

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

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

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**The Doctrine of Justification by Faith.**

I.

IN approaching the consideration of this great doctrine, if we are to have a true conception of its momentous truth to us as ruined, guilty sinners, it is necessary that we should keep in mind that it has a background solemn and humbling to the sinner. What meets our outlook as we take a survey of that background? Is it not this—God as the Sovereign Judge, the guilty sinner standing speechless before the bar of Heaven, and the Great Advocate standing there in the interests of all that were given to Him in the eternal Covenant? The sinner stands there as one convicted of his sin by the Holy Spirit and convicted in such a way that he has no plea to offer for one of a thousand sins. He is standing before the Judge of the whole earth confronted by the claims of a law which he can no longer ignore. Look wherever he may his case, as far as angelic or human help is concerned, is desperate in the extreme. Nothing he may do or hope to do in the future can relieve him from his guilt. This guilt is the conviction wrought in his conscience by the Holy Spirit of his ill desert. "It is the response," says Dr. Thornwell, "of the human soul to the justice of punishment, and is utterly independent, as all human experience testifies, of all calculations of expediency. The burden upon the conscience is not simply that we shall suffer, for suffering may be a calamity as well as a punishment; not that the interests of the universe and the safety of God's throne demand our misery; these are considerations which never enter into the bitterness of remorse. The burden which presses with intolerable weight upon the soul is the terrible conviction, wrung from the depths of our moral nature, that we have done wrong and *deserve* to die. It is this feeling that we *deserve* our doom which kindles the hell within us. If we could strip ourselves of the burning consciousness of this fact, no amount of evil could ever be regarded in the light of punishment. Whatever was inflicted for the general good we might nerve ourselves to bear, from lofty considerations of benevolence and self-sacrifice; and to whatever was inevitable we might bow with patience, if not with resignation. But energy and resolution avail nothing against a sense of guilt. . . . This then is the peculiarity which distinguishes guilt—it is a conviction that punishment is due, that it ought to be inflicted, and that under a righteous government, sooner or later, it *will* be inflicted; and it is precisely this sense of guilt which the truths of natural religion are adapted to produce within us. It is the echo in our hearts of the fearful condemnation of a holy God." What then can the guilty sinner do? Is there anything within the range of possibility that he can do to remove this guilt? Shall he come before

the Judge with burnt offerings? Will he offer thousands of rams and ten thousands of rivers of oil? Shall he give his first born for his transgression, the fruit of his body for the sin of his soul? Supposing he did, conscience would find no peace in so doing. Like Luther he may resort to penances, and to all the devices that asceticism ever tried, but that will not take away guilt. The outgate from the sinner's desperate state must be by some arrangement which will make the punishment cease to be just and give the sinner a right justly to escape from the evils which conscience forecasts. The sinner feels that the justice that calls for his death is just. To quote Dr. Thornwell again: "The sinner feels, in other words, that the justice which calls for his blood must be satisfied, or that blood be yielded to its demand. It is, accordingly, the glory of the gospel that the blood of Christ who, through the Eternal Spirit, offered Himself without spot to God, purges the conscience, dispels all its distracting fears, and imparts peace and serenity where despair and guilt had held their troubled reign." The ordinary believer may say I cannot state the case after this fashion nor analyse my feelings after such a manner. This is, of course, true, for the above words are those of a master theologian; but if we are to derive any comfort from the doctrine of justification by faith, we must in some degree or other have stood guilty before God and been made painfully conscious that all our own efforts or works were unavailing to remove the guilt that had been brought home to us by the Holy Spirit. It is in this Court with God as sovereign Judge and the guilty sinner speechless at His bar that Heaven's simple, unencumbered plan stands out in its glorious simplicity, so glorifying to God and so satisfying to the guilty conscience of the sinner. The doctrine of justification by faith is a doctrine not only making its appeal to the conscience and understanding but also to the heart. It has a message to the awakened sinner which says: Look this way, for though all seems to be dark, yet there is hope. It was here that Paul got that comfort which shines so brightly in the greatest of all his Epistles—the Epistle to the Romans. It was here also that Luther got the comfort when the burden fell from off his shoulders and as a giant refreshed by the Spirit of God he delivered those smashing blows at the very foundations of Papacy, shaking it to its very foundations. And it is here we also must get the same comfort if we are to successfully wage a war against the Papacy, otherwise we will enter the fray as men with a wooden sword.

Now, though the Scriptures make it plain that it is not by works of righteousness which we have done, but according to His great mercy, He saved us, still men will not accept this plain statement. They go about to establish their own righteousness, and will not submit to the righteousness of God. Upon this rock the Jews who believed not were wrecked. Upon this rock also millions of papists trusting to their own righteousness, and tens of thousands of Protestants are making shipwreck for eternity, for they are not submitting themselves to the righteousness of God.

When the Apostle, under the inspiration of the Holy Ghost, set before the Roman believers God's way of salvation, he made it plain that both Gentiles and Jews were guilty before God. Let us have no misconception here; for the doctrine of justification by faith is utterly meaningless for all practical purposes to those who are not sensibly guilty in God's sight. Hence the Apostle says that he was not ashamed of the gospel of Christ, and the reason he was not ashamed of it is that "it is the power of God unto salvation to every one that believeth; to the Jew first, and also to

the Greek. For therein is the righteousness of God revealed from faith (literally, *by faith*\*) to faith; as it is written, "The just shall live by faith" (Rom. i, 16, 17). The burden of his gospel or good news was that therein was revealed the righteousness of God by faith to faith. In other words, the content of his gospel was "the righteousness of God by faith" which was presented "to faith" to be accepted. And isn't that a wonderful gospel—at least to all who ever stood guilty at the bar of God. How is the very righteousness which God required being presented to faith for acceptance, and who ever received that righteousness in any other way but by faith?

\* Luther translates these words *by faith*. This translation is allowable. for where *ek pisteos* occurs in other places it is translated in our version *by faith*, for instance, in Roms. v. 1.

### \*Notes of a Sermon.

By the Late Rev. JOHN DUNCAN, LL.D.,

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PREACHED 12TH APRIL, 1835.

"Be still, and know that I am God."—Psalm xlv. 10.

THE Apostle, writing to the Corinthians, says "Ye have need that one teach you again which be the first principles of the oracles of God"; and, alas, that it should be so: the same thing is true concerning us. We have not yet learned these principles as we ought. We have indeed to go on to perfection, but this in the way of return to our first lessons in order that we may learn them better. No truth, you will say, can be more plain than that contained in our text, and it is most true. No truth is more important for us to rest upon in order to our reaching the stature of perfect men in Christ Jesus than this very truth, that Jehovah is God.

