

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
Be of Good Cheer	401
Coming to the Throne of Grace	404
Worshipping God in Prayer and Praise	411
The Necessity of Christ's Satisfaction	412
A Letter from One Christian Soldier to Another	415
Bright Ornaments of the Church of Christ ...	420
Dân	424
Literary Notices	430
Notes and Comments	433
Church Notes	435
Acknowledgment of Donations	438
The Magazine	440

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

THE
Free Presbyterian Magazine
and MONTHLY RECORD.

VOL. XLIV.

March, 1940.

No. 11

Be of Good Cheer.

SOME may be ready to remark when they see the title of this article that there is a glaring incongruity in counselling to cheerfulness when such dark clouds are hanging over the land. Our answer to such is that on one occasion at any rate they were uttered when there was very little to cheer if outward circumstances were to be taken into consideration. Those to whom these words were addressed on that occasion had passed through the shattering experience of a sea-storm of such a nature that hardened seamen were preparing themselves for the worst—a watery grave in a tempestuous sea. The Apostle Paul was on his way to Rome to appear before Cæsar and the ship that was to take him was caught in the grip of a tempestuous wind. The description of the behaviour of the ship and the efforts made to keep her afloat is one of the most graphic descriptive pieces of writing we have in literature. When neither sun nor stars in many days appeared, and no small tempest lay on the passengers all hope that they should be saved was gone. At this critical moment the Apostle stood forth in their midst and said: "Sirs, ye should have hearkened unto me, and not have loosed from Crete, and gained this harm and loss. And now I *exhort you to be of good cheer* for there shall be no loss of any man's life among you but of the ship" (Acts, xxvii. 21, 22). Was there ever such incongruity between circumstances and words. Yet may there not be circumstances beyond man's ken which, if known, would remove the apparent incongruity and give to the

words a meaning filling them with the very cheer the despondent passengers were in need of. In the above circumstances there was such a situation, unseen to the passengers, but revealed to the Apostle. "There stood by me this night," he tells them, "the angel of God, whose I am, and whom I serve, saying, fear not, Paul; thou *must* be brought before Cæsar; and, lo, God hath given thee all them who sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." Euroclydon might tear the sails to tatters, the sea might roar, sun and stars might be darkened and all hope of seeing land might be gone but God had a purpose for one man in that ship and roaring tempest and raging sea were to be subservient to the divine purpose that Paul *must* appear before Cæsar and likely there is much more in that *must* than we in our half-blind way of looking at things see. The words of cheer, therefore, were supported by a divine purpose which altered everything—the sea, the sky, the sun and stars and the fate of those who were in that ship though her timbers were at length to be torn asunder. Paul's outlook was due to the consciousness of this divine purpose and his full anticipation of its fulfilment. The counsel to cheerfulness was not mistimed neither was it out of place. With a hope based on such a foundation it is no wonder the Apostle said: "Be of good cheer."

It is significant that counsels to good cheer were often on the lips of the Lord Jesus Christ. At this stage it may be convenient to point out that there are two words in the original which are translated "good cheer." The one used by the Apostle in Acts, xxvii. 36, means "to be of a cheerful mind" whereas the word used by our Lord brings out more the idea "to be of good courage." We now turn to the passages in the Gospels where these counsels are recorded. 1. To the man sick of the palsy these gracious words were addressed: "Son, be of good cheer, thy sins be forgiven thee" (Matt. ix. 2). What encouraging words to hear from the lips of Him who has been appointed Judge of the whole earth! 2. When Jesus came to the disciples, walking

on the sea, "they were troubled" but He calmed their fears by saying: "Be of good cheer; it is I; be not afraid" (Matt. xiv. 27; Mark, vi. 50). These words instilled courage into their troubled hearts. 3. In His farewell words to His disciples the Lord after warning them of the tribulations they were to meet with in the world encouraged them by saying: "But be of good cheer: I have overcome the world" (John, xvi. 33). In all these cases where courage was needed it was supplied from a divine source and, after all, this is not only the best kind of courage but is based on an unshakable foundation.

We see from a study of the counsel of the Apostle and those of the Lord Jesus Christ that the attitude of mind in the face of trials inculcated is one based on a divine source. It is not an attitude resting upon an uncertain, shifty, sandy foundation but is based on an unshakable foundation.

The cheerfulness counselled is not to be confused with the levity which the world too often regards as cheerfulness. The cheerfulness of mind inculcated in the foregoing passages is quite compatible with gravity and sobriety set before believers in Scripture. Cheerfulness of mind as set before us in the above passages may be and is consistent with gravity and sobriety. They are contraries, it is true, but not contradictories. With levity, it is otherwise, it is inconsistent with Scriptural gravity. By nature some are of a more cheerful disposition than others but the cheerfulness counselled in the above passages comes from a divine source. And as cheerfulness is to be distinguished from levity so gloom is to be distinguished from gravity. Constitutionally some men are of a gloomy disposition and their presence in a company is like the experience of one passing into the ice region on the ocean. It is depressing and unhealthy. We should endeavour to have a correct outlook in these matters lest we dishonour the Holy Spirit who creates these heavenly dispositions of cheerfulness and gravity in the hearts of His people. We live in days when this gracious work of the Spirit is much needed as ballast to such frail creatures tossed hither

and thither by the boisterous and restless waves of circumstance. It is a beautiful and encouraging sight to see a ship riding successfully a tempestuous sea it is a still more beautiful and encouraging sight to see the Christian battling cheerfully with the threatening waves of circumstances of an overwhelming kind and yet not be overcome. They may well have as their song at the end of the day:

But yet the Lord, that is on high,
Is more of might by far
Than noise of many waters is
Or great sea billows are.

—*Metrical Psalms*, xciii. 4.

Coming to the Throne of Grace.

By Rev. ROBERT TRAILL.*

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need.” —Heb. iv. 16.

THIS throne of grace is the gracious manifestation of “God in Christ, reconciling the world to Himself.” This is “the light of the glory of God’s grace shining in the face of Jesus Christ.” And to coming to this throne of grace, and to God in Christ dispensing His grace from it, we are here exhorted and encouraged.

*Robert Traill was born at Elie, Fife. He was the second son of Rev. Robert Traill. He stood by James Guthrie on the scaffold. He was declared to be a *Pentland Rebel* in 1667. He fled to Holland and while there superintended the publication of Samuel Rutherford’s *Examen Arminianismi*. He was ordained to the Presbyterian charge of Cranbrook in Kent in 1670. He was apprehended in 1677 in Edinburgh and sentenced to be imprisoned in the Bass for conducting conventicles. After his release he returned to Cranbrook. He died in May, 1716, aged seventy-four. He acted as one of the editors of Andrew Gray’s sermons. In 1696 he published a volume of sermons under the title: “Sermons Concerning the Throne of Grace.” His earliest sermons were published in one of the Free Church Publication series in 1845.

In pursuing this exhortation, I would *first*, prove that all should come; *secondly*, show who will come; and *thirdly*, who shall be specially welcome.

I. First, that all ought to come to the throne of grace. All sinners that hear of it should improve this great privilege, and seek the enjoyment of God's grace and mercy in Jesus Christ.

1. Because God is not otherwise approachable by men in accepted worship. "No man cometh unto the Father but by me," saith Christ. The light of nature teaches all men in some measure that there is a God, and somewhat of "His eternal power and godhead," and that this God should be worshipped. Therefore some sort of worship is performed by all sorts of heathen, who are yet "without God," and that because "without Christ," and therefore "without hope in the world." Never was there, nor will there be, nor can there be, any gracious approach unto God, nor any address received favourably by God, but at this throne of grace. Therefore whatever may be said of the zealous devotion, and of the moral principles and practices of the heathen, yet never any of them did, nor could, offer up an acceptable prayer unto God, nor obtain a gracious answer from Him; not only because they worshipped an unknown God, but mainly because they worshipped not at this throne of grace; for there can be no communion with God, there can be nothing graciously given by God to men, nothing done by man that can be accepted by God, but at this throne of grace.

2. All should come to this throne because all men have need of the blessings dispensed at this throne of grace. Where there is an universal urgent necessity, and only one place of supply discovered, men are called to betake themselves thither. The blessings dispensed at the throne of grace are equally needed by all. Every man, every woman, young or old, rich or poor, is equally needy because all are unspeakably needy of the mercy and grace of God. Some indeed have a greater sight and sense of their wants than others (and that is mercy); but the real necessity is common to all. Every unpardoned man needs a

pardon at this throne of grace; but few, if any, value a pardon till they get it, or value the grace of God till they feel it. Do you feel your need of what is given and got at this throne? Come then. The law thunders and roars against you, that you may see your need of coming hither for what the law cannot give, nor hinder you from receiving, nor rob you of when received. Do you think in your heart that you are the most needy person in all the world; that you need all the grace and mercy, or more, than ever any sinner received? Then come the rather, come the sooner. The neediest soul, the hungriest sinner, the person most greedy of the grace of God, should come first to Christ's door, and beg loudest. Is there any not needy? Alas! many think so, but none is so. Will you come for hunger and want? A sensible hunger, a sense and sight of need, an appetite after grace and mercy, is an alms that Christ can give; and many professors want it sadly.

