

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.

CONTENTS.

	Page
Building a New World	281
Bright Ornaments of the Church of Christ ...	284
Letter from the Battlefield (1916)	289
Glorying in the Cross of Christ	291
What think ye of Christ?	299
The Necessity of Christ's Satisfaction	300
Sabbath Observance Committee Deliverance ...	303
Continuing in the Truth	304
Short Gleanings	305
Cor na h-Eaglaise	306
Nadur an Duine 'na Staid Cheithir Fillte ...	308
Notes and Comments	312
Church Notes	317
Acknowledgment of Donations	319
The Magazine	320

Printed by
N. ADSHEAD & SON, 34-36 Cadogan Street, Glasgow.

THE
Free Presbyterian Magazine
and MONTHLY RECORD.

VOL. XLIV.

December, 1939.

No. 8.

Building a New World.

THIS is a favourite expression these days. Our leading statesmen and high ecclesiastical dignitaries have it often in their speeches. After the War is over a new world is to be built, the civilized nations are to make sure that they will lay the gaunt spectre of war so effectively that it will never trouble the world again. Foolish dream! What a shallow view it takes of human nature and of the heart of man—that heart which is laid bare in God's Word as deceitful and desperately wicked. We need not recall to the minds of many of our readers that we had the same kind of talk over twenty years ago. This country was to be made a land for heroes. These empty speeches came to nothing and we are certain that all the forecasts made at present will have the same ending unless Britain mends her ways and turns to the Lord. Such a sentiment may appear to multitudes but the idle vapourings of men whose outlook is narrowed by the biblical conception of right order and government. Nevertheless we have seen enough in our own lifetime to shake forever our confidence in man's proposals, works, and anticipations carried out without respect to God's will. For years the minds of the civilized nations were trained to regard education, the arts, music, science and philosophy as the summit on which they should fix their eyes. That ideal came down with a tremendous crash in 1914. If the eyes of the civilized nations are not now opened to see the rottenness of the foundation on which this boasted structure was erected they may be before this struggle is over. Men express horror at the barefaced covenant-breaking of the German leaders but if they had watched how German

theological teaching was undermining the assured truths of heaven they need not be surprised at what is happening now. God is not mocked and what Germany sowed for years this generation is now reaping and it is a harvest of desperate sorrow. Our own country, of all the other countries, had its hand deeply dyed in this crime against the God of Truth and His Holy Word. During the last War associations were formed for the purpose of refusing to buy German goods. No such associations were formed in England or Scotland declaring to the world that English and Scottish theologians were for ever done with the God-dishonouring, higher critical theology of Germany. Our statesmen and ecclesiastical leaders may not have seen this great evil or if they saw it they shut their eyes to it but what was sown was to be reaped and God watched over the evil and brought it upon us. After all what is the breaking of treaties between nations compared with the ruthless undermining of the integrity of the Word of God who cannot lie. No doubt there are many other sins of which we are guilty as a nation, and perhaps more public, but the sin we have referred to is not, we are afraid, one of the sins which we would find in a catalogue of the sins of Germany and Britain. We are not to be understood by what we have said that we have doubts about the righteousness of our cause in this conflict. We have no hesitation in affirming the justice of that cause but that does not necessarily mean that those who have a righteous cause are righteous in God's sight.

If a new order of things is to be built up honouring and glorifying to God it certainly will not be built up on the foundation of the religious views of the Prime Minister, a Unitarian, Lord Halifax, an Anglo-Catholic, the Archbishops of Canterbury and York, whose ritualistic and religious views are far astray from the truth but upon those sure foundations set before us in God's Word. Material greatness and the raising of the standard of comfort for the people in this country may be quite commendable and a praiseworthy work for statesmen, but if they ignore the foundation on which all true greatness rests,

a right attitude to God, the righteousness which alone exalteth a nation, it will not receive the only blessing that is worth having. It is to be feared that in the building of the new world which is in the statesmen's mind such a vision does not come within their view. In the past God raised up true patriots who added to their love of country love to God and placed the claims of God in the forefront and the claims of their country second. Such were John Knox, the noble Reformer of a Kingdom, and William, Prince of Orange. These were men who moved kingdoms and set them on a basis that stood the shock of ages even to the present time. No doubt both Scotland and the Netherlands have travelled far from the course mapped out to them by their great leaders. Would that Scotland and Holland had a Knox and a Prince of Orange to help them in these troubled days!

The efforts to build a new world at Geneva and Locarno ended in a miserable fiasco. The whole foundation of these efforts rested on pious ideals which were unworkable in a fallen world. Huge sums of money which could have been better used for the help of our own country were thrown without hesitation into the maelstrom of the exchequer of the League of Nations and what have we received in return for it?

Perhaps in no country more than our own was the great and important doctrine of the crown rights of Jesus Christ so clearly set forth and so faithfully contended for. Christ's place in the Church and in the nation were doctrines which were clearly set forth by John Knox, Andrew Melville, Alexander Henderson, George Gillespie, Samuel Rutherford, Richard Cameron, Donald Cargill, James Renwick and the Disruption Fathers. In the building up of a new world these great leaders in our Zion insisted on the foundations being cleared before any building began. They called the nation to repentance with a trumpet call. They would not begin to build with unsuitable material. During the first and second reformations there was abundance of material but the great leaders of the Presbyterian Church in Scotland were exceedingly careful as to the material they

used in building a strong kingdom in Scotland, hence their many divisions which owing to excess of zeal in some cases led them into harmful courses, yet behind all these divisions there was the supreme desire that the Lord's cause should be built with the best material. It is useless to think of a new world as long as the people of these Islands remain in their present mood. We have to a deplorable extent gone away from God, and nothing but a revival from heaven will bring us back. As far as Scotland is concerned there are too many shipwrecked schemes lying on the shores of time to remind us of the utter futility of man's efforts. Rededication Movements, Forward Movements, and Calls to Religion have all proved themselves to be human efforts to do what the Holy Ghost alone can do. When He is come He will convince the world of sin, of righteousness, and of judgment. It is His coming that we need, and when He comes we will not need eloquent speeches by statesmen or ecclesiastical leaders for the people will be moved before Him as the corn is moved before the wind. When we hear our statesmen and leading ecclesiastics calling on the nation to repent we will have some hopes of a better day and a better world. We must ever keep before us the truth that unless the Lord build the house they labour in vain who build it (Ps. cxxvii. 1).

Bright Ornaments of the Church of Christ.

2. STEPHEN CHARNOCK, B.D.

IN the book of the prophet Isaiah, v. 4, God asks the question, "What could have been done more to my vineyard, that I have not done in it?" In asking this question He indicates the amount of labour which He bestowed upon His Church, His protection over it, and the great gifts which He conferred upon it. Among these gifts were men to whom He gave talents and grace, and whom He prepared, sometimes in the hard school of adversity, to go out "as the he-goats before the flocks." Of

such men was Stephen Charnock. It is true that he was a man of retired and studious habits and that he did not figure prominently in the strife which abounded during the greater part of his brief life-time, but in the realm of theology he left his mark, for future generations down to the end of time to gaze and wonder, and for the Church of God to praise her Glorious Head for the light which he was made instrumental in holding forth for the guidance and enlightenment of many of the Lord's people.

Stephen Charnock was born in the parish of Saint Catherine Cree, London, in the year 1628, where his father, Richard Charnock, was a solicitor. We have no authentic information as to whether his parents were religious or not, but there is plenty of evidence that in his boyhood days many in the City of London were seriously inclined, and there were not wanting appearances that they were seeing the judgments of God in the great national upheavals that had begun about this time. Neal in his *History of the Puritans* writing of these times says, "Religious exercises were set up in private families, as reading the Scriptures, family prayer, repeating sermons, and singing psalms, which were so universal in the City of London, that you might walk the streets on the evening of the Lord's Day without seeing an idle person, or hearing anything but the voice of prayer or praise from churches or private houses." What a different picture from that which can be drawn of London to-day, when London's teeming millions bear unmistakable marks that God is left out of their account, and that they are "lovers of pleasures more than lovers of God."

Whatever the religious convictions of Charnock's parents were, we find that their son was matriculated at Emanuel College, Cambridge, in 1642. This was the great Puritan College where many who were afterwards eminent for their piety and usefulness to the Church of Christ were educated. It seems pretty certain that it was while in this college that the subject of this sketch came to know what it is to pass from death unto life. That the change was real is very evident from the testimony of one

who knew him well at that time, and who says, "How had he hid the Word of God in a fertile soil, in a good and honest heart, which made him 'flee youthful lusts,' and antidoted him against the infection of youthful vanities. His study was his recreation; the law of God was his delight. Had he it not, think ye, engraven in his heart? He was as choice, circumspect, and prudent in his election of society, as of books, to converse with; all his delight being in such as excelled in the divine art of directing, furthering, and quickening him in the way to heaven, the love of Christ and souls. Most choice he was of the ministers that he would hear; what he learned from books, converse, or sermons, that which affected and wrought most upon him he prayed over till he was delivered into the form of it, and had Christ, grace and the spirit formed in him."

