

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

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

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**Lecture by Rev. Neil MacIntyre,
delivered on New Year's Day.**

(Published by request.)

“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus” (II. Tim. i. 13).

WE have now, my friends, entered on another year and I wish you all the blessings for time and eternity. The year on which we have entered may be our last for it is certain that thousands who have seen its beginning shall not see its end. It would, therefore, be wise on our part to seriously examine ourselves as to how we stand in view of death and judgment. There is no doubt much gaiety and frivolity taking place at this season of the year by many for whom it would be better to weep than to dance: for to every Christless sinner a New Year means another year nearer a lost eternity.

This pastoral epistle was written by Paul to Timothy shortly before his death. He was ready to be offered and the time of his departure was at hand (iv. 6). We notice, however, how anxious he was that the gospel which he preached should continue to be declared to perishing sinners after his death. He could appeal to the Galatians that “though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed” (Gal. i. 8). We also see how concerned he was that the cause of Christ should prosper after his decease. He was not like some who excuse themselves that they are too old to stand in defence of God's cause and

truth when trampled under foot. Paul stood to his very last day on earth promoting the interests of Christ's cause and truth in the world.

The exhortation, to "hold fast the form of sound words" is as binding on us as it was on Timothy, that we should hand down to coming generations these doctrines for which our forefathers laid down their lives. Let us notice, I. What was he to hold? "The form of sound words." II. How was he to hold this "form?" He was to hold it "fast."

I. What was he to hold? "The form of sound words."

1. Paul charges Timothy before God and the Lord Jesus Christ "who shall judge the quick and the dead at His appearing and His kingdom to preach the word" (iv. 1). That is, he was to declare the whole counsel of God as that is revealed in His inspired Word, whether men would receive it or not. Paul saw "the time coming when men would not endure sound doctrine, but after their own lusts would heap to themselves teachers having itching ears and would turn away their ears from the truth and be turned unto fables." If ever these words were fulfilled they are in our day to the very letter. The doctrines which our forefathers preached and which were so abundantly blessed by the Spirit in the conviction and conversion of sinners are almost entirely discarded by preachers in these days of blasphemy and rebuke. The doctrine of the fall of man and his helpless, miserable state by nature, the atonement of Christ, His divine Person in His two natures, the necessity of regeneration, justification by free grace, repentance, and such vital doctrines which, we might say, make up the whole Bible are utterly denied by the vast majority of preachers to-day. They are considered as old-fashioned and out of keeping with this so-called enlightened age. But Paul's command to Timothy was "preach the word." "So that the race which was to come might well them learn and know," etc. (Ps. lxxviii. 6).

2. What did Paul mean by this exhortation to "hold fast the form of sound words?" Did he mean that Timothy was to have a mere outward form without reality or life—a form of

godliness like the Pharisees but denying its power? Paul had more than enough of that kind of religion through which he almost lost his soul. The word "form" here means a "pattern." Paul refers to the "pattern" when he says, "which thou hast heard of me." The Apostle was a systematic theologian for we see how orderly and correctly the vital doctrines of God's Word are delineated in all his epistles. These doctrines are never mixed but each placed in its proper relationship. This "form of sound words" might be said to be made up of what the divines termed the "three R's: Ruin by the fall, Redemption by Christ, and Regeneration by the Holy Spirit." This was to be the system of doctrine or confession of faith which he was to hold fast. Now, there is a great hue and cry in these days against any system of doctrine, or confession being imposed upon men in taking office in the Church. They maintain that no one ought to be bound by any "form" but to hold and preach whatever opinions one likes regarding the Word of God. Indeed, that is what most office-bearers did even when they bound themselves by solemn promise before God and men that they would not only "assert" but also "maintain and defend the whole doctrine contained in the Westminster Confession of Faith," yet no sooner did these men get into office than they publicly denied what they declared on oath to believe and so became guilty of the most serious perjury one could commit.

3. Timothy was not only charged to preach the Word but also to oppose and denounce publicly all heretical doctrines and warn his hearers against these as a plague ruinous to the salvation of their immortal souls. Now, there are some, even among Free Presbyterians, who find fault with ministers and others for testifying against heresies that are so prevalent in our day. They describe such preaching as "the religion of miscalling." They hold that ministers should preach the gospel and take nothing to do with what others preach. Timothy was charged to "reprove, rebuke and exhort." If our Reformers had acted on the principles of these critics the Reformations (first and second) would never

have taken place. We, as office-bearers, came under solemn vows at our ordination that we would not only "assert" but also "maintain and defend the whole doctrine contained in the Confession of Faith." We are, therefore, bound by our solemn ordination vows to defend these doctrines when assailed by enemies. If we fail in this duty we are guilty of breaking our vows. Let us, therefore, "hold fast the form of sound words" in face of all opposition from whatever quarter it may come.

II. Let us now notice how this "form of sound words" was to be held. It was to be "held fast." He was to hold it with all his strength, taking a death's grip of it, and not lose one jot or tittle of it even should he have to lay down his life in doing so. This was what Paul himself did. He "kept the faith," "the faith once delivered to the saints," the whole Word of God. In keeping the faith he had to fight for it but it was "a good fight" in which he laid down his life but for which he received a crown.

1. How was this form of sound words to be held fast? By contending earnestly for it and by faithfully declaring the whole doctrines of God's infallible Word. Paul could appeal to the conscience of the elders of Ephesus that "he had not shunned to declare the whole counsel of God" (Acts xx. 27). Now, it is an undeniable fact that the vital and essential truths of God's Word, to which we have already referred, have ceased to be declared from the great majority of the pulpits in Scotland and the people have turned their ears from the truth to fables. Not only have ministers ceased to preach the doctrines of God's Word but they have assailed ruthlessly the very fountain and foundation by denying the inspiration and inerrancy of God's Word. They hold that many parts of that word are not inspired and that it is full of errors and immoralities and so have made infidels by their teaching of many in this land.

Let us now turn to the history of the Churches in Scotland and, especially the Free Church, with which we are more immediately concerned. The Free Church of 1843 made a noble stand in defence of the crown rights of the Lord Jesus as King

and Head of His own Church. They had to contend, especially during the Ten Years' Conflict, against the intrusion of the civil courts to rule in the house of God and ignoring the authority of the courts of the Church. The Disruption Fathers were compelled on account of this illegal interference to separate, not from the Church of Scotland as to her Creed and Constitution, but from the Erastian party who were ruling in her Courts. They came *out* and continued the Church of Scotland free. This was clearly stated at the time in the famous declaration of Dr. Chalmers: "We have left," he said, "a vitiated Establishment, but we would gladly return to a pure one and we are not Voluntaries." The separation by the Free Presbyterian Church in 1893 was identical. The Revs. D. Macfarlane and D. Macdonald did not separate from the Free Church but from the Declaratory Act Church. They maintained, and rightly so, that they were the continued Free Church of 1843, holding by her entire Constitution. Now the Free Church which made such a noble stand and which the Lord so abundantly acknowledged, did not proceed far on her journey when "boars from the forest" appeared to devour her and break down her hedges. The first to appear openly was Professor Robertson Smith, of Aberdeen. He publicly denied the authenticity and inspiration of several parts of the Bible. His case caused much wrangling in the Courts of the Church. He was finally suspended by the Assembly from his professorial chair, by a majority vote, because his views were inconsistent with the standards of the Church. That his suspension was by a majority vote showed clearly that he had many supporters and sympathisers hiding in secret. These enemies encouraged, no doubt, by the lenient treatment given to Robertson Smith soon made themselves known. Rev. Marcus Dods published a sermon in 1877 in which he denied the infallibility of the Scriptures. He finally withdrew the sermon in deference to the opinion of the Glasgow Presbytery. He also preached a sermon in St Giles in which he stated that it was not essential to believe in Christ's divinity and His atonement to be a true Christian. We see how the plague of errors was

spreading. Several heretical professors were now occupying chairs in the Free Church Colleges. I remember at the first meeting held by the Kames congregation, and they were the first to cast in their lot with the Rev. D. Macfarlane after he tabled his protest, that eminent man, the late Archibald Crawford, Tighnabruaich, was asked to express his mind. He said: "I saw this bastard child being formed in the womb of the Free Church when Dr. Dods was appointed professor, and in my mind I was separate from the Free Church then, but as the Constitution was still intact, I did not openly sever my connection. But, now, that child is born in the Declaratory Act, and her Constitution broken to atoms and I am done with the Free Church for ever."