The call here addressed to the Church of God consists of two parts—one of exercise, a being "still"; and a knowing that Jehovah is God; a being "still" so as to know this. And, first, the particular circumstances of the Psalm teach us that the stillness which is meant is a stillness amidst troublous times; a being "still" when there is everything to agitate us; everything to toss us about; everything to make us like the waves of the sea, driven about by the tempest and tossed. Such is the situation of things when the mountains are carried to the midst of the seas, when the waters of the sea roar and are troubled, when the heathens rage, and the nations are moved, and when Jehovah is uttering His voice. Such times naturally produce not stillness but excitement, such as the heathen nations are excited with when they roar and are troubled; the waves of the sea being used in Scripture as a figure to express the commotions of the people, and the mountains to express forms of government. In such times the Church of God is

\* This sermon is reprinted from the *Magazine*, vol. xx., p. 288. It is peculiarly appropriate in the distressing times through which the nations of the earth are passing.—Editor.



called to a very peculiar exercise, that of being still. You will say, How is it possible to be still in such circumstances, when those parts of nature which are of a movable quality like the waters of the sea are agitated, and those parts which are of a fixed quality like the mountains, shake? To this we have little more to answer, through our ignorance, than this: that must be possible which Jehovah commands, "Be still." There is nothing to be gained either by the agitation of the warring waves, or the shaking of the mountains. Let the potsherds of the earth strive with the potsherds of the earth. The pride of the one clashes against the pride of the other; the insubordination of the one clashes with the tyranny of the other, the unselfishness of the one with the selfishness of the other. The universal frame of things is disorganised. Sin has vitiated the course of nature; the course of rational and moral nature as well as of physical nature. And in this state of things it becometh immortal souls to listen to the voice which comes from the Lord Jehovah, "Be still."

But absolute quietness is not what is meant. That were not a real good. To be simply still would be to be as stocks and stones, or worse still; it would be to be man and not have the feelings of man. It would be to degrade beyond the degradation in which the mass of the unregenerate are sunk. But the stillness to which God calleth is a stillness with a purpose; it is a stillness for an end. "Be still and know," or be still that you may know (which is the meaning of the conjunction "and") "that I am God."

The universal frame of things is neither in quietness nor in agitation finally for its own sake. The universe of created things is not all that exists. Beyond this mighty sphere, beyond the solar system, and beyond the whole planetary systems extending through the void of space; beyond astronomers' conceptions as well as calculations; beyond these immaterial existences of minds, themselves created, remains the throne of the eternal God. And the whole mighty congeries of created worlds, of created systems, as well as all the affairs of this planet with its one sun is moving on under the control of that intelligent Mind which gives being to all, and which upholds all, and which directs all to an end worthy of these mighty effects which are produced; I mean, to the putting forth of a manifestation of His eternal excellency, showing that He is God. "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." And if comeliness and order be diffused through the works of God, it is then that we may trace the operations of Him who maketh peace in His high places; and if agitation and confusion and turmoil prevail in any part of His dominions, it is for the purpose of directing our minds to that glorious high throne from the beginning which is the place of His people's sanctuary, into which nought of turmoil can penetrate, and against which though the waves of created agitation toss themselves they cannot prevail, but like the sea's waves breaking against the foot of some projecting rock just dash themselves in vain.

But passing from the universal system of things to this world of ours, in which God, in that He has sent His Son into it, and in that He has voluntarily come and taken the dust thereof to be His own body, has shown that He has a peculiar interest, and out of which He has chosen His ransomed Church to be a kind of first fruits of His creatures, we are called upon amidst all there is to agitate or distress on the right hand or on the left, to "be still and know that I am God." But why be still to know this; may it not be learned even amidst the agitation?

It may be and it may not. It may be known, blessed be God, amidst the agitation, sufficiently to stop the agitation. Amidst the raging of the heathen, and the moving of the nations to those who are carrying on the agitation against God and His Christ, in the midst of all their fury and all their zeal (and they have a zeal of God though not according to knowledge), the command may come home with sufficient power, saying—"Be still and know that I am God." In stillness and tranquillity must all be learned save the very lesson which calls to be still, which may be communicated in the midst of the broil. It is alone, in secrecy and in privacy between God and the individual soul that this great lesson can be learned—that Jehovah is God. Though all this world, though all that God hath made speaks of Him, yet are they and we so constituted that amidst the turmoil we lose the lessons which they teach of God; and it is only in the retirement which Jesus points out to us when He commands us to go and repair to our closets and shut the doors after us, and call upon the Father in heaven, who seeth in secret, knowing that He will reward us openly, that God is to be found. The lessons, though many, pass unregarded till the first lesson be learned which shuts into the closet. But the closet in itself is not absolute stillness. Into its quietness the bustle of the world may be brought. We may be in the midst of all evil there as well as in the midst of the congregation and the assembly. We must not only be in alone, but we must be alone with God in order to learn that He is God. We must be separated, not from the corporeal only, but from the mental world. We must be brought as individual souls to feel we are with the God who, whilst He pervades universal nature, is undoubtedly present as Creator, Preserver, Law-giver, Judge, and Inspector of the soul. And other thoughts impeding this must be banished in order that this thought may pervade the whole soul, that every thought may be subordinate unto and consistent with it.

Be still, be still. Perhaps thou art in great troubles and in deep waters. Raging and commotion will not mend the matter. Thou mayest fret against the framework of society, civil and ecclesiastical. Thou mayest think that an alteration of external things would mend the case, but it will not. Thou mayest think that taking pains will mend the matter, but it will not. Nothing but internal goodness—by all thy painstaking thou canst not reach the evil. It is within. And while all within is evil, nothing external can rectify it. We are then called to the stillness in the first place which self despair and which creature despair inspire. There is an activity which will be exerted as long as a sinner feeling consciousness of sin and misery thinketh that there is ought within or without him to mend it; but when it is made a certainty that there is nought either within or without him to mend the matter, such a discovery is fitted and likely to inspire stillness. He feels despair, not absolute, but universal of all around him or within him. He is still. He is shut up from all false hopes, except that which the knowledge of Jehovah being God can inspire. It is of no use then to rage and fret yourself; you can help yourself not one iota. The world may turn any way you please. If you were to get the scheme of things you desire, you would be as bad still. You would be as poor, and miserable, and blind, and naked as before. Therefore, "Be still." Know for certain that we are ruined, absolutely ruined creatures; that sin has brought not simple disorganisation but perdition into our universe, perdition into our souls, perdition into all our services. No alteration of things can mend this. Be still and know that true good is not in the universe. You may say, Not in the universe as things in the universe are now. It is not in