He was widely read in the writings of the Fathers and the Divines of the continent of Europe, and made great proficiency in the study of languages, but all his learning and his talents were consecrated to the study of the one Book—the Bible. This equipped him for his life work, which was to "preach the unsearchable riches of Christ" to poor perishing sinners. Happy ought the congregation he whose pastor in his studies, aims at qualifying himself, as far as that is humanly possible, to set before them the only provision which God has provided to meet with the lost and ruined condition of man. But woe unto such of his hearers as despise his message and make light of the Saviour he is proclaiming to them. Such will have a fearful day of account when they meet that Saviour as their Judge.

After leaving Cambridge, Charnock commenced his ministry in Southwark, where the Spirit of God accompanied his preaching with saving power and many were brought to the knowledge of the truth as it is in Jesus. Sharp arrows were entering into the hearts of the King's enemies, and the Healing Balm was being applied, so that if his preaching occasioned sorrow, that sorrow was but the forerunner of a joy to which no stranger to Christ is a partaker. His period of service in Southwark, though fruitful, was but short, for in 1650 he obtained a fellow-

ship in Oxford University, and he removed there, much to the regret of his attached flock. In Oxford his learning and piety soon obtained for him more than his fair share of preaching on great public occasions.

We next find him in Dublin as chaplain in the family of Henry Cromwell, who had been sent there by his father, the Lord Protector, to look after affairs in Ireland. While in Dublin he preached publicly on Sabbath afternoons to immense crowds, among whom were many of the nobility, and some of them were reckoned to be among the most distinguished Christians of their day. One writing a sketch of his life says, in reference to his preaching in Ireland, "At this time he used no notes, and he poured forth the riches of his original endowments and of his acquired treasures to the great delight of his audience. His solid judgment, his weighty thoughts, his extensive learning, and his cultivated imagination, were all engaged in the work of recommending the gospel of Jesus Christ to the principal inhabitants of the capital of Ireland." From the foregoing facts one can picture a scene which has been rarely enacted in the history of this world, but which will be quite common yet; lords, ladies, and commoners sitting side by side listening to the proclamation of an unadulterated gospel. Some, no doubt, drawn by curiosity, others, from all ranks, with hungry souls that could not be satisfied with husks. From the congregation let our attention be drawn to the preacher. Here is a man still young in years, though ripe in experience, his natural abilities great, his learning extensive, and his congregation, from the point of rank and numbers, the envy of the modern popular preacher. Does he endeavour to tickle their ears, and play to their fancies? Or does he tell them how good they are, and endeavours to reach their intellect and not their hearts? No! His theme is based on man's ruin by the Fall and his total depravity. The remedy he holds forth is a crucified, risen, and exalted Redeemer, and the way that the remedy is to be applied is by the saving work of the Holy Spirit. In proclaiming such a gospel he has a single eye to God's glory and to the good of

souls. Does such a preacher fascinate us? If so, let it be but for a moment. Let us look beyond him to the Christ he is proclaiming, and who made him what he is, and let us seek to know that Christ for ourselves.

To many in Dublin at this time, to sit under the preaching of Charnock was like heaven on earth, and, no doubt, they would be ready to say, foolishly, "We will rest here." The godly Samuel Rutherford in one of his letters to the Viscountess of Kenmure, says, "I thank God Anwoth is not heaven; preaching is not Christ," and the Lord's people in Dublin were soon to learn this with respect to the ministrations of Charnock. With the death of Oliver Cromwell changes came which caused Charnock to return to London, where during fifteen years he had but few opportunities for preaching the gospel. During the many silent Sabbaths of these fifteen years we have no doubt but he would be ready to say with Rutherford, "Nothing breaketh my heart, but that I cannot get the daughters of Jerusalem to tell them of my Bridegroom's glory." However, these years were profitable to the Church of God, as years in which he had leisure to write much of that rich legacy which he left behind for future generations. At the end of this long period of silence he received a call to minister to the non-conformist congregation which gathered at Crossley Hall. Here he continued preaching until the time of his death in 1680 at the age of fifty-two years.

Of his preaching, his biographers, Adams and Veal, say, "Yet it may withal be said that if he were sometimes deep, he was never abstruse; he handled the great mysteries of the gospel with much clearness and perspicuity, so that in his preaching, if he were above most, it was only because most were below it." His greatest work is on "The Existence and Attributes of God." It seems from the nature of it that he contemplated giving to the Church of God a "body of divinity," which, to the regret of all true lovers of Zion, he did not live to complete. What he has written will richly reward the labour spent in studying it, and if accompanied by the blessing of God will lead to a saving knowledge of the Saviour whom Stephen Charnock held forth.—*J. C.*

Letter from the Battlefield (1916).*

The writer of the letter that follows was a grandson of the late eminently pious Alexander Cattanach, who was well known to the Lord's people in several places in the north. Angus Cattanach's father died many years since, leaving his widow with three young boys to care and provide for. The letter shows the son's appreciation of the manner in which she performed her duty. Angus Cattanach came to Glasgow several years ago, and was a very regular hearer in St. Jude's. In August, 1915, he joined the army, and after being about three months in training at Inverness was sent to France at the beginning of November. All his letters since revealed a mind deeply exercised in the great concerns of his interest in Christ and prospects for eternity. He was wonderfully preserved in the midst of deaths often, until the 23rd day of July, 1916. That day he fell in action on the Somme. This letter was found in his pocket, addressed by his own hand to his mother.—*N. C.*

“**F**RIDAY, 21st July, 1916.—My Dearest Mother,—It is with tears in my eyes that I commence to pencil this note, realising that owing to the uncertainty of time and that which is ahead of us on the morrow, there is the probability that I may not see you again in time. Oh! may God grant if it is His will that I should fall that we may meet at the *Great Assembly* at His right hand, arrayed in the spotless garment of Immanuel's righteousness. That is what should be my chief concern *now*, but I have to confess, alas, my proneness to be more concerned with the things of time. Oh, that He would make me truly penitent—that I might have that repentance which needeth not to be repented of. Dear mother, I am going forward into the uncertainty of to-morrow, desiring to put my trust for time and eternity upon Christ who is the alone sure foundation: praying that, not for any merits in me, for I am of all creatures the most miserable, but for His own name's sake, He would take saving dealing with me and deliver me from this body of sin and death; that He would make me a fit subject for the kingdom of glory. Oh if that be in accordance with His blessed will, may He answer your prayers and those of all the kind friends,

*This affecting and beautiful letter appeared in the Magazine (vol. xxi.) with the above short preface by the late Rev. N. Cameron. We reprint it in the hope that it may catch the eye and touch the heart of some of our young men at the front and awaken serious thoughts in their minds.—*Editor.*

that He would be with me and cover my head in the day of battle and keep me from all harm and bring me through in safety the terrible ordeal through which I am likely to pass. What I ask for myself—oh, how selfish we are!—I would desire grace to seek at all times that it might be the portion of all who are with me. Oh, that He would pour out a spirit of repentance upon us, that we as a Company, a Battalion, a Brigade, a Division (and Divisions all over), would confess our great transgressions and seek even at the eleventh hour His forgiveness and His help, rather there would be success upon success attending our efforts. As for myself, may He help me to go forward, having no great reliance on man or his weapons of destruction, but having my *whole confidence* in the ‘God of battles.’ ‘If God be for me, what need I care though thousands ten should round encompass me?’

I have been reading now and for some time in Psalms 32 and 91, and 94, 9, 17, 20, 23, 27, 34, 46, 51, 62, 103, 121, 140, from particular verses (which are marked in my ‘Pocket selected Psalm Book’), in each of which, if I am not deceived, I hope I derive ground for hope and confidence in the saving mercy of God. My battle cry will be that of the godly of Old Testament times—‘The Sword of the Lord and Gideon.’

Into thy hand, O God, do I commit all my concerns. Remember my beloved mother. Spare, strengthen and help her to endure whatsoever in thine all-seeing providence thou mayest have in store for her. I thank thee now for the greatest of all temporal and human gifts, a godly mother. Hear her prayers on behalf of us, her unworthy children, and may we turn unto thee while we are still on merey’s ground and in the place of hope. If it be thy blessed will, O God, take me back in safety to see and enjoy the fellowship of my dear mother, and grant that at all times I may do and act according to the godly example which she has set before me. Hitherto, O Lord, thou hast helped me. Continue thy favour, for Christ’s sake towards me and carry me through this battle, covering me under thy wings if it be thy blessed will.

Now, dear mother, my thoughts are and will be with you and all the dear friends. If I die in a foreign country, I will seek to do so, trusting in the merits of Jesus that we may meet again 'on that bright shore' where sin and sorrow and pain will be unknown. God have mercy on us all. Good-bye! mother, Alick and Ewen. Love, from Angus.

'In God have I put my trust, I will not fear *what man* can do unto me.' 'Keep me as the apple of the eye, hide me under the shadow of thy wings.' 'Some trust in chariots and some in horses, but we will remember the name of the Lord our God.'

All my belongings and what may fall to me, will be my mother's property.—A. M. Cattanach."

Glorying in the Cross of Christ.

By Rev. JOHN MACLAURIN, Glasgow.

IV.

(Continued from p. 253).

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Gal.vi. 14.