Now, these heretical professors instilled their poisonous heresies into the minds of their students, and these young men, having finished their divinity course, went out as a plague of locusts over the land preaching the errors they had imbibed in the Colleges to the people. Probably they felt, though they were preaching doctrines which were contrary to the Word of God and the Confession of Faith, that they had no legal authority behind them. They, therefore, sent up Overtures to the General Assembly in 1889 regarding the Confession of Faith. The Assembly appointed a Committee to inquire into the difficulties and scruples supposed to be felt by those men. What these difficulties and scruples were no one knew, for they were not defined. This Committee brought its final report to the Assembly of 1891 in the form of a Declaratory Act. The Assembly sent it down to Presbyteries as an Overture under the Barrier Act. It came back from Presbyteries to the Assembly in 1892. A large majority of Presbyteries had voted in its favour and the Assembly passed it as an Act and, being passed under the Barrier Act, it became a "binding law and constitution" of the Church.

There was a party in the Church, known as Constitutionalists, who fought against the errors and declensions that were coming in. During the time the Declaratory Act was passing through

the Courts of the Church, the leaders of that party went through the country from one end to the other, declaring that if this Act was passed it would mean "Bible or no Bible, Confession of Faith or no Confession of Faith" and rather than submit to it they would go to the back of dykes with their families. But, alas! like "the sons of Ephraim who, nor bows nor other arms did lack, when as the day of battle was they faintly turned back" (Ps. lxxviii. 9). They lacked neither bows nor arms; they had natural gifts, at least, some of them had. They had the bows and the arms of the testimony of God's Word and conscience and a great number of people, especially in the Highlands and Islands, behind them had they stood faithful. But in the day of battle, instead of refusing to submit to and protesting against the arrogant procedure of Dr. Rainy and his followers, they simply contented themselves by tabling a *dissent*. The only member who *protested* in the Assembly of 1893 was the Rev. Donald Macfarlane, the father of the Free Presbyterian Church. His protest to the Assembly of 1893 is the only one on record in that Court against the Declaratory Act.

I may notice here that much has been made by the present Free Church of their *dissent* as if a *dissent* was of equal force to a *protest*. The difference between the two is this: a dissent frees the party from being responsible for the Act passed but does not free him from the operation of the legislation passed. Whereas a protest, when entered against the decision of the Supreme Court, means that the protestor refuses to submit to it and places him without its borders. If he adheres to his protest the church must take proceedings against him and depose him. Now, in the case of Rev. D. Macfarlane he tabled his protest and left the Assembly. Dr. Rainy and his co-adjutors immediately set about to put the machinery of the law in motion for to depose him. By this time the Rev. Donald Macdonald, Shielraig, had joined Mr. Macfarlane, and the two, along with Mr. Alex. Macfarlane, schoolmaster, Rasaay met at Portree in August and formed themselves into the "Free Church Presbytery of Scotland" (that was our first name) and by thus constituting themselves into a separate body, they slipped out of the hands

of Dr. Rainy and were beyond his jurisdiction. Dr. Rainy, we have been told, acknowledged that this was the cleverest thing done in the ecclesiastical history of Scotland. The only punishment they could now inflict was to deprive these godly men of their Churches and Manses for their fidelity to their ordination vows and in defending the truth of God. But "they took joyfully the spoiling of their goods." The Lord whom they so faithfully served soon provided them with churches and manses.

Let us now go back to the Constitutional Party who dissented but remained under the jurisdiction of the Declaratory Act Church and co-operated with them for seven years. In 1909 the Union between the Declaratory Act Church (we say Declaratory Act Church deliberately for she was no longer the original Free Church) and the U.P. Church took place and became known as the U.F. Church. Twenty-five ministers refused to enter that Union and separated, not from the Free Church for that Church, as far as they were concerned, was dead and buried when the Declaratory Act was passed according to their former declarations; but from the Declaratory Act Church. They refused to enter the Union, not because of the Declaratory Act, but because of the Union with the U.P. Church. Had not the Union taken place they would have been in that Church still as far as we can see. Now, much has been made by the present Free Church that they gained their case in the House of Lords and, therefore, that they are the Free Church of 1843. Let it be remembered that the case was tried between the U.F. and the present Free Church and not between them and the Free Presbyterian Church. Had we seen our way to contest our claim in the civil courts we have every reason to believe we would have been successful. But we left the carrion with the eagles and a great noise they made over it which in many instances was not to the credit of either party.

I am not to speak of the Church of Scotland, for that Church has completely left her moorings and is rapidly drifting towards the Episcopal Church and unless the Lord will prevent her she will finally land in the Church of Rome.

The present Free Church holds that there is no difference between them and the Free Presbyterian Church and that we should, therefore, be united. As was already pointed out, the reasons for our separate positions are entirely different. We separated on account of the Declaratory Act being passed into a binding law and constitution of the Church, they on account of Union with the U.P. Church. These reasons are as far apart as the poles. There are many other reasons which keep the two Churches apart. These reasons were pointed out on different occasions when we were approached for Union, such as sales of work, soirees, travelling by street cars and buses on the Lord's Day, prayers at the grave, use of paraphrases in public worship. There is also a form of Latitudinarianism in the Free Church. They welcome ministers and others from almost every denomination in the land to their Assembly, and at ordinations and inductions one finds, at times, a mixed ecclesiastical multitude. The most, at least, of these denominations represented are by their creed and profession doing their utmost to break down the work of the Reformation and deny the inspiration of God's Word. "What concord hath Christ with Belial?" These are some of the reasons which keep the two Churches apart and until they are removed separation must continue.

As a Church we have to lament the breaches made on our ranks by the removal of so many godly men and women to their eternal rest and so few raised up to take their place. But we have reason to be thankful that all our office-bearers (lay and clerical) and people are in complete harmony in holding fast the testimony raised by the Church in 1893.

In conclusion I would repeat what I heard the late Rev. D. Macfarlane say to the young people of Tomatin the last time he officiated at the communion there. "We raised a testimony," he said, "on behalf of Christ's cause and truth in 1893, and I am soon to be taken away to heaven, and I leave that testimony with you, young people, to maintain it." We would pass on Mr. Macfarlane's appeal to the young people of the Free Presbyterian Church and exhort them to "hold fast the form of sound words."

Doctrine in the Church of England.*

IN all our reading of theological literature we have scarcely read anything to compare with this extraordinary Report. As a piece of theological tight-rope walking it will be hard to beat. Orthodoxy and heterodoxy walk in loving fellowship as far as the Report indicates. The yawning theological chasms along the road do not seem to have perturbed the Commissioners, for do they not tell the public that their minds moved freely, "at times even playfully, in the intercourse of friends." We should think that when those who love the truth in the Church of England will express their minds that the playfulness will have little place in the controversy this Report is destined to arouse. If not, it will be further evidence of the spiritual death that has fallen upon a Church which had, at one time, honoured witnesses to the truth. The hope expressed by the Chairman, Dr. Temple, Archbishop of York, that the Commissioners in this Report have commended the gospel or have removed obstacles of belief to any perplexed minds, we need scarcely say will not be realised. The more likely effect will be that where perplexity existed before it will be doubly increased by reading the Report. Throughout its 242 pages the sinister spectres of the Higher Criticism, Evolutionism, Modernism, and Romish tendencies flit out and in unabashed, keeping friendly company with prelates and doctors whom the the Church of England has honoured by giving them high places in her counsels. The Commission which issued the Report was appointed in 1922 by the Archbishops of Canterbury and York "to consider the nature and grounds of Christian doctrine with a view to demonstrating the extent of existing agreement within the Church of England and with a view to investigating how far it is possible to remove or diminish existing differences." No one can charge the Commissioners in being too precipitate in their work for they took fifteen years to it.

*The Report of the Commission on Christian Doctrine appointed by the Archbishops of Canterbury and York in 1922.

Some of our readers may ask why should Free Presbyterians worry themselves about what is going on in the Church of England. In the *first* place, we are interested in it as a Church that is recognised and supported by the nation; in the *second* place, we are interested in it in view of the fact that there is a considerable party in the Church of Scotland doing their utmost to have union with this Church; in the *third* place, it is to be remembered that there is a movement on foot at present in England for union between the Church of England and some of the Non-conformist denominations, and *fourthly*, there is the Archbishop of Canterbury's Recall to Religion. Is this the type of religion to which the nation is to be recalled?

