keep by bearing mutually with each other. If it is not kept, the medicine of discipline begins to be not only superfluous, but even pernicious, and therefore ceases to be medicine." "He who diligently considers these things, neither in the preservation of unity neglects strictness of discipline, nor by intemperate correction bursts the bond of society." He confesses, indeed, that pastors ought not only to exert themselves in removing every defect from the Church, but that every individual ought to his utmost do so; nor does he disguise the fact, that he who neglects to admonish, accuse, and correct the bad, although he neither favours them, nor sins with them, is guilty before the Lord; and if he conducts himself so that though he can exclude them from partaking of the Supper, he does it not, then the sin is no longer that of other men, but his own. Only he would have that prudence used which our Lord also requires: "lest while ye gather up the tares, ye root up also the wheat with them" (Matt. xiii. 29). Hence he infers from Cyprian: "Let a man then mercifully correct what he can; what he cannot correct, let him bear patiently, and in love bewail and lament."

12. This he says on account of the moroseness of the Donatists, who, when they saw faults in the Church which the bishops indeed rebuked verbally, but did not punish with excommunication (because they did not think that anything would be gained in this way), bitterly inveighed against the bishops as traitors to discipline, and by an impious schism separated themselves from the flock of Christ. Similar, in the present day, is the conduct of the Anabaptists, who acknowledging no assembly of Christ unless conspicuous in all respects for angelic perfection, under pretence of zeal overthrow everything which tends to edification. "Such," says Augustine, "not from hatred of other men's iniquity, but zeal for their own disputes, ensnaring the weak by the credit of their name, attempt to draw them entirely away, or at least to separate them; swollen with pride, raving with petulance, insidious in calumny, turbulent in sedition. That it may not be seen how void they are of the light of truth, they cover themselves with the shadow of a stern severity: the correction of a brother's fault, which in Scripture is enjoined to be done with moderation, without impairing the sincerity of love or breaking the bond of peace, they pervert to sacrilegious schism and purposes of excision. Thus Satan transforms himself into an angel of light (II. Cor. xi. 14) when, under pretext of a just severity, he persuades to savage cruelty, desiring nothing more than to violate and burst the bond of unity and peace; because, when it is maintained, all his power of mischief is feeble, his wily traps are broken, and his schemes of subversion vanish."

13. One thing Augustine specially commends—viz: that if the contagion of sin has seized the multitude, mercy must accompany living discipline. "For counsels of separation are vain, sacrilegious, and pernicious, because impious and proud, and do more to disturb the weak good than to correct the wicked proud" (August. *Ep.* 64). This which he enjoins on others he himself faithfully practised. For, writing to Aurelius, Bishop of Carthage, he complains that drunkenness, which is so severely condemned in the Scripture, prevails in Africa with impunity,

and advises a council of bishops to be called for the purpose of providing a remedy. He immediately adds: "In my opinion, such things are not removed by rough, harsh, and imperious measures, but more by teaching than commanding, more by admonishing than threatening. For thus ought we to act with a multitude of offenders. Severity is to be exercised against the sins of a few" (*August. Ep.* 64). He does not mean, however, that the bishops were to wink at or be silent because they are unable to punish public offences severely, as he himself afterwards explains. But he wishes to temper the mode of correction, so as to give soundness to the body rather than cause destruction. And, accordingly, he thus concludes: "Wherefore, we must on no account neglect the injunction of the Apostle, to separate from the wicked, when it can be done without the risk of violating peace, because he did not wish it to be done otherwise (*I. Cor. v. 13*); we must also endeavour, by bearing with each other, to keep the unity of the Spirit in the bond of peace" (*Eph. iv. 2*).

The Guilt of Tale-bearing and Backbiting.

SOME of the pithiest and profoundest proverbs are shot from God's quiver against the sin of slander. Take, for example, in one bundle, the passage in the 26th chapter of the Book of Proverbs, from the 18th verse to the close:—"As a madman, who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbour, and saith, Am not I in sport? Where no wood is, there the fire goeth out; so, where there is no tale-bearer, the strife ceaseth. As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife. The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly. Burning lips and a wicked heart are like a potsherd covered with silver dross. He that hateth, dissembleth with his lips, and layeth up deceit within him. When he speaketh fair, believe him not; for there are seven abominations

in his heart. Whose hatred is covered by deceit, his wickedness shall be showed before the whole congregation. Whoso diggeth a pit, shall fall therein; and he that rolleth a stone, it will return upon him. A lying tongue hateth those that are afflicted by it, and a flattering mouth worketh ruin."

The wickedness and mischief here so pungently described, spring very much from simply listening to scandal, and then repeating it. "A wicked doer giveth heed to false lips, and a liar giveth ear to a naughty tongue." Next after this extraordinary definition of a wicked doer and liar, one of the profoundest, pithiest, and most comprehensive proverbial truths is this, that a lying tongue hateth those that are afflicted by it. Let a man set a lie a-going against his neighbour, or let him take up such a lie and indorse it, and the more it injures his neighbour, the more cruelly and causelessly it maligns and tortures him; the more will the man committing this injury, hate him that endures it. Let any person launch a calumny, or freight it when launched, and he will begin forthwith to hate the slandered man, especially if he knows the story to be untrue and very injurious. In proportion as the mischief injures his neighbour, the slanderer will hate him. Slander has this pre-eminence over every other form of malice and wickedness; it kindles a deeper fire of depravity and malignity in the soul of the liar.

