

# THE Free Presbyterian Magazine

## AND MONTHLY RECORD

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

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*"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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# Free Presbyterian Magazine

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## The Love of God which is in Christ Jesus Our Lord\*

WHEN the Apostle had given expression to his assurance of the security of God's people, he does so in words that have been well described as the most triumphant that were ever uttered by mortal lips—"For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Roms. viii, 38, 39)—the love of God that is God's love to His people not their love to Him. What wonderful things have been said of this love. Let us listen to what He who spake as never man spake has to say about it. In the parable of the Vine and the Branches we have the extraordinary statement: "As the Father hath loved me so have I loved you" (John, xv., 9). And again in the great intercessory prayer He says: "That the world may know that thou has sent me and hast loved them as thou hast loved me" (John xvii., 23). "These are not the words of man, but of one who spake as never man spake. To what greater love could the thoughts of His people be directed than to the love with which the Father loved the Son and yet in the passages quoted that Son declares that the love wherewith the Father loved the Son with that love has He loved His people.

In other passages of Scripture expressions are used by the Apostles indicating the amazing nature of the love of God. The Apostle, John, overwhelmed with the view he had of that love, standing on the shore of an ocean the farthest shore of which is as yet unseen by him breaks forth in words of adoring wonder: "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we, the sons of God, and it doth not yet appear what we shall be: but we know when He shall appear we shall be like Him" (I. John, iii., 1). It is important to notice that it was in connection with their sonship that John got this view of the amazing love of God and called forth from his heart the words of adoring wonder quoted above—"Behold, what manner of love." This is an aspect of the adoption of God's redeemed that is worthy of every believer's attention.

\*Roms. viii, 39.

The Apostle, Paul, again, praying for the Ephesian believers in his prayer prays "that they may be able to comprehend with all saints what is the breadth and length, and depth and height, and to know the love of Christ which passeth knowledge and that they might be filled with all the fulness of God (Eph. iii., 18). We are brought face to face in this sublime inspired utterance with a height that has no top, as Dr. Mason, U.S.A., puts it:—A depth that has no bottom—a length that has no end and a breadth that has no limitation.

It is one of the master strokes of Satan how he has perverted the minds of men and alas! so many professing Christians on this soul ravishing aspect of God's dealings with His chosen. That beautiful text: "God is love" has been read and is read by thousands as if it were "Love is God," and thus, a wrong idea, is read into the text. Again, under the impression that by the extension of this love it will appear greater and be made more attractive in the eyes of men. But what was aimed at in extension has been lost in depth and the wonderful descriptions of God's love to His people is like the words of an unknown tongue to thousands of professing Christians. The Arminian doctrine of the subject is a poor anaemic substitute for the sublime and enobling doctrine of Scripture. Still, God has a people who can join with the Psalmist in sweetly singing:—

Remember me Lord with that love  
Which Thou to Thine dost bear;  
With Thy salvation, O my God,  
To visit me draw near;  
That I, Thy chosen's good may see  
And in their joy rejoice;  
And may with Thine inheritance  
Triumph with cheerful voice.

*Metrical Psalm, 106 (4-5).*

### **The Late Miss Hannah Campbell, Strath, Gairloch.**

Those who dedicate their lives to Christ will find death to be great gain and advantage to them. The day of the believer's death is better than the day of his birth, Eccles, 7: 1. Death is theirs, 1 Cor. 3: 22. It is theirs, that is, it conduceth to their use and benefit; their gain and not their terror; an enemy to nature but a friend to grace. The "Preacher's" words referred to above are meant of those that leave a good name and a good savour behind them for so the whole verse runs: "A good name is better than precious ointment; and the day of death than the day of one's birth." The name of the wicked shall rot, but the name of the godly is a sweet perfume; when the matter of the perfume is burnt the scent remains behind. So when the person is gone the savour of a good name lives and remains behind. Such definitely applies to our departed friend. Her death is her great gain, and she left to be remembered her, "The ornament of a meek and quiet spirit, which is in the sight of God of great price."

The subject of this brief sketch was born at Upper Diabaig, which lies within the Parish of Gairloch and on the border of Applecross. The place is now uninhabited, like many other places where many of the Godly were reared in the Highlands of Scotland. Her father's family consisted of one son and five daughters. Besides Miss Campbell the Lord had other marked ones in this family. The only son was a respected elder in the Gairloch congregation of the Free Presbyterian Church.