3. The command is universal, to all that hear it. As the Apostle says, "These things saith the law to them that are under the law"; so I may say, This saith the gospel to all under the sound of it, Come to the throne of grace. It is no indifferent thing. God commands all men to come. Believing (that is, coming) is commanded, I. John, iii. 23: Are you afraid to come? Have not I commanded you? Josh. i. 9, as God spoke to the Captain of Israel. Will men own God's authority in the law, and deny it in the gospel? Is He not the same God in both? He that commands you to have no other gods besides Him, commands you to believe on His Son Jesus, who is "the true God." If coming to the throne of grace were not commanded, not coming to it were no sin; and who dare say so? Not believing on Jesus Christ is the great gospel-sin, because believing on Him is the great gospel-duty and work, John, vi. 29.

Objection.—But I am afraid He commands not me; others He may command, but not such a vile dead creature as I am.

Answer.—Are you worse than some He has commanded? "Thou hast played the harlot with many lovers; yet return

again to me, saith the Lord." Such a practice in your land would greatly defile it, saith the Lord; but such acts of grace become the throne of grace. Are you worse than poor, and blind, and miserable, and wretched, and naked? Yet the King of this throne commands them to come to Him, though He sweetly calls it counsel, Rev. iii. 17, 18. And in it we may join His two names, Wonderful, Counsellor.

Objection 2.—But Christ calls and invites them that are weary and heavy laden, and the thirsty, and I am not such; and. therefore, He commands not me to come.

Answer 1.—Do you expect any grace but at this throne of grace? Do you think to work it out in yourselves, and come to Him for more? or to get the beginning somewhere else and then come to Christ for the rest? This betrays your pride and ignorance of the entire corruption of your nature and of your impotency to any good. This frame discovers your ignorance of the nature of the grace of God, that consists in its freedom; as its glory is, in its being the original cause of all good done for us, and wrought in us, or by us.

Answer 2.—Christ never bids any man to be or do anything without Him, and then to come to Him, and He would do no more for Him. Christ calls men as He finds them, and then makes them what He would have them be: He begins the good work in them, and performs it.

Answer 3.—These and many such calls and invitations do not limit and restrain the universality of the gospel-command, but do graciously apply it to such cases wherein they that are, are apt to think that they are specially excepted. What is more common than such arguings of unbelief: I have a vast load of sin lying on me; I have spent my time and strength and money on sin and vanity; I have been wearied in the greatness of my way of departing from the Lord and therefore the Lord will not receive me? Therefore such are named particularly by the Lord, and especially called.

Therefore, let no man, whatsoever he has been, or is, think that he is not commanded to come to this throne of grace. Take the command, lay it on your conscience, give obedience to it; take the command for your warrant, and never fear but you shall be welcome. Can your soul say, Lord, no man out of hell is more needy of thy saving grace than I, no sinner more unworthy of it than I; yet, because thou commandest me to come, I come to beg and to receive? He will sweetly receive you: "Him that cometh to me, I will in no wise cast out." A text that has been an anchor-hold to many a sinking sinner.

4. All should come to the throne of grace because of the universality, vast extent, and indefiniteness of the promise of welcome to all that come. The command of God is a warrant and ground for our obedience, and the promise is a ground for confidence. The promise is God's great means for working faith; faith is the impression God makes on the soul of man by the promise. When God takes the promise of the gospel, and applies it with the power of His grace upon the soul, it leaves an abiding mark and signature; and that is faith. The promise comes as the promise of a faithful God, who cannot lie, of a great salvation to a great sinner. When the sinner sees and feels the truth and goodness of this promise, he believes. This promise of God is to be preached to all that hear the gospel; or rather, this promise is the gospel; the Lord will make it effectual as He sees good. The Apostle Peter encouraged such men to come to the throne of grace, who, if ever any in the world should have been kept back, it should have been they; a crew of the bloody murderers of the Son of God. But the word preached by Peter takes hold of their souls and they cry out, "What shall we do?" No wonder they said so, when the cry of Christ's blood was in their consciences. The Apostle says to them, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost," etc. Their sin was very great, peculiar to them only; none before or after them were guilty of this. The cry of innocent

blood is a dreadful cry. But this was more than all the murders ever committed in the world. It was murdering the Son of God, it was slaying the Prince of Life; it was all that the devil and wicked world could do, to cut the throat of the gospel and of all the elect of God; and this wicked act was done against Christ because He taught that He was the Son of God, and that He came from the Father to be the Saviour of the world. Yet, says the Apostle to them, Repent, and be baptised in His name for the remission of that sin; you that have been dipped in His blood and so dreadfully guilty by the shedding of it, be baptized in His name, for the remission of that guilt, and of all others. This calling for repenting of their guilt of Christ's blood was plainly a requiring of faith in Him; not only that He was the Lord Christ they had slain in their unbelief, but that pardon, in the virtue of that blood, might be had by them on their betaking themselves to Him by faith. So did the same Apostle preach to the council when he and his brethren were charged by the high-priest for filling Jerusalem with the doctrine of Christ, and intending to bring His blood upon them: "Him hath God exalted with His right hand to be a prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." He directs them to look to Christ as the giver of repentance for, and of forgiveness of all their sins; not excluding, but by, verse 30 plainly including the greatest of all their sins, their slaying of Christ, and hanging Him on a tree; and this they did with wicked hands, and with hearts as wicked as their hands. Yet thus did Peter preach Christ. So well did he remember his Lord's command, "That repentance and remission of sins should be preached in His name, among all nations, beginning at Jerusalem." His argument is, "For the promise is to you, and to your children." Had they not slain the heir, and foundation of all the promises? Had they not done as much as men could do to forfeit all interest in the promise? Yes; but Peter still invites them to the throne of grace by an interest yet in the promise. The promise of grace and salvation

by Jesus Christ is the rope and cord that God casts out to sinking sinners, it is equally in the offer of all in the gospel. It is true that the Lord means and designs it to some particular persons, but that design is secret and utterly unknown to all, till the promise itself be apprehended by faith, or finally rejected by unbelief. See Jer. xxxviii. 7-14. Ebedmelech let down a rope to draw Jeremiah out of the dungeon. The cords could never have pulled him up unless the prophet had put them under him and unless his friend had drawn him up. He did so and ventures on this means of escape. He ventures on the strength of the cord and on the trustiness of his friend. If either of them had failed him, he might have fallen down and broke his neck; or stuck still in the mire and starved in the pit. The case is so here. The promise of salvation is a great security; but it is so only to them that cast themselves on it and trust to it. Whoever will trust God's promise in Christ will find that it is able to bear all their weight if it were never so great. Therefore lay this warm promise to your cold heart, and, by the Lord's blessing, life and warmth will come in. Try the strength of the promise by casting all your burden on it; and it will never sink under you, nor you perish by its failing. Christians think that the promises of God are a blessed charter (and indeed they are), but few mind the promises as God's tendered and offered security to men; whereby, as means, He works faith in His chosen; and, by the offer of them to all in the gospel, leaves unbelievers inexcusable. Sinners perish under the gospel, not because there is no cord of salvation cast out to them, but because they either love the pit they are in or cannot trust God's faithful promise of salvation by Christ for their delivery.

So much of the first thing, the proving that all ought to come to the throne of grace, or to God in Christ sitting on it. God is not otherwise approachable; universal need of this throne, and of the blessings given at it; a universal call and command of God to come; a universal promise to all that do come; all prove that all men should come.

(To be continued.)

Worshipping God in Prayer and Praise.

By Dr. KENNEDY, Dingwall.

IF public prayer is offered on behalf of the congregation, all present should desire to join. Public prayer is not something to listen to merely, it is something to take part in. I would not expect concert in prayer, except by those who are led by the one Spirit of prayer. Any concert by others can only be in attitude and words. But it should be matter of anxiety to all to have fellowship in prayer with those who are praying 'in the Spirit.' And those who are not adding a heart's 'amen' to the petitions presented before the throne of grace are by their very dumbness asking God to withhold the blessing which is asked in their behalf. How much conflict—instead of concert—there may be in the place of prayer—the prayerless asking for judgment while others are crying for mercy.