And if his neighbour, thus cruelly slandered and wounded, takes up the calumny and pursues it, and endeavours to defend himself against it, the slanderer will begin to think himself injured by such pursuit, will resent the defence as a personal violence, and may perhaps accuse the slandered man of abuse and malice and bitterness, because he pronounces the calumny a calumny, and seeks and produces the evidence to prove it such. A man who before was perfect friendly to another, may become his enemy, just simply by injuring him, may begin to hate him, just because he has done him wrong. This is one of the dread mysteries of depravity in our fallen nature, one of the proofs of a heart indeed set on fire of hell. And the mischief that the slanderer thus inflicts upon his own character, as well as the misery he

may cause to the slandered man, is one of the reasons why God's wrath is made to burn with such intensity against this sin.

The code of law in the Old Testament, and of love in the New, is marked in this respect. One of the greatest proofs of high civilization and purity in any country is the worth of reputation, and the care with which, by law and religion, a man's character is protected from assault. God put it in His decalogue, thou shalt not bear false witness against thy neighbour. And He added, "If a false witness rise up against any man, to testify against him that which is wrong, then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges which shall be in those days, and the judges shall make diligent inquisition, and, behold, if the witness be a false witness, and hath testified falsely against his brother, then shall ye do unto him, as he had thought to have done unto his brother; and those that remain shall hear and fear, and shall henceforth commit no more any such evil among you."

Hearsay could never be alleged in excuse for propagating or bearing witness to a calumny. Neither was one witness alone sufficient, much less a pretended witness who had only caught up the reverberation of the other's report. It was set down by divine inspiration as one mark of a truly upright and good man, that he not only backbiteth not with his tongue nor doeth evil to his neighbour, but taketh not up a reproach against his neighbour. He receiveth it not, he doth not indorse it, nor bring it into his habitation as a guest. He will not stoop to take it up, if he meet it in the street; he will not be guilty of taking it up, in the sense of spreading it, reporting it, as a hearsay which he believes.

And if he sets his hand in writing, or in print, along with others, to a reproach thus wickedly taken up, it is as an unrighteous witness, much more deliberately, and therefore much more sinfully, with much greater guilt, both in the sight of God and man, than if he had merely given to the calumny a circulation with the tongue. No language can tell the misery

that may be inflicted on an innocent and harmless victim in either way. How many households have been filled with misery and mourning all through life, how many hearts crushed with irremediable ruin and anguish, how many fair prospects blighted, and hopes of usefulness and happiness destroyed. And the author and reporter of the calumny is himself the assassin of the character, and the robber and the murderer of the slandered victim of his wickedness. Every pain the slandered man has to bear, every sharp pang that enters into his soul, the slanderer gives the stab. Every pecuniary loss that ensues, the slanderer is the highway robber; and as death is sometimes the result of a calumny, the slanderer in that case is the murderer.—*C. B. Cheever, D.D.*

The Salvation Army.

“**M**ASS was said last Sunday in the Salvation Army Congress Hall at Clapton for the Catholics among the Basque child refugees. About twenty children attended. A Basque priest was the celebrant. The Salvation Army authorities provided the necessary facilities, an altar being arranged on a trestle-table, and vestments borrowed from St. Scholastica's nearby. This, of course, is quite in keeping with the policy of the Army” (*News Chronicle*, June 4, 1937).

The above announcement will not surprise anyone who is acquainted with the spiritual ancestry and doctrinal position of the Salvation Army. Its founder, William Booth, was a Methodist minister, and its theology combines orthodox Evangelical doctrines with the semi-Pelagian teaching of John Wesley and the Church of Rome. *The Doctrines of the Salvation Army* are set forth in the Foundation Deed, enrolled in the Chancery Division of the High Court of Justice on August 13, 1878. The following extracts are taken from a commendably lucid exposition of these tenets entitled *The Salvation Army Handbook of Doctrine*, issued by authority of the General, and prefaced by a General Order requiring of “officers of all ranks, that their

teaching, in public and in private, shall conform to our Doctrines as herein set forth."

God "is doing his utmost to save men from sin, and . . . in this He wants His people to help Him" (V. iv. 60). "The Bible never represents Christ as having paid the sinner's debt" (VI. i., 73). "The Atonement of Jesus Christ was made on behalf of the whole of mankind . . . Of this the Army is most strongly convinced" (VI. i. 73). "He died for those who may be lost . . . He died for those who will perish" (VI. i. 74). "Man is free to choose; it depends on himself whether or not he is benefitted by redemption" (VI. iii. 76). "The Bible plainly shows the need for man to do his part if he is to partake of the blessings of Christ's atonement . . . Though God yearns in pity over perishing men, yet He can save them only if they are willing" (VI. iii. 80). "Continuance in a state of salvation depends upon continued faith in Christ . . . It is possible for those who have been truly converted to fall away and be eternally lost . . . God keeps His people conditionally, that is, they must do their part if He is to do His" (IX. i. 112). "The Bible warns God's people of the possibility of falling away from God, and, after knowing His love, being finally lost" (IX. ii. 120).