the universe of created things. Might things be as you pleased, no constitution of created nature could give true felicity to an immortal soul. What, then, are you called to do in this stillness?? To know that Jehovah is God, to know that the created universe is not all that exists, that there is something else than all that ever was made, than all that rolls through the ages, to know that there is a self-existing King, eternal, immortal, invisible, the only wise God, who alone hath immortality, dwelling in that light which is unsearchable and full of glory; a God who existed when there was no sun, no moon, no stars, no earth nor ocean, no mountains nor fountains abounding with water; that there is an eternal God who is above them all, an eternal God who would continue to be, were all things swept away into their original nothingness; a God having self-existence, having infinite perfection, Jehovah, "I am that I am; and I am because I am the God that hath life in Himself." Man fell first from his state of innocency from his not being still. Had Eve been still and known this, would she have listened to her tempter? Had Adam been still and known this, would he have listened to any solicitation? Had the tempter been still and known this, would one thought of apostacy have entered his mind? But does not this truth assume a peculiar aspect with regard to us fallen men? This truth, which is the fundamental truth of all religion which meets alike the religion of fallen angels and that of fallen men on earth and that of saints in heaven (though we fundamentally assume a particular aspect unto us fallen men for the knowing that Jehovah is God) implies in it the knowledge that He hath in Himself all that perfection which renders the salvation of lost men possible, and, as we have heard this day, honourable unto Him. "Be still, and know that I am God." This voice, coming forth from the throne of the Eternal, and ever heard, maketh peace in the high places. The holy angels are still, and know that God is God; God able to uphold them, and therefore a God in whom they have security that they shall never be devils. And as this knowledge is what makes Michael and Gabriel know that they shall never be devils, for there is nothing in themselves to hinder but because Jehovah is God, and because they know sufficiently His power and gracious purpose to have confidence in Him that He will preserve them, so the hope in men of renewed rectitude, tranquillity and joy when they have been lost is just the farther development of the same knowledge, the knowledge that Jehovah is God.

Let us view this in several instances. What art thou agitated with? Be it what it may, "Be still and know that I am God." And when thou hast known this, thou hast known all thou needest to know. Art thou agitated with this, I am without God? Some who reach glory are agitated with it. I know not for certain if there be a God. Oh that there were a God! Oh that there were such a God as the Bible speaks of! Be still and know that Jehovah is God. Art thou plagued and tormented with Atheism? Even though thou art so befooled as to say, "There is no God," yet dost thou wish there were? There is the whole Bible heaping proof upon proof and demonstration upon demonstration that there is; and to assure thee that every excellence which created nature can conceive, and every excellence which created nature cannot conceive reside in Him who is over all, God blessed for ever. Wilt not thou to whom Atheism of heart is a complaint be comforted to know that there is a God? Art thou going to weep and break thy soul in secret places as if there were none? Stop, stop before thou yield to this view of nature's wide range! View thy conscience, and moral law feeble fragments within. View the Holy Scriptures. View Mount Sinai's perfect

moral law. View the Son of God magnifying and making it honourable. View the whole system of God's revelation of Himself in creation, in providence, and in grace. See Him giving the Son of His love, and if thou canst with undazzled eyes behold this, see Him clothing the grass, and behold that it is true that there is a King eternal, immortal and invisible, the only wise God. But if thy complaint is, "I know that there is a God, but things go so contrary to apparent moral right that I cannot comprehend how this should be consistent with the government of an eternal God; and as for me, like Asaph, my steps are nearly gone, and I am grieved because of the prosperity of the ungodly; for they are not plagued as other men, nor tried as others are. Believing that there is a God and seeking to serve Him, I daily and all day am harassed while I see those who care not for Him rejoicing, God bringing to their hand abundantly; and I say, Can there be knowledge in the Highest?" "Be still and know that Jehovah is God." His moral government has a vaster aim than our puny minds can fathom. It takes in a wide system, all particulars of which are ever present to an omniscient Intellect, to be finally adjusted in a day which God hath appointed, whereof He hath given assurance unto all men in that He raised His Son from the dead. Then shall it be seen out and out that Christ loveth righteousness and hateth iniquity; that the moral administration of the world is according to His law; that that holy cause is even promoted and encouraged, and that the whole might of Godhead is opposed to iniquity. But Oh! sayest thou, "Instead of consoling me now, instead of quieting and making me still, that is the very thing that agitates me, for I am a sinner, and I know that He is a God of judgment, and that by His actions are weighed." But Oh! mark what the terror would be did'st thou not. Thou mayest have little thought of this, but if thou would'st let go this truth what terror would be in the background! It is a joyful terror, even that fearful looking for of judgment which puts away the blacker case of Atheism. But that is not all. "Be still and know that I am God," God that justifieth the ungodly. And what hast thou here? It is worlds of wonder and astonishment, but it must be true for God has said it. As for myself, God knows that I never could have said it, did it not stand written in the Book. This cold unbelieving heart of mine has pored over it day and night and cannot get itself rightly to believe it yet, but that is my fault. Here it is, Romans iv. 5, "To him that worketh not, but believeth on him," that is on God, "that justifieth the ungodly, his faith is counted for righteousness." Could I have imagined it, had all the angels in heaven and all the men on earth said it, I could not have believed it; but here it is, clearly written in God's Book, "God that justifieth the ungodly"—blessed be God for it. So incredible is it that if all the ministers on earth should preach it to you, you would not believe it on their word; and yet incredible as it is here it stands. "God that justifieth the ungodly." Now, be still and know that, and never say, Now I shall be in a fury and rage, for I am ungodly. Oh, but you will say, "I am not only ungodly, but so ungodly." Why, if God justify the ungodly at all, it is easy to believe that He can justify the most ungodly. The difference between an innocent and an ungodly being is so great that the difference between ungodly beings is nothing in comparison. And if God justify the ungodly at all, there is nothing to hinder but He may justify the most ungodly. If God will pass over that immense gulf which separates innocence from guilt to come over one sin, why may He not come over one million? But you will say, "I have never been a day but I have been sinning, never said a word but it was sinful, never