Miss Campbell was of a reserved disposition, and that made it impossible for one to know how and when she was brought to the knowledge of the Truth as it is in Jesus. None, however, would doubt her being a "branch" of the "True Vine." "All that shall see them shall acknowledge them, that they are the seed which the Lord hath blessed." During part of her pilgrimage she was nurtured under the ministry of the saintly Rev. Donald Macdonald, Sheildaig, and she often spoke feelingly of him, with an evident loving warmth, and made special references to a sermon which she heard from him on the text: "Wilt thou go with this man? and she said, I will go." To what extent the sermon influenced her cannot be said, but we can be sure that the good man's preaching had a leavening effect on her all round. Again, her father's teaching would be recalled by her. He, evidently, took great pains to have his children's minds well stored with the truth. This early cultivation and sowing of the good seed made their own mark. "Train up the child in the way he should go: and when he is old, he will not depart from it." Privately and publicly she showed her unabating love to her Saviour, and according to the divine injunction she was "a lover of hospitality, a lover of good men." She was a great reader of her Bible right through life, and as age crept in on her she loved her Bible more intensely. Her eyesight continued with her unimpaired till the end, so that she could read comfortably without the aid of glasses.

She did not suffer much from illness during her life. She had a strong frame and "by reason of strength" the infirmities did not creep in so soon in her case. But the infirmities that belong to age did come, more evidently during the last two or three years of her life, and signs were given that the "earthly house" was beginning to crumble. Then the "Adversary" took advantage, for he is one "having great wrath," when "he knoweth that he hath but a short time," and she was subjected to very sore trials. She had her sleepless nights and tears of sorrow. She was moved by the "storm" as a tree firmly rooted; but like David in Psalm sixty-two she was not "greatly moved"; her "heart was fixed trusting in the Lord" as stated in another Psalm. These are the sorest of trials when the believer's rights to the heavenly Jerusalem are assailed. She got deliverance and expressed that she now wished, if it were the Lord's will, to be taken. Being now more conscious than ever of the snares of the wilderness. Her wish was soon realized. Her Lord came at her request. She approached the "river" with all her mental faculties unimpaired and was supported greatly by the truth, and especially by parts of Psalms eighty-nine and twenty-three. Like Christian she "presently found ground to stand upon, and so it followed that the rest of the river was but shallow." She entered into the joy of her Lord during the early hours of the 2nd day of June, 1945. A



few days more of earthly pilgrimage would have brought her to the great age of ninety years.

To her niece who tenderly attended to her needs in her declining years we tender our sympathy. Her loss is like the loss of a devoted mother. The aunt did the part of a loving mother to herself and her sister, Mrs. Fraser, who was called to her everlasting rest four years ago. Of all the bereavements which Miss Campbell has had, the loss of her niece was the sorest, but she bore the loss with Christian patience. The world is much colder by the removal of warm-hearted believers. The Lord alone can mould others to stand in the breach. "Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem."—*A.B.*

### **Discerning the Lord's Body.**

In the answer to the ninety-seventh question of the Shorter Catechism it is stated as one of the duties required of those who would worthily partake of the Lord's Supper that "they examine themselves of their knowledge to discern the Lord's body." The Scripture proof given is, "But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. xi. 28, 29. Time and again the question is asked by some trembling Christian, What is it to discern the Lord's body? It is little wonder though such a question should be asked when one considers that the "not discerning the Lord's body" is the cause of eating and drinking unworthily, and that partaking unworthily is to eat and drink damnation to oneself. The true child of God, while knowing very well that there is no good in him any more than in the rest of Adam's fallen race, is different from the nominal Christian in this respect, that he is concerned as to how to approach the Lord's Table worthily, and it costs him many a prayer at a Throne of Grace, pleading that the Lord would enable him to approach His own Table worthily. It is in this connection that the question often arises in his mind, Do I discern the Lord's body?

It is true that none can approach the Lord's Table worthily who are not in a state of grace. It is for the Lord's true people, savingly wrought upon by the Holy Spirit, that the Supper has been instituted. As Dr. Love puts it, "He who is Lord in the Church, provides this royal feast at which He entertains His subjects. And His subjects are those, who, from having been like devils, are made in Him to be as angels: and now He is the object of their united complacency." *Memorials*, Vol. II. p 224. None are worthy to approach the Lord's Table who have not felt the exceedingly sinfulness of sin, nor realised their own utter inability to save themselves, and who have not cast themselves on Christ as their only Saviour, saying with another, "Though He slay me, yet will I trust in Him." Job xiii. 15.

One may, however, be in a state of grace and yet, through harbouring sin, may approach the Lord's Table unworthily, and for this reason one should be always examining oneself to search for any old leaven that is to be purged out. Peter was in a state of grace when he sat down with the other disciples the first time the Lord's Supper was celebrated, but

when Peter denied his Master with oaths and curses he was not in a fit state to sit down at the Lord's Table, until his bitter weeping gave evidence of the genuineness of his repentance. As it is the duty of the Lord's people to purge out the old leaven, it is plainly their duty to examine themselves as to their knowledge to discern the Lord's body. The bread and wine in the Lord's Supper are not the actual body and blood of Christ as the Roman Catholic Church maintains in its doctrine of Transubstantiation. Christ is not present in a corporal and carnal manner, but spiritually, in the symbols of His broken body and shed blood, and therefore, those who discern the Lords' body distinguish between the outward signs and the spiritual things signified. In this they differ from the nominal Christian who is satisfied with sitting down at a communion table to partake of a little bread and wine. In discerning the Lords' body, His people view Christ as offering Himself as a sacrifice for their sins, for He is "the Lamb of God, which taketh away the sin of the world." John i. 29. They see in His offering a perfect sacrifice which for ever satisfied the Justice of God, because it made a perfect atonement for all the sins of the whole elect of God, leaving no room for the Roman Catholic blasphemous sacrifice of the Mass.