"It is the privilege of all believers to be wholly sanctified . . . Evil tendencies can be entirely taken away by the Spirit of God, and the whole heart, thus cleansed from everything contrary to the will of God, or entirely sanctified, will then produce the fruit of the Spirit only" (X. 123). "When in the Army, we speak of sanctification, we usually mean entire sanctification, and the experience is also known by other names such as holiness, a clean heart, perfect love, Christian perfection, full salvation, the blessing" (X. i. 131). "God's people may be delivered from all sin, and enabled to do God's will in this life . . . A God of love would never command what is impossible" (X. ii. 132). "Many Christians, since Bible days, have experienced and testified to the enjoyment of full salvation. Among such, may be named, Ignatius, one of the early Christians; Madame Guyon, a Ronian Catholic; Zinzendorf, a Moravian; Charles Finney, a

Presbyterian; John Fletcher, of the English Church; John Wesley, William Bramwell and other Methodists; the Army Founder, the Army Mother and thousands of Salvationists" (X. ii. 134).—*Peace and Truth* (July-September, 1937).

A Prayer.

How can I cease from sad complaint?

How can I be at rest?

My mind can never be content

To want my noble Guest.

Drop down, mine eyes, and never tire,

Cease not on any terms,

Until I have my heart's desire,

My Lord within my arms.

My heart, my hand, my spirits fail,

When hiding off He goes;

My flesh, my foes, my lusts prevail,

And work my daily woes.

When shall I see that glorious sight

Will all my sins destroy?

That Lord of love, that Lamp of light,

Will banish all annoy!

O could I but from sinning cease,

And wait on Pisgah's hill,

Until I see Him face to face;

Then should my soul be still.

But since corruption cleaves to me,

While I in Kedar dwell,

O give me leave to long for thee,

For absence is a hell.

Thy glory should be dear to me,
Who me so dear has bought;
O save from rendering ill to thee,
For good which thou hast wrought.

With fear I crave, with hope I cry,
Oh, promised favour send!
Be thou thyself, though changeling,
Ungratefully offend.

Out of the way remove the lets,
Cleanse this polluted den;
Tender my suits, cancel my debts:
Sweet Jesus, say Amen.

—Ralph Erskine's *Gospel Sonnets*.

Dr. Moody Stuart on Dr. John Duncan.

AT this period of his life (after his return from Pesth) his great desire was to break up the surface religion both of self-called and of sincere Christians. Some years later he entered with all his might into the awakening of the world out of death; but now his whole heart was set upon the awakening of the Church out of sleep. The "hypoerisy" of the name to live, over the stagnation and all but the corruption of death, which had been so terribly disclosed to him in Aberdeen two years after his conversion, and "the coldish admiration of Christ," which he felt creeping over him in Glasgow, he also saw prevailing in the Church. This complacent security he denounced as Antinomian; not that it rested on a doctrine verbally Antinomian, or resulted in a walk openly sinful; but it consisted with a conscience very partially alive to the holiness of God, the sinfulness of sin, and the unchangeable demands of the law, "Thou

shalt love thy God with all thy heart, and thy neighbour as thyself." There was no depth or duration of doubt that he did not prefer to this carnal confidence, which he set himself most resolutely to dash in pieces; intent only to break down the pretentious evil, and leaving it to the Lord to rebuild the purified truth in the hearts and lives of his people. "A 'perhaps' of salvation, he said, "works more in some souls than all the fulness of the gospel in others." The preaching of "repentance toward God," as addressed to the Church as well as to the world, he earnestly insisted on; and often repeated the words, "Except ye repent ye shall perish." "If there were universal salvation," he said, "there would be universal repentance." He was jealous of taking one half of a text and leaving out the other, the practical half, as in repeating the words, "As many as I love, I rebuke and chasten," and omitting the rest, "Be zealous therefore and repent." He was afraid of believers feeding on the promises and neglecting the precepts of the Bible. "Why make a book," he asked, "out of a collection of the promises? Why not as well make a collection of the precepts into a book?"—*Recollections of the late John Duncan, LL.D., pp. 93-95.*

The late Miss Simona MacIver, Strath, Gairloch.

ONE cannot help having sorrowful feelings when writing about beautiful Christian characters. One would fondly wish that nothing could be written of them in these pages for many years to come. We rarely meet now-a-days with those who make Christ crucified their daily study and constant delight. "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come." The Lord has taken His people away so that there is nothing left but the gleanings of

the vintage, and it necessarily follows that "the wicked walk on every side." One can enter a little into the feelings of the Blacksmith Bard of Harris when he gave expression to the following in his

A Desiderium.

"Cha chluinn mi guth a' cholumain chaoin
No comhradh caomh nan uan,
Mu cheusadh Chrìosd no air a ghaol
Cha chluinn mi aon 'to 'air' luaidh
A thogadh m' aigne 's m' fhonn le saod;
'S chan fhaic mi 'n raon mo chuairt
Chuile bhrùit no lion na smuide caoil
Ri 'n cleachduinn saors' car uair."

The subject of this short and imperfect sketch was one of those beautiful ones whom the Lord was pleased to take. Her memory is fragrant by all who knew her, and she shall be "in everlasting remembrance."

Simona Maciver was born at Scorraig in the year 1868. Her parents were eminently godly. Her father was the noted John Maciver, Scorraig, who passed to his everlasting rest in February, 1927, at the patriarchal age of 101 years. A biographical sketch by the late Rev. Neil Cameron, Glasgow, appeared in volume xxxii., page 427, of this magazine. Under the roof of such parents Simona was early taught to remember her Creator. The Lord said of Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord," and we firmly believe that her father was like Abraham in this respect. When Scotland was privileged to have within her borders godly parents who conscientiously felt it their duty to God to teach their children, as well as a duty to the children themselves, the power of godliness was not decaying as it is to-day. The family is the nursery of the Church. The knowledge thus imparted to Simona by her parents, at the fireside, no, doubt, had a great influence over her, by the blessing of God, in moulding her after life.