done an act but it was displeasing to God. This I have been doing all my days, and since I knew this holy law of God it is my distress that I can find no peace." "Be still and know that I am God," God that justifieth the ungodly. But I must add farther, that were it not for something else which that Book declares, I could scarcely believe The Book which says that. There I find written not only that "God justifieth the ungodly," but that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." I could scarcely believe there was forgiveness with Him that He might be feared (for sin is an infinite evil), did I not believe that with Him there is plenteous redemption. But be still and know that Jehovah is God, a just God, a Saviour; just while He justifieth the ungodly, else you might think it was a lie and a fancy that He doth so, and a thing the ministers have got hold of to cheat you with. But don't look only at God's forgiving sin, but also at His punishing sin. That is credible. Now, if this is credible, that God should bruise His innocent Son standing in the law-room of the guilty, then it is credible that God should justify. If He condemned and made His own blessed Son a curse, if the law, which we have violated by the commission of infinite evil and sin against God, hath been made glorious by the Son of God obeying it and enduring its infinite curse, then it is credible. And then, although a sinner, yet by the grace of His Holy Spirit I will listen with faith to the word which says, "Be still, and know that I am God," God that justifieth the ungodly, God that giveth redemption through the blood of Christ, even the forgiveness of sins, according to the riches of His grace. Oh! but, some will say, "There are so many hindrances, there is such an agitation in the world, and such mischief within me, everybody tempts me, the devil tempts me, all the devils in hell tempt me, and I tempt myself worst of all. God pity me, but how can I be still?" That may be all true, but what follows from that? Just that if more be not for us than all that are against us, we are gone. That follows, and nothing more. The whole world is against us, and all hell is against us. If there are not more for us, we are gone and perish for ever. Shall we then be agitated and fretful for all this? Surely not. What is the voice that comes down from heaven? "Be still, and know that I am God," God that quickeneth the dead. And read as the consequence of this, "God is able to make all grace abound towards you," and be still. We heard of the Holy Ghost; we have heard the promise of the everlasting Gospel, "I will pour out my Spirit upon you, and make known my words unto you." "Be still, and know that I am God," that the Holy Ghost is God. If the Holy Ghost sanctify, He is stronger than all the devils in hell, and than all in the world. But you say, "Woe's me, I take evil out of everything. I know God, the Holy Ghost, is stronger than all the devils and sinners together, but I do mischief to myself." Well, you are called to be still in the knowledge of all this. Know this for certain that if the devil and all the men in the world and yourself, too, can keep you from being holy, then you will never be holy. But the promise, "I will pour out my Spirit upon you," is not a promise to be stopped by all that the devil in hell, or the wickedness of your own heart, or of all creatures, can do to prevent its fulfilment. To this discouragement then, oppose the power of the Spirit. If the guilt of sin oppress you, oppose to it that Jesus Christ who died is God; and if the power of sin oppress, oppose to it that the Holy Ghost who sanctifies, is God. Be still, and know that Jehovah is God. You will not dare to say, "I am stronger than God"; but, on the contrary, "I

know that but for omnipotence I am lost. But I know that Jehovah is omnipotent, and therefore I will be still. Therefore when sin and temptations assail me, in order to give strength and encouragement to resist them, I must just be still, and know that He is God." But some may be thinking within themselves, "These are strange times in which we live. What, though it should be so with myself, though I should be justified, sanctified, glorified, what am I to do with the world and the Church? God knows I cannot put up with the thought of going to heaven by myself. I wish God's name to be hallowed on earth, His kingdom to come, and His will to be done on earth as it is in heaven; and I cannot but wish peace were in Israel, and for the house of the Lord my God; I can't be happy alone." Well, it does not become us to say in regard to any individual person or country what God will do; but here we are called not to be agitated as if God could not do what is best. "Be still, and know that I am God." There is no good that we can wish, which, if it be altogether good and productive of the highest good, does not fall under that scheme of good which God has purposed, and resolved on, and will effect; therefore, with regard to all things, let us be still and know that Jehovah is God. If the waves roar, let us say, "That is only a roaring wave, and Jehovah, who is on high, is mightier than the noise of many waters." If the mountains shake, and so tumble into the sea, let us say that it is only a mountain. No doubt it would crush us, but it is only a mountain; there is a stronger and a greater than the mountain; yea, and if the earth shake and be removed, it is only the world going to pieces. The throne of the eternal God still stands. And then there are the capabilities of rebuilding if God sees good to rebuild; yea, the capabilities, when the heavens and earth are dissolved, and the elements melt away with fervent heat, to rebuild a new heavens and a new earth wherein dwelleth righteousness.

In application, permit us to address those who this day at the Lord's table have not got all they desired. You have been presenting petitions at the Lord's footstool, and He has not yet granted them; and you have not yet sought to live by faith so as to leave a petition at God's Throne, and to know that a petition lodged in the name of Christ through the blood we have this day been hearing of, and the High Priest we were hearing of, is as good as answered. Well, be still, and know that Jehovah is God. Be not like a fretful being, whose time is always ready, who cannot wait for a moment. Your time is wholly in His hands, and His time is the best. You say you have not got your petition, and you have need of importunity, for you do not know how long you may live—your time is always ready, and you have not a moment to trust to. But God teaches that our time is wholly in His hands, and though we dare not idle or delay because we have not one moment to trust to, yet the sovereign God can delay, and delay without injury to His people, because the times are in His hands. Know that the eternal God need be in no hurry—duty must not be delayed, for that passes upon us. But God's grace need be in no hurry. Though our lives be to us uncertain, nothing is uncertain to God. Let us therefore, if we are trusting in Jesus, leaving all our wants and all our cares upon Him, wait patiently upon Him. To Him belong the times and the seasons.

Let us now apply this truth, which is good as regards our duty, unto His procedure. But be still, and know that He is God, and, knowing this, let us wait upon Him in other appointed ordinances of His grace

to-night, to-morrow, and the next day—knowing that He is the eternal God, and knowing that the good, the peace, the purity, the usefulness which His people may have sought in their attempted preparation for communicating, and on their communicating and afterwards with reference to their communicating—all these He can give at any time. He does not confine the good of communicating to the moment, but extendeth it over the whole period of His people's life.

But we must hasten. Ye raging heathen and moving kingdoms, ye shaking mountains and roaring waves, will ye not be still? Be ye also still, and know that Jehovah is God. Ye haters of God, what are ye to do? Consider the end before you go any farther. Is it possible to remove the Almighty from His throne? Shall his mountain be moved out of its place? Is it possible to set aside eternal laws? Is it possible to prevent the issues of the Great Day and the ascension of the Son of Man to His throne of judgment? Is it possible to undo the death of the Son of God, or to prevent the spread of the everlasting Gospel which He hath insured to His Son for His reward, and which shall be proclaimed, that His name may endure as the sun and the moon endure? Is it possible to root up the Church of the living God, which is based upon the eternal purpose of God, based upon the distinctions of the Godhead; the Church elect of God the Father; the Church of Christ bought with the blood of Christ, called by the Spirit of God, upheld by all the power of the Covenant God? Be still, and before you oppose God in His legislation or in His grace, be still, and count the cost. Be still, and know that He is God, as able as determined to thwart the way that is contrary to Him, and the persons that take that way, as He is to maintain eternal truth, to bring the disobedient to His Church by converting grace, and to keep them when brought in.

Having laid before you these few imperfect hints, may the Lord guide us in this exercise into calm, tranquil, believing reflections on the perfections of God as they are displayed in all His dealings, and in all His works of Providence, especially as they are unfolded in His eternal redemption of His Church through the Son of His love, and in the fulfilment of all these promises of God to His Church, which He hath engaged for to His Messiah as the reward of His obedience. May the Lord grant that in this way we may each be led to experience the blessedness of the man whom God keepeth in perfect peace because his heart is stayed upon Him; and may the Lord teach us all that diligence which is the result of being still, and knowing that Jehovah is God, the only wise God, to whose name through Christ be all the praise!