In these outward signs of bread and wine the worthy believers are enabled to see the matchless beauty and transcendent excellency which is in Christ, for they see in these symbols the beauty of His love in His sufferings and death for His own. "Greater love hath no man than this, that a man lay down his life for his friends." Here they will be remembering with sorrow and with wonder that when He suffered, they were not friends but enemies, and that His sufferings were those of "the just for the unjust, that he might bring us to God." They see His excellency in the bread and wine for as there is nothing like these to sustain and refresh the body, so Christ is presented to the view of His own as sustaining and refreshing their souls, providing for them a feast so that they are enabled to say, "He brought me to the banqueting-house (Hebrew; the house of wine) and His banner over me was love." Song ii. 4.

Those who truly discern the Lord's body are enabled in some measure to see in the symbols the greatness of His sufferings, for He "poured out His soul unto death." He suffered without the camp, bearing the reproach of His people, and became a curse for them so that they might be redeemed from the curses of the law. They cannot view the greatness of these sufferings without viewing also the procuring cause of them, that is, their own sins, any one of which deserves the wrath and curse of God both in this life and that which is to come. Oh! the weight of that burden which was laid upon Christ when the wrath and curse of God due to every sin of the whole elect of God was laid upon Him, for "the Lord hath laid upon Him the iniquity of us all." Isaiah liii. 6. A certain divine observes that one drop of that wrath was enough to break the axle of the universe.

Those who worthily partake of the Lord's Supper will be much taken up with the wisdom of God in devising that plan of salvation which was finished in the death of Christ. Those to be saved were sinners, under the curse of a broken law and debtors to the Justice of God. So deplorable was their condition that neither men nor angels were capable of

devising a way by which they could be saved. Now that this wonderful plan has been unfolded, angels and redeemed men desire to look into it and wonderingly adore the wisdom which devised it. This, then, is a fit subject to meditate on when remembering the dying love of the Saviour of sinners. Along with this they meditate on the Justice and mercy of God in accepting a substitute for sinners, for it would be just on the part of God to deal with each sinner in their own persons, and if He had done so none could stand before Him in judgment. It pleased Him, however, to accept of a Substitute, and such was the Substitute, and such the nature of His atoning work, that the Justice of God was eternally satisfied, and a way opened for God's mercy to flow to guilty sinners. It has often afforded sweet meditation to the pilgrim travelling Zionward, to consider, when at the Lord's Table, the complete and Heavenly harmony among the Attributes of the Godhead in connection with the satisfaction rendered by Christ, and where there is such meditation and the affections warmed by it, there is a discerning of the Lord's body. "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven." Psalm lxxxv. 10, 11.

When rightly exercised, communicants at the Lord's Table, look upon the bread and wine, not as the symbols of the body and blood of a mere human being, but as the symbols of the broken body and shed blood of the Lord of Glory. This brings before them the glory of His Person as the Eternal God manifested in the flesh. "And without controversy great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I. Tim. iii. 16. Along with this they meditate on the dignity of His offices as Prophet, Priest and King, which as their Redeemer, He executes both in His humiliation and exaltation, for it is not a dead Saviour whose body they discern, but One "which was dead and is alive."

On the part of those who have a knowledge to discern the Lord's body there is a humble and believing application of His merits to themselves, and, Oh! how this ought to cause them to be swallowed up in wonder, that He Who is the Father's love from all eternity, and the Object of the adoration of myriads of holy angels should, while not ceasing to be what He was, become what He was not, by being found in fashion as a man, and suffering for the sins of His elect people, make it possible that, through the symbols of His broken body and shed blood, these same elect people, who, by nature, were self-ruined and hell-deserving, should by faith be feeding on Christ, to their spiritual nourishment and growth in grace. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." Rom. xi. 33.

Many, however, of the Lord's people have not a clear view of their interest in Christ, and are afraid on that account that they have no knowledge to discern the Lord's body, and this has caused many a true child of God to keep back from publicly witnessing on the side of Christ in this world. Such would do well to study carefully and prayerfully the answer to Question 172 of the Larger Catechism of the Westminster Divines. In answer to the question, "May one who doubteth of his being

in Christ, or of his due preparation, come to the Lord's Supper?" it is replied, "One who doubteth of his being in Christ, or of his due preparation to the sacrament of the Lord's Supper, may have true interest in Christ, though he be not yet assured thereof; and in God's account hath it, if he be duly affected with the apprehension of the want of it, and unfeignedly desires to be found in Christ, and to depart from iniquity: in which case (because promises are made, and this sacrament is appointed, for the relief even of weak and doubting Christians he is to bewail his unbelief, and labour to "have his doubts resolved; and, so doing, he may and ought to come to the Lord's Supper, that he may be further strengthened." If such weak and doubting Christians, as are intended in the above answer of the Westminster Divines, will come to the Lord's Table humbly looking to Him alone for comfort and strength, they will realise in their own experience the truth of what is written, "He giveth power to the faint; and to them that have no might he increaseth strength." Isaiah xl. 29.—J. C.

