

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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THE
Free Presbyterian Magazine
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The Storm is Changed into a Calm.

WHILE we were getting the October issue ready for the press dark clouds were gathering over Europe and by the time the Magazine was issued the peoples of the nations were waiting with bated breath and trembling hearts for the bursting of the dreaded storm. Events followed each other with such lightning rapidity that even the organs of the daily press, which make a boast of giving up-to-the-hour information were out of date by the time they reached the reading public. Never, we believe, in the annals of the civilized nations were they confronted with such a situation charged with dread and the awfulness of what seemed inevitable. The situation in 1914, serious and arresting though it was, cannot be compared to the dark and threatening days at the end of September. *Then* the nations were not aware of the horrors of war as carried on with modern instruments of destruction; neither did they know the utter futility of war as a means of settling quarrels. But in 1938 the sanest among our people had come to realise that the victors in modern warfare, carried on in a gigantic scale, were nearly as badly hit and crippled as the vanquished. Added to all this there were the hidden fears and dread that war in 1938 would exceed in Satanic brutality the horrors of the Great War. No statesman with a spark of humanity in his nature and worthy of the name of a leader among his people could in cold blood give a call to armies at his command to be set in motion and thus begin a carnage, when millions of human beings would be

hurled into eternity to meet the God before whom all flesh must come, without the most compelling and just reasons. And, whatever verdict men may pass on the man, who was ready to do this to satisfy, after all, his own ambition, he will have to stand before a more solemn tribunal than that of the nations of Europe and before a greater and more righteous Judge than the men, women, and children who would have been slaughtered and the multitudes who would have shed tears for them. That man has yet to face God's tribunal and the Judge of the whole earth and, when asked for a reason for his mad intention, may find himself speechless before that Judge. There will be no shouts of a frenzied populace cheering him then. When the clouds were at their darkest and when the nations were expecting nothing but war, suddenly a ray of hope, like a tiny speck of light, shone through the dark cloud. If ever the hand of God was seen in averting a calamity that was charged with doom for the European nations it was surely then. Whatever verdict may be passed on the Munich agreement by the living and by those yet unborn, and it has its critics, there can be no doubt but the fact that it brought peace explains the joyful effect produced on all the nations concerned. As we are not politicians and as we do not profess to be prophets, we will not take upon ourselves to pass judgment here on what are considered defects in that agreement; neither will we take upon ourselves to say what effect it may have for the future. It may be that trouble may come from an entirely different quarter. There can be no doubt it was a deliverance and the Lord has given a respite to the nations and it remains to see what use they will make of it. He brought the civilized nations to the brink of the yawning chasm and made them to seriously think what it would mean when the tremendous forces at work behind such movements would push them into its depths. As Christians, it is our bounden duty, while acknowledging the instruments He used, to give praise to God and to confess our sins. There can be little doubt that the Lord's people among the nations threatened

with calamity were instant at a throne of grace and were confessing their own sins and the sins of the nations to which they belonged.

It may be as well for us to calmly consider what has been going on in the background for years among the civilized nations. We have been feverishly working at munitions of war, forging instruments of destruction; our scientists have been busy planning methods to render ineffective these instruments, while in the laboratories the chemist has been busy searching out for new gases that will do their work effectively. All this is taking place in this enlightened age. What madness is in the heart of man! We are not to be understood by anything we have said that we should not prepare ourselves for war. It was a feature of the conduct of godly kings of old that, while they looked to God for help, they were not remiss in their duty in preparing for attack and meeting it when it was delivered, but what a commentary on man's boasted civilization is all this feverish piling up of armaments of war.

There is another matter which ought to receive attention, namely the readiness with which our nation enters into alliances and the kind of nations with which these alliances are made. God warned Israel of old not to make alliances with godless nations, but our country does not weigh whether the nation with which she enters into alliance acknowledges God or not. Expediency is the standard by which the high politics of our statesmen is guided. Much has been said recently in criticism of the Government's foreign policy but none of the critics, as far as we are aware, touched on this aspect. Of course, it may be said that the position of Israel and Britain are quite different, as the former was distinctively under theocratic government. This is quite true, but, we profess to be a Christian nation and surely there is something seriously wrong in a policy that enters into alliances with godless nations, that is, nations who proclaim unabashed that they are so. We see how well it fared with Asa and Jehoshaphat and the little kingdom of Judah when they relied

on God when faced with tremendous odds and how ill it went with them when they made alliances with Syria and Israel. These things were written aforetime for our learning and in ignoring them our statesmen are bringing us into deep waters. Men and nations may set the Christ whom God has purposed to have the pre-eminence at nought, but He has His own methods of making these nations wander in ways of their own. This was seen pre-eminently in the foolish speeches made after the Great War by our leading statesmen, and by the setting up of that expensive futility, the League of Nations, one of whose functions it would seem is to spend money.

We know not what the near or distant future has in store for us but it would be well for the nations to remember that God has set His Son in Zion to be King of kings and Lord of lords and they are warned not to ignore Him nor set Him at nought to whom the Father has delegated all power in heaven and in earth. The day will come when all the nations of the earth will call Him blessed and in whom they themselves will be blessed, but what travail and anguish through which they may have yet to pass ere that great day come is known to God alone. Let our prayer be : " Let the whole earth be filled with His glory ; Amen and Amen " (Ps. lxxii. 19).

God has changed the storm into a calm and given the nations a respite for a season and if they despise the loud trumpet call addressed to them, the next time it sounds it may be as the trumpet of doom. Let us, while acknowledging the unflagging efforts of the Prime Minister and other statesmen in the interests of peace, not leave God out of account. On another page we have written a short article on Bohemia which formed a part of Czecho-slovakia, to which, in her hour of fierce trial the sympathy of all freedom loving peoples goes out.

According as our hearts are affected with the love of Christ, so will be our love to Christ, and not otherwise.—*Dr. Owen.*

The Confessional Doctrine of Assurance of Salvation.

II.

(Continued from p. 245).

IN the former article on the above subject stress was laid on the danger of introducing into theology an experience of the individual which at times and in many cases may be abnormal. It would be entirely wrong to insist that every believer must necessarily have an experience such as Lydia, or Paul, or the Philippian gaoler. Some who have passed through a very trying and unforgettable experience are in danger at times of insisting that others must pass through a similar experience if they are to enter the Kingdom. While we are to guard against laying down as the standard what, after all, may be an abnormal experience there are certain things that hold true of *all* that are effectually called with the exception of "elect infants dying in infancy" (*Confession*, chap. x. sec. iii.) and "elect persons, who are incapable of being outwardly called by the ministry of the Word" (chap. x sec. iii) and these are as stated by the Westminster Divines that the saved are called "by His Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them a heart of flesh; renewing their wills, and by His almighty power determining them to that which is good; effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by His grace" (*Confession*, chap. x. sec. i.). This well balanced statement sets forth the normal experience of all those whom God has predestinated unto life and whom He has effectually called. In thus stating the case the Westminster Divines guard against a lifeless doctrine that never touches the heart and a sentimental emotionalism that often passes for Christian experience but which at best is only the vagrant impulses of a wayward heart.