It is not known, however, how the Lord was pleased to lead her to Himself, but of the fact that she was thus led there can be no doubt. She had sufficient knowledge of the law and of its spirituality to feel that she was a sinner in need of the Saviour. She was concerned for her soul. The Holy Ghost took of the things of Christ and showed them to her. The portion of Scripture He chose was: "He that cometh unto me I will in no wise cast out." In the words "*in no wise*," she said her soul found a "great spoil," and she rejoiced in it. Thus she got an earnest of the inheritance she is now in possession of. Her life, walk and conversation amply proved that her affections were set on things above: "Ye are manifestly declared to be the epistle of Christ written not with ink, but with the Spirit of the living God." She was like Doreas of old: "Full of good works and alms-deeds which she did." Not a few, like those widows who wept for Doreas, showing the coats and garments which she made for them, can recall many of Simona's kindly acts. Her gentleness, friendship and hospitality in her home endeared her to every one. She was indebted to God's grace for all she was, for it was God who worked in her "*both to will and to do* of His good pleasure." There was none more dependent on grace than she. She was always conscious of her spiritual poverty which made her cleave more and more to her Saviour and say: "To whom shall I go? Thou hast the words of eternal life." She was of a reserved nature which may have been partly due to the feeling she had of her own unworthiness.

About nine months before her last illness began she underwent an operation in the Royal Northern Infirmary, Inverness, from which she really never fully recovered. For a period of about three months before the end came she suffered excruciating pain, but she bore it all with Christian patience. It was through fire and water that the Lord was pleased to conduct her to the wealthy place. He was with her in them according to His promise: "When thou passest through the waters, I will 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 flames kindle upon thee." Her affliction was light to her when she had the great consolation that it was but for a moment. This world was indeed a valley of tears to her in the end, as if the Lord was making her more willing to leave it. She was ultimately called from it to rejoice in the love of her Saviour, to taste of the hidden manna and the rivers of pleasure that flow in His presence. Death was a chariot to carry her hence on 29th February, 1936. Four days after her dust was laid to rest with that of her kindred in Dundonnell Cemetery, at the head of little Lochbroom, until the last trumpet will sound when the dead in Christ will rise first.—A. B.

Seirbheis Chomanachaidh.

LEIS AN URRAMACH AINDREA GRAY A BHA ANN AN GLASCHU.

BHA AINDREA GRAY 'na mhinisteir cho urramach 'sa bha ann an Eaglais na h-Alba riamh. Chaochail e anns a' bhliadhna, 1656, aig aois dà bhliadhna air fhichead. Chaidh an t-seirbheis chomanachaidh so a chuartaichadh leis aig Kirkliston air 12th June, 1653.

A' CHEUD BHORD.

Tha mi smaointeachadh gu bheil cuid againn an so an diugh agus b' fheàrr dhuinn a bhi air taobh sliabh. Tha mi smaointeachadh gu bheil cuid againn an so an diugh a bheireadh ar n-aonta do mhurt Iosa Crìosd. Tha mi am beachd gu bheil creidimh air falbh, agus gu bheil Dia air falbh euideachd; agus am b' àil leibh fios air an aobhar? Is e so e; tha sinn a' beathachadh agus a' dèanamh cuirm gun Chrìosd. Chan eil mi a' runachadh a dhol a stigh ann a bhi a' toirt beachd dhuibh air Crìosd, cha mhò tha mi runachadh a bhi folach a mhaise: ach, O chreidmheach, agus sibhse aig am bheil suil ri nèamh! tha coig nithean de chorp beannaichte Chrìosd a bu chòir

buadhachadh oirbhse, agus bhuir cò-eigneachadh glaothaich a mach, gu bheil sibh toileach a ghabhail.

An toiseach. Nach 'eil 'aghaidh a buadhachadh oirbh? Agus nach e cuibhrionn mhaiseach dheth a tha 'n sin. Nach 'eil mór mhais' an sin? Tha n-urrad de mhaise 's a dh'fhaodadh buadhachadh air na cridheachan mallaicht' againn. Agus faodaidh sinn so a ràdlh uime, nach robh aon neach a chunnaic riamh e, a thionndaidh gu bli 'na nàmhaid dhà.

'S e 'n dara nì de chorp Chrìosd a dh'fhaodas buadhachadh oirbh, agus bhuir cò-eigneachadh gu bhi umhail dhà, a chainnt bheannaicht': an cuala sibh riamh esan a labhairt mar nach do labhair duine riamh?

'S e 'n treas nì de chorp Chrìosd a tha aig amanaibh a 'buadhachadh air a chuid fhéin, agus a toirt orra a bhi strìocheadh dhà, a chasan beannaichte. 'N uair a chi iad a ghluasadan, tha iad air an co-éigneachadh gu glaothaich a mach, Cia sgianhach a tha e, aig am bheil a "chosaibh mar phuist marmoir, suidhichte air bonnaibh de'n òr a's gloine." O 'se bhi faicinn triall rioghail a' Phrionnsa anns an ionad naomh!