### **Conviction of Sin and Gospel Liberty.**

BY JOHNATHAN EDWARDS.

It cannot be unreasonable to suppose that, before God delivers persons from a state of sin and exposedness to eternal destruction, He should give them some considerable sense of the evil He delivers them from; that they may be delivered sensibly, and understand their own salvation, and know something of what God does for them. As men that are saved are in two exceeding different states—first a state of condemnation, and then a state of justification and blessedness; and as God, in the work of the salvation of mankind, deals with them suitably to their intelligent rational nature; so it seems reasonable, and agreeable to God's wisdom, that men who are saved should be in these two states sensibly; first, that they should sensibly to themselves be in a state of condemnation, and thus in a state of woeful calamity and dreadful misery, and so afterwards sensibly in a state of deliverance and happiness; and that they should be first sensible of their absolute extreme necessity, and afterwards of Christ's sufficiency and God's mercy through Him.

And that it is God's manner of dealing with men, to lead them into a wilderness, before He speaks comfortably to them, and so to order it that they shall be brought into distress, and made to see their own helplessness and absolute dependence on His power and grace, before He appears to work any great deliverance for them, is abundantly manifest by the Scripture. Then is God wont to "repent Himself for His people, when their strength is gone, and there is none shut up or left," and when they are brought to see that their false gods cannot help them, and that the rock in whom they trusted is vain. Before God delivered the children of Israel out of Egypt, they were prepared for it by being made to see that they were in an evil case, and to cry unto Him because of their hard bondage. So, before they were brought to their rest, and to enjoy the milk and honey of Canaan, God "led them through a great and terrible wilderness, that He might humble them, and teach them what was in their heart, and so do them good in their latter end." The woman that

had the issue of blood twelve years was not delivered until she had first "spent all her living on physicians, and could not be healed of any," and so was left helpless, having no more money to spend; and then she came to the Great Physician, without any money or price, and was healed by Him.

The Apostle Paul, before a remarkable deliverance, was "pressed out of measure, above strength, insomuch that he despaired even of life; but had the sentence of death in himself, that he might not trust in himself, but in God that raiseth the dead." There was first a great tempest, and the ship was covered with the waves and just ready to sink, and the disciples were brought to cry to Jesus, "Lord, save us, we perish"; and then the wind and seas were rebuked, and there was a great calm. The leper, before he is cleansed, must have his mouth stopped by a covering over his upper lip, and was to acknowledge his great misery and utter uncleanness by rending his clothes and crying, "Unclean, unclean." Joseph, who was sold by his brethren, and therein was a type of Christ, brings his brethren into great perplexity and distress, and brings them to reflect on their sin, and to say, "we are verily guilty," and at last to resign up themselves entirely into his hands for bondmen; and then reveals himself to them, as their brother and their saviour.

And if we consider those extraordinary manifestations which God made of Himself to saints of old, we shall find that He commonly first manifested Himself in a way which was terrible, and then by those things which were comfortable. So it was with Abraham; first a horror of great darkness fell upon him, and then God revealed Himself to him in sweet promises. So it was with Moses at Mount Sinai; first, God appeared to him in all the terrors of His dreadful majesty, so that Moses said, "I exceedingly fear and quake," and then He made all His goodness to pass before him. So it was with Elijah; first, there is a stormy wind, and earthquake, devouring fire, and then a still, small, sweet voice. So it was with Daniel, he first saw Christ's countenance as lightning that terrified him, and caused him to faint away; and then he is strengthened and refreshed with comfortable words. So it was with the Apostle John in Patmos. And there is an analogy observable in God's dispensations and deliverances which He works for His people, and the manifestations which He makes of Himself to them, both ordinary and extraordinary.

But there are many things in Scripture which more directly show that this is God's ordinary manner in working salvation for the souls of men, and in the manifestations God makes of Himself and of His mercy in Christ, in the ordinary works of His grace on the hearts of sinners. The servant that owed his prince ten thousand talents is first held to his debt, and the king pronounces sentence of condemnation upon him, and commands him to be sold, and his wife and children, and payment to be made; and thus he humbles him, and brings him to own the whole debt to be just, and then forgives him all. The prodigal son spends all he has, and is brought to see himself in extreme circumstances, and to humble himself and own his unworthiness, before he is relieved and feasted by his father. Old inveterate wounds must be searched to the bottom, in order to healing; and the Scripture compares sin, the wound of the soul, to this, and speaks of healing this wound without thus searching of it as vain and deceitful.