And God is to be worshipped in the service of praise. This, the most unselfish and the most spiritual, of all parts of worship, is that about which there is least wise care on the part of worshippers. True there is, nowadays, much pains taken to make the service of praise pleasing to those who take part in it. It is treated as if it was intended for men's ears, instead of being an offering from the heart to the Lord. Good singing is not always good praise. Yea, it generally happens that care to make the singing good is substituted for anxiety to have an offering which may be accepted of the Lord. It cannot, however, improve the praise that the singing should be bad. Yet it is always a dangerous thing to meddle much with *the art of singing* in the house of God. The tendency is always to an extreme—the extreme of converting the house of God into a concert-room. Better far than the finest melodies, sung with the rarest skill, in order to give sensational pleasure, the most uncultivated noises which express true spiritual feeling. The heart's song may be melody to the Lord, while the sounds which express it may be harsh and offensive to men.

The Necessity of Christ's Satisfaction.*

By FRANCIS TURRETIN.

(Continued from p. 381.)

XVIII. But among the orthodox we do not deny that some difference of opinion exists concerning the necessity of satisfaction. For although all defend with tooth and nail the necessity of satisfaction against the common enemy, so that we could be freed in no other way from the imputation of our sins and from death but by it, since there is no salvation in any other than Christ, Acts, iv. 12., all do not together and in the same way urge the necessity of it; for some agree that satisfaction was indeed necessary, but only from the supposition of a divine decree, according to which God determined thus in Himself and proclaimed it in His Word, of course, that we should be delivered by the ransom of our Surety and Mediator; they acknowledge here also a necessity of convenience, because it was especially agreeable to His divine majesty, lest His precepts might be said to be violated, and so His very justice be impaired somewhat, that sins should be passed by in any other way than by receiving the satisfaction of Christ, but they do not consider it to be so absolutely necessary but that other ways of liberation and salvation were possible to God, and Augustine seems to have been of this opinion when he says eloquently, Book xiii, concerning the Trinity, c. x., "Another possible way was not lacking to Him who hath all things equally in His own power, but He could have no other way that was more convenient:" others verily urge not only a certain hypothetical necessity which depends on the mere will of God, but also an absolute necessity which is founded on His justice; whence they maintain that God decreed the death of His own Son as the price of our redemption, not only because He is unwilling to pardon sin without satisfaction, but also because He is unable on account of His justice; and this sentiment we willingly accept, both because it is more agreeable to Holy Scripture, and because it is more advantageous for smashing up the pertinacity of that most poisonous heretic, who is befriended

not a little, although imprudently, by those who insist that there is another way.

XIX. To come to the confirmation of our opinion we have decided that the necessity of satisfaction depends on two primary foundations, the nature of God, of course, and His will; the former shines forth in His attributes and virtues; the latter is declared in His Law and the word of the gospel: and as far as what pertains to His nature indeed is concerned we easily prove that satisfaction was necessary; for, if God is by nature just, if He utterly hates and abhors sin as being directly opposed to His holiness and righteousness, He will not be able to abstain from punishing it, and consequently He will not be able to pardon it apart from satisfaction. But the former statement is most certain; for besides what cannot be denied that justice is an integral part of our conception of divinity, if anything is altogether opposed to it, it would be blasphemous as a matter of fact to conceive of a deity which would be unjust, if we consult Scripture, that justice is assigned to God so often that there is no room for doubt left: For what else does the royal Psalmist mean when he says, Ps. v. 4, 5, "Thou hatest all who work iniquity, evil shall not dwell with thee," and Ps. cxix. 137, "Righteous are thou, O Lord, and upright are thy judgments?" What else does Abraham mean, Gen. xviii. 25, "Shall not the judge of all the earth do right?" What else, Dan. ix. 7, "To thee, O Lord, belongs justice." and Hab. i. 13, "Thou art of purer eyes than to behold iniquity," and Josh. xxiv. 19, "Ye are not able to serve God" (of course, by hypocritical worship) because He is an holy God, He is a jealous God, He will not forgive your transgressions nor your sins." What else Paul, when he says, Rom. i. 18, "For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men" and ver. 32, "Convicted in their own consciences that this the judgment of God that they who do such things are worthy of death." Finally not to collect any more passages here, God Himself says, more than once "that He is strong and jealous and will in no wise clear the guilty, but visits

the iniquity of the fathers upon the children," Exod. xx. 5; xxxiv. 7.

XX. Once this justice in God is admitted, it necessarily follows that punishment is owed in accordance with it to the sinner; for since this justice is thus amending and distributive, which consists in giving to each one his due, as Cicero describes it to Herennus, while he says that equity is the law of rendering to each one according to his deserts, and Simonides, to whom Aristotle refers in his *Politics* says that it exists when every one receives what is due to him, it is absolutely required that to the same extent as good is owed to the good, evil must happen to the evil, Rom. ii. 6, 7, 8. Thus if it is our wish to reason concerning the hatred and anger of God the matter is clear; since both are assigned to God only in deference to human weakness, but must be understood to be acted divinely, they signify no sickness or discomposure of mind in God, but only the highest degree of displeasure and abhorrence of some offence with a sure and unbending intention to punish it: again since God has no desire which He is not able to fulfil, if He hates sin by nature He will on no account allow it to go unavenged, whence the Psalmist (Psal. v. 5. 6), on account of the fact that God hates iniquity he concludes it will not continue unpunished, and by this he shows that He is bound between His hatred of sin and its punishment, so that that link can no way be broken. He is not like the fictitious deities of the Gentiles, which were supposed to lay aside their anger easily, contented with a feigned and imaginary atonement, whence among those it was customary to accept painted victims for the expiation of sins, which Alexander, after the time of Thucydides, handed down, and Jupiter himself more than once was placated when only the fire brands were lit: but our God is a consuming fire, who is of purer eyes than to behold evil, much less to allow it to go unavenged.

Only they that are made partakers of a divine nature do escape the corruption that is in the world through lust.—*Thomas Manton.*

A Letter from One Christian Soldier to Another.

II.

(Continued from p. 375.)

And then, too, how He polished and sharpened our faith. There is a great difference between a sick person, weak in body and often weary in mind facing death for a short time and one, strong in body and mind living in the presence of death over a prolonged period. Hourly you are to live within the reach of death. Daily you are to have the searchlight of God's judgment bearing down directly on your past and present. To your mind there is only time to ask and receive an answer to one question—"Am I ready to die?" And this is asked many times a day and under the most searching conditions. And as each time the question is asked, you look out on Jesus alone; the Bible furnishes you with a complete and satisfying answer. You are ready. Under this discipline the luxuries afforded by spiritual idleness and insincerity are hustled out of your thinking. The weeds of doubt, of undue reliance on feelings, and of self-pity soon wither away and faith in Christ grows up, to be simple, direct, and strong in its habit. And how are you to test, again and again, the reliability of your Saviour. You will meet with more incidents in one day than normally you would meet with in a month's time. I mean incidents of a kind that touch on every point of your being. And in each of these you are to find how faithful and able your loving Saviour is. These may not be *your* lessons; but depend upon it, you will yet see all things working together for your good and you will praise the Lord for making choice of the army for your school-room.

Have you ever thought that in your new life the Lord has opened a great door of opportunity before you? Probably you you have thought on this side of the matter but not seriously. Do give it your prayerful consideration, for if this is not clear to your mind as you enter the army you must lose much of the Lord's fellowship. Like all Christians you have been praying,

not only for the unconverted in your own congregation, but for those beyond it. Up until now these have been a company of individuals, hazy and indefinite and not very real to you. But here you are. You are right among them now, and looking on your Lord's face and on them; you must feel that He has some good purpose in bringing you together. The feeling that you are unable to do anything of real and lasting good for your fellow-soldiers need not discourage you. Indeed, this is just the proper feeling you should have. Does not the Lord make us feel our inability before bestowing His ability? What you have to seek first, is a single eye to see the door that he has opened before you. Leave the rest to Him; He will look after the openings and your ability to enter into them. First and widest opened is the door of every-day Christian living. By Christian living I mean Christianity of the most positive kind; the kind which goes out of its way to give help and to show kindness. Let your profession be one which, quite clearly, costs you something to uphold for you cannot expect that much blessing can come to you if you carry your religion in the spirit of defeatism. The army has nothing but contempt for the soldier who turns and twists in some narrow religious tunnel or other where it is difficult for anyone to say whether he is a Christian or not. I knew some of these "negative" Christians in the last war. They had a miserable time from both God and man. Without any show, just come out firmly on the side of Christ and keep on His side by His grace, specially so in your *works*. Leave none of your devotional habits behind, but carry them, and practice them as far as possible to the extent done by you in civil life. More than once I found a way into men's hearts through the witness of Bible reading and prayer. Of the many such occasions two come to my mind as I write. While in charge of a tent at a base camp I was asked by one of the men to "Read that book aloud and don't be always reading it to yourself." An invitation I soon made use of. The reading did not go without prayer and it was then an easy step to the giving of a short explanation of the way of life.