### **Calvinism: Why Popular?**

By the Late Rev. WILLIAM PARKS, B.A., Incumbent of Openshaw, Manchester.

IT requires no ingenious or elaborate proof to convince anyone that Calvinism is everywhere spoken against. Our everyday observation assures us of the fact. The pulpit, the press, and the platform unite in denouncing Calvinism. All denominations of professing Christians (though in other respects as wide as the poles asunder) unite in this—namely, denunciation of Calvinism. It seems not to be fit to name to ears polite. The middle



and upper classes will have none of it. The lower classes curse it, or ridicule it as an absurdity! This is a fact—an indisputable fact! No matter what piece of letter-press you take up—whether it be a newspaper or a sermon, a tract or a story-book, an Established Church publication or a Free Dissenting production—Calvinism is sure to be sneered at. No matter whom you meet, whether a religious or irreligious person, a moral or immoral man, a clergyman or a clerk, an artisan or an ambassador, a scholar or a schoolmaster, a marquis or a manufacturer, a peer or a peasant, a statesman or a shopkeeper, a bishop or a bookseller, Calvinism is under a ban. No matter where you go, whether to the next town or to the Antipodes, or how you travel, whether by rail or steamboat, by coach or waggon—on foot or on horseback—you are certain to hear Calvinism called hard names.

Yes, I defy contradiction. Whether men are high church or low church or broad church or no church, whether English, Irish or Scotch, whether they are Protestants or Papists—Unitarians or Swedenborgians—Methodists or Mormonites—Ranters or Quakers—Evangelicals or Tractarians—Bishops or Deacons—Rectors or Vicars—Incumbents or Curates, all, with one voice and one mouth, condemn Calvinism. Now, this is a notorious fact! Whether it can be accounted for or not, it is a great fact.

There is a most remarkable conspiracy against this form of doctrine; and it strikes me very forcibly that I might aptly quote part of the 83rd Psalm, as graphically allusive to our united opponents. There we read of all sorts of sects and parties, though disunited on many points, making common cause against the Church of God. How wonderful if it should turn out that the Psalmist had an eye upon the persecution of God's truth by loud-sounding professors of religion, in company with infidels of the present day! To me it is a wonderful thought-impressing fact. I am often asking myself, why are not other religious systems as generally disliked as this? How comes it that what is plainly error and imposture is not universally execrated? But that it is not so is a suggestive fact. If I had no other proof of the probable truth of Calvinism, I should be inclined to think favourably of it from the unanimous derision and hatred it provokes. I should reason thus:—The Scriptures tell us that the followers of Christ shall be hated of all men. They who hold Calvinistic views are hated of all. Therefore they must be Christ's followers. This reasoning I conceive to be sound, especially when we include in the minor premiss that Calvinists are moral practicers. But what is the reason that Calvinism is everywhere spoken against? Is it because of its utter folly or want of Scriptural proof? No. It can be more readily proved by Scripture than the doctrine of the Trinity. It is far less repugnant to reason than that wonderful blessed mystery. Many great and gifted men have believed and defended it—Augustine, Zanchius, Cocceius, the learned Witsius, the deep-thinking Archbishop Usher, the intrepid Knox, Toplady, Scott, Gill, Romaine, Hawker, Owen, Newton, Hervey, and a whole host of stars of minor magnitude. Many bishops of our own Church—many, very many ministers of dissenting congregations—the giants amongst the Puritans have held the doctrines of Calvinism.

Surely it cannot be because of its absurdity or want of Scriptural warrant that it is everywhere spoken against? No. Is it because of its dangerous tendency? Because it is likely to tempt men to lead reckless lives? No. It is no more dangerous than its very opposite—than the doctrine of making one's peace with God. I will take upon me to assert, that a belief in the



power of free will to turn at any time to repentance and faith, has deceived and deluded thousands upon thousands, for every single one whom Calvinism has induced to lead a reckless life.

Is it because of its awful nature? Because it shocks men to think that each individual is elected or reprobated without appeal? It is no more awful than the reflection that every individual is to pass eternity in hell, if he does not come up to a certain standard, that standard being erected by an all-holy God, and poor, wretched, fallen man, left to himself, whether he will or will not take advantage of the Holy Spirit. What can a fallen being like man do? Nothing, but sin! So if left to himself—if left to his own freewill to choose between good and evil—assuredly he will take to that which suits his views, his tastes, and conceptions; and will associate himself with the evil, and subsequently be lost for ever!

What can be the reason why Calvinism is everywhere spoken against? I can answer the question in five words. Because of its humbling tendency. It casts man down; and man will not be cast down. It makes man nothing; and man will be something. It rules and governs man according to the dictates of sovereign power; and man will not submit to such treatment.

Here is the secret. The enmity of the natural heart is at the bottom of all the countless reasons and objections against Calvinism. It is this awful rebellion against God, this blasphemous pride that incites us to be "as gods," which we all inherit from our first parents, that is hidden beneath the most plausible, and apparently charitable, reasons for speaking against the truth as it is in Jesus. Hence it is that it is counted dangerous by one, inexpedient by another, awful by a third, unjust by a fourth, tyrannical by a fifth, cold, bloody and cruel by a sixth, and so on.

Man will not submit to the God of the Scriptures; he wants a God, a Bible, and a Christ of his own invention. Man will give everybody a chance, though there is no such thing as chance. Man will have all to be saved, though God will have mercy on whom He will have mercy. Man will convert the whole ungodly world, though such an idea never entered the Deity's mind. In short, man will not harbour Calvinism, because he has shrewdness enough to see that if it be the truth, the great mass of religionists are going to perdition, and sooner than acknowledge this awful and humbling fact, he will mangle and mutilate, yea, burn and ignore the Scriptures. Believe me, no man would object to Calvinism, if he knew he himself was an elect vessel of mercy.

But dearly beloved in the Lord—fellow-pilgrims—fellow-sufferers—you who believe that the Lord has an elect people, and who know and feel that if God has thought proper to reveal Himself to you, it is all of grace, mercy, pity, unmerited love—you who are unconscious of deserving anything but wrath—you whose belief is everywhere spoken against, listen and reflect. It is hard for flesh and blood to bear up against the taunts and jeers of the profane and ungodly—and hardest of all, to be set aside by high-sounding professors as eccentric, rash, or enthusiastic. You are men and women of like passions with your adversaries, and you often feel your proud nature writhing beneath unmerited insult—perhaps feeling inclined to retort upon your maligners as Job, and say, "They have me in derision, whose fathers I would have disdained to set with the dogs of my flock;" but let me remind you, that all these persecutions were foretold.