It is impossible to deal with all the objectionable points raised by the Report but a few will be touched upon. Dr. Temple says that some will be startled to find so little said "about the Fall; about Freedom, Election, and Predestination; about Justification by Faith; about the Order of Creation and the the Order of Redemption; about the possibility of Natural Theology" and points out in defence that the Commission's labours dealt with subjects that were matter of controversy in the Church of England (pp. 4, 5). We should think some will be startled not only at so little said about these doctrines but that the little that is said about them is so bad.

1. *The Bible.* The Church of England at one time had no doubt about the inerrancy of God's Word, but listen to what the Report says: "The tradition of the inerrancy of the Bible commonly held in the Church until the beginning of the nineteenth century . . . cannot be maintained in the light of the knowledge now at our disposal" (p. 29). "There is some reason to think that in some cases the words attributed to our Lord reflect rather the experience of the primitive Church, or the utterances of Christian prophets, than actual words of Jesus" (p. 33). Speak about a coach and pair being driven through an Act of Parliament! this is more like the chariots of Diabolos being driven ruthlessly through the doctrine of the inerrancy of God's Word. The seriousness of the situation is heightened by

what the Methodist minister of the City Temple, the Rev. Leslie Weatherhead, recently said in an article in *The Star* (London), 27th January. Here are his words: "We are given a view of inspiration in this Report which the educated man of to-day can accept. Indeed, if I may say so without offence, the view given in this volume is *the view taught in all the Free Church [i.e., Non-Conformist] theological colleges, and held by all the Free Church ministers I know who are under fifty years of age, whatever their denomination.* Verbal inspiration—the theory that every word of the Bible is divinely inspired—went years ago, and is only retained in a few obscurantist camps which count for nothing in the life of the nation." [The italics are ours.]

2. *Creation.* "No objection to a theory of evolution can be drawn from the two Creation narratives in Gen. i. and ii.," says the Report, "since it is generally agreed among educated Christians that these are mythological in origin, and that their value for us is symbolical rather than historical" (p. 45). What a blessed word "symbolical" is to the Higher Critic and the Modernist! The opening chapters of Genesis are symbolical and so also is the story of Jonah, the Second Coming of our Lord, the Empty Tomb, angels and demons, etc., according to this School. But these are serious matters and without dissentient voices the Commissioners accept that will-of-the-wisp of the modern mind and turn part of the Word of God into mythology. In keeping with the above, we are told that "the ritual of the Day of Atonement which was established at a date later than Ezekiel has this expiatory reference" (p. 147).

3. *Miracles.* This subject is dealt with in a very unsatisfactory way. Miracles, they admit, are divine acts but they can be explained by natural laws. Because of the possibility of legendary accretions the evidential value of the miracles in the Gospels have not now the evidential value that they had in the past (p. 51). The hand of the Modernist is clearly seen in this deliverance. The Gospel miracles are thrown to the Modernist lions.

4. *God.* In face of their own Thirty-nine Articles, the Commissioners, with their modern conception of Love, if we understand them aright, accept the doctrine of the passibility of God, that is, that God is capable of suffering (p. 56). We need not meantime bring forward arguments to prove the opposite, except to say that the literature in defence of the Impassibility of God is conclusive enough to every reverent mind.

5. *Total Depravity.* As might naturally be expected, the doctrine of total depravity as set forth in the Scriptures and in our standards and in the Thirty-nine Articles is not accepted (p. 60); the Commissioners will only go the length of saying that "the general state of sinfulness into which we are born involves at least *partial* alienation from God" (p. 64). The treatment of the doctrine of sin by them leaves much to be desired. Man's tendency to evil is traceable to man's kinship with the higher animals (p. 221).

6. *Christ's Knowledge.* The sections dealing with Christology give indication of the fact that the modern theories of His Person have largely influenced the Commissioners, so we find such a sentence as the following: "At that period [Council of Chalcedon, A.D. 451], and, indeed, until quite lately, Christians did not attribute to the Incarnate Lord any limitations of knowledge, or, at any rate, any beyond the one concerning the date of the Parousia [Appearing] which He Himself mentioned. In this respect, modern theology, by a return to the Scriptures themselves, with their evidence of real surprise and disappointment as elements in the Lord's experience, has broken fresh ground" (p. 81). Was it by a return to the Scriptures that modern theologians found that Christ could be mistaken about the authorship of the Old Testament books? Was it such a return that led them to the daring so-called discovery that He was mistaken about the Davidic authorship of Psalm 110. It is a presumptuous challenge to divine truth to say that such discoveries were made by a return to the Scriptures. It may seem out of place on our part to recommend a careful study of Powell's *Principle of the Incarnation* and Gifford on *The*

Incarnation (both distinguished scholars of the Church of England) but it might be useful in giving much needed light to those who are in Egyptian darkness on this great subject.

7. *The Virgin Birth.* As might be expected the Virgin Birth is not received by some of the Commissioners. "There are some among us," says the Report, "who hold that a full belief in the historical Incarnation is more consistent with the supposition that our Lord's birth took place under the normal conditions of human generation" (p. 82). To reverent minds such doctrine creates a feeling of intense revulsion when it is borne in mind the implication that must of necessity lie behind it.

8. *Christ's Resurrection.* The majority of the Commissioners hold the traditional view that the Tomb was empty but others relegate the Empty Tomb and the Appearances of our Lord to the sphere of religious symbolism rather than accept it as historical fact (p. 86).

9. *The Atonement.* As one might expect from the drift in Anglican theology from the Calvinism of the Reformers and the Thirty-nine Articles the Arminian view of the Atonement is asserted without a dissentient voice—"His death, therefore, is of universal significance, and it is true that *He died for every one among the sons of men*" (p. 92).

10. *The Holy Spirit and Inspiration.* At p. 31 the Commissioners have a sentence which is not quite clear. "In the light of the Christian experience of the Holy Spirit and His work we can trace the activity of the same divine Spirit in various degrees outside the limits of either Israel or Christendom."

11. *The Unity of the Church.* "The Church is one, for it is the body of Christ," says the Report and then adds: "It is clear that this fundamental unity ought to be expressed in the visible unity of the Church on earth" (p. 107). This is a *non sequitur* and the latter statement is the result of a well-known fallacy in logic.

12. *The Sacraments.* There is more space devoted to the Sacraments than to any other subject in the Report, but the whole treatment of the subject reveals how hopeless the

divergences on this subject are in the Church of England. We read about the Real Presence, one time the Commissioners seem to be looking in the direction of the Greek Church and then in the direction of Rome. They reject Transubstantiation and Consubstantiation but their doctrine is a high type of sacramentarianism which no true evangelical can accept. "The doctrine of the heavenly Altar," the Report says, "at which we join in the perpetual offering by Christ of Himself and share the life of Christ crucified and risen" (p. 162). The theological verbosity with its technicalities such as Receptionism, Virtualism, the Real Presence of this part of the Report is anything but easy reading.

13. *Auricular Confession.* "The Church makes provision for such confession and absolution [i.e., an express and authoritative declaration of forgiveness, given in the name of Christ and carrying with it the fullness of reconciliation to God], both in public services and by private or auricular confession" (p. 193). "In pronouncing absolution," the Report says, "he [the priest] speaks with authority derived from his office as priest" (p. 198).

14. *Doctrine of the "Last Things."* The Commissioners are unable to give any pronouncement as to whether there will be a Last Judgment conceived of as an *event* (p. 206) and the expectation of a single great Day of General Resurrection considered literally presents great difficulties, they say (p. 211).

But we must now conclude and in doing so, it is not to be thought that the serious errors embodied in this Report have all been referred to. The Commissioners, while rejecting the Roman Catholic doctrines of Extreme Unction and Purgatory, acknowledge that in the Church of England there are those who believe in the administration of Extreme Unction and a doctrine of purgatory of a diluted type (pp. 200 and 213). Prayers to the saints and for the departed are permissible (pp. 214, 215). The Larger Hope and Restorationism are evidently allowable within the elastic comprehensiveness of the Church of England. If we are not mistaken, this is one of most unsettling documents ever issued by Church of England divines. The Commissioners were

all agreed on one particular point and that was to differ. The Report will be read with real heart-sorrow by many in the Church of England. What would Anglican theologians of other days or such modern theologians as Moule, Litton and Griffith Thomas, say, we wonder, of the strange mixture in this Report. When the Report comes up for discussion in the recognised ecclesiastical courts it will be interesting to watch the reception it receives.

On Christ Alone.

By REV. JOHN BERRIDGE (1716-93).

I PREACHED up sanctification very earnestly for six years, in a former parish, and never brought one soul to Christ. I did the same thing at another parish for two years, without any success at all. But as soon as ever I preached Jesus Christ and faith in His blood, then believers were added to the Church continually. Then people flocked from all parts to hear the glorious sound of the Gospel.