'S e 'n ceathramh nì de chorp Chrìosd is a bhaist a bhi buadhachadh air a chuid fhéin, a shùilean beannaicht'. 'S e aon sealladh bh' uaith a thug air Peadar a dhol a mach agus gul gu goirt. Agus a deiream so, gu bheil mi smaointeachadh gu 'm bitheadh an t-ordugh so na b' fheàrr mur a bitheadh cuid againn an so; agus se comharradh air sin, gur e gle bheag de sheallaidhean de Chrìosd a tha 'nar measg.

'S e 'n còigcamh nì de chorp beannaicht' Chrìosd is àbhaist a bhi buadhachadh air a chuid fhéin, a làmhnan beannaicht'. O ciod e seòrsa beatha, tha sibh a' saolsinn a tha eadar a bhroilleach-san agus a ghàirdeanan? 'Se cuirm a tha'n so, a tha os cionn cuirm Ahasuerus, a mhair air son ceud agus ceithir fichead làtha. Ach tha cuirm ann a tha os cionn so air nach tig crìoch. Agus dh'fheòrachinn a' cheisd so dhibh; an saoil sibh an téid sibh an sin? Am b' àil leibh fhios a bhi agaibh ciod e na samhlaidhean so? Innseam dhuibh ciod iad. 'S iad eadhon dealbh Chrìosd; 'S iad eadhon Chrìosd air a tharruing air a'

chrann, agus na coig lotan ud a bha aige. An aithne dhuibh cainnt an lot a bha 'na thaobh? Tha e 'g ràdh, "thigibh, thigibh;" agus tha na lotan 'na làmhan ag ràdh, "thigibh, thigibh." Agus cò nach tigeadh ma tà?

Nis anns an oidhche 'san do bhrathadh e, an oidhche òrduichte ud, an oidhche bheannaicht' ud, an oidhche shònraicht ud, an oidhche mur a bitheadh i ann, cha bhitheadh an an làtha so againn. O beannaichibh e air son na h-oidhche ud. Ann an seadh, 'n uair a tha Pòl a' labhairt uime, tha e 'ga chur f'ar comhair ann an rathad coitichionn, tha e'g ràdh, "Esan, Esan." Agus tha sin ag ràdh ruinne gu'n do mheas Pòl 'na obair neo-chrìochnach a bhi moladh Chrìosd luachmhor. Agus thubhairt e, ithibh agus òlaibh mar chuimhneachan ormsa. Tha mi smaointeachadh nach aithne do Chrìosd di-chuimhne, ach an so tha e di-chuimhneachadh na h-oleaibh a tha creidmheil a' dèanamh air, ach cha di-chuimhnich e gu bràth an nithibh maith.

Co-dhiù, a chum gu'm bitheadh cuirm iomlan agaibh, "Ghabh e'n cupan ag ràdh, òlaibh-se uile dheth." Dh' fheòraichinn trì ceisdean dhibh, agus bu toil leam sibh a bhi smaointeachadh orra.

Se cheud cheisd a dh' fheòraichinn dhibh, Ciod e bhur smaointibh 'san àm so mu Chrìosd: O nán tigeadh e stigh agus gu'n abradh e, "Feuch mi, Feuch mi." Bheireadh aon sealladh de Chrìosd oirre uile laighe marbh aig a chosan, agus a glaoth-aich "Mo thruaighe sinn, tha sinn caillte." Ciod e bheireadh sibh air son sealladh de Shlànuighear ceusda, na'n tigeadh e stigh agus gu'n abradh e, Charaid, feuch na lotan a fhuair mi air do shon?"

'Se 'n dara ceisd a dh'fheòraichean dhibh, Ciod e nach toireadh sibh air son leth uair de chreidimh agus de mhaothal-ahd? Ciod e bheireadh sibh air son sin?

'Se 'n treas ceisd a dh'fheòraichean dhibh, Am bheil a bhi blasad air a chuir so, a' toirt dhuit a bhi dòchasach gu 'm blais thu air a chuir a tha shuas, a tha iadsan a tha 'n sin ag òl dhi? Tha mi 'g aideachadh gu bheil sinne ag òl dhe na sruthain, ach iadsan dhe'n tobar. O cuin' a bhitheas na

nèamhan gorm' so air an reubadh agus sinne a' faotainn a stigh gu suipeir bainnse an Uain? Cha chan mi n còrr, ach a' gabhail fadaichd air son an làtha 'n uair is e uile chainnt nèamh agus na talmhuinn "Thig, Thig." An sin bithidh Crìosd a' glaothaich "Thig, Thig;" agus deich mìle de dh'ainglean a' glaothaich "Thig, Thig;" agus a' bhean nuadh phòsda tha bhos a' glaothaich, "Thig, Thig;" agus iadsan a tha an cleachdadh a' chreidimh ag ràdh, "Thig, Thig." Ciod e' m beannachd a bhitheas gu 'm bitheadh sinne fhathasd beò gu bhi glaothaich, "Thig Thig, Iosa bheannaicht?" O air son aon sealladh dheth, ghabhamaid eadhon 'nan glacaibh e. Am bitheadh sibh toileach le so, gu'm b'e an t-àit' so bhur n-uaighibh? Nis molaibh Crìosd luachmhor, agus beannaicheadh Esan orduighean fhéin dhuibh.—*Eadar-theangaichte le I. M.*

Nadur an Duine 'na Staid Cheithir Fillte.

AN STAID SHIORRUIDH: NO, STAID SONAIS,

NO TRUAIGHE IOMLAN.

Mu Bhàs.