The sorrows He suffered, and the benefits He purchased, are equally beyond description. Though we describe His hands and His feet mangled and pierced, who can describe how in one hand, as it were, He grasped multitudes of souls ready to sink into ruin, and in the other hand an everlasting inheritance to give them? or how these bruised feet crushed the old Serpent's head, and trampled on Death and Hell, and Sin the author of both? We may describe the blood issuing from His body, but not the waters of life streaming from the same source,—oceans of spiritual and eternal blessings. We may paint how that blood covered His body, but not how it sprinkles the souls of others, yea, sprinkles many nations. We may paint the crown of thorns

which He wore, but not the crown of glory He purchased. Happy were it for us, if our faith had as lively views of this object, as our imaginations oft-times have of incomparably less important objects; then would the pale face of our Saviour show more powerful attractives than all the brightest objects in nature besides. Notwithstanding the gloomy aspect of death, it would discover such transcendent majesty as would make all the glory in the world lose its relish with us; we should see then, indeed, the awful frowns of justice; but these frowns are not at us, but at our enemies, our murderers—that is, our sins. The cross shows Christ pitying His own murderers, but it shows no pity to our murderers; therefore we may see the majesty of eternal justice tempered with the mildness of infinite compassion. Infinite pity is an object worth looking at, especially by creatures in distress and danger. There Death doth appear in state, as the executioner of the law; but there he also appears deprived of his sting with regard to us. There we may hear also the sweetest melody in the world to the awakened sinner; that peace-speaking blood, that speaks better things than that of Abel; the sweetest and loudest voice in the world, louder than the thunder of Sinai. Its voice reacheth heaven and earth, pleading with God in behalf of men, and beseeching men to be reconciled to God; speaking the most comfortable and the most seasonable things in the world to objects in distress and danger,—*salvation and deliverance*.

Of the various views we can take of this blessed work, this is the most suitable—to consider it as the most glorious deliverance that ever was or will be. Other remarkable deliverances of God's people are considered as shadows and figures of this. Moses, Joshua, David, and Zerubbabel, were types of this great Joshua. According to His name, so is He, Jesus, a Deliverer. The number of the persons delivered shows the glory of this deliverance to be unparalleled. It was but one single nation that Moses delivered, though indeed it was a glorious deliverance, relieving six hundred thousand at once, and a great deal more;

but this was incomparably more extensive. The Apostle John calls the multitude of the redeemed, a multitude that no man could number (Rev. vii. 9), of all nations, kindreds, people and tongues. The unparalleled glory of this deliverance appears not only in the *number* of the delivered, but also in the *nature* of the deliverance. It was not men's bodies only that He delivered, but immortal souls, more valuable than the world (Matthew xvi. 26). It was not such a bondage as that of Egypt, but one as far beyond it as eternal misery is worse than temporal bodily toil, so that nothing can equal the wretchedness of the state from which they are delivered, but the blessedness of that to which they are brought.

But here we should not forget the *opposition* made against this deliverance: it was the greatest that can withstand any good design. The Apostle (Eph. vi. 12) teaches us to consider the opposition of flesh and blood, as far inferior to that of principalities and powers, and spiritual wickedness in high places. The devil is called the god of this world (II. Cor. iv. 4), and himself and his angels the rulers of the darkness of this world (Eph. vi. 12). They had obtained a dominion over the world (excepting that small corner Judea), for many ages, by the consent of the inhabitants. They found them not only pliable, but fond of their chains, and in love with their bondage. But they had heard of this intended enterprise of supreme power and mercy, this invasion and descent upon their dominions; they had heard of th design of bruising their head, overturning their government, making their slaves to revolt. Long experience had made them expert in the black art of perdition; long success had made them confident; and their malice still pushed them on to opposition, whatever might be the success. As they were no doubt apprised of this design of deliverance, and alarmed at the signs of its approach, they made all preparations to oppose it, mustered all their forces, employed all their skill, and, as all was at stake, made their last efforts for a kind of decisive engagement. They armed every proper instrument, and set every engine of spiritual

destruction at work—temptations, persecutions, violence, slander, treachery, counterfeit Messiahs, and the like.

Their Adversary appeared in a form that did not seem terrible; not only as a man, but as one despised of the people (Ps. xxii. 6), accounted as a worm and no man; but this made the event more glorious. It was a spectacle worth the admiration of the universe, to see the despised Galilean turn all the artillery of hell back upon itself; to see one in the likeness of the Son of Man wresting the keys of hell and death out of the hand of the devil; to see Him entangling the rulers of darkness in their own nets, and making them ruin their designs with their own stratagems. They made one disciple betray Him, and another deny Him; they made the Jews accuse Him, and the Romans crucify Him. But the Wonderful Counsellor was more than a match for the Old Serpent, and the Lion of the tribe of Judah too hard for the roaring lion. The devices of these powers of darkness were in the event made means of spoiling and triumphing over themselves (Col. II. 15). The greatest cruelty of devils and their instruments was made subservient to the designs of the infinite mercy of God; and that hideous sin of the sons of men, over-ruled in a perfectly holy manner, for making an end of sin and bringing in everlasting righteousness (Dan. ix. 24). The opposition made to this deliverance did but advance its glory, particularly the opposition it met with from those for whose good it was intended, that is, sinners themselves; this served to enhance the glory of mysterious long-suffering and mercy.

It would take a long time to insist on all the opposition which this Deliverer met with, both from the enemies of sinners, and from sinners themselves; but at last He weathered the storm, surmounted difficulties, led captivity captive, obtained a perfect conquest, purchased an everlasting inheritance, founded an everlasting kingdom, triumphed on the cross, and died with the publication of His victory in His mouth, "It is finished."

The world is represented as silent before the Lord when He rose up to work this great deliverance; and, as was shown before,

no part of the world was unconcerned in it. The expectation was great, but the performance could not but surpass it. Every part of it was perfect, and every circumstance graceful, nothing deficient, nothing superfluous, nothing but what became the dignity of the person and the eternal wisdom of the contrivance. Everything was suited to the glorious design, and all the means proportioned to the end. The foundation of the everlasting kingdom was laid before it was observed by the men that opposed it; and so laid, that it was impossible for the gates of hell to prevail against it; all things adjusted for completing the deliverance, and for securing it against all endeavours and attempts to overturn it. The great Deliverer, in that low disguise, wrought through His design, so as none could oppose it without advancing it to the full satisfaction of that infinite wisdom that devised it, and the eternal admiration of the creatures that beheld it.

The Father was well pleased, heaven and earth rejoiced and were astonished, the powers of hell fell down like lightning. In heaven, loud acclamations and applauses, and new songs of praise began, that are not ended yet, and never will; they will still increase. Still, new redeemed criminals from the earth, saved from the gates of hell, and entering the gates of heaven with a new song of praise in their mouths, add to the ever-growing melody, of which they shall never be weary; for that is their rest, their labour of love, never to rest day nor night, giving praise and glory to Him that sits on the throne, and to the Lamb at His right hand who redeemed them from all nations and tongues, washing them in His own blood, and making them kings and priests unto God. But still, an objection may be made concerning the little honour and respect this work met with on earth, where it was performed. This, duly considered, instead of being an objection, is a commendation of it. Sin had so corrupted the taste of mankind, that it had been a kind of reflection on this work, if it had suited it. Herein the beauty of it appears, that it was above that depraved, wretched state which it was designed to cure; and that it did actually work that change on innumerable multitudes of all nations.

If the cross of Christ met with such contempt on earth, it met also with incomparable honour. It made the greatest revolution in the world that ever happened since the creation, or that ever will happen till Shiloh come again—a more glorious, a more lasting change, than ever was produced by all the princes and conquerors in the world. It conquered multitudes of souls, and established a sovereignty over men's thoughts, wills, and affections. This was a conquest to which human power hath no proportion. Persecutors turned Apostles; and vast numbers of pagans, after knowing the cross of Christ, suffered death and torments cheerfully to honour it. The glowing light shone from east to west; and opposition was not only useless, but subservient to it. The changes it produced are sometimes described by the prophets in the most magnificent expressions. Thus, for instance (Isaiah xxxv. 7), it turned the parched grounds into pools of water; made the habitations of dragons to become places of grass, and reeds, and rushes; made wildernesses to bud and blossom as the rose. It wrought this change among us in the utmost isles of the Gentiles. We ought to compare our present privileges with the state of our forefathers before they knew this blessed object, and we shall find it owing to the glory of the cross of Christ, that we, who worship the living God in order to the eternal enjoyment of Him, are not worshipping the sun, moon, and stars, or sacrificing to idols.