And here let me ask what is the reason why my ministry was not blessed when I preached salvation partly by faith and partly by works? It is because this doctrine is not of God, and He will prosper no ministers but such as preach salvation in His appointed way, *viz.*, by faith in Jesus Christ.

At length I removed to Everton. Here, again, I preached sanctification and regeneration as vigorously as I could, but, finding no success after preaching for two years in this manner, I began to be discouraged. Now some secret misgiving arose in my mind that I was not right myself. These misgivings grew stronger and were very painful. Being under great doubt, I cried unto the Lord very earnestly: "Lord, if I am right, keep me so. If I am not right, make me so. Lead me to the knowledge of the truth as it is in Jesus."

After about ten days crying unto the Lord, He was pleased to send an answer to my prayers, and in the following wonderful

manner. As I was sitting in my house one morning and musing on a text of Scripture, the following words were darted into my mind and seemed indeed like a voice from heaven: "Cease from **thine own works!**"

Before I heard these words my mind was in a very unusual calm, but as soon as I heard them my soul was in a tempest directly, tears flowed from my eyes immediately. Now I clearly saw the rock I had been splitting upon for nearly thirty years.

Twenty Reasons for not going to a Concert.

I cannot go to a concert, because 1. I do not believe that the Holy Spirit inspired godly men to write the Scriptures (oratorios, etc.) in order that they may be set to music, to gratify the carnal taste, and sensual sense of men. 2. I do not believe that God, who is jealous of His honour, and who has magnified His Word, above all, His name, can look upon such a desecration of that Word but with displeasure and disapprobation. 3. My property and all that I possess is the Lord's, and I do not feel justified in taking the Lord's money and giving it for such a purpose. 4. I am commanded to redeem time for good and godly purposes; but while I go to a concert I cannot do so. 5. I believe I should please God more, by using the money which my ticket would cost, in feeding the hungry, clothing the naked, or procuring comforts for the sick poor. 6. I believe the time would be much better spent in visiting the sick, in self-examination, in reading God's Word, or in private prayer. 7. I believe that my example in going there would do harm; for, if I go to what is called a religious concert, others may conclude that they would be justified in going to a dance, a ball, or the theatre. 8. The Lord Jesus has told me that He will come soon and suddenly, and has commanded me to watch and be ready for His appearing; and I should not like for Him to come and find me at a concert. 9. The Church of God, generally, is in a very low state; the Spirit of God appears to be grieved

with us; and I fear that the worldly conformity, self-indulgence, and love to carnal pleasure, which characterises many professors, is very much the cause of it, and I do not wish to be accessory thereto. 10. Millions of my fellow-creatures in heathen lands and thousands of my brethren in this land, are perishing for lack of knowledge; and all I can do and all I can give, are required to assist in sending the blessed Gospel to them. 11. I do not think that when I come to lie on my dying pillow, I shall be able to look back on the money spent and the time squandered at a concert, with either pleasure or satisfaction. 12. I am commanded to do all that I do in the name of the Lord Jesus and with a view to the glory of God; and I do not see how I can go to a concert in Christ's name, or promote the glory of God thereby. 13. I am required to imitate those who honoured God, served their generation, and are now inheriting the promises; and I cannot think that either Peter, Paul, or John, would have gone to a concert after the day of Pentecost. 14. I am commanded to copy the example of the Lord Jesus, who went about doing good, and I am persuaded that He never patronised such a profanation of sacred things as is witnessed at a religious concert. 15. I am directed to live in the Spirit and to walk in the Spirit; and if I am constantly under the influence and guidance of the Holy Spirit, I am satisfied I shall not be found at a concert. 16. I have but very little of that religion which stands in righteousness, peace and joy in the Holy Ghost; and going to concert is not the way to increase it. 17. My spirit is naturally carnal and is very easily wrought upon by carnal things, and is thereby unfitted for spiritual duties and privileges; and I fear the tendency of the excitement of the concert is only to carnalise, and incapacitate for close walking with God. 18. I have publicly professed that real religion is happiness, and that there is more pleasure in the duties and privileges or religion than there is in everything beside; and going to a concert would be likely to leave the impression on the minds of carnal persons, that this is not true, and, therefore, I must go to the concert for pleasure and satisfaction. 19. On the night of the concert,

family religion must be neglected, the hour of dismissal being late, my family would be wearied out; and I do not feel justified in neglecting such a duty, for the mere gratification of the sense of hearing. 20. I am expressly told that I must give an account of myself to God, and I do not feel that I could present at the judgment seat of Christ a satisfactory reason for going to a concert.

In a word; whatever will conform us to the image of Christ, increase in us the power of the Holy Spirit, lead to high and holy communion with God, make us useful in life, prepare us for death, and meet for glory, should be pursued with all our might; and whatever would hinder us in such a course should be avoided. Which will the concert do?—*Rev. James Smith, Cheltenham.*

Letters of the late Neil Cameron.

II.

(Continued from p. 421.)

1.

216 West Regent Street, Glasgow, 24th June, 1926.—My dear Friend, I was pleased to have received your letter, and to learn that you were able to rise and go about a little every day, also that your household were all well. So we can say truly: "Hitherto hath the Lord helped us." When we consider our fruitlessness in the past and the Lord's mercy and goodness which followed us all our days, we must say with the psalmist: "With us He dealt not as we sinned nor did requite our ill." The goodness of the Lord is as far beyond our thoughts as the heavens are above the earth. No man can measure that distance, neither has any man ever found out the extent of God's goodness and mercy. To open a way for this mercy to guilty men, the only begotten Son of God came into this world of sinful, lost men, and by His obedience, sufferings and death, He opened a way for mercy to the guiltiest man on earth. But, alas!

God's mercy is despised and rejected. Is not an infallible proof that sin is madness?—as it is written: "There is madness in the heart of man while he liveth, and after that he goeth to the dead." I have been thinking of the awful condition of guilty men, even in time, if it were not that Christ crucified is held forth as an Almighty Saviour, in the gospel. If the conscience of any man should be awakened to feel the wrath of God against sin, would he not fall into despair without Christ set forth in the gospel? So that we should say from the depth of our hearts: "Thanks be unto God for His unspeakable gift."

May the love of God fill your heart in believing that it was out of electing love, He sent His Son into the world to call sinners to repentance, and that it was the same love which moved the Father and the Son to send the blessed Holy Spirit to convince *you* of sin and to enable you to place all your *hope* in Christ.

I hope you and all yours are well. And with kindest regards, I remain, dear friend, Yours very sincerely, Neil Cameron.

2.

216 West Regent Street, Glasgow, 19th January, 1927.—My dear Friend, As you are often in my poor thoughts, I am writing you this short letter. I hope the Lord upholds you in comfort in soul and body, and that you are so conscious of the plague of your heart as to cause you to wait daily at the posts of the door of the almighty and merciful Physician—the Lord Christ. Sin is the cause of all the misery in this world and also in eternity. There is only one that can save from sin: "Thou shalt call His name Jesus, for He shall save His people from their sins." Salvation from sin itself is the cry of every quickened soul. It makes Christ doubly precious to His people, that they believe that "He is able to save them to the uttermost that come unto God by Him," and all their hope is placed in Him that He will save themselves. Christ is called "the Sun of righteousness." What an awful calamity it would be if the natural sun should be removed! How dark, cold, and dead this world would become! But that would be a small matter when

compared to the removal of Christ out of our own country. Death, darkness and despair would immediately be the result. He is truly the light of the world. Alas! how men love darkness rather than light because their deeds are evil. The glory of God shines in this perishing world through the cross of Christ. It is there that His justice, holiness and truth shines; also His love to men, His mercy, goodness, and pity shine forth as the sun in Calvary's cross. The Lord's faithful servant, Rev. D. Macfarlane, Dingwall, has been removed to his eternal reward. It could truly be said of him: "I have fought a good fight; I have finished the course, I have kept the faith." We cannot doubt but that he has received the crown, and the welcome: "Thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." May the Lord give a double portion of His Spirit to those who are left to make them faithful unto death. With kindest regards to each member of your household, and fond regards to yourself. I remain, dear friend, Yours very sincerely, Neil Cameron.

Gràdh Coimhlionadh an Lagha.

LE UISDEAN BINNING.

Bha an t-Urramach Uisdean Binning 'na mhinister an t-soisgeil ann an Govan, far an do chaochail e anns a bhliadhna 1653, aig aois sia bhliadhna thar fhichead.