Your Lord and Master told you plainly when He took you into His service, that you were to expect hatred, persecution, and misrepresentation. "These things will they do unto you, because they have not known the Father nor me; but I have told you them, that when the time shall come, ye may remember" (John xvi, 3-4). Such were His words and warnings. If they call the Master "Beelzebub," the servants cannot expect more honourable titles. If the Prince of glory were scoffed and jeered at—if they said He had a devil and was mad—is it very strange that you and your creed are everywhere spoken against? Surely not. Oh, remember this, and take courage, and thank God for such privileged association, such speaking evidences of your being of the "little flock," for such manifest marks of the true Church. Look around you, and behold the whole world lying in wickedness, ministers and people setting up a Dragon, an image of their own invention, and calling upon their fellow-sinners to fall down and worship. See there it stands, with eyes that cannot see, ears that cannot hear—an accursed impostor—Free-Will-To-Do-Good! "Bow down to worship it all nations and languages," cry the miserable heralds! "Come, and lay hold," exhort the benighted servants of Satan, the wretched fanatics who dance and rave before their idol, and cut themselves with the lancets of natural excitement till tears are actually shed and groans sent forth—the plunging efforts of artificial life. Would you be as these? Surely not. Sovereign august! Who calls whom He will, and gives power when He calls to submit, to worship and adore. Your cry is: "We will never bow the knee to the Baal of man's opinion; we will not know a wicked person; we will not worship any but the God of the Scriptures; and, however skilfully our opponents may forge God's image and superscription, we can at all times test the production to which it is attached by asking, 'Is it everywhere spoken against?'" If not, then we come to the conclusion, it must be a lie, a delusion, and a snare.

### **Sins Forbidden in the Ninth Commandment.**

**T**HE Westminster Divines in the Larger Catechism mention the following as sins forbidden by the Ninth Commandment:—The sins forbidden in the Ninth Commandment are, all prejudicing the truth, and the good name of our neighbours, as well as our own, especially to public judicature; giving false evidence, suborning false witnesses, wittingly appearing and pleading for an evil cause, out-facing and overbearing the truth; passing unjust sentence. calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked; forgery, concealing the truth, undue silence in a just cause, and holding our peace when iniquity calleth for either a reproof from ourselves, or complaint to others; speaking the truth unseasonably or maliciously to a wrong end, or perverting it to a wrong meaning, or in doubtful or equivocal expressions to the prejudice of truth or justice; speaking untruth, lying, slandering, backbiting, detracting, tale-bearing, whispering, scoffing, reviling, rash, harsh and partial censuring, misconstruing intentions, words, and actions; flattering, and vain-glorious boasting, thinking or speaking too highly or too meanly of ourselves or others; denying the gifts and graces of God; aggravating the smaller faults; hiding, excusing, or extenuating of sins, when called to a free confession; unnecessary discovering of infirmities; raising false rumours, receiving and

countenancing evil reports, and stopping our ears against just defence; evil suspicion; envying or grieving at the deserved credit of any, endeavouring or desiring to impair it; rejoicing in their disgrace and infamy; scornful contempt, fond admiration; breach of lawful promises; neglecting such things as are of good report, and practising, or not avoiding ourselves, or not hindering what we can in others, such things as procure an ill name.

### Peace in a War-Torn World.

IN the day in which we live we are confronted with the sad spectacle of practically the whole world at war. Perhaps never in the history of time has God's restraining grace been withdrawn or the powers of evil been let loose, to the extent to which they are at present, so that practically every individual of the human race is, in some form or another, made painfully conscious that there is a war. Modern science has been utilised in such a way that countries, which thought themselves secure from attack, and which were in fact for centuries immune from attack, find themselves suddenly confronted with the heart-rending sight of large tracts of their towns and cities razed to the ground, and many of their inhabitants buried under the ruins. Countries which, in order to save themselves from these horrors, took up a position of neutrality, found that the enemy combined dishonour with ruthlessness, and before they could take steps to defend themselves were invaded and brought to experience the full rigours of a state of war. Those who could say, "I have counsel and strength for the war," took full advantage of their position, and at their door must be laid the crime of drenching the whole world with blood, and bringing confusion into every sphere.

We must not, however, forget that all this is by permission of Him who sits as King upon the floods. Iniquity increased, and men forgot their duty to God. Nations, like our own, which had great and precious privileges, lightly esteemed them, and went after other gods. It began to be considered a weakness to acknowledge God and to respect His commandments, and that worship and glory which is due to Him alone was given to others. "Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?" The result is that "the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." In doing so peace and order is taken away from the earth, "for every battle of the warrior is with confused noise, and garments rolled in blood." In this sad calamity peace is a strange word to the nations of the earth, yet there is peace in this war-torn world of ours.

When the angel of the Lord came to bring tidings of the birth of the Saviour the song of the heavenly host which accompanied him was, "Glory to God in the highest, and on earth peace, goodwill toward men." Men of the world, having nothing but an external knowledge of the Christian religion deny that Christ brought peace into the world, and in this outward appearances support them. While He Himself tabernacled in the flesh the devil and the world did not allow Him peace for He was tempted, reviled, persecuted, and at last crucified. His followers did not fare better for, during the nineteen hundred years and more since His crucifixion, the greatest conflicts which embittered the lives of men were the result of determined efforts to overthrow true religion.

so that worldly men think it strange to associate peace with the coming of of Christ into the world. It is, however, irrational on the part of any man to maintain that there is no peace in the world simply on the ground that he himself fails to see it or feel it, and on that ground to ignore the evidence of unimpeachable witnesses. When the disciples were faced with the prospect of Christ leaving this world and going to the Father He comforted them by saying: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Twice when He appeared to the assembled disciples after His resurrection His salutation to them was: "Peace be unto you," and at a time when their thoughts were far removed from peace, for "the doors were shut . . . for fear of the Jews." This salutation was not a meaningless expression on His glorious lips for the effect of it, and His appearance to them, was that "the disciples were glad when they saw the Lord." The fears from without and the vexing thoughts within were alike stilled, and as before happened on the Sea of Galilee "there was a great calm." In like manner all who see Him with the eye of faith are put in possession of "the peace of God, which passeth all understanding."

It is possible for such to experience peace under the most trying circumstances. When persecuted for their religion as many were, or slandered and having no means of defending themselves they need not be unduly perturbed, for in these circumstances they are continually under the care of God, and He has them in His thoughts. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not evil, to give you an expected end." He overrules all things for their good, and the very things which occasion vexing thoughts and disturb their peace, are those things which He often directs into channels which bring them a solid peace. Godly Jacob had a fear of going down to Egypt, and had good reason for that fear, and the circumstances which led to his going gave him not only days but years of the most bitter sorrow, so that he was constrained to cry in anguish of soul, "all these things are against me." Yet he lived to see that the opposite was the case.