But the chief effects of the cross of Christ, and which show most its glory, are its inward effects on the souls of men. There, as was before hinted, it makes a new creation. Christ is formed in them the source and the hope of glory. This is a glorious workmanship, the image of God on the soul of man. But since these effects of the cross of Christ are secret, and the shame put upon it oftentimes too public; and since human nature is so much influenced by example, it will be useful to take such a view of the honour done to this object, as may arm us against the bad example of stupid unbelievers. The cross of Christ is such an object of incomparable brightness, that it spreads a glory round it to all the nations of the earth,

all the corners of the universe, all the generations of time, and all the ages of eternity. The greatest actions or events that ever happened on earth filled with their splendour and influence but a moment of time and a point of space; the splendour of this great object fills immensity and eternity. If we take a right view of its glory, we shall see it contemplated with attention, spreading influence, and attracting looks from times past, present, and to come; from heaven, earth, and hell; angels, saints, and devils. We shall see it to be both the object of the deepest admiration of the creatures, and the perfect approbation of the infinite Creator; we shall see the best part of mankind, the Church of God, for four thousand years looking forward to it before it happened; new generations yet unborn rising up to admire and honour it in continual succession, till time shall be no more; innumerable multitudes of angels and saints looking back to it with holy transport, to the remotest ages of eternity. Other glories decay by length of time; if the splendour of this object change, it will be only by increasing. The visible sun will spend his beams in process of time, and, as it were, grow dim with age; this object hath a rich stock of beams which eternity cannot exhaust. If saints and angels grow in knowledge, the splendour of this object will be still increasing. It is unbelief that intercepts its beams. Unbelief takes place only on earth; there is no such thing in heaven or in hell. It will be a great part of future blessedness, to remember the object that purchased it; and of future punishment, to remember the object that offered deliverance from it. It will add life to the beams of love in heaven, and make the flames of hell burn fiercer. Its beams will not only adorn the regions of light, but pierce the regions of darkness. It will be the desire of the saints in light, and the great eyesore of the Prince of darkness and his subjects. Its glory produces powerful effects wherever it shines. They who behold this glory are transformed into the same image (II. Cor. iii. 18). An Ethiopian may look long enough to the visible sun before it change his black colour; but this does it. It melts cold and frozen hearts; it breaks stony

hearts; it pierces adamants; it penetrates through thick darkness. How justly is it called marvellous light! (I. Peter ii. 9). It gives eyes to the blind to look to itself; and not only to the blind, but to the dead! It is the light of life, a powerful light. Its energy is beyond the force of thunder; and it is more mild than the dew on the tender grass.

But it is impossible fully to describe all its effects, unless we could fully reckon up all the spiritual and eternal evils it prevents, all the riches of grace and glory it purchases, and all the divine perfections it displays. It has this peculiar to it, that as it is full of glory itself, it communicates glory to all that behold it aright. It gives them a glorious robe of righteousness; their God is their glory; it calls them to glory and virtue; it gives them the spirit of God and of glory; it gives them joy unspeakable and full of glory here, and an exceeding great and eternal weight of glory hereafter. It communicates a glory to all other objects, according as they have any relation to it. It adorns the universe, it gives a lustre to nature and to Providence, it is the greatest glory of this lower world, that its Creator was for a while its inhabitant. A poor landlord thinks it a lasting honour to his cottage, that he has once lodged a prince or emperor. With how much more reason may our poor cottage, this earth, be proud of it, that the Lord of glory was its tenant from His birth to His death, yea, that He rejoiced in the habitable parts of it before it had a beginning, even from everlasting? (Prov. viii. 31).

It is the glory of the world that He who formed it dwelt on it; of the air, that He breathed in it; of the sun, that it shone on Him; of the ground, that it bore Him; of the sea, that He walked on it; of the elements, that they nourished Him; of the waters, that they refreshed Him; of us men, that He lived and died among us—yea, that He lived and died for us; that He assumed our nature, and carried it to the highest heavens, where it shines as the eternal ornament and wonder of the creation of God. It gives also a lustre to Providence. It is the chief event that adorns the records of

time, and enlivens the history of the universe. It is the glory of the various great lines of Providence, that they point at this as their centre; that they prepared the way for its coming; that after its coming they are subservient to the ends of it, though in a way indeed to us at present mysterious and unsearchable. Thus we know that they either fulfil the promises of the crucified Jesus, or His threatenings; and show either the happiness of receiving Him, or the misery of rejecting Him.

What think ye of Christ?

I MUST tell you, sinner, when you conceive religion to be some great difficulty above your power, when you say you cannot repent, you cannot believe, that you do not think of Christ as you ought, but of yourself, as if you were the fountain from which these *good things* were to flow. I will tell you, in the Lord's name, that to believe imports no more than *to take Christ for all*; it is to think that you have nothing, but that He hath all, and can do all, and therefore you will take Him for all. You say you "cannot believe"? Well said; but what think ye of Christ? If you think to bring faith out of your own bowels, you think unworthily of Christ, who is "the author of faith," and of His Father who is "the giver" of it. You think you cannot repent. True; but what think ye of Christ? If you think to bring repentance out of yourselves, you think unworthily of Him, "who is exalted by the right hand of God *to give* repentance." You think you cannot do this or that duty you are called to; but what think ye of Christ? Nay, ye think unworthily of Him who hath said, Without Me ye can do nothing; but by me strengthening you, *ye can do all things*. And if you be once brought to this believing thought, In the Lord I have righteousness, in the Lord I have strength, in the Lord I have salvation, *in the Lord I have all*, then you will find your work easy, and all going right.—
Ralph Erskine.

The Necessity of Christ's Satisfaction.*

By FRANCIS TURRETIN.

I. SINCE the most sweet doctrine of the atonement of Christ is the principal stay of our salvation, the anchor of faith, the refuge of hope, the rule of charity as holy Athanasius says; and so the true basis of Christianity and the most precious treasure of Christians; when it is intact both the framework of the former remains firm and the consolation of the latter, and again when it is either destroyed or corrupted the structure of the whole religion is necessarily loosened and scattered in ruins, so nothing ought to be dearer to the worshippers of divine truth than that it be considered by an accurate investigation and set out in clear light to be owned by all, and that firm confidence may be retained and founded on the Word of God.

II. This subject ought to be handled with the more pains because scarcely any mystery of the Christian religion has been assailed by the devil and the world, the chief enemies of our salvation, with greater hatred and spite, either by open warfare or secret devices continually, none which they attempt to confuse and overturn by so many errors almost daily for the destruction of the Church.

III. For to pass by the Pharisees and false apostles who lived in the time of Christ and His Apostles, of whom the former directly attacked this most saving doctrine, endeavouring to set up their own righteousness Rom. x. 3, the latter indeed indirectly and insidiously opposed it, joining Moses with Christ, works with faith, the righteousness of men with the righteousness of God by a pernicious combination, of whom Paul moreover

*This forms the first of a series of translations of Turretin's *De Satisfactionis Christi Veritate* which forms part of vol. iv. of his *Opera*. Turretin was born at Geneva in 1623 and became professor of theology in 1653. He is specially remembered as a zealous defender of the theology of the Synod of Dort and a strong opponent of the theology of Saumur advocated by Amyraldus. He attained to a first place among the Reformed theologians by his *Institutio Theologicae Elencticae*.—Editor.

says, Galat. v. 4, *Katargeisthai apo tou Christou*, that is they so disappear and are cut away from Christ so that He is rendered palpably useless to them: also the Valentinians and Gnostics, Arians and Photinians and other worthless men of that kind who were condemned long ago by ancient Councils and Fathers. Let us omit heresies well known by the stamp of infamy such as of the Christomachi, and it is better known that they were enemies of the merit and atonement of the Saviour than to require proof. Who is ignorant of Pelagius himself who among various and multiple errors to which he gave birth thought that the saving grace of Christ was placed in His doctrine alone and His example? For he thought Christ came for the purpose, not of delivering the human race from any captivity or any prison, but only to show a way of salvation and to hand down proofs of eternal life, to provide an example of a useful life by placing Himself before us as an instance of humility and patience, as can easily be seen from different places in Augustine. This destructive plague had infected the Christian Church so much by its own contagion that the remains of this pest remained up to the times of Bernard.

IV. For in the twelfth century as the darkness of the sophists was coming in there arose among the Gauls, Peter Abelard, a man of acute intellect and of as many sided learning as those times afforded. It was said of him by the writers of that age that he denied the atonement of Christ with ancient heretics impiously and wickedly, whence Clara-Vallis the Abbot in his exe. epistle to Pope Innocent relates his various errors and pestilent doctrines, but especially concerning the mystery of redemption, because he taught that Christ appeared in the flesh and underwent death for no other end than our instruction by word and witness of His love through death: He attacked the mystery of the incarnation which he agreed was firmly believed by teachers after the apostles, partly because there was no need for an atonement because God was able to restore the human race by the promulgation of His word, partly because it was cruel

and wrong that He who was innocent and Himself the Son of God, should by a bloody and shameful death atone to God for the sins of others.

V. They were not lacking who attribute a better spirit to Abelard, for Peter Cheniacensis, not a mean writer of those times, testifies of him in a certain letter that he concluded the last act of his life holily and devoutly in the monastery of Cheniacensis. Moreover, concerning the subject of the atonement in a certain apology he left this statement written, "I profess that the Son of God became incarnate solely to deliver us from the slavery of sin and the yoke of the Devil and that He might by His own death open to us the entrance to the highest life." Wherefore there is no reason why John Crellius in his reply to Hugo Grotius should boast of Abelard's support in attacking the atonement of the Saviour so much.