THA gràdh air a chur ann an àite na h-uile umhlachd, agus air a chur mar dhearbhadh brìgh agus suim an Lagha, no an coimhlionadh aige; oir is i an Fhìrinn an nì is éifeachdaich agus is motha a tha deanamh de cho-éigneachadh ann an umhlachd agus mar an ceudna an nì is mìlse agus is tlachdmhoire. Tha gràdh Chrìosd 'gar co-éigneachadh gu bhli beò Dha-san, agus chan ann a so suas a thoil is aon iad: ma nì thu greim air an toil tha thu ceangal na h-uile nithe leatha. Mar is e an dòigh is furasda buidheann air bith a chosnadh, an Ceannard a tha iad a' leantuinn, agus anns am bheil iad ag earbsa, a

chosnadh, mar sin bithheadh gràdh duine do Chrìosd aon uair air a chosnadh agus bithidh buadhan an anama uile agus na ceud-fathan agus an gluasadan a' leantuin 'na dheigh. B'i ceisd óirdheire agus ionchuidh a dh' fheòraich Crìosd de Pheadar 'n uair a bha e falbh, "a Pheadair an toigh leat mise, an sin beathaich mo chaoraich?" Na 'n robh Peadar air rùn Chrìosd a thoirt fainear anns a' cheisd sin cha bhitheadh e cho duilich.

Ma tha gràdh aig neach do Chrìosd bithidh e cùramach gu bhi 'ga thoileachadh, agus ged a dheanadh e na bha 'na chomas ann an rathad umhlachd, cha bhi e tlachdmhor leis mur a bi e air a dheanamh bho ghràdh. O na'n robh an tuilleadh agus an tuilleadh dheth so anns a' chridhe bheireadh e air ministerean a bhi beathachadh gu maith agus a' teagasg gu maith, agus bheireadh e air sluagh a bhi toirt umhlachd gu maith. "Ma's toigh leibh mise, coimhidibh m' àitheantan." Tha gràdh a' toirt seachad agus a' coisricheadh na h-uile nì a tha anns an duine do thoil an neach dha 'm bheil gràdh aige, uime sin tha e, eadhon ann an aghaidh nàduir, a' dealbh agus a' co-chumadh neach gu nàdur agus aigheadh aoin eile. Tha e a' co-éigneachadh gu sinn a bhi beò, chan ann dhuinn fein ach dha-sau, tha 'aoibhneas agus a thlachd ann-san, agus, uime sin, tha na h-uile air an toirt suas agus air an strìochdadh dha-san. Nis mar a tha e cinnteach ma tha do ghràdh mòr gu'n dean thu mòran, mar sin tha e cinnteach gu bheil beagan air a ghabhail ann an àit' mòrain a tha sruthadh bho ghràdh, agus uime sin, tha e air a ràdh ris an umhlachd leòinte agus chrùbach againn coimhlionadh an Lagha; tha mór thlachd aige innte, do bhrìgh agus gu bheil beag tlachd aig gràdh innte. Cha smuaintich gràdh ni 'sam bith ro-mhór, ach na h-uile ni ro-bheag, agus uime sin, tha Ghràdh-san a' smuainteach ni 'sam bith mòr, a thig bh' uainn, do bhrìgh gu'n toireadh gràdh tuilleadh seachad. Tha e gabhail ris an ni a tha air a thoirt seachad, eadhon mìr, bho neach a tha gràdhachadh, a tha air a thilgeadh do 'n ionmhas, tha e na's motha na dheich uireadh de umhlachd bho 'n leth am muigh bho neach eile. Tha e coinneachadh gràidh le gràdh. Ma tha miann an anama dh' ionnsuidh gràidh dha ainm, ged nach toireadh gràdh ach feòirlinn, tha' ghràdh-san ann a bhi

'ga ghabhail 'ga chunntas mar chrùn. Tha gràdh, ann a bhi a 'toirt suas tiodhlaic de dhleasdanas, a 'faotainn iomadh neo-iomlanachd ann, agus mar sin 'ga chur ann an dìmeas; tha ghràdh-san, ann a bhi gabhail an tiodhlaic bh' uainn, a 'cur folach air lionmhoireachd anmhainneachdan a tha ann : agus mar sin, ann am miann agus ann an oidhearp a ghràidh air 'ur taobh-ne, agus ann an gabhail ris na tha air a dheanamh air a thaobh-san, is e gràdh coimlìonadh an Lagha.

'S e gnàth-fhocal àbhaisteach a th' ann gu bheil na h-uile nithean mar a tha iad air an gabhail. Is e gràdh coimlìonadh an Lagha do brìgh gu bheil 'ur n-Athair gràdhach 'ga ghàbhail mar sin. Tha e gabhail uiread de thlachd anns cho toileach 'sa tha chlànn lag agus a tha e gabhail ann an neart na feadhna is aosmhoire. Tha tairgse agus oidhearp an dara feadhainn cho tlachdmhor ris ri coimhlìonadh na feadhna eile. Is e gràdh Dhè coimhlìonadh an Lagha do brìgh gur e lagh beò a th' ann, lagh air a sgrìobhadh air a' chridhe, oir is e th' ann lagh Spiorad na Beatha 'san taobh a stigh. Cha mhòr gu leig thu leas riaghailtean na ughdarras na péin aithne a chur bhos cionn gràidh, oir tha e 'na lagh na's motha dha fhéin, tha aige 'na bhroilleach fhéin ceangal agus comain gu Dia a thoileachadh, cho domhain agus is urrainn thu chur air, oir is e ann féin dearbh cheangal agus cuibhreach an anama ris. Is e so gu dearbh a ni seirbhis dha, agus is i so an t-seirbhis a tha tlachdmhor leis, a tha air a toirt seachad gu dìleas agus gu cridheil, agus dìleas chan urrainn i bhi mur a bi i air a toirt seachad gu cridheil, oir is e tlachd a mhàin a ni dìleas i. Faodaidh gluasadan garga a bhi luath ach cha mhair iad fada : tha eagal agus uamhas nan tograidhean bho 'n leth a muigh a chuireas an t-anam gu luath a dh' ionnsuidh dleasdanasan, ach do brìgh nach 'eil iad 'nan aon ris an anam cha mhair iad fada agus cha chuideachd mhaith dha'n anam iad. Ach gràdh, ann a bhi deanamh an dleasdanasais taitneach, tha e tighinn gu bhi 'na aon ris an anam, agus ged nach gluais e cho luath gluaisidh e na's seasmhaiche. Agus ciod e gràdh ach dearbh ghluasad an anam gu Dhia? Agus mar sin gus a faigh e bhi ann-san chan fhaigh e àite

taimh. Nis se'n t-seirbhis a tha tighinn bho ghràdh a mhàin anns am bheil a thlachd, do bhrìgh agus gu bheil e faicinn iomhaigh fhein innte, oir chan 'eil ann an gràdh annainn ach an dealbh a tha gràdh Dhé a 'deanamh air a' chridhe, agus mar sin 'n uair a tha 'ghràdh a' dealradh air ais gu ionnsuidh fhein, a 'giulain 'ur cridhe 's air dleasdanas leis, aithnichidh esan a chuinneadh fein agus is toigh leis iomhaigh fein na leithid sin de dhleasdanas. "Ma ghràdhaicheas neach mise, coimhididh e m' fhocal; agus gràdhaichidh m' Athair esan, agus thig sinn da' ionnsuidh agus ni sinn còmhnuidh maille ris." Ann an so tha dearbhadh gur toigh leis e, oir feumaidh gur toigh leis an t-àit a ròghnaich e tàmh a ghabhail ann.—*Eadar-theangaichte le I. M.*

Nadur an Duine 'na Staid Cheithir Fille.

AN STAID SHIORRUIDH : NO, STAID SONAIS,

NO TRUAIGHE IOMLAN.

Mu Bhàs.