There have been times in the history of the Church when Spirit-taught men, who were endowed for the special work assigned them, have introduced their experience, which, on certain points, was abnormal into their doctrine. This was notably so with the Reformers, that noble band of men raised up by God to witness for His truth amidst the throes of a mighty conflict which shook error to its very foundations. Most of these men enjoyed in their own experience an assurance of their salvation that enabled them to stand their ground in the face of tremendous opposition. Added to this there was the opposition from the Romish theologians who asserted that it was impossible to have the certainty of one's personal salvation. Dr. Cunningham has stated the point at issue in his usual clear and masterly way in the following statement: "The leading topic of discussion was this: Whether, without any special revelation, believers could and should (*possent et deberent*) be assured of their justification and salvation? This was *practically* the question that was controverted. It is one of great practical importance, and orthodox divines, in general, have continued ever since to concur with the Reformers in answering it in the affirmative. But though this was practically the real point controverted, though the papists were most anxious to persuade men that they could attain to no certainty upon this point, except either by a special revelation or by the testimony of the church, yet this was not just the precise form which the question assumed in the controversy; and the reason of this was one we have already hinted at, viz., that the more reasonable Romanists shrank from meeting the question, *as thus put*, with a direct negative, and fell back upon the topic of the *kind* or *degree* of the assurance or certainty that was ordinarily attainable by believers. Into this discussion of the *nature* and *grounds of the certainty* that might attach to this matter, the Reformers were unfortunately tempted to follow their opponents. In the heat of the controversy many of them were led to lay down the untenable position, that the certainty or assurance ordinarily attainable by believers was of the highest

and most perfect description, that it was the certainty of faith, or, as they sometimes expressed it, the certainty of divine faith, the same certainty with which men believe in the plainly revealed doctrines of God's Word. And then, again, *it was as an argument or proof in support of this extreme and untenable position as to the kind or degree of certainty*, that they were led on to assert, that this personal assurance was necessarily involved in justifying faith, nay, was its distinguishing characteristic, and belonged, of course, *to its essence*" (*The Reformers and Theology of the Reformation*, pp. 123, 124). These views were taught by many of the Reformers in their polemical and practical treatises. We find them set forth in the Lutheran symbolical books of the Confession of Augsburg, and its Apology, and in the Saxon and Württemberg Confessions. They find no place, however, in the symbolical books of the Reformed or Calvinistic Churches.* Luther held this view as to personal assurance though there are passages in his works in which a more correct view of saving faith is given. Calvin taught in his *Institutes* and also in his *Catechism* of Geneva that saving faith necessarily implies personal assurance. It must be pointed out, however, that while Luther's and Calvin's views were held by many of the Reformers yet there were some eminent Reformers such as Peter Martyr, Musculus, and Zanchius who did not hold these views.

We come now to discuss the view held by the Marrowmen†—Thomas Boston, Ebenezer and Ralph Erskine, etc. While they were one with the Reformers in maintaining that saving faith is not merely an *assenus* (assent) but includes *fiducia* (trust) they differed with those Reformers who held that this *trust* included the believer's assurance that he was a saved person, and that this assurance was of the essence of faith. The Marrowmen while in

*No doubt in some of these Confessions there are expressions which indicate that the views of Luther and Calvin were held by their framers.—*Editor*.

†They were so called because they advocated many of the doctrines contained in a book called the *Marrow of Modern Divinity*. This gave rise to what was known as the Marrow Controversy. The Marrowmen were condemned, wrongly we believe, by the General Assembly of the Church of Scotland.—*Editor*.

full sympathy with the Confessional doctrine made use of a phrase, *assurance of faith*, to which they gave a new meaning. They drew a distinction between "assurance of faith" and "assurance of sense." The former is the direct act of faith (*actio fidei directa*) and the latter the reflex act of faith (*actio fidei reflexa*). What they termed the assurance of sense or the reflex act of faith is "the infallible assurance" of the Confession, the assurance that a believer may have of his salvation. By the "assurance of faith," or the direct act of faith, they meant the assurance that is exercised in believing. In the act of believing the believer is exercising assurance. This is the kind of assurance that the Apostle credits the Thessalonians with having when he says: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much *assurance*" (I. Thess. i. 5). The gospel message was received by them without any doubt as the very message of heaven.

The Marrowmen's distinction between "the assurance of faith" and "the assurance of sense," though the terms are open to objection because of the confusion caused by their use, must be kept clearly before us if justice is to be done to the theological position of these worthy men. In their eagerness to have the Reformers on their side they did not exercise the care in quoting from their writings that perhaps they ought to have exercised, for some of the Reformers, as we have seen, used assurance in a different sense from that in which they used it. Not only was the Marrow doctrine misunderstood in the early 18th century, but in quarters where one would expect better their position has been mis-stated. Even so distinguished and careful a theologian as Dr. Cunningham allows himself to write thus: "While the generality of the Reformers and some modern divines, especially those known in Scotland as Marrowmen, have regarded it as comprehending this last element also and have thus come to maintain that personal assurance is necessarily and directly included in the exercise of saving faith or belongs to its essence" (*The Reformers and Theology of the Reformation*, p. 123).

This is not the true position of the Marrowmen as may be seen from some of their authoritative books and statements. For instance in the *Marrow of Modern Divinity* Evangelista, after pointing out that believers are no longer under the law as a covenant of works, turns to Neophytus and addresses him thus :

Wherefore, as Paul and Silas said to the jailer, so say I unto you : ' Believe on the Lord Jesus Christ and thou shalt be saved,' that is be verily *persuaded* in your heart that Jesus Christ is yours and that you shall have life and salvation by Him ; that whatsoever Christ did for the redemption of mankind He did it for you " (*Chap. ii. sec. iii*). The Representers, in their Representation in answer to Query viii. put to them, define what they mean by this assurance : " There is a full persuasion," they say, " by reflection, spiritual argumentation or inward sensation, which we are far from holding to be of the essence of faith ; but this last being mediate and collected by inference as we gather the cause from such signs and effects as give evidence of it ; it is very different from that confidence or persuasion by divines called the assurance of faith Further as to the difference between these two kinds of assurances, the *assurance of faith* has its object and foundation without the man, but *that of sense* has them within him." If this *assurance* of faith is essential to saving faith what explanation then do the Marrowmen give as to the doubts of believers ? They answer : " While these doubts are in the believer they are not in this faith, which from its very nature and exercise is as opposite to them as light to darkness or the flesh to the Spirit, which, though they be in the same person, are contrary the one to the other (*Gal. v. 17*). And therefore faith wrestles against them, though with varied success, it being so far overcome sometimes and brought under by main force and superior strength of prevailing unbelief that the true faith cannot be more discerned than the fire when it is covered with ashes or the sun when wrapped up in thick clouds " (The Representers' Answers to Query viii).

(*To be continued.*)

Bohemia.

THE name of Bohemia has a prominent place in church history. Its capital, Prague or Praha, will ever be associated in the minds of Protestants with its early and noble martyrs, Jerome of Prague and John Huss. Jerome had visited England and brought back with him the new teaching of Wyclif. This teaching found a warm sympathiser and advocate in John Huss, a son of Czech parents. Jerome soon got into trouble with the authorities owing to his advocacy of Wyclif's teaching and his sympathy with the Czechs. When Huss left for the Council of Constance, Jerome assured him, if need be, he would come to his assistance. He faithfully kept his promise but as he had no safe-conduct like his friend, Huss, he was persuaded to return. On his way back he was arrested and sent to Constance. His imprisonment was so rigorous that his health broke down and in his weakness he was induced to recant. This, however, did not set him free and in May, 1416, he was again put on trial when he nobly withdrew his recantation and was condemned to be burned at the stake. He died heroically. His friend Huss with every ignominy, was burnt before this at the stake in 1415. While paying tribute to these martyrs it is not to be forgotten that they had got rid of some only of the grave-clothes of Rome. The story of Protestantism in Bohemia is a noble one; it met with powerful opposition. Divisions arose among the Protestants; the Calixtines or Utraquists* and the Taborites represented opposing parties. The latter resorted to the use of the sword to destroy the enemies of God's law. On the death of King Wenceslaus a revolution broke out. The Pope issued a call to all Christians to take up arms against the Hussites. This war lasted for twelve years. The Hussites not only fought for Protestantism but also for the national interests of the Czechs.

*They were called *Calixtines* because they advocated the use of the cup (*calix*) or chalice in the Lord's Supper and *Utraquists* because they advocated the communion in both kinds (*utroque*, both). The *Taborites* were so called from a city which they founded on a hill to which they had given the name *Tabor*.