VI. After the Reformation indeed in the re-birth of the Gospel and all branches of knowledge, although that salubrious light which illuminated the heavens seemed bound to scatter the deadly darkness of blind error, there were however too many who attempted to vitiate and corrupt this most sacred doctrine. It is known what Michael Servetus, a man fit for any wickedness, inspired by the devils themselves, blasphemously declared concerning this, also what George Blandrata, Valentine Gentile, David Georgius held impiously as opinions. To these were added Tallius Socinus, Bernard Ochinus and at length that unhappy Faustus Socinus, a descendant of Tallius, who both laboured to attack and destroy by detestable and evidently devilish effrontery the divinity and atonement of Christ. They erred far more dangerously in this point than the Papists themselves. For although the worshippers of the Pope strive to weaken in more than one way the value and efficacy of that merit and atonement by calling its perfection in doubt while they do not blush to add to it the rags of human merits and atonements, never, however, have they advanced to this extent of madness as to deny the necessity and truth of it openly, as that unhappy band of

Socinians, who have nothing left of Christ but the name, have attacked it with great power by bringing to life old heresies long since rejected. There are not wanting plain answers to these opinions, whatever each was able to bring forward in confutation of the, Leidenses in his criticism, Festus Hommius in his treatise and Bodecherus in his reply to the Socinians abundantly proved.

VII. Although in truth in cleansing the church from these monsters both heroes of a former generation and very recently a great number of most distinguished men, whom it became more to engage in a struggle, spent their strength; not yet, however, alas! that it should be so, do we view the heresy so lifelessly removed but that from time to time new devices are brought into action to renew the struggle, and reinforcements are sent up from which one may conjecture that the matter is not so exhausted that one should not exercise diligence as each one is able in those things. Therefore we hope it will not be unwellcome if, for our guidance in throwing more and more light on the truth and asserting it, we consider in a few points the orthodox opinion and lay it before the public in a treatise by the good help of God.—Translated by *Rev. D. J. Macaskill, M.A.*

Sabbath Observance Committee Deliverance*

WE, the Sabbath Observance Committee of the Free Presbyterian Church of Scotland, having learned with deep regret that a request has been received from the War Office by the Home Office, asking that all cinemas and theatres in Great Britain should be opened on the Sabbath, and that the suggestion has been made that an Order in Council should be made giving authority to this, do hereby protest against the granting of such a request on the following grounds:—(1) That it is a flagrant breach of the Fourth Commandment, which is an integral part

*Copies of the above were sent to certain Members of Parliament and others.

of the Moral Law of God. (2) Such an Order in Council, as is suggested, would directly involve our Sovereign, the King, in a solemn act of national sin against God at a time of serious national trial. (3) Such an Order would allow of no Parliamentary debate upon the matter, and as in our view the opening would not be conducive to the better or more successful prosecution of the war, it would be an infringement on the representative rights of the nation. (4) Such an Order would be the cause of grave disaffection in the country and a real and conscientious cleavage of national unity. (5) Such an Order would totally negative the appeal that prayer should be offered that the Lord might grant His blessing to this nation in its effort to stem the tide of evil aggression. (6) Believing that "Righteousness exalteth a nation and sin is a reproach to any people," such an Order can but bring reproach and God's anger upon the land and its rulers. We appeal to you to use your influence to arrest such an action of national dishonour, which can but bring God's further displeasure upon this land together with its King, ministers and people. On behalf of the Committee, *John Colquhoun*, Convener.

Continuing in the Truth.

"IF ye continue in my Word, then are ye my disciples indeed." (John viii. 31.) This sentence contains a mine of wisdom. To make a beginning in religious life is comparatively easy. Not a few mixed motives assist us. The love of novelty, the praise of well-meaning but indiscreet professors, the self-satisfaction of feeling "how good I am," the universal excitement attending a new position—all these things combine to aid the young beginner. Aided by them he begins to run the race that leads to heaven, lay aside many bad habits, takes up many good ones, has many comfortable frames and feelings, and gets on swimmingly for a time. But when the newness of his position is past and gone, when the freshness of his feelings is rubbed off and lost, when the world and the devil begin to pull hard

at him, when the weakness of his own heart begins to appear; then it is he finds out the real difficulties of vital Christianity. Then it is he discovers the deep wisdom of our Lord's saying now before us. It is not the beginning, but "continuing" a religious profession that is the test of true grace.

We should remember these things in forming our estimate of other people's religion. No doubt we ought to be thankful when we see anyone ceasing to do evil and learning to do well. We must not "despise the day of small things" (Zech. iv. 10). But we must not forget that to begin is one thing, and to go on is quite another. Patient continuance in well-doing is the only sure evidence of grace. Not he that runs fast and furiously at first, but he that keeps up his speed, is he that "runs so as to obtain." By all means let us be hopeful when we see anything like conversion, but let us not make too sure that it is real conversion until time has set its seal upon it. Time and wear test metals, and prove whether they are solid or plated. Time and wear, in like manner, are the surest tests of a man's religion. Where there is spiritual life, there will be continuance and steady perseverance. It is the man who goes on as well as he begins that is "the disciple indeed."—*Bishop Ryle.*

Short Gleanings.

Consolation Provided.—I first state a fact which is ancient as the fall and widespread as man. It is this: A sinful world is a tearful world. Wherever we stand our shadow is sorrow. It was so before the flood. It is so now. In all climes and ranks the head is weary and the heart is sick. I next state a truth, which came in, as twin-born, with the earliest promise. It is this: Consolation is provided. God has sent forth Christ Jesus from the bosom of His love to be the Consolation of this woe-worn world.—*Dean Law.*

Hallowing God's Name.—To hallow the name of God is to treat it as a reality. Hence to trust, reverence, and resemble the Father is to hallow the Name, Father; to rely on Jesus as our Saviour and our Strength to overcome sin is to hallow His Name, Son; to remember the indwelling, and to use the power of the Spirit, is to hallow His Name, Spirit. All afflictions, all painful experiences of our sin and waywardness, all God's dealings with us in Providence, are to lead us to a deeper and more reverential knowledge of His Name.—*Adolph Saphir.*

Cor na h-Eaglaise.

"'S mise 'tha gu tinn, ged nach fhaod mi aithris;

Thuit mi ann an gaol an Rìgh as maisiche.

'S mise 'tha gu tinn," etc.

Bha mi làithean àraidh, 's mi 'n dùil gu 'n d' thug mi
gràdh dha,

'S gu robh mo chupan làn dheth, 's gu 'm biodh e 'ghnàth 'cur
thairis.

"'S mise 'tha gu tinn," etc.

Lìon A ghràdh mo bhuadhan le sonas is le suaimhneas;

'S ann thubhairt mi féin an uair sin, gu 'm bithinn suas le
caithreim.

"'S mise 'tha gu tinn," etc.

Dh' fhàs mi tinn le gràdh dha, chan iarrainn sguir de 'phògadh,

'S nach tigeadh boinne trà'idh, air an lànachd 'bha 'nam anam.

"'S mise 'tha gu tinn," etc.

Ach is beag bha mise 'n dùil gu robh corp a' bhàis cho dlùth
dhomh,

'S ann bha e fo na clùdan ann an seòmair cùil 'ga fholach.

"'S mise 'tha gu tinn," etc.

'S ann 'chuir e Féin thèaruint' do m' ionnsuidh leis na bréugan,
Ag ràdh gu 'n robh mi tèaruint', ged leiginn dhìom bhi caithris.

“'S mise 'tha gu tinn,” etc.

'S ann shéid e gaoth o thuath orm, a lìon le ceò mo bhuadhan,
'S gu'n dh'fhas mi réisd cho fuachdaidh 's gu 'm bithinn truagh
gun fhasgadh.

“'S mise 'tha gu tinn,” etc.

'N sin thàinig orm an seann duine gu bacadh 'chur air m' ùrnuigh,
Is chuir e blas an t-sùidh air na h-uile sùgh a bh' agam.

“'S mise 'tha gu tinn,” etc.

'S ann bha mise an tràth sin mar long gun stiùir gun ràmh innte;
I coltach ri mo bhàthadh 's gu 'n rachadh i bhàn fo m' chosaibh.

“'S mise 'tha gu tinn,” etc.

Cha robh grian no réultan ri 'm faicinn anns na spéuraibh,
Ach dorchadas dubh-àigein 's na tuinn gu léir 'dol tharum.

“'S mise 'tha gu tinn,” etc.

Bu bhoichd a cor an uair sin, Euròclidon 'na uamhas;
'Nuair bha i 'teicheadh uaithe, gu 'n do bhuail i air na creagan.

“'S mise 'tha gu tinn,” etc.

Bha i 'an eunnart bàthaidh, ach bha cuid gu maith air snàmh
dhiubh,

'S cuid eile chaidh air clàraibh gu tèaruint' gus a' chladach.

“'S mise 'tha gu tinn,” etc.

'S ann bha an t-Abstol Pòl 'tional bhioran gu 'bhla'chadh,
'S 'n uair chaidh a' bhéisd 'na làmh 's ann a thàth e i 's an lasair.

“'S mise 'tha gu tinn,” etc.

Chaidh fuachd a stigh 'n am ehnàmhaibh, 'sireadh connadh chum
mo bhlà'chadh,

'S chan fhaighinn air an tràigh dhiubh na chuireadh blàthas air
m' anam.