(*Air a leantuinn bho t.d., p. 468.*)

Cor III. Tha urrad agam ri dheanamh, ann an àm slainte gu 'm chòir ann an Crìosd fhaotainn a mach, mu thimchioll mi bhi am fhìor Chrìosdaidh, am dhuine athnuadhaichte, as gu bheil mi a' breithneachadh, gur gann a ta e comasach dhomh bàs fhaotainn gu sòlasach. *Freag.* Ma tha thu mar sin, thoir dìchioll dhùbailte air an aobhar sin, chum do ghairm agus do thaghadh a dheanamh cinnteach. Dean dìchioll air fàs ann an eòlas, agus imich gu dlùth le Dia. Bi geur ann am féincheasnachadh; agus guidh gu dùrachdadh air son an Spioraid Naoimh, leis am feud thu fios a bhi agad air na nithibh a ta gu saor air an toirt dhuìt le Dia. Ma tha thu air do neartachadh le cumhachd agus le Spiorad Chrìosd, a bhi mar so gu dìchiollach a' leantuinn do chùramaibh spioradail; ged nach 'eil aimsir do bheatha 'na la no 'na h-oidheche, gidheadh, aig àm an fheasgair,

feudaidh e bhi 'na sholus. Tha mòran de Chriosdaidhean annhunn a' toirt caidreimh do amharusan agus do eagalan mu 'n staid spioradail; mar gu 'm biodh iad, air a' chuid is lugha, a' meas gur e 'n cleachdadh neo-ghlic so earrann de 'n fhior-dhiadhachd; ach, 'nuair a tha iad a' tarruing dlùth ri crìoch na beatha, is éigin doibh a chaochladh de bharrail agus de chleachdan a bhi aca. Feudaidh am fear-astair a ta meas gu bheil ùine aige ri chaitheamh, seasamh 'na thamh, a' connsachadh ris féin co dhiubh is e so no sud an t-slighe cheart; ach 'nuair a ta ghrian a' tòiseachadh air dol fuidhe, is éigin da amharusan a chur air cul, agus dol gu misneachail air aghaidh air an t-slighe tha e breithneachadh a bhi ceart, air eagal gun luidh e fad na h-oidhe 's a' mhachair fhosgailte. Mar so tha cuid de Chriosduidhean a ta 'gan cur féin ann am mór-imcheist fad am beatha, le amharusan agus eagail, 'gan toileachadh féin 'nuair a tha iad a' teachd gu bàsachadh, le dearbhaidhean mu thearuinteachd an staid, leis nach b' urrainn doibh a bhi toilichte roimhe; agus, le deasboireachd na's lugha 'nan aghaidh féin, agus le tuilleadh creidimh, tha iad ag iarraidh na sìth ris nach gabhadh iad roimhe, agus tha iad a' ruigheachd oirre mar an ceudna.

Cor IV. Tha mi fo chlaonadh eagallach a thaobh staid m' anama. *Freag.* Feudaidh seargadh cuirp bàs a dhèanamh socrac' ach chan 'eil e mar sin ann an seargadh anama. Chan abair mi nach feud duine diadhaidh bhi 'na leithid sin do chor 'nuair a ta e faotainn bàis; ach tha mi ereidsinn gur ainmic a ta 'chùis mar sin. Tha mi smuaineachadh, gu bheil air a chuid is trice éigh a' teachd, a dhùsgadh oighean codalach, mu 'n tig am bàs. Tha Samson air a chur a bhleth anns a' phrìosan, gus am fàs duail a chinn a' ris. Thuit Daibhidh agus Solamh fo sheargaidhean mór spioradail; ach mun d' fhuair iad bàs, dh' aiseigeadh an neart agus an spionadh spioradail. Gidheadh, brosnuichibh sibh féin gun dail, gus na nithean a ta làthair a neartachadh: Bithidh bhuir n-eagal na's lugha, mar is mò dhùisgeas sibh o 'ur codal spioradail, mu 'n tig am bàs gu taobh bhuir leabach. Agus cha bu chòir dhuibh aimsir a chall, a chionn nach 'eil fhios agaibh cia luath a ghlacas am bàs sibh.

Cor. V. Is uamhasach smuaineachadh air an t-saoghal eile, saoghal sin nan spiorad, air am bheil cho beag eòlais agam. *Freag.* Is e do charaid as fearr Tighearn an t-saoghail sin eile. Tha uchd Abrahaim caoimhneil, eadhon dhoibhsan nach faca riamh aghaidh. An déigh a' bhàis, bithidh t'anam comasach air comhludair a chumail ri luchd-àiteachaidh beannaichte an t-saoghail sin eile. Bha spioradan nam firean a ta air an dèanamh foirfe, aon uair mar a tha do spioradsa nis: Agus a thaobh nan ainglean, ciod 'sam bith cho àrd is a ta 'n nàdur ann an inbhe chreutairean gidheadh tha ar nàdur-ne air àrdachadh os an ceannsan, anns an duine Criosd; agus tha iadsan, uile, 'nan seirbhisich do d' Thighearn agus mar sin 'nan comh-sheirbhisich dhuit-sa.

Cor. VI. Tha piannta a' bhàis uamhasach! *Freag.* Gidheadh chan 'eil iad cho uamhasach ri pianntaibh na coguis, a ta 'g éirigh o gheur-mhothachadh cionta, agus o shealladh air feirg Dhé, nithe a ta mi smuainteachadh air nach 'eil thu aineolach. Ach có nach fuilingeadh tinneas cuirp, chum gu biodh an t-anam air a leigheas, agus gu h-iomlan slàn? Cuiridh gach aon phian bàis, peacadh ceun na's dluithe do 'n dorus; agus leis an anail mu dheirannach-san. Chan fhad a mhaireas piannta a' bhàis; agus chan fhàg an Tighearna do Dhia thu, ach cumaidh e suas thu fodhpa.

Cor VII. Ach tha mi cosmhuil ri bhi air mo ghearradh ann am meadhon mo làithean. *Freag.* Na dean gearan, bithidh tu na's luaithe aig do dhachaidh: Tha leis a sin agad an toiseach air do chomh-luchd obair a bha saothreachadh romhad, anns an fhionain. Tha Dia, ann an cùrs' a fhreasdail, a' folach cuid d'a naoimh gu moch anns an uaigh, chum gu biodh iad air an toirt air falbh o 'n ole ri teachd. Tha mór-pheacadh agus truaighe air an seachnadh, le gluasad gu moch as an t-saoghal so: Agus chan 'eil aobhar gearain aca-san a ta càitheadh fuigheall am bliadhna ann an tìr Imanuel. Gu cinnteach mairidh tu beò co fhad 's a tha obair agad air a cumadh a mach air do shon leis a' Mhaighstir mhór, gu bhi air dèanamh air a shon-san anns an t-saoghal so: agus an uair a theid crìoch air sin, is mithich falbh.

Cor. VIII. Tha eagal orm roimh bhàs obann. *Freag.* Feudaidd tu gun amharus bàsachadh mar sin : Fhuair Eli maith bàs obann, I. *Salm* iv. 18. Gidheadh fhuair bàs e ri faire, rann 12. “ Uime sin dèanaibhse faire, oir chan ’eil fhios agaibh cia an uair an tig blur Tighearna,” *Mat.* xxiv. 42. Ach na biodh eagal ort, is comhfhurtachd do-labhairt dhuit, thigeadh am bàs an uair is àill leis, chan urrainn dà do ghlacadh a mach á Crìosd; agus uime sin, chan urrainn dà do ghlacadh, mar fear-coimhid priosain, gu d’ ghreasad do phrìosan ifrinn. Feudaidd bàs cabhagach do shlighe a ghreasad agus a dhèanamh soerach do nèamh, ach chan urrainn dà dochair ’sam bith a dhèanamh dhuit.

Cor IX. Tha eagal orm gu ’m feud e tachairt dhomh gu faigh mi bàs a dh’easbhuidh cleachda mo rèusain. *Freag.* Chan ’eil teagamh agam nach feud leanabh Dhé, fìor Chrìosdaidd bàs fhaotainn anns a’ chor so. Ach ciod an call? Chan ’eil cunnart ann, thaobh a staid shìorraidh; Feudaidd tinneas, aig bàs, a reusan a thoirt uaithe, ach chan urrainn dà dhiadhachd a thoirt uaithe. ’Nuair a tha duine a ta dol air astar fada cuain, a’ cur a ghnòthuichean ann an òrdugh, agus a’ cur a mhaoin uile air bòrd an t-soithich; feudaidd e féin a bhì air a ghiùlan do’n luing ’na chodal: tha na h-uile nì tèaruainte leis, ged nach ’eil fhios aig e’ àit’ am bheil e gus an dùisg e ’san luing. Eadhon mar sin, feudaidd an duine diadhaidh, a ta faotainn bàis anns a’ chor sin, bàs fhaotainn gun chomhfhurtachd, ach chan ’eil e gun tèaruinteachd.

Ri leantuinn.

Literary Notices.

THE CORONATION OATH: WHAT IT MEANS. London: The Church Association, 13 and 14 Buckingham Street, Strand, W.C.2.
Price 3d.