In 1433 a Bohemian-Moravian state accepted the Prague *Compactata* in which communion in both kinds was granted, while it was to be understood Christ was entirely present in each kind, that is, the bread and the wine. The Taborites refused to accept the *Compactata* and the Calixtines and the Roman Catholics met them in battle at Lipan, 1434, and destroyed them. In 1462 the Pope declared the *Compactata* null and void and prohibited communion in both kinds. Rome had now the upper hand and compromises were made between the Utraquists and the Roman Catholics. The appearance of Luther was hailed by the Utraquists; but another division took place as all the Utraquists did not favour the doctrines of the Reformer. Those favourable to the new doctrines became associates with the *Unitas Fratrum* or United Brethren. In 1620 the battle of White Hill destroyed Protestantism in Bohemia for a century and a half. During that time those agents of the devil, the Jesuits, were actively engaged in furthering the interests of the Church of Rome. The Rev. Jusus E. Szalatnay, Velim Bohemia, in a paper read to the Pan Presbyterian Council in 1880 quotes the words of John Amos Comenius one of the most distinguished of the United Brethren: "When the tempest of the wrath of God shall have passed away, the management of thine own affairs will return to thee again, people of Bohemia." Mr. Szalatnay adds: "The tempest of God's wrath lasted for a long time, during which the desolate ruins of Zion in Bohemia presented a melancholy aspect to the eye of every friend of God's truth; it seemed to indicate that in Bohemia the city of God will never be raised again, nor the light of the gospel once more be put on the candlestick." Better days were, however, soon to dawn. During the reign of Joseph II., Emperor of Austria, a decree of toleration was issued. The organisation of the Protestant Church in Bohemia is a mixture of Presbyterianism, Consistorialism, and Episcopalianism. There are kirk-sessions, presbyteries (the moderator of which is called, *Senior*), a Synod and General Assembly. Since Mr. Szalatnay's paper was read in 1880 many things have

happened. What remained of Austria after the Treaty of Versailles (1919) is now German territory and by the same treaty Bohemia and Moravia became part of the Republic of Czechoslovakia, towards which the eyes of the whole civilized world were turned a month ago. We have not an up-to-date account of Protestantism in Czechoslovakia before us at present but one cannot help thinking about a church which has been swept with such devastating storms since it came into existence.

The Extent of the Atonement and the Gospel Offer.

By Principal WILLIAM CUNNINGHAM, D.D.

[Our Scottish divines, though Calvinists of unquestioned orthodoxy, have all along held the doctrine of the free offer of the gospel while holding that Christ died only for those who were given Him by the Father. We find this teaching in the sermons of the most honoured of the Scottish preachers such as Samuel Rutherford, Thomas Boston, Ebenezer Erskine, Ralph Erskine, Robert Murray MacCheyne, Dr. John Macdonald and Dr. John Kennedy, etc. This is the doctrine taught in our Confession of Faith. It is to be clearly distinguished from the Arminian view that the free offer of the gospel is a corollary of the doctrine of a universal atonement. Dr. Cunningham in the following extract brings out certain points that are worthy of consideration.]

BY far the most important and plausible of the scriptural arguments in support of it [a universal atonement], and the only one we mean to notice, is the alleged necessity of a universal atonement, or of Christ's having died for all men, as the only consistent ground or basis on which the offers and invitations of the gospel can be addressed indiscriminately to all men. We fully admit the general fact upon which the argument is based, namely, that in Scripture, men, without distinction and exception, have salvation, and all that leads to it, offered or tendered to them, that they are invited to come to Christ and to receive pardon, and assured that all who accept the offer, and comply with the invitation, shall receive everything necessary for their eternal welfare. We fully admit that God in the Bible

does all this, and authorises and requires us to do the same in dealing with our fellowmen. Very few Calvinists have ever disputed the propriety and the obligation of addressing to men indiscriminately, without distinction or exception, the offers and invitations of gospel mercy; and the few who have fallen into error upon this subject have usually based their refusal to offer to men indiscriminately pardon and acceptance, and to invite any or all to come to Christ that they might receive these blessings, upon the views they entertained, not about a limitation of the atonement, but *about the entire depravity of human nature, man's inability to repent and believe.* This topic of the consistency of a limited atonement with the unlimited offers and invitations of gospel mercy, or of the alleged necessity of a universal atonement as the only ground or basis on which such offers and invitations can rest, has been very fully discussed. We can only suggest a few hints in regard to it.

There are obviously two questions that may be entertained upon this subject: *First*, Is an unlimited atonement necessary in order to warrant ministers of the gospel, or any who may be seeking to lead others to the saving knowledge of the truth, to offer to men, without exception, pardon and acceptance, and to invite them to come to Christ? And, *secondly*, Is an unlimited atonement necessary in order to warrant God in addressing, and in authorising and requiring us to address, such universal offers and invitations to our fellow-men? The neglect of keeping these two questions distinct has sometimes introduced error and confusion into the discussion of this subject.

It is the *first* question with which we have more immediately to do, as it affects a duty which we are called upon to discharge; while the *second* is evidently, from its very nature, one of those secret things which belong unto the Lord. It is very evident that our conduct, in preaching the gospel, and in addressing our fellow-men with a view to their salvation, should not be regulated by any inferences of our own about the nature, extent, and sufficiency of the provision actually made for saving them, but

solely by the directions and instructions which God has given us, by precept or example, to guide us in this matter, unless, indeed, we venture to act upon the principle of refusing to obey God's commands, until we fully understand all the grounds and reasons of them. God has commanded the gospel to be preached to every creature; He has required us to proclaim to our fellow-men, of whatever character, and in all varieties of circumstances, the glad tidings of great joy, to hold out to them in His name, pardon and acceptance through the blood of atonement, to invite them to come to Christ, and to receive Him, and to accompany all this with the assurance that "whosoever cometh to Him, He will in no wise cast out." God's revealed will is the only rule, and ought to be held to be the sufficient warrant for all that we do in this matter, in deciding what is our duty, in making known to our fellowmen what are their privileges and obligations, and in setting before them reasons and motives for improving the one and discharging the other. And though this revelation does not warrant us in telling them that Christ died for all and each of the human race, a mode of preaching the gospel never adopted by our Lord and His Apostles, yet it does authorise and enable us to lay before men views and considerations, facts and arguments, *which, in right reason*, should warrant and persuade all to whom they are addressed, to lay hold of the hope set before them, to turn into the stronghold as prisoners of hope.

The *second* question, as to the conduct of God in this matter, leads into much greater difficulties, but difficulties which we are not bound, as we have no ground to expect to be able, to solve. The position of our opponents is in substance this, that it was not possible for God, because not consistent with integrity and uprightness, to address such offers and invitations to men indiscriminately, unless atonement, which is indispensable to salvation, had been presented and accepted on behalf of all men, of each individual of the human race. Now, this position bears very manifestly the character of unwarranted presumption, and assumes our capacity of fully comprehending and estimating the

eternal purposes of the divine mind, the inmost grounds and reasons of the divine procedure. It cannot be proved, because there is really not any clear and certain medium of probation, that God, by offering to men indiscriminately, without distinction or exception, through Christ, pardon and acceptance, contradicts the doctrine which He has revealed to us in His own Word, as to a limitation, not in the intrinsic sufficiency, but in the intended destruction of the atonement. And unless this can be clearly and conclusively proved, we are bound to believe that they are consistent with each other, though we may not be able to perceive and develope this consistency, and of course we reject the argument of our opponents as untenable. When we carefully analyse all that is really implied in what God says and does, or authorises and requires us to say and do in this matter, we can find much that is fitted to show positively that God does not, in offering pardon and acceptance to men indiscriminately, act inconsistently or deceptively, though it is not true that the atonement was universal. And it is easy to prove that He does no injustice to anyone; since all who believe what He has revealed to them, and who do what He has given them sufficient motives or reasons for doing, will certainly obtain salvation. And although difficulties will still remain in the matter, which cannot fully be solved, it is easy to show that they just resolve into the one grand difficulty of all religion, and of every system of theology, that, viz., of reconciling, or rather of developing, the consistency between the supremacy and sovereignty of God, and the free agency and responsibility of man. In arguing with Calvinistic universalists,* there is no great difficulty in showing that the principles on which they defend their Calvinistic views, upon other points, against Arminian objections, are equally available for defending the doctrine of a limited atonement against the objection we are now considering; and that the distinctions which they attempt to establish between the two cases are either altogether unfounded, or, if they have some truth

*The Hypothetical Universalists of Saumur such as Cameron, Amyrald, etc.

and reality in them (as, for instance, that founded on the difference between natural and moral inability, a distinction which seems to have been first fully developed by Cameron, and with a special view to this very point), do not go to the root of the matter, do not affect the substance of the case, and leave the grand difficulty, though slightly altered in the position it occupies, and in the particular aspect in which it is presented, as strong and as formidable as ever.