“'S mise 'tha gu tinn,” etc.

Bha mi nis 'n am thruaghan, gun neach a ghabhadh truas dhìom,
Na Philistich air m' uachdar, 's mo dhruim gu cruaidh ri talamh.

"'S mise 'tha gu tinn," etc.

Dh' fhéuch mi 'n sin ri éirigh, gun fhios cìod e a dheanainn,
'S gu b'è mo ghòraich féin 'thug gach éiginn orm a thachair.

"'S mise 'tha gu tinn," etc.

Ach 's ann tha nis mo dhòchas 'na fhocal chum mo sheòladh,
O 'n 's e E féin a thoisich 's ann as doch' gu 'n tig E fhathast.

"'S mise 'tha gu tinn," etc.

'S ann tha mo bhunait theàrnaidh aig A dheas laimh anns na
h-àrdaibh,

Bithidh m' anam air a theàrnadh, 's bithidh Satan air a chreach
dheth.

"'S mise 'tha gu tinn," etc.

SEORAS MACCOINNICH,

Achlaidhnis, Eadrachalaais.

Nadur an Duine 'na Staid Cheithir Fillte.

AM BREITHEANAS DEIREANNACH.

(*Air a leantuin bho t-d., 275.*)

Ach ma tha ar Tighearna mar so a' dèanamh dìoghaltais air a bhi dearmad còmhnaidh a dhèanamh d'a shluagh, fo 'n leithibh sin do thrioblaidibh; cìod ris am feud iadsan a bhi sealltuinn a bha 'nan einn-aobhair agus 'nam meadhonaibh de na trioblaidibh sin? Ma bhios iadsan nach do bheathaich iad 'nuair bha iad ocrach, air am beathachadh le feirg; cìod a thig rìusan a chreach agus a spuill iad, agus a thug an aran féin air falbh uatha? Cìod an cupan làn de fheirg a bhios 'na chuibhrionn dhoibh-san a bha cho fada o bhiadh no deoch a thoirt dhoibh, 'nuair bha iad ocrach agus tartmhor, as gu'n do mheas iad mar chionta do

mhuinntir eile aoidheachd a thoirt dhoibh agus a chuir iad féin air mhisg le 'm fuil! Is éiginn dhoibhsan còmhnaidh a ghabhail le diabhluidh gu saoghal nan saoghal, nach d' thug aoidheachd do mhuinntir an Tighearna, 'nuair bha iad 'nan coigrich; an sin eiod an t-ionad tàimh a bhitheas acasan a dh' fhuadaich a mach as an tighean féin iad, a mach á fearann an dùthchais, agus a rinn coigrich dhiubh? Bithidh daoine air an dìteadh air son nach do sgeudaich iad iadsan 'nuair bha iad lomnochd: An sin, cia trom a 's éiginn do dhinn na muinntir sin a bhi, a ruisc iad, agus a thug orra imeachd gun eaidh? Gu cinnteach, ma bhios peanas cho cruaidh air a dhèanamh air son gun dol 'gam faicinn ann an tinneas, no ann am prìosan; cha téid iadsan as o bhreitheanas trom, a thilg am prìosan iad, agus a chuir gu leithid do chruaidh-chas iad, a bhris an slàinte, a thug tinneas orra, agus a ghearr as an làithibh ann am prìosan no mach á prìosan.

A chum dreach maith a chur air an leithidibh sin de dhroch cleachdan, gabhaidh daoine orra, gu bheil urram aca do Chrìosd agus do'n diadhachd, an uair a tha iad mar so a' buntainn r'a bhuill, a tha siubhal 'na cheumaibh, agus a' bleidheadh 'fhìrinn. Tha iad an so air an taisbeanadh ag ràdh, "C' uin' a chunnaic sinne thu ocrach, no tartmhor, no d' choigreach, no lomnochd, no euslan, na am prìosan, agus nach do fhritheil sinn dhuit?" rann 44. Mar gu'n abradh iad, Dhiult sinn gu'n amharas, ar n-aran, ar deoch, ar tighean, ar n-eudach, agus ar frithealadh, ach cha b' ann do Chrìosd; ach do sheorsa dhaoine, air an robh droch cliù, daoine chuir an saoghal bun os ceann, (*Gnìomh. xvii. 26.*) a chuir buaireadh air Israel, *I Rìgh xvii. 17.* seòrsa de dhaoine aimhreiteach, teith nan ionachain; aig am bheil laghanna air leth, seach gach sluagh; mi-riaghailteach, agus ceannairceach, cha do choimhid iad laghannan nan rìgh; agus uime sin tha iad 'nan daoine ro-chunnartach; cha b' ann air son leas an rìgh am fulang, *Est. iii. 8.* Ach ge do chuireas daoine eusaontas as leth nan daoine diadhaidh, agus ge do bheir iad droch ainm dhoibh, a chum gu 'm buin iad riu mar chiontaich; cha dèan na leithsgeilean sin feum 'sam bith dhoibh 'san là mhór, an làthair a' Bhreitheamh

chothromaich, no am fianuis an coguis féin na's mò; ach chithear 'nam mothachadh féin gu 'm b' e aobhar an naimhdeis an aghaidh nan naomb, an naimhdeas an aghaidh Chrìosd féin. 'Se so as ciall do 'n fhreagairt a ta mhuinntir dhìte a' tabhairt, rann 44. agus do 'n fhreagairt a th' air a thoirt dhi, rann 45. "A mhead 's nach d' rinn sibh e do 'n neachh as lugha dhiubh so, cha d' rinn sibh dhomhsa e."

'*San àite mu dheireadh*, Air do 'n bhinn a bhi air a toirt a mach air gach seòrsa, théid an sin a cur an gnìomh, rann 46. "Agus imichidh iadsan chum peanaid shìorruidh; ach na fireana chum na beatha maireannaich." Chan fhaigh a' bhuidheann dhamainte dail 'sam bith; ach théid iad d' an àite féin gun mhoille; fuadaichear air falbh iad o 'n chaithir breitheanaid chum ifrinn! Agus théid na naoimh gu luchairt an Rìgh, (Salm xlv. 15.) eadhon, chum nèimh, ionad-còmhnuidh na muinntir bheannaichte. Ach cumaidh ar Tighearna Crìosd agus a cuideachd ghlòrmhor a bhios maille ris (am blar) air an là sin, agus chù iad chùil an uile naimhde; oir théid a' mhuinntir dhamainte air falbh an toiseach.

Ann an là so an Tighearna, an là mór, bithidh an comhlosgadh coitcheionn; leis an imich thairis na nèamha faicsinneach sin, an talamh, agus an fhairge. Chan e gu 'm bi iad air an cur as, no gu 'n cuirear gu neo-ni iad, chan e sin obair an teine; ach bithidh iad air an cur as a cheile, agus air an glanadh leis an teine sin, o uile ghnìomh a' pheacaidh, na o 'n mhallachd, a bha orra; agus bithidh iad an sin air an ath-nuadhachadh, agus air an dèanamh na 's glòrmhoire agus na 's seasmhaiche. Mu 'n chomh-losgadh so, tha 'n t-Abstol Peadar a' labhairt, II *Pead.* iii. 10. "Ach thig là an Tighearna mar ghaduiche 'san oidhehe; anns an téid na nèamha thairis le toirm mhóir, agus anns an leagh na dùile le dian theas; agus bithidh an talamh mar an ceudna agus na h-oibre a ta ann, air an losgadh suas." Faic mar an ceudna rann 7, 12. Agus mu ath-nuadhachadh an t-saoghail tha e ag ràdh, "Gidheadh tha dùil againne ri nèamhaibh nuadha agus talamh nuadh, a' reir a gheallaidh, anns an còmhnuich fireantachd," rann 13.