Christ, in the work of His grace on the hearts of men, is compared to rain on the mown grass that is cut down with a scythe, representing His refreshing, comforting influences on the wounded spirit. Our first parents; after they had sinned, were first terrified with God's majesty and justice, and had their sin with its aggravations set before them by their Judge, before they were relieved by the promise of the Seed of the woman. Christians are spoken of as those "that have fled for refuge to lay hold of a hope set before them," which representation implies great fear and sense of danger preceding. To the like purpose, Christ is called "a hiding-place from the wind, and a covert from the tempest." And it seems to be the natural import of the word *Gospel*, glad tidings, that it is news of deliverance and salvation, after great fear and distress.

And, if it be indeed God's manner (as I think the foregoing considerations show that it undoubtedly is), before He gives men the comfort of a deliverance from their sin and misery, to give them considerable sense of the greatness and dreadfulness of those evils and their extreme wretchedness by reason of them, surely it is not unreasonable to suppose that persons, at least oftentimes while under these views, should have great distresses and terrible apprehensions of mind.

Especially if it be considered what these evils are that they have a view of, which are no other than great and manifold sins against the infinite majesty of the great Jehovah, and the suffering of the fierceness of his wrath to all Eternity. And the more so still, when we have many plain instances in Scripture of persons that have actually been brought into great distress by such convictions, before they have received saving consolations: as the multitude at Jerusalem, who were "pricked in their heart, and said unto Peter, and the rest of the apostles, 'Men and brethren what shall we do?'" and the Apostle Paul, who trembled and was astonished before he was comforted; and the jailor, when "he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and said, Sirs, what must I do to be saved?" From these it appears to be very unreasonable in professing Christians to make this an objection against the truth and spiritual nature of the comfortable and joyful affections which any have, that they follow such awful apprehensions and distresses as have been mentioned.

### Uaill ann an Crann-Ceusaidh Chrìosd.

"Ach nar leigeadh Dia gu'n deanainn-sa uail ach ann an crann-ceusaidh ar Tighearna Iosa Crìosd, tre'm bheil an saoghal air a cheusadh dhomhsa, agus mise do'n t-saoghal." GAL. vi. 14.

THA e fìor a thaobh moran de na cuspairean is ro-oirdheirce th' anns an t-saoghal, nach faicear an oirdheirceas anns a cheud sealladh a gheibhear dhuinn; agus air an laimh eile, gu'm bheil ioma ni air bheag luach a dh'fhaodar a mheas moran ni's oirdheirce 's a cheud sealladh, na'n uair is dlùithe bheachdaichear orra. The cuid do nithibh 'n an ioghnadh dhuinn a chionn nach aithe dhuinn iad, agus mar is mo gheibh sinn a dh'eolas orra, is ann is lugha ar meas orra: tha nithibh eile ann mu'm bheil sinn caoin-shuarach tre aineolais, do bhrìgh nach faighear eolas air am maise agus air an oirdheirceas as eugais dragh agus dian-adhartachd.

Tha so gu h-araidh fìor a thaobh a chuspair a th' air ainmeachadh anns a cheann-theagaisg—cuspair ro-ghlormhor, ach a tha gu coitichionn air a dhimeas. Cha n eile ni-eile mu'm bheil beachd an t-saoghail cho tur an aghaidh a cheile. Le cuid, tha e uile gu leir suarach; le cuid eile, tha e uile gu leir glormhor. Tha e na ioghnadh do mhoran cìod na feartan-talaith tha cuid eile a faotainn ann: agus tha e 'na ioghnadh dhoibh sud, cia mar tha chuid eile de'n t-saoghal cho baoghalta 's nach eil iad a faicinn na feartan-talaith ceudna ann. The doille muinntir eile, cho math ris an doille 's an robh iad fein aon uair 'na mhor-ioghnadh dhoibh.

Tha e air aithris mu *Mhelancthon*, a cheud sealladh a fhusair e de ghloir a chuspair so mu'n am an robh e air iompachadh gu'n robh e saolsinn nach biodh e duillich dha le impidhean simplidh, dearbh shoilleireachd a thoirt do mhuinntir eile uime. Bhà chuis cho soilleir, agus na dearbhaidhean cho laidir, agus nach b'urrainn e fhaicinn gu'm bu chomassach do neach sam bith seasadh a mach 'n a aghaidh, na 'm biodh e air a chur gu soilleir fa chomhair. Ach cha b'fhada gus am b'eigin dha aideachadh le doilghios—gu'n robh seann Adhamh ni bu treise na *Melancthon* og; agus gu'n robh truaidlidheachd naduir mi bu treise na impidhean dhaoine as eugaig grais Dhe.