So, what began as a simple act of private worship became a nightly service for as long as we were camped there, and even although men came drunk into the tent they never interfered with us in any way.

And, here, let me dispel a fear often injected into the minds of Christian soldiers by Satan. Though he told me many times that I should get a boot, or something equally hard, flung at me while on my knees, the boot never came, and that although I prayed in all sorts of places and companies. The other incident I recall also happened in a tent. While I was reading, a young man came in, and looking at me suddenly exclaimed: "I don't believe in those fellows who begin to pray and read the Bible just because they are going into action." I told him that I was doing no new thing, but just following habits which I had in civil life. "Well, what is the good of it anyway?" he asked. I did not reply immediately but turned up the 91st Psalm and read it over slowly to him. Having finished I said: "Suppose Donald, that we were going into action to-morrow; and you know what that means; would you not consider yourself fortunate if you could claim the protection offered by that Psalm?" "Why, I was brought up in the Highlands and went to church regularly and yet I never knew that these words were in the Bible much less than in the Psalms. Why do our churches use hymns when they have Psalms like these to sing?" His confession of ignorance became a splendid opening for further conversation. I only mention these to show how easily the Lord can introduce a piece of work to you and you to it.

A fierce light bears down on the Christian in the army. Nothing can long remain hidden before it. Hypocrisy, cant, and all kinds of meanness just wither away before it and only a religion which is lived out by the power of Christ within can stand. Men soon come to realise that there is some inward power at work and they are quite willing to acknowledge that they themselves are strangers to it. And although they cannot understand it, most of them will come to respect it. It is not difficult to get their ears when they come to this point, and doors will then begin to open on all sides. Apart from the opportunities which

arise daily you should seek to be prepared for special calls. Your billet or hut may be isolated on account of some infectious trouble, and in other ways your company may be without the regular church parade for weeks at a time. Should you not look on these as calls from the Lord to do something? In circumstances such as these I have sometimes been asked to hold services. If you are not invited, then you will find that the best way of approach is to speak about it to some kind N.C.O. Just suggest that it would be a good idea to have a service and that you are willing to do what you can. Leave it there with the Lord. My experience has been that He will make the suggestion grow. If you are unused to public speaking then select a short suitable sermon and read it. I found some of Spurgeon's to be very good for this purpose. Then I suppose that you will make use of good tracts. I do not think that handing them round to men collectively is as good as a cautious and particular distribution to individuals. I recall how a friend and myself went round every table in a large Y.M.C.A. hut and left two tracts on each table. After a short time we returned to find that every one had been lifted by some one of the Y.M.C.A. people just in order that they should not be read. We were sorry to lose over 100 good tracts which we could have put to much better advantage if we had used more discretion in the giving of them. To my mind, the best time and way to give tracts is just after you have had a talk with a man. It is natural and easy then to say: "I have a little book here which bears on the subject of our conversation. Would you like to read it?" Very seldom will men break a promise to read a tract. And more than that, and better; the tract will be a good reason to re-open the conversation again. We had a good rule at target practice which I think is a good one for tract distribution—"Make every bullet find a billet." Another offer which the Lord will put in your hands is to get in touch with any serving who belong to your own Church. This is not as easy as it seems, for many will keep the knowledge of their church connection from you as long as they can, as they fear that by acquaintance-ship with you they will be identified with your

religion. But once you have found these men you have this advantage. They know what to expect from you when you speak to them. A stronger link may still be forged by your writing to their parents making mention that you have become acquainted with their boys.

Now let me say a word about your cross. The cross in normal life cannot be evaded and no healthy Christian would wish to do so. It seems easier to carry it in civil life than in the army, however. This is because there are means by which it may be lightened; Christian fellowship, etc. Often in army life these means are absent and on that account you will find a great temptation to compromise; to bargain with your new conditions. "Leave me to pursue my own way and I will give you the same liberty." You will find yourself reasoning on lines something like these. "Well, conditions are too strong for me, I may as well get over the first shock sustained by hearing blasphemy, by seeing the Lord's Day broken, and by living with men who believe not in Heaven, Hell, Christ or anything else. I will get used to these sights and sounds as soon as possible and make up my mind to shun any unpleasantness arising out of a witness to the gospel. The best I can hope for is, to be kept from falling myself and, if spared, to adjust myself again to home conditions when peace comes." In simple words you are seeking to evade the Cross. My dear friend, in His loving care for you the Lord will not permit this desire to be fulfilled. Rather, you may expect that He will quicken your spiritual perception and so make your cross heavier; it will cut more sharply and deeply into your shoulder. Yes, and it will continue doing so until the end of the war. There will be times when you will think that you cannot carry it a step further, but much to your surprise you will find yourself still moving forward. Sufficient grace is promised. To our eyes a sufficiency appears a mere minimum but that minimum is linked up with the Lord's intercession and that again is united to His infinite resources. "Faint yet pursuing," has been and continues to be the mode by which the Lord glorifies Himself through His cross-bearers.

(To be continued.)

Bright Ornaments of the Church of Christ.

4. ANDREW GRAY.

WE are passing only once through this world and our chief business in it ought to be, first, to find Christ, and then to serve Him. Many pass through this world to the end of life's journey without ever realising what their business in it should be, others spend the most of their years wasting their precious time, but happily for themselves are at last brought to a stand and made, through the saving work of the Holy Spirit, to realise what their chief business ought to be, while a few, like the subject of this sketch, find Christ when they are very young, and have finished a course of God-glorifying service, at an age when the most are serving other masters, leaving behind them a savoury remembrance as men who had a personal knowledge of Him whose "name is as ointment poured forth."

Andrew Gray was born about the year 1634, and was the son of Sir William Gray, of Crichton. He was one of a family of twenty-two, all of whom reached the age of men and women. We have no record of the method of religious instruction in this numerous family, but of Andrew it could be said as of Timothy of old, "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Along with a saving knowledge of these Scriptures he had extraordinary mental powers which enabled him to acquire learning very rapidly so that at an early age he entered the University and made great progress in arts and divinity. He was licensed to preach the gospel, and called to the pastorate of the High Church of Glasgow, or as it is sometimes called, the Outer Kirk, before he was twenty years of age. Such a matter is not allowed by the constitution of the Church of Scotland except in extraordinary cases, which in itself is an indication of the fact that the Presbytery of Glasgow saw in him a youth of great promise.

After his settlement in the High Church his preaching drew great crowds of all classes. Though his learning was great, his

preaching seemed suited to the capacity of all classes among his hearers, and though he could enter into the deep things of God as few in his day could, and was enabled to captivate the attention of men of the most profound intellect, yet he carried with him and fed the souls of men of the meanest capacity, so that to all classes he was the messenger of God declaring life and death.

In his preaching he knew nothing of man's supposed natural goodness, but had such a clear view of man's lost and ruined condition by the Fall, that in pressing home God's threatenings upon the consciences of his hearers, he showed such warmth and holy zeal for the glory of God and the salvation of sinners, that, as Mr. James Durham observed, "he many times caused the very hairs of their heads to stand up." This may be illustrated by the following passage from his sermon on Luke xix. 41, 42, entitled "Christ's Mournful Visits to Obstinate Sinners," "O ye who slight the precious offers of Jesus Christ in this blessed gospel, and who still continue slighthers of it, are ye not afraid that Christ shall depart from you, and shall also remove His blessed ordinances from you, and ye shall be made to seek Him, and shall not find Him, nor yet know where to seek Him? O slighthers, and cursed under-valuers of Jesus Christ, stand in awe to slight Him any more, lest He consume you from heaven. O slighthers of Jesus Christ, what shall be the latter end of this? I am persuaded that it shall be bitterness to you at last. What would you answer to God if He were pleased to call you in this very hour? What would you answer to Him for all these dreadful abominations of yours? Would ye be able to answer to these sad challenges of your conscience that ye shall have in that day? O be persuaded, that it is a sad thing to live and die slighthers of these blessed offers. If ye will not embrace them now, know, that it is not long when God shall cease to be a reprover unto you, and these things which now belong to your peace shall then be hid from your eyes. Oh, then, embrace precious Christ, and delay not any longer.