Tha e freagarraich do na Sgrìobtuir, agus do nàdur an nì féin, a bhi meas gu lean an comh-losgadh so an déigh a' bhreitheanas choitchionn; air do 'n bhinn dol thairis air gach euideachd fa leth roimh sin. Agus tha mi 'ga mheas mar nì coslach, gu'n tachair e 'nuair a théid a' bhinn a chur an gnìomh air a' bhuidh-inn dhamainte; chum as gu' 'n imich iad air falbh, a reir am binne, agus gu 'n téid na nèamha agus an talamh air falbh, le chéile a dh' aon uair, aig an achemhasan uamhasach sin o'n rìgh-chaitir, a' fuadachadh air falbh na muinntir dhamainte a mach as an t-saoghal, anns an teine so, chum an teine shìorruidh a ta air ulluchadh do 'n diabhul agus d' a ainglibh. Eadhon mar anns an dèile, ris am bheil an t-Abstol Peadar a' coimeas a chomh-losgaidh, no losgadh an t-saoghail, (*II Phead.* iii. 6, 7.) sgriosadh an saoghal féin, agus na h-aingidh a bha ann le chéile; air do 'n cheart uisge a sgrios an talamh, an luchd àiteachaidh a sguabadh air falbh. Oir chan 'eil e coslach, gu 'n seas na h-aingidh idir air an talamh nuadh, anns an còmhnuich fireantachd, (*II Pead.* iii. 13.) agus air son an talamh so, teichidh e air falbh; nì a ta ciallachadh obair glé aithghearr: Agus teichidh e a' ghnùis-san, a shuidheas air an rìgh-chaitir, *Taisb.* xx. 11. "Agus chunnaic mi rìgh-chaitir mhór gheal, agus an Tì a shuidh oirre, neach a theich nèamh agus talamh o ghnùis!" Tha cur an gnìomh na binne so air na h-aingidh, air a h-ainmeachadh mar so: "Muinntir air an dèanar peanas le sgrios sìorruidh o lathair (no, o aghaidh,) an Tighearna!" *II Tes.* i. 9. Tha 'm focal 'sa' cheud chainnt a' ciallachadh an aon nì 'san dà earrainn; air do na nithibh sin, a bhi air an coimeas r'a chéile, tha iad a' taisbeanadh a bhi cumail a mach gu 'm bi na creutairean sin a mhi-ghnàthaicheadh leis na h-aingidh, air dhoibh a bhi air am fàgail gu seasamh mar fhianuisean 'nan aghaidh 'sa' breitheanas, air an tabhairt an déigh a' bhinn a dhol thairis orrasan a mhi-ghnàthaich iad, gu teicheadh air falbh maille rìusan o ghnùis a' Bhreitheimh. Is fìor, gu bheil teicheadh air falbh an talaimh agus nèimh, air aithris roimh'n bhreitheanas, (*Taisb.* xx. 11.) ach cha dearbh sin gu 'n téid e roimh'n bhreitheanas, na's mò na dearb-

has am breitheanais (rann 12.) roimh'n aiseirigh (rann 13.) gu bheil am breitheanas air thòiseach air. Thuilleadh air so, tha e ion-chomharraichte, anns a' bhinn a chur an gnìomh (*Taisb.* xx. 14, 15.) nach e 'mhain gu bheil iadsan a chuireadh air cùl air an tilgeadh 'san loch theine, ach gu bheil am bàs agus *ifrinn* air an tilgeadh ann mar an ceudna! Tha uile thoradh a' pheacaidh, agus a' mhallachd air an gluasad a mach as an t-saoghal, (air a chert aobhar air son am bi an comb-losgadh,) agus tha iad air an druideadh ann an ionad na muinntir a dhiteadh! Thuilleadh air so uile, tha e soilleir gu 'm bi crìoch an t-saoghail leis a' chomhlosgadh; agus tha 'n t-Abstol ag innseadh dhuinn, "Gu'n tig a' chrìoch dheireannach, 'nuair a bheir e suas a rioghachd do Dhia, eadhon an t-Athair; ' nuair a chuireas e as do gach uile nachdranachd, agus gach uile ùghdaras, agus chumhachd. Oir is éiginn gu 'n rioghaich e, gus an cuir e 'naimhde uile fo 'chosaidh," I *Cor.* xv. 24, 25. An ni mu dheireadh dhiubh sin, mar is éiginn da bhi air a dheanamh roimh'n chrìch dheireannaich, mar sin tha r'a mheas nach 'eil e air dhèanamh ach leis a' bhinn a chur an gnìomh, a chaidh a thoirt a mach ann an là a' breitheanais, an aghaidh nan aingidh.

Ri leantuinn.

Notes and Comments.

The Religious Dangers of Evacuation.—The Evacuation Scheme was heralded with a great blowing of trumpets. Officialdom gloried in the great triumph of having successfully removed thousands of children without a hitch to areas of safety. Let us ungrudgingly give the credit due for this. There are, however, other aspects of the Evacuation which have been severely criticised such as the revelation given to the country of the many imperfections of our costly social services. We leave these matters to those competent to deal with them; in quieter times there probably will be a rigid inquest into the imperfections

revealed by the Evacuation. There is one aspect of this Scheme in which we are interested, viz., its religious aspect. All the facts of the invasion of Protestant parts of Scotland by Roman Catholic children have not yet been gathered but when they are it will be seen that the Evacuation was not helpful to Protestantism except in so far as it revealed the low condition of multitudes of Roman Catholic children. We do not wish to be understood to indicate that Roman Catholic children had not as much right as Protestant children to be removed to safe areas. We would not be so cruel, but there was something about the whole scheme as far as education was concerned which revealed incapacity on the part of the originators to take a statesmanlike view of the situation and to deal with it accordingly. The severe criticism passed upon this aspect of the scheme and the lame defences made by responsible officials all point in one direction. The following cutting from *The Protestant Woman* throws some light on the religious aspect of the question:—"Roman Catholics are triumphantly declaring that one result of the evacuation of Romish schools has been that Masses have been offered in several villages for the first time since the Reformation. *The Universe* states that 'The Mass has returned to Cumbrian, Buckinghamshire, Bedfordshire, Norfolk, and Northamptonshire villages,' and that 'in Cumbria the celebrations in most cases have been in Church of England schools.' Nonconformist churches have also lent their halls for this purpose. In Scotland, also, the evacuation of the children has meant that Mass has been celebrated in many districts for the first time since the Reformation. While Protestant ministers are giving facilities for the celebration of Mass, the Board of Education has shown unexpected firmness. The Denbighshire Education Authority had been advised by its secretary, Mr. J. C. Davis, to authorise managers to allow Roman Catholic services to be held in Council Day Schools, provided payment was made in accordance with regulations. The Authority, however, asked the Board of Education to state what the legal position would be in the matter, and also of those Roman Catholic teachers from Liverpool who,

during school hours, are giving religious teaching to the Roman Catholic children from Liverpool attending Council schools. The Board's reply must have dealt a shock to all concerned, for it insisted that 'it is not competent for the Authority to grant the application,' and the Denbighshire Authority has therefore decided to inform the Liverpool Roman Catholic authorities that it appears to be illegal to allow denominational instruction to be given on Council School premises during school hours."

Opening of Cinemas on Sabbath.—At the time of writing an agitation is on foot to have the cinemas opened on Sabbath. The agitators say that the War Office is favourable so that the troops may have some entertainment for the week-ends. There is no end of excuses advanced for ignoring God's law. What would be covertly advanced only a few years ago is now boldly brought forward without hesitation or shame. The landslide in Sabbath observance has been tremendous during the last number of years and if things go on at their present rate lovers of the Lord's Day will be confronted with a condition of things which our fathers of a generation ago would stand aghast at. Among the other evils of war the disregard of God's Day is one of the most prevalent. The lovers of God's Day are confronted with powerful forces and as they meet them, well may they pray: "Arise and plead the cause that is thine own."

Strange Conduct.—The people of Thurso have received from the Admiralty thanks for their kindness to the survivors of the "Royal Oak," and they certainly deserved it. Some of them, however, seemed to think that the men who had left 800 of their mates in a watery grave would be cheered up by a dance. We do not know who were responsible for this move but we have no hesitation in saying that it showed a very callous type of mind. Dancing, even among the most careless, is rarely indulged in in the presence of a staggering tragedy such as the survivors of the Royal Oak came through. We have no intention of dwelling on that grim tragedy the gloom of which was only intensified by the extraordinary explanation given by the First Lord, but the words of the Thurso

correspondent to the *John O' Groat Journal* may be quoted. "The townspeople," he writes, "were happy to be allowed to mitigate some of the hardships of the gallant survivors from the 'Royal Oak.' The men were more than grateful for the kindness and hospitality of the householders who received them for their two nights' stay last week. Their terrible experience, which had been followed by the ordeal of aerial bombardment, had left its mark, and their quiet composure was that of men subdued by calamity and bereavement." Yet there were in Thurso some who were so callous as to break in on the trying experiences through these poor men had passed by getting up a dance to drive away from their minds the memory of an experience which will probably follow many of them through life like a nightmare.

A Man Appointed to Utter Destruction.—When the proud Syrian King, Benhadad, flushed with a sense of his might, boasted to the messengers of Ahab, King of Israel, of the might of his army the King sent a message saying: "Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off." These words, though coming from a ruler that feared not God, are full of wisdom and should be pondered by every one inclined to boast. The truthfulness of the words was soon to be realised by Benhadad in the crushing defeat of his army. On the return of the year Benhadad determined to wipe out the disgrace of his defeat and advanced against Israel with a powerful army. The two armies met at Aphek—the army of Israel were like two little flocks of kids while the Syrians filled the country. The Lord, however, was to fight for Israel; 100,000 footmen fell in the battle in one day while another 27,000 perished at Aphek by a wall falling on them. Benhadad surrendered himself to the King of Israel. Ahab entered into a covenant with him and let him go. On doing so one of the prophets of the Lord came with this message: "Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people" (I. Kings xx. 42).

It is impressively solemn that while Benhadad was boasting what he was going to do that there was written in the records of heaven unknown to him that he was a man whom God had appointed to utter destruction. At the present time there is a great deal of wild, Philistine boasting by some of the German leaders and unless a great change takes place they appear to be doomed to the awful sentence passed by heaven on Benhadad.