Is e am feum bu choir dhuinn a dheanamh dheth so, gu'n iarramaid an gras soillseachaidh sin air ar son fein, air son an robh Pol ag urnuigh as leth nan Ephesianach (Eph. i. 17) "Gu'n tugadh Dia ar Tighearna Iosa Crìosd, Athair na gloire, spiorad gliocais agus foillseachaidh dhuinn ann an eolas airsan." Bu choir dhuinn anns a chuis so, mar anns gach cuis eile, urnuigh agus meadhonaibh aonadh ri cheile—mar sin, is e aon de na meadhonaibh sonruichte gu eolas fhaotainn air sar-bhunait ar creidimh agus ar dochais, a bhi breithneachadh air glìor a chuspair ud, a th'againn ann an cainnt cho laidir anns a cheann-theagaisg so, le neach aig an robh aon uair, barail cho suarach uime 's is urrainn a bhi aig aon sam bith a tha fhathast am measg a naimhdean.

Anns a chomh-theagasg, tha an t-Abstol ag innseadh do na Galatianaich cìod e anns an robh luchd teagaisg breige araidh a deanadh uaill; agus cìod anns an robh e fein a deanadh uaill. Bha each a deanadh uaill ann an seann deasghnathaibh lagh nan Iudhach, nach robh ach 'n an sgailean a mhaoin: bha esan a deanadh uaill ann an crann-ceusaidh Chrìosd, brìgh nan sgailean ud. B'aithne dhasan gu'n robh e cur masladh air Chrìosd a bhi nis a cur an urram air na sgailean ud a bhuineadh dhoibh roimh laimb, air do'n chuspair air an robh iad 'n an samhladh a bhi nis air fhoillseachadh. Uime sin, tha e le mor eud a cur cul ri; agus aig an am cheudna, ri uaill anns a chuspair bheannaichte ud a b'e crìoch nan sgailean a bhi samhlachadh—"Nar leigeadh Dia gu'n deanainn-sa uaill ach ann an crann-ceusaidh Chrìosd, tre am bheil an saoghal air a cheusadh dhomhsa, agus mise do'n t-saoghal."

Anns a cheann-teagaisg tha an t-Abstol a feuchainn dhuinn an t-ard mheas a bh'aige air crann-ceusaidh Chrìosd, mar an ri sin as an robh e a deanadh uaill:—agus a bhuaidh chumhachdach a bha aige air 'inntinn, mar an ni sin leis an robh an saoghal air a cheusadh dhasan, agus esan do'n t-saoghal.

Anns na sgriobturann, tha crann-ceusaidh Chrìosd air uairibh a ciallachadh fulangais a phobuill air a sgath-san, agus air uairibh eile

fulangais Chrìosd air an son-san. Mar is e an seadh mu dheireadh seadh sonruichte agus ro nadurra nam briathran, tha aobhar a bhi codhunadh gur h-e sin an seadh a th'aig an Abstol 's an amhare. Is e so seadh nam briathran anns an dara rann deug de'n chaibidil so, a tha labhairt mu mu gheurleamhuinn airson crannceusaidh Chrìosd, sin ri radh—airson teagasg a chroinn-cheusaidh, Osbarr,—tha e dearbhtanach iad arfulangais fhein, ach fulangais Chrìosd anns am bheil sinn gu h-araidh ri uaill a dheanadh thar gach ni eile. Cha'n iad ar fulangais fhein ach fulangais Chrìosd a bheir caitheamh-as air ar truailidheachd; agus a cheusas an saoghal dhuinne, agus sinne do'n t-saoghal.

Tha crann-ceusaidh Chrìosd anns an rann so a ciallachadh, cha n e 'bhas amhain, ach an t-ìomlan d'a irioslachadh, no an t-ìomlan de fhulangais a bheatha agus a bhais a bhi air an lan-choimhlionadh ann am fulangais a chroinn-cheusaidh. Tha an t-Abstol an so agus an aithibh eile ag ainmeachadh a chroinn-cheusaidh gu bhi cur 'n ar cuimhne modh a bhais, agus gu bhi neartachadh 'n ar n-inntinnean na druighidhean a rinn fein irioslachd a bhais udoirn, no bu choir dha dheanadh oirn. Gu'm fuilingeadh ughdar na saorsa, bas traill—gu'm fuilingeadh tobar gach urram, doimhneach gach-maslaidh; gu'm biodh am peanas a b'abhaist a bhi air a dheanadh air na peacaich a bu dimeasaiche, airson na droch-bheart a b'antromaichte, air a leagadh air an neach a b'urramaiche d'am bu chomas fulang;—Is e so an cuspair anns an robh an t-Abstol a deanadh uaill.

Cha'n eil da ni is calg-dhiriche an aghaidh a cheile na glòir agus masladh. Ach an so tha an t-Abstol 'g an aonadh ri cheile. Tha an crannceusaidh ann fein 'n a chuspair tha lan de mhasladh; ach anns a chuis so, tha e, ann am beechd an Abstoil, lan do ghloir. Cha bhiodh e cho comharraichte na'n abradh e gu'n robh e deanadh uaill ann an ard-achadh 'Fhirsaoiridh an deigh dha an saoghal fhagail—no anns a ghloir a bh'aige maille ris an Athair mu'n robh an saoghal ann. Ach is e am Fearsaoiridh e fein, cuspai ruail an Abstoil—cha'n ann amhain anns an staid a b'airde d'a onoir agus d'a inbhe—ach eadhoin anns na suidheachaidhean a b'isle d'a mhasladh agus d'a dhiblidheachd—cha'n ann mar Shlanuighear cumbachadh agus ardaichte, ach mar Shlanuighear air a dhiteadh agus air a cheusadh.