Though the advocates of a universal atonement are accustomed to boast much of the support which, they allege, their doctrine derives from the scriptural statements about God's loving the world, Christ's dying for all; yet many of them are pretty well aware that they really have but little that is formidable to advance except the alleged inconsistency of the doctrine of a limited atonement with the unlimited or indiscriminate invitations and commands to come to Christ and to lay hold on Him, which God address to men in His word, and which He has authorised and required us to address to our fellowmen. The distinction between the ground and warrant of men's act and of God's act in this matter, not only suggests materials for answering the arguments of opponeents, but it also tends to remove a certain measure of confusion, or misconception, sometimes exhibited upon this point by the defenders of the truth. Some of them are accustomed to say that the ground or warrant for the universal or unlimited offers of pardon, and commands to believe, is the infinite intrinsic sufficiency of Christ's atonement, which they generally hold, though denying its universal intended destination or efficiency; while others profess to rest the universal offers and commands upon the simple authority of God in His Word, making them Himself, and requiring us to proclaim them to others.

Now it is evident that these two things are not, as the language of some orthodox divines might lead us to suppose, contrasted with, or opposed to, each other. The sole ground or warrant for

men's act, in offering pardon and salvation to their fellow-men, is the authority and command of God in His Word. *We have no other warrant than this*; we need no other; and we should seek or desire none; but on this ground alone should consider ourselves not only warranted, but bound, to proclaim to our fellow-men, whatever be their country, character or condition, the good news of the kingdom, and to call upon them to come to Christ that they may be saved, the Bible affording us sufficient, yea, abundant materials for convincing them that, in right reason, they ought to do this, and for assuring them that all who do, shall obtain eternal life. But this has manifestly nothing to do with the question as to the ground or warrant of God's act in making unlimited offers, and in authorising us to make them.

In regard to the allegation often made by orthodox divines that this act of God is warranted by, and is based upon, the infinite intrinsic sufficiency of Christ's atonement, we would only remark, for we cannot enter into the discussion, that we are not aware of any scripture evidence that these two things, namely, the universal intrinsic sufficiency and the unlimited offers, are connected in this way, that we have never been able to see how the assertion of this connection removed or solved the difficulty, or threw any additional light upon this subject, and that, therefore, we think it best while unhesitatingly doing ourselves, in our intercourse with our fellow-men, all that God's Word authorises and requires, to be contented with believing the general position, that God in this, as in every thing else, has chosen the best and wisest means of accomplishing all that He really intended to effect; and to be satisfied, so far as the objection of opponents is concerned, with showing *that it cannot be proved* that there is any inconsistency or insincerity, that there is any injustice or deception, on God's part, in anything which He says or does in this matter, even though the intended destination of the atonement was to effect and secure the salvation of the elect only, even though He did not design or purpose, by sending His Son into the world, to save any but those who are saved.—*Historical Theology*, ii. 344-348.

The Scorners.

TO many it is a light thing to sit in the seat of the scornful, but the Holy Ghost shows in the first psalm that no man who is truly blessed ever sits there, thus branding the scorner as one who has reached the last stage at which the wicked arrive before going to their final account, as Thomas Adams, one of the Puritan divines, says, "the chair of the scorner is the seat of Satan, the lowest stair and very threshold of hell." This fact ought to claim the serious attention of all who would seek to be truly blessed, for the very position which the scorner takes up, if continued in, will shut him out from God's blessing in time and eternity.

The fact that the scorner directs his scorning against true religion reveals the folly that is in his heart, for we read in God's Word that "fools make a mock at sin." This, further, shows an inability to appreciate the awfulness of sin as committed against a holy God, and its awfulness in the ruin it has brought upon the whole human race. To the scorner it is a light thing that God should be robbed of His glory, and as to the fact that millions will be damned eternally because of sin he does not believe it. Thus it is plain that the scorner not only makes a mock at sin but also at the punishment of sin. Calvin in his commentary on the first psalm says, "Those are called scornors who, having thrown off all fear of God commit sin without restraint, in the hope of escaping unpunished, and without compunction or fear sport at the judgment of God as if they would never be called to render up an account to Him."

To the scorner the word "hell" is a cause of laughter. If he professes at all to believe in God, it is a God who will send none to hell, and who will receive all as His dear children whether they are changed in their state and nature or not. To him it is preposterous to think that God would sanction the fearful doom of sinners as recorded in the ninth psalm, "The wicked shall be turned into hell, and all the nations that forget God."

The inevitable result of this attitude is that the scorner despises the warnings that are issued to him from God's Word as unnecessary. God in His mercy strives with sinners by tenderly warning them in His Word and by His providential dealings with them, but these alike fall on deaf ears as far as the scorner is concerned, and it is with him as Solomon states in connection with indulgence in another sin, "They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again." He may be often reprov'd but he hardens his neck.

His poisoned shafts are directed against true religion in an endeavour to exalt self. The scorner often parades himself as being as good, if not better, than those who profess religion. He has a quick eye to detect the faults of the Lord's people, and even their virtues are distorted by him in order to appear to the world as faults. In this way he convinces the unwary in far too many cases that religion is a sham. He takes advantage of the apparent prosperity of the ungodly and the poverty of many of the Lord's people to prove to his own satisfaction that "it is vain to serve God," thus manifesting his inability to see beyond the things of time. As if this was not sufficient he often talks to the grief of those whom God has wounded by putting himself in the company of those who were saying to the Lord's people by the rivers of Babylon, "Sing us one of the songs of Zion," which in effect means, "Where is thy God?"

Further, as if he were determined on all possible occasions to range himself on the side of the kingdom of darkness, the scorner will do his utmost to keep others from following the means of grace. He does not countenance these means himself, unless very rarely, and scruples not to employ biting sarcasm and other weapons which Satan has placed at his disposal to empty God's house. Many a young man who could bravely stand against the most powerful enemies on the battlefield, found to his cost that he was not proof against the tongue of the scorner.

The one who comes to occupy the "seat of the scornful," as a rule, did not come there suddenly. His progress was gradual. He began by walking "in the counsel of the ungodly," then he was found standing "in the way of sinners" and ultimately came to the "seat of the scornful." Those who may have watched his progress could see that he was getting more hardened in sin, more vulnerable to temptation, and more heedless to the reproofs of God's Word, while, if he himself had practised a little introspection, he could have seen that the voice of conscience was getting fainter. He was thus qualifying for the seat of the scornful where the conscience becomes seared as with a hot iron. The result of this is that he becomes so daring that he will caricature not only the Lord's people and true religion, but even God Himself. This evidently is the spirit which animates not only the producers of such films as "Green Pastures," but also those who take a delight in going to see these blasphemous films.

The hardness of heart to which the scorner is given over is but one aspect of his punishment. There are but few instances on record where the scorner turned from his scorning and laid hold on the path of life. God, in His Word and in His providential dealings, reproves him but he sees it not. Warnings, reproofs and entreaties alike seem to be wasted on him, and thus he places himself in the company to whom God says, "Why should ye be stricken any more? ye will revolt more and more." Thus he goes blindly on till God's long-suffering comes to an end as regards him, and he comes to know by a bitter experience that, "He that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy."

This ought to be a warning to all who come in contact with the scorner, for the spirit which animates him is to be found in the bosom of every one of Adam's race, and where it has not broken out, all the praise is due to God's restraining grace. As we are naturally biased towards evil the practice of the scorner appeals to us in our fallen state. He pretends to a cleverness

which many, and especially the young, are ready to imitate and thus make themselves Satan's dupes.

It is dangerous to associate even occasionally with the scornor for we read that, "evil communications corrupt good manners," and where one has to associate with the scornor at one's lawful calling it would be as well to have as little conversation with him as possible, even at the risk of being counted unsociable. All who truly love the Lord Jesus will shun the scornor as they would shun the plague, yea, they need no exhortation to shun him for on account of the new principle begotten in their souls by the Holy Spirit his conduct causes them extreme pain. Such as have not this new principle, and who, even occasionally sit in the seat of the scornor would do well to consider the words of Dr. Hugh Martin in reference to those who crucified the Lord Jesus, "Beware! when you scorn the righteous, you may succeed in injuring, you may succeed in paining them. But the hour in which you do so, coincides with the hour and the power of the devil. How horrible! if your opportunity and Satan's coincide! They carried these men the length of crucifying the Lord of Glory. May they not carry you the length of crucifying Him afresh."

A scornor is an abomination to the eternal God for we read that, "Surely He scorneth the scornors, but He giveth grace unto the lowly." The scornor can never hurt God, and even the hurt which he does to the cause of Christ in the world will be turned to the good of that cause, but alas! when God begins to show His scorn for the scornor, and all other rebels against His authority, He not only "shall have them in derision" but He shall "break them with a rod of iron" and "dash them in pieces like a potter's vessel." Therefore, while they are still in the room of mercy it is a seasonable advice which is given, "Kiss thee Son lest He be angry, and ye perish from the way, when His wrath is kindled but a little."—*J. C.*

Dying Moments of the Rev. W. Janeway.