His preaching, however, not only wounded but healed. As he knew of no condition of man by nature but a lost and ruined condition, he knew of only one remedy for that condition—a crucified, risen and exalted Redeemer. The awakened sinner he directed to an all-sufficient and all-suitable Saviour; to the afflicted Christian, disconsolate through temptation, inward corruption and desertion, he opened the rich store-house of the Covenant of Grace, and showed how the terms of that Covenant were fulfilled, with the result that all its blessings were sure to those for whom they had been ordained. In this respect he had a wonderful gift of proving to those who were afflicted in their souls, that the things which they looked upon as marks that they were not God's children, were the very things which troubled renewed souls, and for which a remedy was provided in the Covenant of Grace, thus giving a great measure of relief and encouragement. For the experienced Christian he had strong meat, and such often found in his preaching "a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." It is no wonder in the light of these facts, that his sermons were valued by the Lord's people who were hearing them. One, writing a preface to a collection of his sermons, says: "He was a burning and a shining light, of very uncommon gifts and experiences in Christianity; and so admired and followed by serious Christians, far and near, that any who could write short-hand, were greedy to catch every word which dropped from his lips. It would seem, there was scarcely ever a sermon that this youth preached, at home or abroad, but was thus written, and preserved as a precious relic of him."

Three years prior to Andrew Gray's ordination in Glasgow, what is known as the Public Resolutions took place, with the sad effect that the Church in Scotland was divided into two parties, Resolutioners and Protestors. We have no means now of finding out whether or not the subject of this sketch took any public part in the debates between these two parties, but tradition asserts that he debated the matter in private with Mr. James

Durham, who had been on the side of the Resolutioners, and that afterwards when he was on his death-bed, Mr. Durham asked him if he still adhered to his former views on the subject. His reply was : " I am of the same mind with what you formerly heard, and do much regret that I have been so sparing in public against these woeful resolutions." He then went on to speak of their sinfulness and the calamities they would bring in such a way that Mr. Durham never afterwards spoke in defence of them.

After two years as a bright and shining light in the ministry this young man was called to the service of the upper sanctuary. A few days of severe illness, in which he was much afflicted in body but very calm in his mind, the day came which he so much desired. His work was finished and it was his Saviour's will that he should not stay a moment longer in this world. The Bridegroom came and Andrew Gray entered into the joy of his Lord, leaving behind a widow to mourn her loss.

In writing sketches of men who had been eminent in the Church of Christ one often looks for the most outstanding incidents in their lives, and the part which they played in the history of the Church of Christ, but in the case of this young minister there is nothing left on record to guide us on these points. His sermons are his life. In them we see a life consecrated to the service of Christ having as its outstanding features a holy zeal for the glory of God and a consuming passion for the souls of men, and though he has entered within the veil, through these sermons " he yet speaketh " to us. They are a rich mine containing a treasure by which many were enriched when they were being delivered, and many more through the reading of them, and both the hearers and the readers of them will praise God throughout eternity, for the gift of one about whose life they knew very little except that he lived in this world holding forth Christ crucified as the only remedy for the lost and ruined condition of man, and died young. " We have this treasure in earthen vessels, that the excellency of the power may be of

God, and not of us." One cannot help feeling that for generations back the value has not been placed on these sermons which one would like, for copies of them are very difficult to get now. Thomas Manton said of his sermons that they "are the product of a lively and savoury spirit." Of him it could be said what MacWard said of Hugh Binning: "His life was his sermons put in print, by which means they, who did forget what he had said in the pulpit; by seeing what he did in his conversation might remember what they had forgot; he lived as he spoke, and spoke as he lived."

Dàn.

Le IAIN MACRATH.*

Is mór tha dhìth na nàire
 Air an àl tha 'g éirigh suas.
 Rinn dia an t-saoghail tràillean dhiùbh
 Gun eagal bàis no truaigh'.
 'S mur pill thu an trècair ruinn
 Is sòlas thoirt do'n t-sluagh
 Le cinnt bidh 'n deireadh dóruinneach
 'S e an crìoch bhi 'm bròn bith-bhuan.

*This poem was composed by John MacRae while he was serving on the Battleship "Goliath." John was a native of Braes, but latterly his home was at Rhemetra, Snizort. He was a seafaring man and when at home he used to walk to our Church in Portree every Sabbath seven miles each way. He was a member in full communion in the Portree congregation. It was during his calls in port at Glasgow that he became concerned about his soul's salvation while attending the services in St. Jude's. The late Rev. Neil Cameron, who knew him well, held him in high esteem. John MacRae lost his life when the "Goliath," the battleship on which this poem was composed, was lost at the Dardanelles in the last War.

Is clann a ta gun ùmhlachd iad
 Làn brùidealachd gu léir,
 Is iad fo chumhachd prionnsa
 Agus ùghdaras nan speur;
 A' ruith an slighe Chàin
 Is d'a nàdur tha da réir,
 Bidh deireadh mar Bhalaaime ac'
 Bhi measg nam fàidhean bréig'.

Cha sealbhaich fuil is feòil
 A chaoidh sòlas rioghachd Dhé;
 'S gu dearbh cha cheannaich òr dhuinn
 Còir am fuil na réit'.
 Cha chuir ach Criosd le 'bhàs sinn
 Air àireamh 'ehloinne féin,
 Is daor an éiric phàigh e
 A thabhairt slàint' d'a threud.

An cupan gu'n do dh'òl e,
 Is dhòirt a 'fhuil d'a réir.
 Is mar bhraonaibh fallais brùchdadh mach
 Thoir ùmhlachd anns gach ceum.
 Ar mallachdan gu'n ghiùlain e
 Nach giùlaineamaid féin,
 'N ar n-àite gu'n do chuireadh e
 B'e Ceann a' chùmhaint e.

O crath an fhuil gun dàil oirnn,
 Is thoir dhuinn gràs gu leòir.
 Is leighis o gach gnìomh sinn
 Is o ana-miann na feòl';
 O, eridhe cruaidh is cealgach,
 'S a'choguis mharbh thoir beò,
 Is glan ar staoìn air falbh uainn,
 'S ar talmhaidheachd fa dheòidh.

Sin éiridh sinn air sgiathaibh
 'S bidh creideamh 's gnìomh d'a réir,
 A' gabhail tlachd 'na àitheantan
 'S a' gràdhachadh a chéil.
 Is siùbhlaidh sinn a' gluasad
 Mar iolair luath nan speur,
 Is ruithidh sinn air uairibh
 A' buanachadh 'san réis.

Is amhairceamaid air Crìosd
 Ceannard fìor a shluaigh,
 A chum ar creideamh chrìochnachadh,
 'S ann chaidh e sìos do'n uaigh.
 'S a' mhaduinn gu'n do dh'éirich e
 Mar ghaisgeach treun nam buadh,
 Is tha e nis air àrdachadh
 Aig a dheas làimh 'm Pàrras shuas.

Na cumhachdan gu'n shàruich e,
 Is chreach e'm bàs is uaigh,
 Chuir uachdranachd fo 'shàiltean,
 Chum slàinte thoirt d'a shluagh.
 An lagh gu'n d'rinn e àrdachadh
 'S do cheartas phàigh e'n luach,
 Is reub e nuas na sgàileachan
 Is gu bràth cha téid iad suas.

Chaidh m'anam chum na h-ùrach
 Mò bhrù ri talamh theann,
 Dh'fhàg sud mo cheum neo-shunndach
 'S mo chridhe brùit is fann.
 O tog do dhealradh gnùis oirnn
 Is bidh dhomh dlùth 'san àm
 Is gléidh mar chloich do shùla mi
 Gus am faigh mi nùll gu ceann.

O tha mi'n dùil nach fàg thu mi
 'S gu'n toir thu gràs nach gann,
 Is builich creideamh teàrnaidh orm
 Ma's fhaigh mi bàs 's a' ghleann :
 Ma's maslaich mi na bràithrean,
 'S gu'n nàraich mi do chlann,
 'S gu'm bi mi dèanamh tàire
 Air an àireamh bheag tha ann.

'S e àireamh bheag da rìreadh
 Tha'n diugh a' strì gu cruaidh,
 'S a 'seasamh taobh na firinn
 Agus dìleas do an Uan.
 Gu'n dh'ullaich e dhoibh riòghachd
 Bhitheas cinnteach agus buan.
 Tha àiteachan gu leòir
 'S an tigh-chòmhluaidh a ta shuas.

Chan urrainn daoin' no ainglean
 A rannsachadh gu leòir,
 An t-ullachadh a rinn e
 Air son oighreachan na glòir.
 Bheir e suas gu Pàrras iad
 Gu sràidean tha de'n òr,
 Is glanaidh uath' gach gràinealachd
 A shàruich iad 'san fheòil.