Is e bhi deanadh uaill a cuspair sam bith, a bhi cur na h-urram is airde air. Bha crann-ceusaidh Chrìosd ard-urramach am beachd an Abstoil thar gach cuspair eile. B'e a thlachd a bhi gabhail fath air gach cothrom gu bhi ag aideachadh agus a taisbeanadh am fianuis an t-saoghail an t-ard mheas a bh'aige air. Bha' chridhe agus aignidhean air an lionadh leis gus nach robh rum air fhagail annta do ni sam bith eile; agus mar tha e 'g innseadh dhuinn ann an aithibh eile, "gu'n do mheas e na h-uile ni na'n call agus na'n aolach." (Phil. iii. 8), agus gu'n do chuir e roimhe nach gabhadh e eolas air ni sam bith 'nam measg ach Iosa Crìosd, agus easn air a cheusadh (1 Cor. ii. 2).

Tha dealas agus dian-dhurachd chomharraichte anns a chainnt's am bheil an t-Abstol a taisbeanadh a mheas air a chuspair so. "Nar leigeadh Dia' ar neo, na tachradh e air achd sam bith;—mar gu'n abradh e—Nar leigeadh Dia, ciod air bith a ni daoine eile—gu'm biodh e air a radh do m' thaobhsa—Pol, a bha aon uair 'n am fhear geurleamhuinn,



gu'n deanainnsa uailh a ni sam bith ach ann an Fearsaoraidh air a cheusadh, a spion mise mar aithinne as an teine, 'n uair a bha mi dianruith ni b'fhaide agus ni b'fhaide uaithe; a bha 'g am ruagadh le 'throcair agus le 'chaoimhneas, 'n uair bha mise 'g a ruagadhsan 'na bhuill, le ainiochd agus le gairge. Rinn mise e tre aineolais; agus is ann amhain tre aineolais tha neach sam bith 'ga dhimeas. Ach a nis dh'fhoillsich se e fein dhomb. Agus nar leigeadh Dia gu'n teid an solus a choinnich mi air an t-slighe gu Damascus a smaladh gu brath as m'inntinn. Bu sholus e bha Jan do ghloir; Bha'n cuspair a thaibsein e dhomhsa uile gu leir glormhor—'na uile anns na h-uile. Agus nar leigeadh Dia gu'n deanainnsa uailh ann an ni sam bith eile.

Mar bha mor-mheas aige air a chuspair ghloirmhor so, bha buaidh aig air da reir; oir leis a chuspair so bha an saoghal air a cheusadh dha, agus esan air a cheusadh do'n t-saoghal. Is e bh'ann ceusadh taobh air thaobh. Is e am meas a bh'aige air Criosd cion-fath an dimeis a bh-aig t-saoghal airsan, agus aigesan air an t-saoghal. Cha n e gu'n tug an crann-ceusaidh e gu bhi fuathachadh muinntir an t-saoghail; no gu bhi eur eul ri 'thoilinntinnean laghail. Is ann a cheadaich e dha na toilinntinnean ud a mhealtuinn, agus dh'eignich e e gu daoine an t-saoghail a ghradhachadh. Ach cheus e annsan na truailidheachdan a tha gintinn fuath d'ar coimhearsnaich, agus 'gar fagail neo-chomasach air taitneas an t-saoghail a shar-mhealtuinn. Is e theirear ris an ni so, gleachd, cogadh, cathachadh agus marbhadh; a chionn gu'r coir dhuinn am peacadh a mheas mar ar namhaid is mo; an namhaid is mo th'aig ar'n annaibh agus aig Slanuighear ar'n annaibh. B'e sud beachd an Abstoil mu'n pheacadh, agus mu'n truailidheached a th'anns an t-saoghal tre anamiann (2 Pead. i. 4). Bha e sealltuinn air a pheacadh mar mhortair a Shlanuighear; ni a las 'na chridhe ceart-dhioghaltas 'na aghaidh; lion sud e leis na deothasan naomh an aghaidh a pheacaidh, a th'air an ainmeachadh leis fein mar thoraidhean nadurra air creideamh agus aithreachas;—"ro-dhiomb, eagal, dian-thogradh agus togradh dioghaltais." Is e sin, dearbh-ghrain do'n pheacadh, maille ri faire churamach 'na aghaidh (2 Cor. vii. 11). Is e so tha an t-Abstol a ciallachadh le ceusadh an t-saoghail. Is e is brigh do'n chainnt so gu're h-e gradh neomheasarra do nithibh talmhaidh aon de mhathairean-aobhair a pheacaidh. Rinn crann-ceusaidh Chriosd a leithid a dh'atharrachadh grasmbor air aignidhean an Abstoil 's nach robh nis an saoghal dhasan an ni bha e do mhuinntir cile, agus a bha e aon uair dha fein. Bha 'anam sgith d'a ghreadhnachas, agus chaill e 'bhlas do na nithibh anns am mo an robh de thlachd aige roimhe. Bha urram an t-saoghail suarach 'na bheachd, a shaoibhreas 'na bhoichduinn; agus a sholasan deistinneach; cha robh' fhabharan no' eiseimpleirean a ni'n an cuspairean-talaidh dha; ni mo bha 'fhuath 'n a chulaidh eagail dha. Bha e sealltuinn air gradh agus air fuath dhaoine, cha b'ann gu sonruichte ann an solus na buaidh a bhiodh aca airsan ach orra fein, anns an tomhas am faodadh iad a bhi'g adhartachadh no cur bacaidh air soirbheachadh a theagaisg 'nam measg. Faodaidh na nithibh so uile bhi air am filleadh a stigh ann an ceusadh an t-saoghail a th'air ainmeachadh anns a pairt mu dheireadh de'n rann.