THE following is an account of the dying moments of William Janeway, a pious minister of the gospel, who laboured in Kelshall during the latter half of the 17th Century. The account is taken from the biography of his son John, also a pious Christian.

Being greatly troubled in mind during his last illness, the father addresses the son as follows:—"Oh, John! this passing into eternity is a great thing; this dying is a solemn business, and enough to make any one's heart ache that hath not his pardon sealed and his evidences for heaven clear. And truly, son, I am under no small fears as to my own state for another world. Oh! that God would clear His love; oh! that I could say cheerfully, I can die; and upon good grounds be able to look death in the face, and venture upon eternity with well-grounded peace and comfort." His son, after making a suitable reply, which, however, did not restore his peace, retired to solitary prayer, earnestly imploring that his beloved father might be fitted with joy in believing, as a token for good in leaving the world. Upon returning to his father the son enquired how he felt. At first no answer was given, but the departing saint, though little subject to such emotions, wept for a long time in an extraordinary manner, till at last he broke forth in the language of impassioned exultation: "Ah, son! now it is come, it is come, it is come. I bless God I can die; the Spirit has witnessed with my spirit that I am His child. Now I can look upon God as my dear Father, and Christ as my Redeemer: I can now say, This is my Friend, and this is my Beloved! My heart is full; it is brimful; I can hold no more. I know now what that sentence means, "The peace of God which passeth all understanding." I know now what that White Stone is, whereon a new name is written, which none know but they who have it. And that fit of weeping which you saw me in was a fit of overpowering love and joy, so great, that I could not for my heart contain myself; neither can I express what glorious discoveries God hath made

of Himself to me. And had that joy been greater, I question whether I could have borne it, and whether it would not have separated soul and body. Bless the Lord, O my soul, and all that is within me bless His holy name, that hath pardoned all my sins, and sealed the pardon. He hath healed my wounds, and caused the bones which He had broken to rejoice. Oh! help me to bless the Lord. He hath put a new song in my mouth. Oh! bless the Lord for His infinite goodness and mercy. Oh, now I can die! it is nothing, I bless God I can die. I desire to be dissolved and to be with Christ."

Noted Men Among the Covenanters.

DAVID DICKSON.

I.

"**I**F ever a scots biography," says Wodrow in his *Short Account of the Life of the Rev. David Dickson*, "and the lives of our eminent ministers and Christians, be published, Mr. Dickson would shine there as a star of the first magnitude." This witness is true but unfortunately David Dickson has, as yet, had no biography to do him justice as a theologian, as a devout Christian, and as a highly honoured minister of the gospel.

David Dick or Dickson was the only son of John Dickson, merchant in the Trongate, Glasgow. His father possessed some lands in the Barony of Fintry at Kirk o' Muir in the parish of St. Ninians, Stirlingshire. David was an only child. "As he was a Samuel," says Wodrow, "asked of the Lord, so he was early devoted to Him and the ministry." The vow, however, had been forgotten until David was laid aside in sickness when it was recalled to the remembrance of his parents. Their son was sent to his studies, which he had given up, and at Glasgow University he passed through his Arts course with high credit. After graduating in Arts he was appointed regent in the College. His aim was not only to impart knowledge of a purely secular

kind to the students under his care, but to impress them with the great importance of spiritual matters and in this direction it is said, "His pains were singularly blessed in reviving decayed serious piety among the youths, in that declining and corrupted time, a little after the imposing of Prelacy."

In 1618 Dickson was ordained a minister and inducted to the charge of Irvine, where he laboured for about twenty three years. The year of his ordination was destined to have a striking place in the ecclesiastical annals of Scotland—not for the better but for the worse. It was the year when the notorious Five Articles of Perth were imposed upon the Scottish Church. Dickson hitherto had not given much study to the matters formulated in these Articles but he now looked carefully into them and the more he examined them the more was he dissatisfied with them. John Livingstone says that when he began his ministry at Irvine he had no great scruples against Prelacy and the above ceremonies but that after passing through a severe illness and seeing matters in the light of eternity he became from that time a consistent witness against the innovations of his time.

James Law, Archbishop of Glasgow, summoned him to appear before the High Commission, on January 29, 1622. Under the impression that he might be separated from his flock for a time he preached to them on the words: "But we are made manifest unto God" (II. Cor. v. 11). The sermon was accompanied by extraordinary divine power. "During the whole time of the sermon," says Calderwood, "there was weeping and lamentation; scarce one within the doors could hold up their heads. That whole day, the women were going up and down the kirk-yard, and under stairs greeting [crying], as if their husbands had been newly buried. The like weeping was upon the morn when Mr. David was leaping upon his horse" (*History of the Kirk of Scotland*, vii. 532). Calderwood reports at considerable length the manner in which he answered his judges. But they were beyond any appeal logic could make to them and Dickson was sentenced to deprivation of his charge and to betake himself

to Turriff. Though confined to Turriff he preached every Sabbath day at the request of the minister, Mr. Thomas Mitchell. "I have heard him say," says John Livingstone, "that he could not get preached there [Turriff] as at Irvine, and yet he thought the devils of the North worse than the devils in the West; whereas one hour or two sometimes would have sufficed to study a preaching in Irvine, he behoved at Turriff on Thursday, at mid-day, lay aside all his other studies, and take the rest of that day, and Friday, and Saturday, to study one preaching [sermon], and yet even so he found not such assistance as formerly (*Select Biographies*, I. 317).

In 1623 he was granted liberty to leave Turriff and return to his attached people, among whom he laboured until he was called to Glasgow in 1641, to fill the Chair of Divinity. After about nine years at Glasgow he was transferred to Edinburgh. During his ministry there was a great awakening among the people. "Multitudes," says Wodrow, "were convinced and converted; and few that lived in his day were more honoured to be intruments of conversion than he. People, under exercise and soul concern, came from every place about Irvine, and attended upon his sermons; and the most eminent and serious Christians from all corners of the Church, came and joined with him at his communions, which were indeed times of refreshing from the presence of the Lord of these amiable institutions; yea, not a few came from distant places and settled in Irvine, that they might be under the drop of his ministry. Yet, he himself used to observe, that the vintage of Irvine was not equal to the gleanings, and not once to be compared to the harvest at Ayr in Mr. John Welsh's time, when indeed the gospel had wonderful success, in conviction, conversion, and confirmation" (*Select Biographies*, II. 7). Monday was the market day at Irvine and crowds from the country round about attended. Dickson took advantage of the influx of people and preached every Monday to crowded congregations before the market began.

These services were signally blessed and gave rise to what was profanely called "the Stewarton sickness." There were

excesses as often happens even in true revivals but Mr. Dickson and ministers like-minded with him did all they could to discourage these extravagances. Mr. Castlelaw, minister at Stewarton encouraged his people to attend Mr. Dickson's Monday services and it was among the people from Stewarton the first evidences of the revival were seen hence the name "*Stewarton Sickness*." Other places such as Irvine came under these refreshing showers from heaven. It is to be noted that these days of revival came as the Church was about to enter the great struggle for her freedom. During communion seasons Mr. Dickson had such eminent servants of Christ as Mr. John Livingstone, Mr. Robert Blair, and others of like stamp assisting him.

When the Church entered on her great struggle for freedom Dickson played a prominent part, particularly in the Glasgow Assembly of 1638. In that Assembly he delivered a remarkable speech on Arminianism. In the following year he was appointed Moderator of the General Assembly.

(To be continued.)

A Soliloquy on the Art of Man-Fishing

By THOMAS BOSTON.

III.

(Continued from p. 243.)