Is cuiridh e 'na làthair iad,
 Gun smal, gun chràdh no leòn
 Is dealraichidh na h-àilleagain
 Mar ghrian an àird gu neòil.
 Thèid trusgan sìos gu sàilean orr'
 Le sult 's deagh bhlàth gu leòir,
 'S bidh òran tìr Chanaain ae',
 Is clàrsaichean chum ceòl.

'N uair ghleusas iad an clàrsaichean
 Chum seinn gu bràth le buaidh
 Ar leam gur binn an ceòl sin
 Oran Mhaois agus an Uain.
 'S do'n dream a lean gu dìleas e,
 Is dìchiollach a ghluais,
 Is shaor e iad mar chéud thoradh
 Is ceilg 'na bheul cha d' fhuair.

Tha craobh na beath' a' fàs
 Ann am meadhon Parras shuas,
 Is mana chum an sàsachadh,
 Is Sàbaid gun Di-luain.
 Tha sòlasan do-chrìochnach ann
 Is grian a tà bith-bhuan,
 Tha aoibhneas a bhios sìorruidh ann
 'S e 'làthaireachd miann gach smuain.

Tha abhainn dh'uisge fìor-ghlan
 Teachd o chathair Dhé 's an Uain
 Gach craobh toirt toraidh mhiosail uaip'
 Air fad na bliadhn' mu'n cuairt:
 Tha toradh dà ghné dheug oirre
 Chum biadh a ta neo-thruailt,
 'S an duilleach tha oirre leighisidh
 Gach eucail tha orr' is truaigh'.

Am baile is ceithir-cheàrnach e,
 Is aon fhad an àird is leud,
 Le bunait a chlachaidh sgiamhach
 A ghluais gach miann 'na dhéigh:
 Tha balla de chloich Iaspais,
 De òr am baile féin,
 Mar ghloine geal a' dealrachadh
 Gu soilleir, àluinn, réidh.

Ach cò chuireas am briathran duinn
 An dìomhaireachd tha shuas,
 Is gun neach measg chloinn daoin
 A rannsaich gaol an Uain.
 'S mar thubhairt Daibhidh ruinn,
 "Tha'n t-eòlas orm-sa cruaidh
 Cha ruig mi air le àirde
 Ri thuigsinn is ri luaidh."

Ach creideamaid an fhìrinn,
 Feadh a' Bhìobuill anns gach àit'
 Tha conaltradh da-rìreadh
 Anns an fhìrinn duinn tre ghràs,
 An t-uisge dh'òl na h-athraichean
 Bho charraig ghlain nan àl,
 Is thug e mil is bainne dhoibh
 Is mar ghealladh Tìr Chanaain.

Is dol troimh ghleann Bhàca
 O Fhir mo Ghràidh bi dlùth,
 Is 'n uair shoillsicheas do làthaireachd
 Thèid sgàil a'bhàis air cùl:
 Gus faigh mi steach do Bheuladh,
 Far faic mi féin do ghnùis,
 Measg coimhthional do cheud-ghin,
 Chum seinn le chéil' do chliù.

'S e ceòl tha sìor gun cheann gun chrìoch
 'S e làthaireachd grian is glòir.
 A mhuinntir shaoirt' a' snàmh 'na ghaol
 Gun chràdh, gun ghaoid no leòn.
 Nighean an Rìgh tha uile grinn
 Le còmhdach-cinn de'n òr
 Is culaidh glé gheal Aon Mhic Dhé,
 Is obair ghréis gu leòir.

Bidh nighean Thìrnis ann gu tric
 Le tiodhlacaibh 'na làimh,
 Théid iad a steach gu cùirt, an Rìgh,
 An còmhlan grìnn ta ann,
 Do àitibh aoibhneach bheirear iad,
 Mar d'shinnsiribh bidh do chlànn,
 Is d'ainm ro-ghlòrmhor bidh air chuimhn'
 Fad linn gun chrìoch gun cheann.

Literary Notices.

The Great Harlot on the Seven Hills, the Enemy of Britain by Albert Close. London: Thynne & Co. Ltd., Whitefriars Street, Fleet Street. Price 6d.

Mr. Close has no difficulty in showing from the Book of Revelation that the Great Harlot mentioned in Revelation is the Church of Rome, and he has no less difficulty in showing that Rome by its intrigues and sinuous workings in the realm of diplomacy is a dangerous enemy to Britain. He has gathered together a great amount of material by which he proves his charges up to the hilt. In a short notice like this it is impossible to give an adequate idea of the amount of material he has gathered within a short compass. Much of that material must be an eye-opener to those who are not conversant with Rome's devious ways. Mr. Close presents damaging statements against Rome's complicity in its hostile intrigues against this country which are not mere declamation but supported by incontrovertible authorities. He rightly rejects the Futurist view of the interpretation of Revelation advocated by the Jesuit, Ribera, and the Praeterist advocated by another Jesuit, Alcasar. Unfortunately, quite a number of Protestants accept these views—the Plymouth Brethren to a great extent the Futurist, and many of the Modernists the Praeterist. At p. 46 Mr. Close states that the argument of the Apostle in Roms. ii. 12-16 indicates that the

heathen to whom the gospel has not come may be saved if they live up to the light they have. This interpretation misses the point in the Apostle's statement. The Apostle is contrasting those who have not the law with the Jews who have the *law*; the former, doing by nature the things in the law are a law unto themselves. But as many as sinned without law *shall perish* without law and as many as have sinned in the law shall be *judged* by the law. Neither Jews nor Gentiles are saved by the law. Both are condemned by it.

Palestine Calling by Dr. W. M. Christie, Mount Carmel. Glasgow: Pickering and Inglis, Bothwell Street. Illustrated. Price, 6/-.

This is no common-place book. One would naturally expect something out of the ordinary from one with Dr. Christie's knowledge of Palestine and such will certainly not be disappointed in reading this book. In a brief notice we can only refer to some of the subjects: Bethabara or Bethany Beyond Jordan; What the World Owes to Tiberias; Were There Two Bethsaiadas; The Site of Capernaum; Trades and Occupations in Palestine; The Haran of Abraham, Laban and Jacob; The Land of Goshen; The Barren Fig Tree; Did Christ Eat the Passover with His Disciples?; Golgotha; The Wailing Wall of Jerusalem; The Jews and Chronology; Bible Time, etc. These by no means exhaust the list of subjects dealt with but sufficient are mentioned to awaken interest in the minds of students of the Old and New Testaments; further it may be added that these subjects are dealt with in a fresh and informative way. One may, or may not, agree with all Dr. Christie's conclusions (and we do not agree with all his conclusions). Some of the subjects dealt with are bristling with controversy yet we are greatly mistaken if the student will not find, in Dr. Christie's fresh treatment, new light thrown on some of the questions discussed. Dr. Christie does not resort to the lazy expedient of so many modern scholars, when confronted with a difficulty, of unhesitatingly attributing it to a mistake in the sacred Scriptures.

Martin's Luther's Commentary on the Epistle to the Galatians. Edited by John Prince Fallows, M.A.
London: The Harrison Trust, 49 Berners Street, W.1.
Price, 5/-.

The Harrison Trust deserve the thanks of all who delight in good books in issuing this famous commentary. If ever a commentary came warm from the very heart of the commentator it was Luther's Commentary on Galatians. The edition before us is a reprint of Middleton's translation somewhat abridged. The present editor assures us that in abridging it that nothing of its doctrinal value was taken away. In his preface Mr. Fallows has an interesting observation. "Martin Luther's great commentary," he says, "is now a book almost extinct and forgotten. Personally I only know of one man who had read it. He was a London physician, and a Roman Catholic nominally, but he attended Mr. Spurgeon's ministry for many years with keenest appreciation, and seeing a second-hand copy of *Luther on the Galatians*, he bought it, and read it with admiration." He could not have been a very convinced Roman Catholic or he would have found *Luther on Galatians* rather tough reading. In our own Notes and Comments we give a quotation from Dr. Buchanan in which a high estimate is given of Luther's famous book. This edition is beautifully printed and nicely bound.

Samuel Marsden: Great Heart of Maoriland by A. H. Reed. Illustrated. Glasgow: Pickering & Inglis. Price 1/3.

This biography tells in an interesting way the story of Marsden's work among the Maoris—that savage race which when converted brought out their finer qualities. Mr. A. H. Reed has told his story well. Samuel Marsden was a Methodist.

George Augustus Selwyn: Pioneer Bishop of New Zealand by A. W. Reed. Illustrated. Glasgow: Pickering & Inglis. Price 1/3.