(*Air a leantainn bho t.d., p. 232.*)

"Oir a ta fhios agam gu 'n toir thu mi gu bàs, agus a chum an tighe a dh' òrduicheadh do gach uile bheò."—IOB xxx. 23.

Biodh na chaidh a ràdh gu cùramach air a ghabhail gu cridhe: agus a chum gu 'm bitheadh e gu feum, fuilingibh dhomh earalachadh oirbh.

Air tùs, Gu 'n toir sibh an aire gun dòchas a gabhail mu nèamh, ach sin a ta air a thogail air stéidh shuidhichte. Bitheadh crith oirbh smuaineachadh, ciod na dòchais thaitneach mu shonas nan nèamh a sguabas am bàs air falbh, cosmhuil ri lion an damhain-alluidh! Ciod mar tha dòchais mhóran air an gearradh air falbh, 'nuair a ta iad a saolsinn, 'nam beachd féin, a bhi air fìor stairsnich neimh! Ciod mar, anns a' mhìonaid, a tha dùil aca bhi air an giùlan le ainglibh gu uchd Abrahaim, gu ionadaibh a' bheannaichidh agus na sìth; tha iad air an giùlan le diabhluibh

gu comunn na muintir dèite ann an ifrinn, gu ionad na pèin, agus gu tìr an uamhais: Guidheam oirbh a bhi air bhur faicill, (1.) Roimh dhòchas a bhi air a thogail suas, far nach robh a' bhunait riamh air a suidheachadh. Chladhaich am fear-togail glic domhain, *Luc. vi. 48.* An robh bhur dòchas mu nèamh riamh air a chrathadh; ach gu 'n robh deadh dhòchas agaibh fad bhur làithean? Mo thruaighe air a shon! feudaidh sibh diomhaireachd bhur cor fhaicinn air a mhìneachadh, *Luc. xi. 21.* “'Nuair a ghleidheas duine laidir fo armaibh a thalla féin, tha na bhuineas dà ann an sìth.” Ach ma bha do dhòchais air an crathadh, thoir an aire air eagal nach robh ach cuid de bhrisean air an dèanamh anns an t-sean aitreabh, a fhuair thu chàradh a rìs, le rathadaibh agus meadhonaibh a fhuair thu féin. Bi cinnteach, nach 'eil do dhòchas, ciod 'sam bith cho sgiamhach 'sa ta an aitreabh, ri earbsa ris; mur robh do sheann dochais air an leagadh sìos gu làr, agus gu 'n do thog thu air steidh gu léir nuadh. (2.) Bi air t'faicill o 'n dòchas sin a thaisbeanas soilleir anns an dòrcha, ach a chailleas a shoillse 'nuair a ta e air a chur ann an solus focail Dhé, 'nuair a ta e air a rannsachadh agus air fheuchainn le teistean an fhocail fhoillsichte: “Oir gach neach a ta dèanamh uile, tha e toirt fuath do 'n t-solus, agus chan 'eif e teachd chum an t-soluis, air cagal gu 'm biodh 'oibre air an cronachadh. Ach an tì a nì 'n fhìrinn, thig e chum an t-soluis, chum 's gu 'm bi 'oibre follaiseach gur ann an Dia a rinneadh iad,” *Eoin iii. 20, 21.* Chan 'eil 'san dòchas sin, nach seas ri deuchainn nan Sgrìobtuir, ach a dh' fhailniehas 'nuair thèid a rannsachadh leis an fhìrinn naomh, ach mealladh, agus chan fhìor-dhòchas e; oir tha focal Dé do ghnàth 'na charaid do ghràsan Spioraid Dé, agus 'na namhaid do mhealladh, (3.) Bi air t'faicill o'n dòchas sin, a sheasas gun a bhi air a dhaingneachadh le teistean nan Sgrìobtuir. Mo thruaighe! tha móran àrd le dochais, nach urrainn reuson a thoirt, a chionn do rìreadh nach 'eil stéidh Sgrìobtuir aca air an son. Tha thusa an dòchas gu 'm bi na h-uile nì gu maith leat an déigh a' bhàis; ach ciod am focal o Dia air an d' thugadh ort earbsadh? *Salm cxix. 49.* Ciod an dearbhadh Sgrìobtuir a th' agad, a dhearbhadh nach e do

dhòchas-sa dòchas a' chealgair? Ciod, an déigh féin rannsachaidh, gun leth-bhreth mar ann am fianuis Dhé, a fhuair thu annad féin, a tha focal Dhé, a' dearbhadh a bhi 'na chomhara cinnteach air a chòir-san, aig am bheil e, air beatha mhaireannach? Tha móran de dhaoine air an sgrios le dòchais nach 'eil a' seasamh air dearbhadh an Sgriobtuir. Tha daoine déidheil air na dòchais sin, agus a' cumail greim teann dhiubh; ach tilgidh am bàs sìos iad, agus fàgaidh e am féin-mhealltair gun dòchas.

(*Ri leantuin.*)

Literary Notices.

VALIANT IN FIGHT BY B. F. C. ATKINSON, M.A., Ph.D., Under Librarian in the University Library, Cambridge. London: 39 Bedford Square, W.C.1. Price 2s 6d.