Fourthly, It implies a renouncing of our own wisdom. It must not be the guide that we must follow, Matth. xvi. 24. Paul would not preach with wisdom of words, 1 Cor. i. 17; he did not follow the rules of carnal wisdom. Therefore, O my soul, renounce thine own wisdom. Seek the wisdom that is from above; seek to preach the words of the living God, and not thine own. Since thou wast most set to take this way, and prayed most that thou mightest not preach that which might be the product of thy

own wisdom and natural reason, but that which might be given thee of the Holy Ghost, thou hast found that God hath signally countenanced thee. Take not the way of natural wisdom, follow not the rules of carnal wisdom. Its language will always be, *Master, spare thyself*; have a care of thy credit and reputation among men. If thou speak freely, they will call thee a railer, and thy preaching reflections; every parish will scare at thee as a monster of men, and one that would preach them all to hell; and so thou shalt not be settled. Such and such a man, that has a great influence in a parish, will never like thee. That way of preaching is not the way to gain people; that startles them at the very first. You may bring them on by little and little, by being somewhat smooth, at least at the first; for this generation is not able to abide such doctrine as that thou preachest. But hear thou and follow the rules of the wisdom that is from above: for the wisdom of the world is foolishness with God; that which is in high esteem among men, is nought in the sight of God. The wisdom that is from above will tell thee, that thou must be denied to thy credit and reputation, &c. Matth. xvi. 24; Luke, xiv. 26. It will tell thee, Let them call thee what they will, that thou must cry aloud, and spare not; lift up thy voice like a trumpet, &c. Is. lviii. 1. It will tell thee, that God has appointed the bounds of men's habitation, Acts. xvii. 26. It will tell thee, that not many wise, not many mighty, not many noble are called, &c. 1 Cor. i. 26. Whether they will hear, or whether they will forbear, thou shalt speak God's words unto them, Ezek. ii. 7. It will shew thee rules quite contrary to those of carnal wisdom. Let me consider then what carnal wisdom says to me, and what the wisdom from above says—

CARNAL WISDOM.

Thy body is weak, spare it, and weary it not; it cannot abide toil, labour, and weariness; spare thyself, then. Labour to get neat and fine expressions; for these do very much command a preaching to the learned; and without these they think nothing of it. Endeavour to be somewhat smooth in preaching, and

calm; and do not go out upon the particular sins of the land, or of the persons to whom thou preacheest. If thou wilt not do so, they will be irritated against thee, and may create thee trouble; and what a foolish thing would it be for thee to speak boldly to such a generation as this, whose very looks are terrible? It is a dangerous way to speak freely, and condescend on particulars; there may be more hazard in it than thou art aware of. Thou wilt be looked on as a fool, as a monster of men: thou wilt be called a railer; and so lose thy reputation and credit, and thou hadst need to preserve that. Men will hate and abhor thee; and why shouldst thou expose thyself to these things? Great people, especially, will be offended at you, if you speak not fair to them, and court and caress them. And if you be looked down upon by great people, who are wise and mighty, what will you think of your preaching? Our people are new come from out under Prelacy, and they would not desire to have sins told particularly, and especially old sores to be ripped up. They cannot abide that doctrine. Other doctrine would take better with them. Hold off such things; for it may well do them ill, it will do them no good. If you will preach such things, yet prudence requires that you speak of them very warily. Though conscience says you must, yet speak them somewhat covertly, that you may not offend them sore, and especially with respect to them that are but coming in yet, and do not fill them with prejudices at first: you may get occasion afterwards. Be but fair, especially to them that have the stroke in parishes, till you be settled in a parish to get stipend. If you will not do so, you may look for toiling up and down then: for parishes will scare at you, and will not call you, and how will you live? And so such a way of preaching will be to your loss; whereas otherwise it might be better with you.

SPIRITUAL WISDOM.

Your body is God's, as well as your spirit; spare it not for glorifying of God, 1 Cor. vi. 20. In weariness and painfulness, 2 Cor. xi. 27. He giveth power to the faint, and to them that

hath no might he increaseth strength, Is. xl. 29. This thou hast experienced. Christ sent thee to preach the gospel not with wisdom of words, 1 Cor. i. 17. Go not to them with excellency of speech, or of wisdom, 1 Cor. ii. 1. Let not thy speech and preaching be with enticing words of man's wisdom, ver. 4. Cry aloud, and spare not; lift up thy voice like a trumpet; shew my people their sins, Is. lviii. 1. Open rebuke is better than secret love, Prov. xxvii. 5. Study to shew thyself approved unto God, rightly dividing the word of truth, 2 Tim, ii. 15. He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue, Prov. xxviii. 23. I have experience of this. Fear them not, neither be afraid of their looks, though they be a rebellious house. I have made thy face strong against their faces, Ezek. iii. 8. 9. Experience confirms this. He that walketh uprightly, walketh surely, Prov. x. 9. Whoso walketh uprightly shall be saved, chap. xxviii. 18. Thou must become a fool, that thou mayest be wise, 1 Cor. iii. 18. We are made a spectacle to the world, chap. iv. 9. See verse 10. The servant is not greater than his lord, John, xv. 20, compared with chap. x 20. He hath a devil, and is mad; why hear ye him? If thou wilt be Christ's disciple, thou must deny thyself, Matt. xvi. 24. If the world hate you, ye know it hated me before it hated you, John, xv. 18, says our Lord. Accept no man's person, neither give flattering titles to man; for, in so doing, thy Maker will soon take thee away, Job, xxxii. 21, 22. Few of the rulers believed on Christ, John, vii. 48. Not many wise men after the flesh, not many mighty, not many noble are called, 1 Cor. i. 26. Speak thou God's Word to kings, and be not ashamed, Psalm cxix. 46. Thou shalt speak my words unto them, whether they will hear, or whether they will forbear, for they are most rebellious, Ezek. ii. 7. Give them warning from me. If thou do it not, they shall die in their sins, but their blood will I require at thy hand, chap. iii. 17, 18. What the Lord sayeth to thee, that do thou speak, 1 Kings, xxii. 14. Cry aloud, and spare not, Is. lviii. 1. Cursed be he that doeth the work of the Lord deceitfully, Jer. xlvi. 10. Handle not the Word of the

Lord deceitfully. Peter, at the first, told the Jews that were but coming in to hear Him (Christ) ye have taken, and by wicked hands have crucified and slain, Acts, ii. 23. Work while it is called to-day; the night cometh wherein thou canst not work, John, ix. 4. To have respect of persons is not good; for, for a piece of bread that man will transgress, Prov. xxviii. 21. The will of the Lord be done, Acts, xxi. 14. God hath determined your time, before appointed, and the bounds of your habitation, Acts, xvii. 26; and his counsel shall stand, oppose it who will, Is. xlv. x. It is God that sets the solitary in families, Psalm lxviii. 6. If thou be faithful, thou shalt abound with blessings; but if thou makest haste to be rich, thou shalt not be innocent, Prov. xxviii. 20.

(To be continued.)

Short Gleanings from Samuel Rutherford.

1. CHRIST and His truth will not divide; His truth hath not latitude and breadth, that ye may take some of it, and leave other some. Nay, the gospel is like a small hair, that hath no breadth, and will not cleave in two. It is not possible to mix and compound a matter bewtixt Christ and Antichrist; and therefore, ye must either be for Christ, or ye must be against Him.

2. Oh, that Christ would come near, and stand still, and give me leave to look upon Him! For to look seemeth the poor man's privilege, since he may, for nothing, and without hire, behold the sun. I should have a king's life, if I had no other thing to do than for evermore to behold my fair Lord Jesus; nay, suppose I were holden out at heaven's fair entry, I should be happy for evermore to look through a hole in the door, and see my dearest and fairest Lord's face. O great King, why standest thou aloof? Why remainest thou beyond the mountains? O Well-beloved, why dost thou pain a poor soul with delays? A long time out of thy glorious presence is two deaths and two hells to me.

3. Oh, if I could be master of that house-idol, myself, my own mind, my own will, wit, credit, and ease, how blessed were I! But we have need to be redeemed from ourselves, rather than from the devil and the world!

4. Joy, much joy, may ye have of Christ; but take His cross with Himself cheerfully. Christ and His cross are not separable in this life; howbeit they part at heaven's door, for there is no house-room for crosses in heaven.

5. If joy and comforts come singly and alone, without Christ Himself, I think I would send them back again the way they came, and not make them welcome; but, when the King's train cometh, and the King in the midst of the company, oh, how I am overjoyed with floods of love!

6. Shrink not at suffering for Christ; for Christ hath a chair, and a cushion, and sweet peace for a sufferer. If my sufferings cry goodness, and praise, and honour upon Christ, my stipend is well paid.