This is another book telling of the labours of George Augustus Selwyn among the Maoris. He was the first Bishop of New Zealand and Mr. A. W. Reed has many interesting things to tell of the pioneer work in evangelizing the Maoris.

Notes and Comments.

Luther's Commentary on the Epistle to the Galatians.

—In connection with the brief review under Literary Notices of Luther's commentary on Galatians the following sentences may be quoted from Dr. James Buchanan's *The Doctrine of Justification*: "Although it abounds in bold, and some times unguarded, statements, and is neither a learned nor a critical exposition of the Epistle, yet as a popular statement of gospel truth, delivered first in the pulpit, and designed for the instruction of his congregation at Wittenberg, it is one of the noblest and freshest utterances which ever proceeded from the heart of a Christian divine" (p. 417). Dr. Cunningham goes a step further in calling attention to Luther's defects in his famous commentary and his recognized position as an authority on the theology of the Reformation behoves us to give ear to what the great Free Church theologian has to say. "So far," he says, "as concerns the exposition of those fundamental truths, on which he chiefly dwelt, the main grounds on which, with some show of reason, he has been charged with exaggerated and paradoxical statements, are his indiscriminate abuse of the Law, his seeming to deny that it has any legitimate bearing upon regenerate man, and to deny also, that there is anything really good or holy, even in believers. The way in which Luther sometimes speaks of the Law, especially in his Commentary on the Epistle to the Galatians, is certainly unbecoming and indecent; but it is plain enough, from a fair and impartial survey of his whole doctrine upon the subject, that he really meant nothing more in substance than to shut it out, as Paul does, from all direct share in the justification of a sinner, and to illustrate its utter unfitness to serve the purposes of those who are seeking justification by deeds of Law (*The Reformers and Theology of the Reformation*, pp. 105, 106). As some may be taking up this noted volume for the first time we deem it advisable to bring before their notice the commendation and the condemnation offered by those who were competent judges.

Prayer for Victory.—Rev. James Little, M.P. for Down, asked the Prime Minister, in the House of Commons on 14th February, whether he would take the requisite steps to set apart a day when the whole nation should be called to prayer for the divine help to enable us to overcome the enemy and restore a just and enduring peace to the world. The Prime Minister in his reply said that the question of appointing a special day for this purpose is one on which consultation would be necessary with the leaders of the Christian Churches. Dr. Little can be assured that, at an appropriate time, consideration will be given to the suggestion. So far so good, but should not there be a day of national humiliation appointed first? We are not humbling ourselves before our enemies but before God against whom we have sinned.

Pope's Messages on United States Mission.—The *News Chronicle* correspondent says that according to political circles it is hoped that Mr. Sumner Welles' European tour may result in improved relations between Rome and Washington. The Pope it is learned has sent messages to Monsignor Godfrey, apostolic delegate in London, and to the Papal Nuncios in Paris and Berlin with the object of discovering the feeling in these capitals regarding the American envoy's visits. The Pope made his name as a diplomat and since entering on his pontificate he has shown that he likes to be fishing in the troubled waters of diplomacy always with a view to advance the interests of Rome. He should be carefully watched in his diplomatic movements.

The B.B.C. and Sabbath-Breaking.—It is well known that the Football authorities in England and Scotland have set their faces against "Sunday" Football but the B.B.C. has recently broadcast commentaries of football matches played on the Sabbath Day between French and British Army teams. Why is the B.B.C. broadcasting this commentary on the Lord's Day? Some may say, judging from the advertised programmes that the B.B.C. has little if any respect for the Sabbath and it would be well for those who have radio sets to give them a much-needed rest on God's Holy Day and send a letter to the Director of the B.B.C. protesting against the flagrant abuse of God's Day. Not content

with broadcasting the commentary on the football games referred to above the B.B.C. announced recently that the extended "Programme for the Forces" will include jazz on the Sabbath. "Thus an 18 year old tradition," says a correspondent of one of the dailies, "of keeping "Sunday" programmes free from variety and jazz will be broken down." Day-light robbery is usually considered a daring act on the part of the robber or robbers but it has now come about that day-light robbery of God's Day is made unabashedly in the sight, or rather hearing, of millions in the United Kingdom. Is this a time to break through the divine laws of heaven and set up laws contrary to His? Shall not God be avenged for this disrespect of His law?

Cinemas Open on the Sabbath.—Nearly half the four thousand cinemas in England are open on the Lord's Day. The specious plea put forward for this defiance of the divine law is entertainment of the men of the fighting forces and the women of the services and the adult refugees. Fortunately in Scotland and Wales there is no Sabbath opening of cinemas—at least backed by law. We desire that the men in the Fighting Forces and the women in the auxiliary forces would get the very best entertainment the country can give them but the frothy entertainment provided by them by theatrical and cinema companies and proprietors is neither good for body nor soul.

Church Notes.

Communions.—*March*: First Sabbath, Ullapool; second, Portree and Ness; third, Finsbay; fourth, Kinlochbervie; fifth, North Tolsta. *April*: First Sabbath, Portnalong, Achmore and Stoer; second, Fort William; third, Greenock; fourth, Glasgow and Wick. 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 Communions should be sent to the Editor.

London Communion.—In connection with the dispensation of the Lord's Supper on Sabbath, the 24th March, the following services have been arranged (D.V.) to be conducted by the Rev. R. R. Sinclair, Wick; and the Rev. John Colquhoun, Glendale, Isle of Skye, at Eccleston Hall, Eccleston Street, Buckingham Palace Road, London, S.W.1:—*Thursday*, 21st March, 7 p.m. (English). *Friday*, 22nd March, 3.30 p.m. (Gaelic), 7 p.m. (Fellowship Meeting). *Saturday*, 23rd March, 3.30 p.m. and 7 p.m. *Sabbath*, 24th March, 11 a.m. (English), 3.45 p.m. (Gaelic) and 7 p.m. (English). *Monday*, 25th March, 3.30 p.m. (Gaelic) and 7 p.m. (English).

Subscriptions to the Magazines.—As the financial year for the Magazine ends on 31st March, subscriptions are now due. The subscriptions remain the same as last year, viz.: 4s. post free for the *Free Presbyterian Magazine* and 2/6 post free for the *Young People's Magazine*. Owing to the increased cost of paper and printing materials it may be necessary to reduce the number of pages of these Magazines in the near future but due intimation will be made if this is necessary.

Day of Humiliation and Prayer.—At a meeting of the Northern Presbytery of the Free Presbyterian Church of Scotland, held in Dingwall on the 30th ult., it was unanimously agreed to in view of the state of war which broke out on September 3rd, 1939, and the deplorable manifest lack of acknowledging the person of Christ and His claims both in Church and State that Tuesday the 28th day of March be observed as a Day of Humiliation and Prayer throughout the bounds of the Northern Presbytery.—*D. J. Matheson, Clerk of the Northern Presbytery.*

Notice to Conveners of Standing Committees.—Conveners of the Standing Committees of the Synod are reminded that, by the Synod's decision, the Reports of their Committees are to be presented to and approved by the respective Committees and further that the Reports should be in the hands of the Clerk of Synod (Rev. Robert R. Sinclair) not less than one calendar

month before the meeting of Synod so that they may be printed and issued with the agenda paper.

Greenock Manse Purchase Fund.—On behalf of the Greenock Congregation, I wish to thank all kind friends at home and abroad for the generous financial help our congregation received in defraying the debt on our Manse. It is now clear of debt. "The Lord is good to Israel." The Lord has marvellously supported the Free Presbyterian Church for the last forty-six years. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth" (Matt. xxviii. 18). A sparrow cannot fall to the ground without His providence. "And has put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all" (Eph. i. 22, 23). "The silver is mine and the gold is mine, saith the Lord of hosts" (Haggai, ii. 8). The cattle upon a thousand hills are His by creation, and right-of disposal. When the gospel takes possession of the soul of the sinner it will make him liberal, considerate, and compassionate towards his fellow man, but particularly towards the cause of Christ. Then is fulfilled the saying: "But the liberal deviseth liberal things: and by liberal things shall he stand" (Isai. xxxii. 8). It is by their fruit men are known, and not by a loud, empty profession. The miser may close his heart against the cause of Christ as Nabal hardened his heart against the cause of the Lord in the days of David. "Nabal is his name, and folly is with him." Nabal died the death of a villian. A solemn warning to those who assume Nabal's attitude towards the cause of Christ. A professed follower of the Lamb of God who acts niggardly towards the cause of Christ is a cheat like Ananias, or like Sapphira, his wife. "But Peter said, Ananias, why has Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" (Acts, v. iii.). The Lord's people can truly say with the Psalmist: "The law of thy mouth is better unto me than thousands of

gold and silver" (Ps. cxix. 72). The generosity of some of our people has been outstandingly noble, praiseworthy, and singularly unselfish! It was to the Lord they were giving, and not to man. That is the true, and Christian spirit. There may have been a few individuals who were weak-minded enough in giving unnecessary gifts to some because of their supposed popularity, but that type was never numerous, nor outstanding in graces, nor in mental attainments in our Church. The Church has been graciously protected by the Most High from such men. The efforts the Free Presbyterian people have made in buying and building Churches, Manses, Mission Halls at home, in our South African Mission, and in Canada, has been truly unique. "So builded we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work." But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth" (Neh. iv., vi., vii). The people have been true, and faithful to the cause of Christ. The property belongs to the people as long as they will adhere to the Constitution of their Church. When ministers, office-bearers, and adherents move beyond the jurisdiction of the Constitution they cease to have legal or moral claim to a fragment of the property. May the blessed Spirit lead by faith our dear people into the unsearchable riches of Christ.—*James MacLeod.*

Acknowledgment of Donations.