This is a remarkable book in many ways. For while it does not profess to be a history of the opposition encountered by the true Church down through the ages to the present time yet, it gives, within the compass of 212 pages, as informative and useful a summary of that long continued struggle as one can find anywhere. The mighty hosts which have been marshalled against Christ's cause and those which are still engaged in this unholy war such as Paganism, Atheism, Agnosticism, Communism, Roman Catholicism, Modernism, pseudo-science (Evolution, etc.), pseudo-philosophy, etc., are all passed before us in a masterly review. The book conveys to one in an impressive way the tremendous nature of the struggle carried on down through all the ages from the days of righteous Abel to the present time. And, if the Church of Christ can say: yet they were not victorious, that is not due to any power, wisdom or skill which she possessed, but altogether to Him who promised that the gates of hell would not prevail against her. While it gives us pleasure to recommend the book, we are not to be taken as giving full approval to all Mr. Atkinson says, especially

in reference to the Keswick and Moody and Sankey movements, pre-millenianism, etc. It would have been better if reference to Pentecostal days during the Covenanting struggle, especially to the raising of a young man from the dead even though worthy John Howie records it had been omitted. Mr. Atkinson, probably from his religious upbringing, is inclined to give more place to a liturgy than we are willing to allow. Perhaps also his characterisation of the Monophysite and Monothelite controversies as barren, if we understand him aright, is too strong as these, like some of the other Christological controversies, though mixed with much dross, were very useful to the Church in after ages. Was Isaac Watts a Baptist? (p. 154). Was it not Bishop Latimer who used the words quoted at foot of page 199? Notwithstanding all these we heartily recommend this book to all who wish to get within a narrow compass, a view of the great struggle waged against Christ's true Church down through the ages.

MARTIN LUTHER by ESTELLE ROSS. London: George G. Harrap & Co. Ltd. Price, 2/-.

This interesting life of Luther is one of the series *Heroes of all Time* published by Messrs. Harrap. The story of Luther's momentous career is told with an intelligent grasp of the issues at stake and with a sympathetic interest in the chief actor in a struggle which shook the papal world to its foundations. The book is just the kind to place in the hands of those who wish to get a view of the great struggle and of the honoured instrument in it. We could have wished that more was said about the Reformation as a religious movement than stressing the fact that it was a phase of the Renaissance. We are not forgetful that it is spoken of largely as a religious movement but would have preferred that this point was stressed more than it is. Again, the constant use of the term "Catholic" for Roman Catholic is incorrect and should be avoided even by popular writers. The controversy on free will between Erasmus and Luther involved much deeper issues than is indicated in the book before us.

Notes and Comments.

Church Sales of Work.—Recently an article appeared in the Women's Column of the *Glasgow Herald* in which Church Sales of Work are dealt with in a satiric vein. "Nowhere," says the writer, "is wider scope for envy, jealousy, and malice, for back-biting and back-chatting kept as a rule within the bounds of the law of slander and even within the limits of decorum. The Perfect Lady, if she gives her mind to it, can say a good deal without ceasing to be the Perfect Lady. Even if these be purged away there is usually an abundance of comical fuss and rivalry." The sting of this satiric pen-picture is in its truth and it shows that in unexpected quarters the evils of church sales of works and bazaars are beginning to be felt.

"I never trouble to speak about sin."—A friend sent us a copy of the *Rye Lane Baptist Magazine* (August) in which an address delivered by the pastor, Rev. Theodore M. Bamber, at Keswick in July, is given. The address contains the following sentence:—"So the Spirit of God comes to convict and while the preacher is speaking about Jesus Christ, the Holy Ghost is speaking about sin. I never trouble to speak about sin, because I know if I am speaking to the unconverted about the Lord Jesus Christ, the Holy Ghost undertakes to talk to them about sin, and He can do it better than I can." These sentences contain a very subtle form of error disguised under a cloak of hyper-spirituality. A gospel that does not "trouble to speak about sin" is not the gospel of the New Testament. The preacher is not to ascend a platform of super-refined spirituality and remain silent about sin because it is the divine prerogative of the Holy Spirit to convince of sin.

The Salvation Army.—We call attention to an extract from *Peace and Truth*, the organ of the Sovereign Grace Union, which is printed on another page. The Salvation Army are living exponents of that Arminianism and Semi-pelagianism with which we dealt recently in the Magazine. The social work of the Army

among the downtrodden and outcasts has blinded the eyes of many to its grave and serious heretical teaching. Methodism has been described as Arminianism set on fire and much of the drive in the Boothite movement is due to its strong Arminianism and Pelagianism; it is militant Semi-pelagianism. In view of the fact that its religion and social work are dovetailed it becomes a question for the conscience whether any financial support should be given to the Army by any that value sound doctrinal teaching.

“The Devil’s Rattlebag.”—Such was the happy, if stinging, epithet given by Alexander Peden to David Mason, a noisy, blustering religionist of his time. The name lost nothing of its aptness by its picturesque touch. It is a fitting description of some pseudo-scientists and literary men of our day among whom may be named Bernard Shaw and H. G. Wells. Recently the latter has been airing his opinions at the meetings of the British Association held at Nottingham. The leading lights in the scientific world gather to these meetings and air their opinions. Some of these are helpful and useful and are a real advance on our knowledge but if one wishes to get specimens of some of the most arrant nonsense he has only to read some of papers delivered at the British Association meetings. Take for instance this utterance of H. G. Wells in his presidential address to the section of Educational Science:—“All the historical part of the Bible abounded in wild exaggeration of the importance of Palestine. Nothing began there, nothing was worked out there. Solomon’s temple was smaller than most barns. It was time we recognised the extreme insignificance of the events recorded in Kings and Chronicles. Even if we think it desirable to perplex another generation with the myths of the Creation, the Flood, the Chosen People and so forth, we haven’t got the time for it.”