7. I deny nothing that the Mediator will challenge me of; but I turn it all back upon upon Himself. When Christ saith, "I want repentance," I meet Him with this: "True, Lord, but thou art made a Prince and a Saviour to give me repentance." When Christ bindeth a challenge upon us, we must bind a promise back upon Him.

Nadur an Duine 'na Staid Cheithir Fillte.

CEANN III.

AN AISEIRIGH.

(*Air a leantuinn bho t.-d. 276.*)

"Na gabhaibh iongantas deth so; oir a ta 'nuair a' teachd, anns an cluinn iadsan uile a ta 'sna h-uaighibh a ghuth-san: Agus théid iad a mach, iadsan a rinn maith, chum aiseirigh na beatha, agus iadsan a rinn olc, chum aiseirigh an damnaidh."—EOIN v. 28, 29.

Nach bu mhór an diomhaireachd do na h-Innsianaich, gu'm b' urrainn do mhuinntir na Roinn-Eorpa le mìr de phaipeir, comhradh re chéile, aig astar cheudna mìle o chéile! Agus cia

mò gu mór a bha dh' iongantas orra a bhi g'am faicinn le'n gunnachan, a' dèanamh mar gu'm bu tairneanach agus tein-aidheir ann air tiota, agus mar a b'àill leo a' marbhadh dhaoine fada uatha? An dèan cuid de dhaoine nithean mar so a ta nan iongantais an suilibh dhaoine eile, a chionn nach urrainn doibh an tuigsinn? Agus an dèan daoine cumhachd neo-chrìochnach Dhé a chumadh ri an comasan crìochnaichte féin, ann an gnothuch nach 'eil aimhidhean a' toirt fainear na gnìomharan reus ain a ta 'g oibreachadh ann nn daoineibh; agus chan 'eil aig daoine ach breathnachadh lag mu chumhachd aingte: Cia iosal agus neo-fhoirfe am beachd air an aobhar sin, is éiginn a bhi aig nàdur crìochnaichte air a' chumhachd sin, a ta neo-chrìochnaichte! Ged nach urrain duinn tuigsinn cionnus a ta Dia ag oibreachadh, gidheadh bu chòir dhuinn a chreidsinn gur urrain da' dèanamh os ceann na's urrainn dhuinn a smuaineachadh no breithneachadh.

Uime sin, biodh cuirp dhaoine air an càradh 'san uàigh; lothadh iad an sin, agus biodh iad air an caitheadh as gus na smuirneanan a's lugha; no biodh iad air an losgadh, agus an luathre air a tilgeadh 's na h-aimhnicheibh, no air a thilgeadh suas 'san aidhear, gu bhi air a sgaoileadh leis a' ghaoith; biodh duslach mhilltean ginealach air an coimeasgadh, agus deatach nan corpa marbh air a h-iomain thuig agus uaith 'san aidhear; iteadh eoin no beathaiche fiathaich na cuirp mharbh, no sluigeadh eise na mara suas iad, air chor as gu'n toid miora de chuirp dhaoine a ta mar so air an gearradh as, gu bhi 'nam pùirt de eunlaith, de bheathaicheibh no de iasgaibh; no nì a's mò na sin, slugadh luchd-itheadh dhaoine, d' an éiginn bàsachadh agus éirigh a ris; agus an sin cuireadh ar Sadusaich 's na làithean so a' cheist anns na nithibh sin, anns an do chuir na Sadusaich a shean i, ann an cùis na mna bha pòsda air seachdnar fhear an déidh a chéile (*Mat. xxii. 28*). Freagraidh sinn mar a rinn ar Tighearna agus Slanighear, rann 29—A ta sibh air seacharan, gun eòlas agaibh air na sgriobtuiribh, no air cumhachd Dhé. Tha sinn a creidsinn gu bheil Dia uile-fhìisrach, agus uile-

chumachdach; neo-chrìonaich ann an eòlas agus ann an cumhachd; agus uaithe sin, a réir soluis reusain féin, tha sinn a' dearbhadh so-dhèantachd na h-aiseirigh, eadhon anns na nithibh, a thug sinn fainear.

Fòdar cruth agus dealbh nithe corporra atharrachadh, agus an cur as a chéile air chor as gu'n toirear air an ais iad gu 'n ceud ghnè; ach chan 'eil iad air an caitheamh as gu h-ìomlan, no air an toirt gu neònidheachd 's cha mhò is urrain doibh, le cumhachd cruthaichte 'sam bith. Tha Dia uile-fhìosrach, tha a thuigse neo-chrìochnach; uime sin is aithne dhà na h-uile nithean ciod a bha iad aig àm 'sam bith, ciod a ta iad, agus c'ait' am faighear iad. Ged nach faigh am tuathanach, a thig gu bùth an léigh, a mach a' chungaidh-leighis a ta e ag iarraidh; gidheadh is aithne do'n léighiche féin ciod a th' aige 'na bhùth, cia as a thàinig e, agus c'ait' am faighear e. Agus, am measg iomadh seòrsa sìl, is urrainn do'n gharadair eòlach eader-dhealachadh a chur eader sìol agus sìol: cia uime, air an aobhar sin, nach feud uile-fhìosrach eader-dhealachadh a chur eader duslach agus duslach? Am feud Esan, aig am bheil iomlaineachd eòlais air gach uile nithibh a bhi buailteach do mhearachd 'sam bith mu chreutairith féin? Cò air bith a chreideas ann an tuigse neo-chrìochnach, is éiginn dà aideachadh, nach feud torr duslaich a bhi cho mòr air a choimeasgadh, is nach 'eil Dia gu h-ìomlan a tuigsinn, agus gu neo-mhearachdach ag aithneachadh cionnus a chuirear an smuirnean a's lugha agus gach aon diubh r'a chéile. Agus uime sin, is aithne dhà far am bheil miora gach aon chorp marbh; cò dhiubh is ann 'san talamh, 'san fhairge, no 'san aidhear, ciod air bith an troimh a chéile 'sam bheil iad 'san luidhe. Agus gu h-àraidh is aithne dhà c'ait' am faighear ceud bhrìgh an fhir-ithidh dhaoine; ciod 'sam bith near a leagh e as, no mar a ta e air atharrachadh mar gu b' ann gu gaoith no ceò, le fallas no le braona fallais; agus cionnus a dhealaichear miora a' chuirp a bha air iteadh o chorp an fhir-ithidh, ciod 'sam bith mar a chuireadh r'a chéile iad no air an dèanamh 'nan aon chòrd leis; agus mar sin a' tuigsinn chan e cionnus, ach cia uaithe a bheir e air ais ceud bhrìgh an fhir-ithidh gu cheart staid féin

agus mar an ceudna ('s aithne dhà) eìod mar a dhealaicheas e o chorp an fhir-ithidh dhaoine, an earrann sin de' n chorp a shluigeadh leis a ta dol gu bhrìgh féin, agus nach 'eil da rìreadh ach 'na earrann bheag dheth. Is nì cinnteach gu bheil cuirp dhaoine, mor chuirp gach ainmhidh no creutair beò eile, ann an staid gnàth-atharrachaidh; tha iad a' fàs, agus air an cumail suas le lòn laitheil, d' am bheil earrann cho beag 'na bheathachadh as gu bheil a' chuid a's mò air a chur a mach a rìs. Agus that e air a mheas gu bheil air a' chuid a's lugha, urrad de'n lòn air dol a mach ann am follas, 's a dol a mach gu faicsinneach air rathad 'sam bith eile. Seadh, that cuid sin de'n lòn a ta beathachadh, 'nuair a ta e air choimeasga, agus leis a sin a' fàs 'na chuid de'n chorp, air a chaitheadh air falbh le fallas a' dol tre mbin-thuill a' chreicinn agus a rìs air a' chumail suas le gnàthachadh an lòin; gidheadh 's e an corp do gnàth an aon chorp a bha e.

Uaith so feudaidd sinn fhaicinn, nach 'eil feum, ann an aiseirigh a' chuirp, gu'm biodh na h-uile smuirnein, a bha aig àm 'sam bitù 'na earrann de chorp an duine, air aiseag a rìs d'a ionnsuidh, 'nuair tha e air a thogail o bhàs gu beatha. Nam biodh e mar sin, dh' fhàsadh cuirp dhaoine gu meud cho mór, as nach biodh iad idir cosmhuil ri'm pearsa. Is leòir gu'm bi'n corp a thogail a rìs; ma bhios an corp a ta air a thogail, air a chumadh anns a' cheud mheudachd de'n cheart duslach, d'an robh e a dhèanamh suas aig àm 'sam bith roimhe, eìod 'sam bith cho fìnealta 'sa bhitheas e; cosmuil, ris mar a mheasas sinn gur e' cheart chorp a bha seargadh as le tinneas fada, a ta rìs a fàs reamhar agus maiseach an déidh leighis.