In the present conflict the enemy has endeavoured by every means in his power to cause this country to submit to him. The U-boat and the long-range bomber have been continually on the track of ships bringing food and other necessities to these islands. Some of our large cities have experienced the destructive power of high explosives rained from the air taking an immense toll of life and property. Scenes of confusion and sorrow which sicken the heart have often been described in the press, together with deeds of valour and self-sacrifice which write themselves in most legible characters in the history of humanity, but there is another side to the picture and the press never gives it. It is the true Christian trusting in his God. In view of such scenes as have been already referred to it is but natural that the child of God, being weak in himself, should feel his need of encouragement and strength, and his God has not disappointed him in this. Long ago He left it written on the page of His book, "In famine he shall redeem thee from death: and in war from the power of the sword." When such a promise is accompanied by the power of the Holy Spirit it will make the righteous bold as a lion. He has the assurance from God Himself that all will be well.

This peace is invaluable to the Christian soldier on the battlefield, and it is possible for him to have it there. "Every battle of the warrior

is with confused noise, and garments rolled in blood," and "the chariots shall rage in the streets, they shall jostle one against another in the broad ways," as was literally the case in the great tank battles in Lybia, but he is kept in perfect peace whose mind is stayed on his God. He is not unconcerned as to whether or not the instruments of war possessed by the army, of which he is a unit, are superior to those of the enemy, but it is not there that his trust is for he has learned a lesson which would be of great value for our nation if they would learn it. "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God." In view of the safety afforded by the name of the Lord which is "a strong tower" the Christian soldier in the midst of all the dangers and uncertainties of a campaign against the enemy, when granted a respite from duties, is enabled to sleep peacefully and say with the Psalmist: "I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety."

To every one of us it is a seasonable question, What do I know of this peace? Apart from an interest in Christ it cannot be obtained, and even those who have an interest in Christ deprive themselves of the enjoyment of much of this peace by not having right thoughts of God. In the midst of failures and great losses of men and material, even the true Christian is apt to forget the character of God. It is when he remembers that "the Lord sitteth upon the flood; yea, the Lord sitteth King for ever," that he recovers his composure, for God is ruling all things for His own glory, and what is for His glory is for the good of such as trust in Him. Surprise attacks by the enemy, skilful manoeuvres by eminent strategists, and the treachery of professed friends are all under His control, yea, by His permission they have their very existence, and He will direct them into channels where they will fulfil what he purposed from all eternity, and make them of no use for the purposes of the enemies of His people—"The stout-hearted are spoiled, they have slept their sleep; and none of the men of might have found their hands." Thus the one who has an interest in Christ can confidently leave all these things in the hands of God, for when His purposes are fulfilled He will bring to an end the strivings of the potsherds of this earth—"He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." Happy are they who can say: "The Lord of Hosts is with us; the God of Jacob is our refuge."—J. C.

### **Roman Catholics in the Foreign Office.**

Dormer, Sir Cecil F. J., K.C.M.G., Ambassador to Poland in London. Burke, Raymond A., J.P., Vice-Consul for Norway, Finland, Portugal, and Italian Consul for North Ireland. Kelly, David Victor, Ambassador at Buenos Aires. Howard, Hon. Hubert, Attache British Legation, Stockholm. Lockhart, R. H. Bruce, British Representative with Provisional Government of Czechoslovakia. Morgan, James, C.M.G., Minister at H.M. Embassy in Turkey. Palaret, Sir M., K.C.M.G., Envoy Ex. to Greece. Savery, Frank, C.B.E., Counsellor to British Embassy to Polish Government in London. Sullivan, William John, C.B.E., Attache Commercial Secretariat, Berne. Forbes, Sir G. A. D. Ogilvie, K.C.M.G., British Minister in Havana. Rendel, George William, C.M.G., Head of Eastern Dept., Foreign Office. Ryan, Sir Andrew, K.B.E., C.M.G., British Legation Minister Middle East and Morocco. Gye, E. F., C.M.G., Envoy Extraordinary and Minister

Plenipotentiary, Caracas. Clifford, Hon. Sir Bede E. H., Governor Mauritius. Jackson, Sir W. E. F., K.C.M.G., Governor British Guiana. Norman, H. C., C.B., C.S.I., C.B.E., Diplomat Near and Far East. Varkey, C. J., M.A., Minister, Madras Province. de Curzon, Count A. Parent, Consul for France in Scotland. Smith, Father H., R.C. Priest, Hon. British Vice-Consul, Haiti.—*Churchman's Magazine*.

### Gleanings from the Rev. John Colquhoun, D.D., Leith.

1. If sinners of mankind, then, are ever to be recovered from their undone condition, their restoration must be wholly ascribed to sovereign, free, and boundless *grace*. Still, however, it cannot be denied, that if *all* the human race had been lost, irrecoverably and eternally, the wisdom and goodness of the Lord, in creating and sustaining them, would not have been *so illustriously* displayed. To have been *seemingly* disappointed of His immediate design, respecting the whole of mankind, could not, as far as we can discern, have afforded such a glorious manifestation of His manifold wisdom, to the universe: and to have excluded the *whole* of them, from being objects of His special favour, could not have occasioned such a bright display of His infinite goodness, and of His boundless compassion. He, accordingly, hath elected a certain number both of *angels* and of *men*.

2. There is no saving knowledge of Christ, and of Him crucified, whom to know is life eternal, without a spiritual discernment of this everlasting covenant, of which He is the blessed Mediator; and no receiving of Him as a Saviour, without a taking hold of it, so as cordially to say, this 'everlasting covenant, ordered in all things and sure, is all my salvation, and all my desire.'

3. The Lord Jesus is, in the Scriptures, expressly styled *the last Adam*. This appellation could not be given Him on account of the *human nature*, which He had in common with the first Adam, for of that, *every* man partakes; but it was given to Him because of the common *office* of headship and representation, in their respective covenants, which was peculiar to themselves, and to none else. Adam is also called 'the first man,' and Christ 'the second man': but Christ is the second man no otherwise than as He is the second federal Head, or the Representative in the second covenant; as Adam was the first federal head, or the representative, in the first covenant. Adam, accordingly, is represented as the head of the earthly men; and Christ as the Head of the heavenly men. Those bear the image of the first Adam, who 'is of the earth, earthly': these, the image of the second Adam, who 'is the Lord from heaven.'

4. By His becoming a surety or sponsor for them as sinners, who in themselves were utterly insolvent, He took upon Himself the burden of discharging their *whole debt*, both of penal suffering for sin, and of perfect obedience for life. But such a Surety as this is, cannot but be, a true and proper *Representative* of those for whom He acts as surety: by being legally substituted in their stead, to answer for them, He represents or sustains their persons in law.

5. But, O believer, mistake not the nature of this communion. It is not so much a strict profession of religion, or an external performance of duty, or a high degree of knowledge, as—a dwelling *in* God, and God

in the soul. Christ so dwells in the heart by faith, as to admit the believer to real, to increasing, to transforming, intercourse with Him. The holy soul dwells, and is at home in Him, as its hiding place, its only portion, and its ultimate end. The soul, which is favoured with such communion, knows no other object for its supreme love, no other subject for its delightful meditation, no other end for its endless existence, than HIM, and God in Him.