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

Sustentation Fund.—Anonymous, Glasgow postmark (per Regd. post, £50; Miss C., The Towers, Wilmstow, Cheshire, £1; Friend, Winnipeg, £1 1s 8d; Mrs C. M., 58 Frankdale Avenue, Toronto, 10s.

Jewish and Foreign Missions.—"Two Friends," per Mr S. Fraser, Strathpeffer, on behalf of the South African Mission, £50; Mr J. G., Warrington, Lancs., per Mr D. Gillies, £2; D. G.,

Kirkintilloch, 10s; A Friend, Winnipeg, £1 1s 8d; Mrs C. M., 58 Frankdale Avenue, Toronto, 10s; Anon., Ullapool postmark, £2; Anon., Ullapool postmark, for S. A. Mission Schools, £1; Miss McL. Ostle, per Rev. J. Colquhoun, £1; Mr McK. Ostle, per Rev. J. Colquhoun, 5s; Wellwisher, Lochbroom, per Rev. N. McIntyre, £1 1s; Vancouver Congregation, 1st Collection of the year, per Mr Hugh Mackay, £20; Vancouver Congregation, Sabbath School Collections, per Mr Hugh Mackay, £10; Mr A. McN., Corrou, per Rev. N. McIntyre, £1.

Legacy Fund.—Received with grateful thanks from the Trustees of the late Miss Ann Munro, Portree, the sum of £34 16s 4d, being amount of legacy bequeathed to the Sustentation Fund of the Church, per Mr McIver, Bank Agent, Portree.

The following lists have been sent in for publication :—

Applecross Manse Building Fund.—Mr M. Gillanders acknowledges with sincere thanks the following donations :—Mr W. McD., Callakille, 10s; "Caraid," £1.

Daviot Church Building Fund.—Mr J. Grant, 4 Millburn Road, Inverness, acknowledges with sincere thanks a donation of £1 from "Rhumore."

Dingwall Church Building Fund.—Mr S. Fraser, Tinarru, Strathpeffer, acknowledges with grateful thanks the following donations :—Mrs L., Dingwall, £1; Mrs M., Connel, 10s; per Rev. D. A. Macfarlane.

Fort William Church Purchase Fund.—Mr. A. Rankin, Mamore Cottage, acknowledges with grateful thanks the following donations :—Miss Macdonald, Schoolhouse, Isle of Soay, 10s; A Friend, Argyllshire, 31s 7d.

St. Jude's Congregation, Glasgow.—The Honorary Treasurer begs to acknowledge with sincere thanks, receipt of the following donations :—Sustentation Fund—Miss M. McP., Lussagiven, Jura, 10s; Anon., 5s; M. M., Larbert, per D. MacSween, £3. Jewish and Foreign Missions—Miss M. McP., Craighouse, Jura, 5s; Home Mission Fund—M. V. F., 10s. War Comforts Fund—Anon., £2; Anon., per J. L., 5s; M. V. F., 10s; Friend, per J. L., 5s; Friend, Glasgow, 10s.

Greenock Congregational Funds.—Rev. Jas. MacLeod acknowledges with sincere thanks a donation of £1 from A. McP., Greenock. Mr McLeod also gratefully acknowledges having received on behalf of the Manse Purchase Fund a donation of £1 from an anonymous friend, Paisley postmark; this Fund now being closed, the donation of £1 is placed to the credit of the Foreign Mission Fund, which he hopes will meet with the approval of the kind donor.

London Congregational Fund.—Rev. J. P. Macqueen acknowledges with grateful thanks a donation of £1 from Mrs D. McN., 114 Woniara Road, Hurstville, Sydney, New South Wales, also a donation of £2 10s from Mrs M. McInnes, London.

Oban Congregational Funds.—"Thank-offering," Foreign Mission Fund, £1; "Thank-offering," Sustentation Fund, £1.

Portnalong Mission House.—Mr D. Morrison, Treasurer, acknowledges with sincere thanks a donation of £1 from A. McL., 3 Eynort, per Mr D. MacSween, also the sum of £10 1s collected in Portnalong by M. M. and D. J. M. for the Carbstobeg Church Building Debt; from Rhumore, 10s, per Mr J. Grant.

Raasay Manse Building Fund.—Mr Ewen MacRae, Treasurer, acknowledges with grateful thanks the following donations:—Friend, Skye, £1; Dr T., London, £5; Friend, Kirkintilloch, £1 8s; Rhumore, 10s, per Mr J. Grant.

South African Mission Schools.—Miss Nicolson, 7 Southpark Avenue, Glasgow, acknowledges with sincere thanks the following donations:—from Mary and Margaret, Beaully, £1; Friend, Glasgow, £2 6s; Friends, Glasgow, £2.

St. Jude's South African Clothing Fund.—The Treasurer acknowledges with grateful thanks the following:—Miss M. G., Glasgow, 5s; parcel of Linen, R. & J., Kames; parcel from Miss Janette McEwen, Halkirk, per Mrs J. Sinclair; E. M., 10s; Anon., 10s.

H.M. Forces.—Free Distribution Fund.—Received with grateful thanks the following donations for free copies of the Magazine to be sent to our Soldiers, Sailors and Airmen:—Mrs K. Mackenzie, Seaview Cottage, Culkein, Lairg, £5; Mrs K. Mackenzie, Minch View, Port Henderson, Gairloch, £2 7s 6d; Friend, Oban, £3; Thank-offering, Oban, £1; Miss J. Cameron, Carr Bridge, 10s; Miss Peggy Senior, Seaside Cottage, Culkein, Lairg, 10s; Mrs A. Senior, Seaside Cottage, Culkein, Lairg, 5s; Friend, Paisley postmark, 5s; Murdo Campbell, South Erradale, Gairloch, 5s; Newton, John O' Groat, 10s; Mr and Mrs McLeay, Helmsdale, per Rev. Wm. Grant, 10s; "F.P.," Kilmacolm, 10s; Miss M. Mackinnon, Clachamish, Portree, 10s; Miss Martin, Glasgow, 10s; Malcolm Nicolson, Achnaheinish, Plockton, 2s; Friend, Gairloch, 2s 6d; A Young Reader, Gairloch, 3s; Mrs Weir, Glenellen, Tarbert, Argyll, 5s; I. M. and C. M., Dornoch, 10s; Mrs Mackay, 30 Barrington Drive, Glasgow, 5s; "M.M.," Uig, Skye, 5s; M. McArthur, Lynedale, Arnisort, Skye, 5s; Total, £17 10s.

The Magazine.

4s Subscriptions.—Geo. A. Mackay, Balintore, Fearn; John A. MacLeod, 4 South, Arnish, Raasay; Murdo McLean, 10 West End, Leurbost, Lochs; R. McLean, 63 North Tolsta, Stornoway; Malcolm Nicolson, Achnaheinish, Plockton.

Other Subscriptions.—Mrs M. G. Cameron, Tourniga, Poolewe, 5s; Miss K. Macdonald, 5232 Jones Street, Omaha, U.S.A., 5s; Mrs A. Mackenzie, Stoer, Lairg, 5s; Mr Howes, Balham, per Mr A. J. Cuddington, 8s; Mr C. Sawyers, Mayfield, per Mr A. J. Cuddington, 8s; Miss J. Fraser, 6 Clarendon Crescent, Toronto, 5s; D. Grant, Lochmaree, Achnasheen, 5s.

6s 6d Subscriptions for F.P. and Y.P. Magazines.—A. MacLeod, Hall Cottage, Hill of Fearn, Ross; Murdo MacLennan, 12 Sand, Gairloch; A. J. Cuddington, 35 Vallance Gardens, Hove 3.