A nis, ris an tuigse neo-chrìochnaichla so, ceangail cumbachd neo-chrìochnach, leis am bheil e comasach air na h-uile nithibh a chur fuidhe féin, agus chithear an obair ghlòrmhor mhór so ro reusanta. Ma gheibh Uile-fhiòsrachd a mach na h-uile smuirnein beag de dhùslach, far am bheil e; agus cionnus a chuirear ri chéile e: nach urrainn Uile-chumbachd an toirt, agus an cuir ri chéile 'nan òrdugh féin? An urrainn fear dèanamh an

uaireadair miora fa leth an uaireadair a thosgail, a ta 'nan luidhe ann am meall troimh chéile ma choinneamh, agus gach mìr a chur 'na cheart àite féin; agus nach urrainn do Dhia corp an duine chur an òrdugh, an déidh dhà bhi air a chur as a chéile? An do labhair e an saoghal so gu bith o neo ni; agus nach urrainn dhà corp an duine a dhealbh a mach as a' cheud bhrìgh. Ma ghairmeas e na nithe nach 'eil mar gu biodh iad ann; gu cinnteach is urrain dà na nithean a ta air ann cur as a chéile a ghairn gu bhi mar a bha iad mu'n robh an earrann ann agus an ceud bhrìgh air an cur as a chéile. Uime sin, is urrainn do Dhia na mairbh a thogail. Agus, "C'ar son a mheasar leibhse mar nì do-chreidsinn, gu'n duisgeadh Dia na mairbh?" (*Ghniomh. xxvi. 8*).

Ri leantuin.

Literary Notices.

MEMOIRS AND LETTERS OF JAMES KIDWELL POPHAM by J. H. Gosden. London: C. J. Farncombe & Sons, Ltd., 30 Imperial Buildings, Ludgate Circus, E.C.4. Price, 6s; Postage, 4d.

In this goodly volume, goodly alike in matter and in get up, Mr. Gosden has given us an excellent biography of his venerable friend. Strictly speaking it is more autobiography than biography as Mr. Gosden has allowed Mr. Popham to speak through his own letters. We rarely met a more humble preacher of the gospel and Christian than Mr. Popham and this feature of his character comes out prominently in the volume before us. It is rare to come across a biography that reminds one of the experiences of the psalmists in the depths to which they descended and the heights to which they attained. Mr. Popham knew the hidden evils of his heart and the awful vileness that has its dwelling place there—what he rightly termed, "the hell of sin" within. This followed him right up to the end and his letters

are full of complaints against his evil heart. On the other hand he was privileged to have his moments of Pisgah experiences, which made him break forth in raptures of joy. As a preacher Mr. Popham was largely experimental, but it was experimental preaching of the right kind founded on the doctrine or teaching of God's Word and in accordance with it. It was searching preaching and it must have been most uncomfortable for worldly professors or hypocrites to sit under it. His great aim was as he expressed it in the Apostle's words: "For we preach not *ourselves* but *Christ Jesus the Lord*" (II. Cor. iv. 5). Notwithstanding his beautiful meekness he was as firm as a rock and did not hesitate to deliver sledge hammer blows to error in his own denomination (strict Baptists), and in outside denominations. Into these controversies we cannot enter here but as they were carried on at times with anything but a Christian spirit on the part of his opponents, they left their mark upon him. When our own Church was pilloried by the world in the Dornoch case none of the letters of sympathy we and our brother ministers received were so encouraging and sympathetic as those sent us by Mr. J. K. Popham. He had a warm place in his heart for many in the Free Presbyterian Church and we consider it a privilege that we were honoured with the friendship of such a man. We differed in not a few points from our revered friend, such as baptism, the free offer of the gospel, etc., but we were one with him on the great matters of salvation. He loved the Puritans and the great Scottish preachers though he differed from them on the foregoing points. We feel that his characterization of Spurgeon (p. 323) is too sweeping and a qualifying phrase would have relieved it of what, we consider, is not quite just to the great Baptist preacher. The word "*unctuous*" as used in the volume in several places is unfortunate as it now generally means a spirituality that is superficial or assumed—*unctious* is the better word. The publishers have done their work well the get-up of the book is excellent alike in form and printing and the proof-reading has been admirably done.

As we finished reading the volume the words of Mr. Popham, in a letter to us, came back to our mind and expressed our feeling when he had read the Memoir of the late Rev. Neil Cameron—"Oh! after reading his life I thought I had no religion at all."

Notes and Comments.

"Very Grave"—Such is the description of the situation in Palestine recently given by the Colonial Secretary, Mr. Malcolm Macdonald. Troops are being drafted into the country and strong repressive measures are being used but still the trouble continues. This is not lessened by the influx of Jews from other countries. The cruel measures adopted by the Nazis of Germany and the Facists of Italy are not only causing trouble among themselves but among other nations also. What the end of it all will be is known only to the Lord Himself.

Mussolini and the Pope.—It would appear that all is not going well between the Italian leader and the Pope. The *Observatore Romano*, the official organ of the Vatican, expresses anxiety about the laws on marriage decreed by the Facist Grand Council. Possibly the Pope will get over these difficulties and get Mussolini to toe the line before he goes too far. The erratic impulsiveness of the Duce must be causing the Pope grave anxiety and between the Nazis and the Facists the papal foreign office has its hands fairly full.

Nazis and Roman Catholics.—The strong feeling between the Nazis and "Catholic Youth" members in Vienna ended in blows and a state of unrest is the order of the day at the time of writing. Cardinal Innitzer has evidently been criticising the Nazis rather strongly. Later on the Cardinal's palace was attacked. We have no sympathy either with the Nazis or the Roman Catholics—both are open and avowed enemies of the true Christian faith. Nazism and Roman Catholicism are sailing in a different boat and unless the Vatican, by some tortuous move,

hits on a policy of reconciliation, they are bound to clash some day.

The Folly of Inclusivism.—This is the title of the address delivered at the opening exercises of Westminster Theological Seminary and reported in the *Presbyterian Guardian* (Philadelphia, U.S.A.) We hear a great deal of the dangers of *exclusivism*, and certainly there are dangers connected with it, but it is a very rare thing to hear anything said against the danger of *inclusivism*. The atmosphere of universal charity in which the bulk of professing Christians live is not conducive to cultivation of *exclusivism* and blinds the eye to the faults of *inclusivism*. The Rev. Robert S. Marsden in his address says: “An Inclusivist may be conveniently defined as one who believes and accepts everything, and inclusivism is as old as sin. Our text tells us: ‘They feared the Lord, and served their own gods.’ This is the description of the religious condition of the inhabitants of Samaria after the conquest; heathenism reigned supreme in Israel, and there was no worship of the Lord The rulers attributed the failure of heathenism to the fact that it was the Lord’s land, and consequently He should be recommended. They therefore imported a priest of God into the land, who taught the people to fear the Lord and who seemed to be content with establishing the Lord as one of the gods of the land.” Inclusivism is well known in Scotland, even in quarters where one would not expect to find it.

The British Press and the Lord’s Day.—According to reliable information there are sold each morning about 13 million newspapers, that is, more than one paper for Britain’s 12 million families. On the Sabbath the circulation is about 15 millions and evening papers sell nearly 7 millions. As the daily papers are all engaged in Sabbath work, and as the “Sunday” papers, while printed on the Saturday, are openly and avowedly produced for reading on the Lord’s Day, it need not be wondered at that these papers are the avowed, and some of them the bitter, enemies of the observance of the Lord’s Day. Satan has a

mighty host ready at hand whenever he makes a move to break down the bulwarks which hath protected the observance of God's holy day. No state has ever been able to mobilize its fighting forces with such celerity as Satan when he purposes to strike a blow at any of the bulwarks of religion.

Church Notes.

Communions.—*November*—First Sabbath, Oban; second, Glasgow; third, Edinburgh and Dornoch; fourth Halkirk. South African Mission—The following are the dates of the Communions:—Last Sabbath of March, June, September, and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

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