Strange History.—“Nothing began there; nothing was worked out there.” We wonder if Mr. Wells is in earnest! Do we understand him to say that nothing began in Palestine and nothing was worked out there? In a land where a work was

done that lifted empires off their hinges and which is destined to vitalise the whole world. One might as well admire the peculiar judgment of an astronomer who ignores the existence of the sun in his calculations as give any place to Mr. Wells' strange deliverance. Mr. Wells professes to be a historian who takes no parochial view of the trend of events yet, if he is judged by the above words, his vision is woefully circumscribed. He is troubled about many things in the Bible and if his writings mean anything he would replace them by the uncertainties of Evolution of which he is an ardent exponent. What he calls the myths of the Creation and the Flood will, we suppose, be replaced in the school curriculum by the fantastic theorisings of the pseudo-scientists. Things have come to a low state when men like Mr. Wells are recognised as oracles and are listened to with respect in the educational world.

Forced Ecclesiastical Marriages and Ecclesiastical Divorces.

—For some reason best known to itself the Scottish Press does not give the prominence to the ecclesiastical disturbances in the Church of Scotland as it does to those in some of the smaller denominations. As one reads of the unsuccessful attempts, however, of forced ecclesiastical marriages such as Latheron, etc., one does not need to possess a very active imagination to picture all the ill-feeling engendered by the efforts of those determined to bring together people who are quite determined that they will not. Then we have a new phase in the case of congregations such as Carradale in Argyllshire separating. Perhaps these congregations acted wisely in resorting to divorce for in all probability the marital relations were anything but happy. It is well that those who think that there are no ecclesiastical troubles except in the Free Presbyterian Church should have their attention directed to these cases.

A Mischevious Speech.—At a dinner held recently in Glasgow, Prof. Main, one of the University Divinity Professors, said in a speech: "I hope that the time will not come when we lose the tradition of a morning service on the Sabbath. And

if there are some who in this bustling era, feel they need recreation on Sunday I think we perhaps ought not to lay intolerable burdens upon them. Rather should we say: We know you like recreation, but we would like you to know there is a tradition in Scotland for morning worship. So let us come to a compromise. Let us say—‘No games on a Sunday until two o’clock.’ That will allow those who have to work that others may play a chance of morning worship.” It is this playing into the hands of the enemy by ministers that has been one of the chief causes of the great land-slide on Sabbath observance in Scotland. It is lamentable that one in Prof. Main’s position and with his early ecclesiastical upbringing should have given utterance to such sentiments.

Church Notes.

Communion.—*October*—First Sabbath, North Tolsta; second, Ness and Gairloch; fourth, Greenock, Lochinaver; fifth, Wick. *November*—First Sabbath, Oban and Dingwall (*note change of date*); second, Glasgow and Halkirk; third, Edinburgh and Dornoch. South African Mission—The following are the dates of Communion:—Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alterations of, the above dates of the Communion should be sent to the Editor.

Collection for October.—The Collection for this month is for the Home Mission Fund (Missionaries and Catechists) and is to be taken up by book from house to house by the instructions of the Synod.

Opening of place of worship at Borge, South Harris.—On the 14th July, a large congregation gathered from all districts of Harris, for the opening service in the place of worship recently erected in the Borge district, by subscriptions raised locally and throughout the Church. Rev. M. Gillies, Stornoway, presided and preached an appropriate sermon on Hosea, xii. 3, 4. We

have cause for thankfulness to the Most High that this newcrofting settlement has a building where He may be worshipped and glorified who is worthy of adoration and glory and dominion, world without end. We hope the preaching here will be for His glory, and the everlasting happiness of immortal souls. I take this opportunity of thanking all who were moved to contribute throughout the Church, and also the kind friends of the cause of Christ overseas.—*D. J. Macaskill.*

Protest.—The Sabbath Observance Committee of the Free Presbyterian Church of Scotland, having had their attention drawn to a recent Press report regarding the holding of Naval Sports at Invergordon on the Lord's Day, hereby enter their emphatic protest against this new encroachment on the sanctity of the Sabbath in the Highlands.

The Committee hold strongly that the Fourth Commandment lays a binding moral obligation on all men, and especially on those in authority, to keep holy the Sabbath Day as a day set apart for the purposes of divine worship, and that the devoting of any part of it to sport or other such secular purposes involves individuals and nations in guilt before God. They further hold that the sin of Sabbath desecration is peculiarly offensive to the Most High, and more than ordinarily provocative of His righteous indignation.

Viewing with alarm the extent to which Sabbath desecration is indulged in and tolerated in this, our beloved land, at the present time, and being gravely apprehensive of the consequences should things go on as they are doing, the Committee feel constrained to urge upon our Rulers the desirability of taking action with a view to placing the maintenance of the Sabbath institution on a more satisfactory basis in the nation's economy than it presently occupies.

The Committee would, therefore, respectfully appeal to the Admiralty to issue such instructions as would safeguard the interests of Sabbath observance in the Navy, and as would obviate the repetition of such an incident as that protested against.

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

Sustentation Fund.—N. S., Kerraville, Wollongong, N.S.W., £2; Mrs G., Coneyhurst Court, Billingshurst, Sussex, £2; Mrs N., Fort William, Ontario, 12s 1d; Mrs J. McD., Mid Fearn, Ardgay, 6s 3d.

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