Any of our readers who wish to have an up-to-date knowledge of the changes made at different times on the Coronation Oath would do well to purchase this pamphlet. It is written in an interesting and informative style.

THE CHRISTIAN FAITH IN THE MODERN WORLD, by J. Gresham Machen. London: Hodder & Stoughton. Price 6s.

Dr. Machen during his life-time was a noted and zealous contender for the faith. He was a theologian with a world-wide reputation among the English speaking peoples. In him Modernism found a scholar well equipped to do battle in the gate with the enemy. In the volume before us Dr. Machen deals with a variety of subjects affecting the faith once delivered to the saints such as the Bible, Inspiration, God, the Trinity, the Deity of Christ, the Resurrection, Paul's testimony to Christ, the Holy Spirit, etc. The simplicity of his language and the clearness with which he presents the truth on these august themes is ready to hide from us that we are listening to a master theologian. Trained theologians as they read the book will readily realise that behind all the simplicity there is a thinker who is master of his subject. Needless to say Dr. Machen has no sympathy with the vagueness of the Higher Critics or their twin brother, the Evolutionists. The book deserves a wide circulation. Copies may be had from Mr. George H. Fromow, 9 Milnathorpe Road, Chiswick, London, W.4. The price is 6s.

Notes and Comments.

The New U.S. Ambassador.—The outstanding post in the diplomatic service of the United States is that of Ambassador to Great Britain. Statesmen and diplomats of high rank and great ability have always been selected for that station. Our relations with the other great Protestant and English-speaking nations are of first importance in our whole international outlook. It is therefore peculiarly unfortunate that President Roosevelt has selected for that post *Joseph Patrick Kennedy, an Irish Roman Catholic*. It is notorious that Ireland is the chief avenue of Vatican plots against the peace and security of the British Government. No one who has carefully observed and understands papal intrigue doubts that the See of Rome is directly back of

De Valera's sleepless efforts to embarrass London and if possible sow discord in the British Commonwealth. Now when Britain, France and the United States face the Fascist quadruple alliance of Pius XI., Germany, Italy and Japan, it is exceptionally important that the Democratic powers risk none but true patriots in their diplomatic relations with one another. His wife was Rosa Fitzgerald of Boston. The given names of their children are rather distinctly Roman Catholic. It is sometimes easier for priests to play upon the confidence of a devout Roman Catholic woman than that of her husband. Of course the daily and magazine press dare not mention this delicate subject. The Vatican could hardly have made a selection fraught with more seeming impropriety. This is not time to place an agent and legal subject of the Pontiff at London as Ambassador of the United States.—Quoted in *Monthly Record of the Protestant Evangelical Mission*.

Dr. Niemoeller.—When writing our last note on the trial of this German pastor we anticipated the issue of the trial sooner than it actually came. But after much secrecy Dr. Niemoeller was sentenced to seven months imprisonment and was also fined. As he had already spent the term of his sentence in prison, the seven months' sentence was cancelled. But this is not the end of the case for he has been sent to a concentration camp, as it is reported, and is under the charge of the secret police. If the Nazis were wise they should keep their eyes fixed on the great lessons of history and lay to heart that men with living consciences have in days gone by broken the most ruthless tyranny. The ruling powers have embarked on a dangerous course and though they may crush opposition for a season God's appointed time will come when Tyranny shall be thrown from its throne of power. It is reported that Niemoeller stated frankly before the Berlin court that he did not intend to change his attitude towards the pagan movement nor to desist in using the full privilege of the pulpit. This probably accounts for his detention in the concentration camp.

An Edinburgh Minister on the Church of Scotland.—

After reading the Appeal made by the Moderator-Designate of the Church of Scotland on behalf of the liquidation of the Foreign Mission debt of £67,000, the Rev. S. J. M. Compton of St. John's Church, Edinburgh, asked, had the Church of Scotland, as now constituted, any right to be surprised at what was evidently a ghastly situation? "The Church of Scotland," he said, "had departed from its ancient creeds, was paying far too much attention to adjusting its beliefs to the passing mood of the moment. We were always making new Statements of Faith." Regarding the Foreign Mission situation, he asked, were they committed to-day to great works of a humanitarian kind or were they going out in the spirit in which the first missionaries went out—the spirit which realised men were perishing and needed salvation? "From what I can gather," Mr. Compton said, "the preparation of missionaries to-day is not conducive to that." Men were being sent out to preach love and kindness, but not to deal with the desperate need of the human soul or to take a gospel with a primary reference to that ugly thing called human sin. Both at home and abroad we were suffering from that social gospel. "Why should I be asked to sacrifice myself," Mr. Compton went on, "for the propagation of a gospel of which I am not sure?" We have no idea what Mr. Compton's ecclesiastical position is but in the above utterances he has certainly laid his finger on some of the plague spots of the Church of Scotland and its leading men would do well to ponder over them seriously and coming from a Church of Scotland minister his criticism is significant.

Were Luther, Calvin and Knox Anti-Sabbatarians?—

What a strange question to ask will be the remark of many of our readers but when we inform them that these great Reformers have fallen into the hands of the Philistines they may then see the meaning of our cross-heading. In an article which appeared in one of the Glasgow evening papers Mr. William Power, a well-known journalist, writing on "The Scots Sabbath," has the

following sentence:—"Luther was actively anti-Sabbatarian, Knox himself was far from strict. His first meeting with Calvin was on a Sunday, on the bowling-green at Geneva, and these grim personages are said to have had a game, in which, one is certain, the Haddington man won." It would be advisable that journalists, as well as others, in writing on such a subject would acquaint themselves with the facts of the case before putting in print what, to say the least of it, is not strictly accurate. A study of Gillfillan's *The Sabbath* and Principal Fairbairn's "Views of the Reformers regarding the Sabbath" in his *Typology of Scripture* (Appendix A) instead of relying on statements made by such writers as Hengstenberg, Hessey, Cox and Dr. Norman MacLeod, might have the effect on him of qualifying what he says about Luther and withdrawing what he says about Calvin and Knox. We readily admit that Luther on this subject as on others allowed himself under the impulse of his powerful dynamic nature to make statements at times that were not in accordance with Scripture. But to say that he was "actively anti-Sabbatarian" in the sense in which that term is usually understood is not borne out by a careful study of his writings.

A Hoary Legend about Calvin and Knox.—One would have thought that the hoary legend about Calvin and Knox playing a game of bowls on the Sabbath would, by this time, have died a natural death through senile decay. But judging by the frequency with which it is resurrected by the Anti-Sabbatarian resurrectionists it must be considered of vital importance to their cause. Dr. Hay Fleming many years ago thoroughly exposed the lack of historical evidence for the legend in his *Critical Reviews Relating to Scotland* (p. 191). Law Mathieson, whose antipathy to Sabbatarianism was not a qualification for one dealing with the religious history of Scotland, had no historical ground for the statement he made about Knox and Calvin. Here is an instance of the unscrupulous way in which men professing to be historians deal with such matters. "Both Dean Stanley and Mr. Mathieson," says Dr. Hay Fleming, "have been outstripped by a learned Scotsman, who, in a recent article,

introduced the statement that Knox occasionally took part in a round of golf on Sabbath afternoon. On being asked for his authority, the writer frankly acknowledged that he had none; but declined to delete the statement, because as he thought, it helped to brighten the article which was too technical to be generally interesting!" The "learned Scotsman," referred to, passed as an authority on Scottish history! What a scare some of these traducers of his name would get were John Knox to appear. Queen Mary would not be the only one he would "gar greet." At present Scottish history is too much in the hands of the Cavalier School and Scotland needs a M'Crie, or a Hay Fleming to teach them not to be so dependent on their imagination for their facts and to propose some cure for their religious astigmatism.

Sabbath Broadcasting.—The B.B. Corporation has announced in the press that it intends broadcasting a programme of a light character every Sabbath between 10.45 a.m. and 12.30 p.m. From the press announcements we should have thought that its present programme on the Lord's Day was sufficiently light to please all worldly-minded persons. This new move is symptomatic of the age. At one time the world endeavoured to press its demands on the plea of necessity and mercy. But it has become bolder with each concession and cinemas, games, etc., now are asked for on the Sabbath without an excuse and without a blush.

The Jews in Palestine.—Dr. W. M. Christie writing in the *British Weekly* deplores the commercialisation of the Sea of Galilee on whose waters the Son of Man walked and whose waves He stilled; His feet trod its shores and the cities on its coasts heard his wonderful words and witnessed his marvellous works. "Now it is practically a mill dam, with levels changed at the will of, and to suit the convenience of the Electric Corporation," he says. We lay no stress on the sacredness of places but we confess to a strong leaning to the sentiment of the saintly M'Cheyne expressed in his beautiful poem on the Sea of Galilee:

How pleasant to me thy deep blue wave, O Sea of Galilee!
For the glorious One who came to save hath often stood by
thee.