6. In fellowship with God in Christ, the soul satiates itself with His love, shares in His fulness, and contemplates His glory, and in some degree, enters into His joy. His love flows out on the soul: and the love of the redeemed soul goes forth upon Him. By communion, the believing soul dwells *with* its covenant God, as well as *in* Him. It is with Him, at one time, in meditation, at another, in the confidence of faith, at another in prayer, and at another in praise. It has not a sin, but it mourns over to Him; not a grief, but it makes known to Him; not a complaint, but it reveals to Him; not a request, but it presents to Him. O that spiritual intimacy, which is between such a holy soul and Christ! that liberty of converse, that wrestling with Him for the blessing! 'Let me go;—I will *not* let thee go, except thou bless me.' This is eternal life begun: it is heaven let down to earth. Thus, 'the secret of the Lord is with them that fear Him; and He will show them His covenant.'

7. Since the believer, then, has all that Christ did and suffered, to rely on and to plead, for his salvation, it is impossible that his plea can fail.

### Hitherto.

*"Hitherto hath the Lord helped us"* (I. Sam. vii., 12).

When our soul is much discouraged  
By the roughness of the way,  
And the cross we have to carry  
Seemeth heavier every day.  
When some cloud that overshadows  
Hides our Master's face from view;  
Oh! it's well then to remember  
He has blessed us hitherto.

Looking back the long years over,  
What a varied path! And yet,  
All the way His hand hath led us,  
Placed each hindrance we have met,  
Given to us the pleasant places  
Cheered us all the journey through;  
Passing through the deepest waters,  
He has blessed us hitherto.

Surely, then, our souls should trust Him,  
 Though the clouds be dark o'erhead;  
 We've a Friend that draweth closer,  
 When all other friends have fled.  
 When our pilgrimage is over,  
 And the gates we're sweeping through,  
 We shall see with clearer vision  
 How He's blessed us hitherto.

—L. OAKLEY.

### Notes and Comments.

*The British Foreign Office.*—On another page we give a list of Roman Catholics in the Foreign Office. *Historicus* in the *Churchman's Magazine* (May) makes the following timely comment:—

"It is to be hoped after the war that there will be a clean-out in our Foreign Office. Every Roman Catholic should be told to seek other employment because, as a servant of the Papacy, he is our potential enemy. Whatever may be said as to the good character of the individual, he should not be tolerated. Sooner or later he will be, consciously or unconsciously, doing the work of our eternal enemy. The Vatican will continue to be at war with Britain so long as Britain is Protestant. Therefore our Government should keep all members of the Roman Church under control. Columns could be written showing how we, as a nation, have suffered at the hands of our Foreign Office. So many fatal moves have been made on the advice of the Foreign Office that one cannot help being suspicious that the Papists there have been responsible for them. Many of these moves have been in the interests of the Vatican, which has never studied our interests."

*The Popes Peace Plea.*—The present Pope is an astute diplomatist and one does not need great penetrative insight to see that he is manoeuvring for a place at the Peace Councils of the assembled and victorious nations when the present carnage ceases. The curious thing is that the press of Protest countries seem to vie with each other in giving space to the papal utterances in their columns. The comment of a Canadian religious monthly, *Evangelical Christian* (Toronto), on the Pope's message at the end of last year may be applied with equal truth to the recent papal utterance:—"Why space should be given each year by the press of the World to print what the Pope says will always remain a standing mystery to us. Better things are said every day by lots of Protestant clergymen in England and elsewhere, more constructive suggestions are made for the amelioration of the social ills of the world by the heads of other churches, but they are ignored by the press or relegated to a back page and a stick of type. No one denies the truth of what the Pope has said, only others have said the same things and said them better, so they can no longer be considered as "news," but still the press, which seems bound to the chariot wheels of Romanism, goes on printing them. There are some significant truths that the Pope omits when he sends forth his messages to the world."



*Significant Omissions in the Papal Messages.*—"One of the most significant of these is freedom of religion, the right of every man to determine how he shall worship God. And that is a fundamental implicate of freedom. Without that, all the Pope—or anyone else for that matter—may say is just 'sound and fury signifying nothing.' In every Protestant country in the world such freedom prevails. In every Roman Catholic country such freedom is denied. Let the United States and the British Empire look facts squarely in the face. Romanism is opposed to all that they stand for, and unless cognizance of this fact is taken we may find ourselves with a more bitter struggle on our hands when this war is over, and as unprepared spiritually for it as we were materially for the present conflict. For one with any knowledge of history it is laughable to read the following gem from the Vatican on December 24th: 'There is on place for the persecution of religion and the Church.' That is what the Pope thinks would obtain in the new order. And this from an organisation that has never yet denounced the slaughter of the Albigenses or the Huguenots, or the infamous Inquisition."—*Evangelical Christian.*

*What Passes for Christianity To-day.*—We have already called attention to the Rev. L. B. Ashby's religious column in the *Daily Telegraph*. Here as a specimen of what passes for Christianity:—Secondly whereas formerly Christ was preached primarily as the divine Victim, by Whose vicarious self-offering men have been offered escape from eternal damnation, He now stands beside us, our divine fellowman, bidding us share His spirit and the quality and grace of His human life. He is the true self of every man, calling us all, in fellowship with Him, to accept self-sacrifice as the price of righteousness on earth, no longer seeking to shelter behind His atoning death but rather making His character and ideals our own, in the belief it is his spirit alone that can transform individuals and save society." For sheer heretical teaching on the Son of God this would be hard to beat. Man is exalted and He is brought down to that poor level. There is no need of atonement here. Mr. Ashby has got rid of the cross by a stroke of his pen. Christianity has certainly fallen on evil days when such teaching is given in one of our leading dailies.

### Church Notes.

*COLLECTION FOR THIS MONTH.*—The collection for the Organisation Fund, according to the Synod's instructions, is to be taken up this month.

*COMMUNIONS.*—*June*, first Sabbath, Applecross, Tarbert (Harris) and Coigach; second, Shieldaig; third, Helmsdale, Lochcarron, Glendale, Dornoch and Uig (Lewis); fourth, Gairloch and Inverness. *July*, first Sabbath, Raasay, Lairg and Beaulay; second, Tain, Staffin and Tomatin; third, Daviot, Halkirk, Flashadder and Rogart; fourth, Achmore, Bracadale Stratherrick, Plockton and North Uist. *August*, first Sabbath, Dingwall; second, Portree; *September*, first Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert (Harris) and Stoer. *October*, first Sabbath, Tolsta, second, Ness. third, Finsbay, Laide, Bonarbridge; fourth, Vatten; fifth, Stornoway. *South African Mission.*—The following are the dates of the Communion:—Last Sabbath of March, June, September and December. *NOTE.*—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.