A.R.P. Sabbath Desecration.—In many parts of the country there is a great deal of Sabbath desecration which no stretch of an elastic conscience can bring within the bounds of works of necessity. It is not necessary to make mention of the various forms that this desecration takes, but many who are at the head of this organisation seem to think that they can do what they like with the Lord's Day. The plea that the Sabbath is a day on which most men are free and therefore it should be commandeered for various practices and exercises is a poor excuse for Sabbath desecration. The weekly half-holiday is at the disposal of men. Why do they not take it? Why should they steal part of God's Day? If it was an air raid when men, women or children were wounded a plea of necessity and mercy might be justly advanced. But, to plead necessity for practising on the Sabbath when there is no necessity is one of the subtle arts of the devil.

Medical Aspect of Sabbath Observance.—The Sovereign Grace Union, 31 Imperial Buildings, Ludgate Circus, London, has issued a second edition of the *Medical Aspect of Sabbath Observance* by Prof. Blair, formerly of King's College, London, now of Glasgow University. Dr. Blair has given a very interesting treatment of Sabbath Observance from its medical aspect and has delivered some pulverising blows to the plausible but shallow arguments of the anti-Sabbatarians. Here and there the Professor is found nodding by using "Sunday," but generally throughout he uses the name which has become endeared in Scotland. The pamphlet should be bought and circulated as widely as possible. The price is 2d., post free; 20 for 2/6; 50 for 5/6.

Repentance and Why.—We have already drawn attention to the need for Repentance as an essential condition of divine help in the stern struggle to which our nation is committed. . . . People who object to any suggestion of repentance on our part manifest a strange confusion of thought. They imagine, because we have a just cause in resisting German aggression, that therefore we have nothing to repent of. They confuse our attitude to Germany with our relation to God. Though we may believe God approves of our cause, we cannot be sure that He approves of us. Have we not as a nation set His Word at naught, neglected the ordinances of worship, and become materialistic in outlook? When Israel and Judah were made subject to Babylon, they were, on the human side, the innocent victims of unprovoked aggression, but we know that from the divine standpoint, they were being chastened for having departed from Jehovah. Their deliverance was dependent upon their repentance.—*The Christian*.

Church Notes.

Communions.—*South African Mission.*—The following are the dates of the Communions: last Sabbath of March, June, September and December.

Jewish and Foreign Missions Collection.—By the Synod's instructions this Collection falls to be taken up this month. It is to be taken up by book.

Special Appeal—Jewish and Foreign Collection.—I have been notified by the General Treasurer that the Mission's expenditure up to date for this year amounts to £1,307, leaving a balance on hand of £616 14s. It will be obvious from the foregoing that unless the Fund is considerably augmented that the Committee are faced with a situation causing them grave anxiety. The Lord has signally countenanced the Church's efforts in connection with this Mission. It would be painful to the

Committee and to all concerned to curtail the Church's activities in this part of the vineyard. I, therefore, appeal to all our people to subscribe to the utmost of their ability. "Now He that ministreth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness" (II. Cor. ix. 10).—*N. MacIntyre, Convener.*

Ordination and Induction at Shildaig.—The Western Presbytery of the Free Presbyterian Church of Scotland met at Shildaig on the 26th October for the purpose of ordaining and inducting Rev. A. D. Macleod to the joint charge of Shildaig and Lochcarron. The Rev. A. Beaton, Gairloch, presided and preached an appropriate discourse from Acts x. 33. After divine worship the Clerk gave a narrative of the steps which led to the ordination and after Mr. Macleod satisfactorily answered the questions and signed the formula he was ordained to the office of the ministry by prayer and the laying on of the hands of the Presbytery, and, thereafter, inducted to the pastoral charge of the congregation. Afterwards the newly ordained minister and also the congregation were addressed by the Clerk in suitable terms by Rev. J. Colquhoun, Glendale. There was a fairly large gathering in the church, among them being some from other Free Presbyterian congregations. The Call was signed by 189 members and adherents. Our desire is that the Holy Spirit may be poured forth in rich measure on both pastor and people and that he may have many souls for his hire throughout his ministry. The proceedings were brought to a close by the singing of part of Psalm cxii. and an opportunity was given to the congregation to shake hands with their minister as they were leaving the church.—*D. M. M.*

Sustentation Fund.—At a Meeting of the Finance Committee held recently it was unanimously agreed that a note be published in the Magazine *re* the Sustentation Fund. To enable the General Treasurer to make payment of Salaries in full for the present financial year a substantial increase in Congregational

givings is necessary. Three probationers have been settled in charges during the last few months, and needless to say, as the vacancies so filled are not self-supporting a heavier burden falls upon the Sustentation Fund. The Committee hope it is only necessary to bring these facts before our Congregations to cause our people to increase their contributions as the Lord may enable them.—D. J. Matheson, *Convener of the Finance Committee*.

Acknowledgment of Donations.

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

Sustentation Fund.—Miss J. C., Pine View, Carr Bridge, £1; Friend Glasgow, 10s; Mrs A. McL., Crianlarich, 6s.

Jewish and Foreign Missions.—J. F., Toronto, £5; Mrs C. McN., Hurstville, Sydney, £1; Friend, Glasgow, £1; Miss F. M. S., 82 Victoria Street, Grafton, New South Wales, £1; Miss J. C., Carr Bridge, 10s.

The following lists have been sent in for publication:—

Fort William Church Purchase Fund.—Mr. Alex. Rankin acknowledges with grateful thanks the following donations:—Friend, Caithness, £1; Mr. Hugh Sinclair, Wick, 5s; A Friend, Forest, Ontario, 10s.

Greenock Congregational Funds.—Rev. Jas. MacLeod acknowledges with sincere thanks a donation of £1 o/a Sustentation Fund.

Raasay Manse Building Fund.—Mr Ewen MacRae, Treasurer, acknowledges with grateful thanks a donation of £2 from Mr and Mrs Mackenzie, Glasgow.

Wick Manse Purchase Fund.—Rev. R. R. Sinclair acknowledges with sincere thanks the following donations:—Miss D. K. S., Maybole, 10s; A Friend, Wick, £1; Miss M., Scotsalder, £2 10s; D. J. McA., Strathy, 10s; also a donation of £2 10s on behalf of Wick Sustentation from Miss M., Scotsalder.

South African Mission—Clothing Fund.—Mrs Miller, 7 West Banks Terrace, Wick, acknowledges with grateful thanks the following:—Miss McC., Kames, £1; Mrs K. M., Dingwall, £1;

Oban Congregation per Mr John Martin, £4 17s 2d; Mrs R. McL., Clashmore, 12s; Mr C. L., Strathy Point, 10s; also 34 cuts wool from Fladda Friends, per Mrs. Gillies.

South African Mission—Schools and Hospital.—Miss J. Nicolson, 7 Southpark Terrace, Glasgow, acknowledges with sincere thanks the following:—Mrs McL., Laxdale, Stornoway, £1; Mrs G., Stornoway, 10s; Mrs McK., Ardene, Ullapool, £5 for school prizes; Nurse McD., Glasgow, £1; F. F., Glasgow, for Hospital, 10s.

St. Jude's South African Clothing Fund.—The Treasurer acknowledges with grateful thanks the following donations:—Miss C. S., 7s 6d; Miss K. N., 5s; I. G., Glasgow, 10s; M. V. F., Paisley, £1. The Committee records with grateful thanks the valuable contribution of linen and sundries from Oban friends per Mrs J. Sinclair.

The Magazine.

4/- Subscriptions.—Mrs J. I. MacCallum, Mundare, Alta., Canada; Don. McIver, Bay View, North Tolsta; S. MacSween, Braebost, Arnisort, Portree; Wm. Moffat, Glenelg, Berkeley Ave., Bexley Heath, Kent; A. Campbell, 5 Diabaig, Achnasheen; Don. Mackenzie, 7 Diabaig, Achnasheen; Rod. Cameron, 11 Diabaig, Achnasheen; John MacLennan, 22 Diabaig, Achnasheen; Murdo Mackenzie, 24 Diabaig, Achnasheen; Mrs D. Macdonald, 14 Diabaig, Achnasheen; Mrs A. MacLennan, 6 Strathfillan Terr., Crianlarich; Mrs Cameron, Lednaberichen, Dornoch; Norman MacAulay, Grosebay, Harris; Miss M. Mackenzie, Wolverley, North Kidderminster.

6s 6d Subscriptions for F.P. and Y.P. Magazines.—Mrs C. McNeil, 114 Wonisro Road, Hurstville, Sydney; Mrs D. Mackenzie, 2 Campeltown, Leckmel, Garve; Miss J. MacGillivray, School House, Errogie; John Mackenzie, Borrcraig, Dunvegan, Skye.

Other Subscriptions.—Mrs A. Campbell, Forrest, Ontario, 5s; N. McCuish, Ardnay, Arrochar, 2s; Miss M. Ferguson, Viewforth, Bridge-of-Allan, 3s 9d; John C. Paterson, 32 Amhurst Crescent, Hove, 2s 3d; Jas. Mackay, Achina, Bettyhill, 2s; Mrs J. Murray, 29 Keith Street, Stornoway, 1s.

Free Distribution.—Anonymous, £5; Miss J. MacGillivray, School House, Errogie, 3s 6d; Mrs C. McNeil, 114 Wonisro Road, Hurstville, Sydney, 3s 6d; Mrs J. T. McCallum, Forrest, Ontario, 4s 11d.