Fair are the lakes in the land I love, where pine and heather
grow;

But thou has loveliness far above what Nature can bestow.

It appears from what Dr. Christie says that the Jews would not only have the Arabs cleared out of Palestine but the Christians also. Dr. Christie, as is well known, is not an enemy of the Jews but candour demands him to write as he does. The Jewish problem in Palestine is baffling and requires more than the wisdom of men to deal with it. From the reports of discussions in Parliament and the large sums required for the maintenance of order our Administrators in Palestine have their hands more than full.

A Crime Committed Against the Young in the Name of God.—Our readers, I am sure, would never surmise what this crime was. Well, it is simply this: Braintree in Essex has turned down "Sunday" Cinemas and the Dean of Bocking has evidently lost his temper and his commonsense as the following reported words indicate: "A crime," he says, "has been committed against the young in the name of God. A haven of refuge from the hot blood and inexperience of their years has been taken away, and the moral mischief which has been the outcome of having nowhere to go on 'Sunday' remains unchecked, when with the grace of art and beauty they might have found new inspirations, courage, and self restraint. God help us at the Day of Judgment." Well might the Dean pray that prayer for himself. We have rarely ever read words from a professed minister of Christ that give such an encouragement to Satan's campaign against the Lord's Day. The Dean's words are not only foolish but charged with Satanic mischief. Free Presbyterians are sometimes charged with using strong language. We need never hesitate to denounce as strongly as we can disloyalty to Christ's cause by His professed servants, it does not matter to which denomination they belong. The Dean charged the Sabbatarians with intolerance but

he should attend to the big beam that is in his own eye before he tries to get rid of the motes that are in his neighbours' eyes. There is no intolerance so fierce as the intolerance of the so-called liberal minded.

Nativity Plays.—Sometime ago some stir was caused through the reported performance of a nativity play in one of the public schools in the West Highlands. In the March issue of *Life and Work* (the Record of the Church of Scotland) a photograph is given of children who took part in a Nativity Play at Lerwick. It is accompanied by the following note: "The above illustration shows a tableau from Margaret Cropper's Nativity Play, *Three Roses*, as performed in St. Columba's Church, Lerwick. The costumes of the principal characters were from those which the Church Offices lend out for such performances" (the italics are ours). The Shetland Presbytery, under whose jurisdiction this congregation is, we are told, is "by no means out of date in the forms of its church activities." What with community drama and nativity plays (encouraged by ministers) what is the end of it all to be? We are fast drifting back to a state of things which our forefathers cleared out of the professing Church and out of Scotland.

Church Notes.

Communion.—*April*—First Sabbath, Portnalong and Stoer; second, Lochgilphead; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Dingwall, Scourie and Dumbarton; third, Edinburgh and Broadford; fifth, Fort William (*note change of date*). *July*—Fifth Sabbath, Thurso (*note change of date*). South African Mission—The following are the dates of the Communion:—Last Sabbath of March, June, September, and December. *Note*.—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the editor.

London Communion Services.—The services in connection with the administration of the Lord's Supper in the London Congregation on Sabbath, 17th April, have been arranged as follows:—*Thursday* (14th April) at 7 p.m. (English). *Friday*, 3.30 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting)). *Saturday*, 3.30 p.m. (English). *Sabbath*, 11 a.m. and 7 p.m. (English); 3.45 p.m. (Gaelic). *Monday*, 7 p.m. (English). These services are held in Eccleston Hall, Eccleston Street, Buckingham Palace Road, Victoria, S.W. The Rev. D. J. Matheson, Lairg, and Rev. R. R. Sinclair, Wick, are expected (D.V.) to assist on this occasion. Services are held regularly every Sabbath in the above Hall at 11 a.m. and 7 p.m. (English), and 3.45 p.m. (Gaelic)). A weekly meeting is held on Wednesday at 8 p.m.

Notice to Magazine Subscribers.—Subscribers are respectfully reminded that their subscriptions for 1938-9 are now due and Mr. John Grant, 4 Millburn Road, Inverness, will feel obliged by an early remittance. The annual subscription is 3s. 9d. (including double July number) post free. Subscribers are requested to read the instructions on p. ii. of the cover of the Magazine and to state whether they are new or former subscribers when sending their subscriptions.

Notice to Congregational Treasurers.—Congregational Treasurers are reminded that copies of their financial statements, duly audited, are to be sent to the Clerks of Presbyteries under whose jurisdiction their congregations are.

Notice to Clerks of Kirk-Sessions and Deacons' Courts.—Clerks are hereby reminded that their records, with Communion Rolls, are to be sent for examination to the Clerks of Presbyteries under whose jurisdiction their congregations are, not later than the end of April. Sufficient to cover return postage should be included.

Collection for April.—The Collection (first) for the Home Mission Fund (Missionaries and Catechists) is to be taken up this month.

Young People's Magazine.—This Magazine, beginning with the May number, will be issued at the middle of the month instead of at the beginning as formerly.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs H. N., Fort William, Ontario, 11s 9d; Mr J. L., 2 Westcott Street, Stockton-on-Tees, £2; Mrs and Miss B., Partick West, Glasgow, 10s; Miss C. R. Ridgeburn, Bonhaid Road, Scone, £1; Miss M. G., Larig View, Aviemore, 12s.

General Building Fund.—Mrs H. N., Bayble, Stornoway, 10s; Mrs F. C., Immerion, Strathyre, 10s.

Home Mission Fund.—Mr J. L., 2 Westcott Street, Stockton-on-Tees, £1; Mr G. S., Skelpick, Bettyhill, per Mr M. Mackay, £1.

College Fund.—A Friend, Vancouver, per Rev. J. P. Macqueen, £1.

Organisation Fund.—Mr J. L., 2 Westcott Street, Stockton-on-Tees, £1; Mr J. McL., Drinishader, Harris, 8s 9d.

Jewish and Foreign Missions.—Mr J. L., 2 Westcott Street, Stockton-on-Tees, £1; Mrs C. McN., Hurstville, Sydney, £1; Vancouver Congregation, 1st Collection of Year and donation from a Friend, California, £18; Vancouver Sabbath School Collections, per Mr Hugh Mackay, Missionary, £10; Miss M. G., Larig View, Aviemore, 10s; Mrs H. N., Bayble, Stornoway, 10s; Friend, Ullapool, per Rev. N. McIntyre, £1; Miss A. B. McK., Apfield, Denton Road, Eastbourne, 10s.

South African Mission—Well-Sinking Fund.—A Shildaig Friend, Vancouver, per Hugh Mackay, £2.

The following lists have been sent in for publication:—

Rogart Congregation.—Mr John Murray acknowledges with sincere thanks from a "Friend," 5s for the South African Mission Fund and 5s for Rogart Congregational Funds.

Fort William Church Purchase Fund.—Mr A. Rankin, Mamore Cottage, acknowledges with grateful thanks the following donations:—Mr Charles MacIntyre, Mossfield, Lochieside, £1; Miss C. Campbell, Glasgow (per Miss I. MacIntyre, Lochieside), 10s; Strond Congregation, per Mr P. Macleod, South Harris, £1 10s; Miss L. Macdonald, Glen Nevis School, 10s; Mrs K. Macdonald, Lundavra Crescent, Fort William, £1; Mrs Moffat, Kirkton, Glenelg, 10s; Miss Joan Moffat, Kirkton, Glenelg, 5s; Gairloch Church Collection, per Mr D. Fraser, £12 12s; Glasgow Postmark, 10s; Finsbay and Geocrab Collection, per D. Campbell, £2 9s 2d; Mr D. J. Mackay, Strone, Banavie, 4s; "Friends," Dingwall, 10s; Lochgilphead Church Collection, per Mr Hugh MacEwan, £6; Mr Malcolm Campbell, Tarbert, Lochfyne, £2; Meavaig and Druinishadder Collection (per Mr Edward Morrison), £1 16s 6d; Miss Henederson, Tobermory (Collecting Card), £2 7s 6d; Mr Hugh Macdougall, Grant Street, Glasgow, £5; Shildaig Congregation, per Mr J. Gordon, £3; Stockinish Congregation, per Mr John Gillies, £5 12s.

A number of *Acknowledgments* and the *Magazine Subscriptions* have had to be held over owing to lack of space.