Air do'n t-searmoin so bhi air a bonntachadh air a cheud phairt de'n rann—"Nar leigeadh Dia gu'n deanainnsa uailh ach ann an crann-

ceusaidh ar Tighearna Iosa Crìosd"—Is e an teagasg a tha gu sonruichte air fhilleadh ann;—

Gu'm bheil crann-ceusaidh Chrìosd na aobhar uail fìo pheacaich thar gach uile nì; seadh, gu'r h-e, air mhodh araidh an t-aon nì amhain anns am bu choir dhoibh uail a dheanadh;—oir tha an t-ìomlan de ìrioslachadh Chrìosd, argus gu sonruichte a bhas airson pheacach, 'na chuspaire d'am buin a leithid de ghloir gun choimeas, 's gu'r eubhaidh dhuinn na beachdan is airde agus is urramaiche altrum d'a thaobh.

Mar tha an fhirinn so gu soilleir air a filleadh a stigh annus a cheann-theagaisg, tha i mar an ceudna gu tric air a sparradh oirn ann an earranan eile de'n sgrìobtur: mar tha (2 Cor. iv. 6) far am bheil e sgrìobhte—"Oir is e Dia, a thubhairt ris an t-solus soillseachadh a dorchadas, a dhealraich 'nar cridheachaibhe-ne, a thoirt dhuinn solus eolais a ghloire ann an gnuis Iosa Crìosd." Mar chithear mar an ceudna anns an (2 Cor. iii. 18, agus 1 Cor. i. 18-24). Tha e soilleir uime sin, far am bheil na sgrìobtur an labhairt mu "ghloir Dhe ann an gnuis ar Tighearna Iosa Crìosd," gu'r h-e tha e ciallachadh gu sonruichte—a ghloir ann an gnuis Chrìosd air a cheusadh; eadhoin, ann an obair na saorsa a chrìochnaich e air a chrann-cheusaidh.

### Calvanism—Preaching to Sinners.

LETTER of the Rev. John Newton to the Rev. Thomas Jones.—Dear Sir, A concern for the perplexity you have met with, from objections which have been made against some oppressions in my printed sermons, and in general against exhorting sinners to believe in Jesus, engages me to write immediately, otherwise I should have waited a little longer, for we are now on the point of removing to the vicarage, and I believe this will be the last letter I shall write from the old house. I shall chiefly confine myself at present to the subject you propose.

In the first place, I beg you to be on your guard against a reasoning spirit. Search the Scriptures, and where you can find a plain rule or warrant for any practice, go boldly on; and be not discouraged because you may not be clearly able to answer or reconcile every difficulty that may either occur to your own mind, or be put in your way by others. Our hearts are very dark and narrow, and the very root of all apostacy is a proud disposition to question the necessity or propriety of divine appointments. But the childlike simplicity of faith, is to follow God without reasoning; taking it for granted a thing must be right if He directs it, and charging all seeming inconsistencies to the account of your own ignorance.

I suppose the people that trouble you upon this head are two sorts: first, those who preach upon Arminian principles, and suppose a free will in man, in a greater or less degree, to turn to God when the gospel is proposed. These, if you speak to sinners at large, though they will approve of your doing so, will take occasion, perhaps to charge you with acting in contradicition to your own principles . . . If I had a proper call, I would undertake to prove, that to exhort and deal plainly with sinners, to stir them up to flee from the wrath to come, and to lay

hold of eternal life, is an attempt not reconcilable to sober reason upon any other grounds than those doctrines which we are called Calvinists for holding; and that all the absurdities which are charged upon us, as consequences of what we teach, are indeed truly chargeable upon those who differ from us in these points . . . As to myself, if I was not a Calvinist, I think I should have no more hope of success in preaching to men, than to horses or cows.

But these objections are more frequently urged by Calvinists themselves; many of them, I doubt not, good men, but betrayed into a curiosity of spirit, which often makes their ministry (if ministers) dry and inefficacious and their conversation sour and unsavoury . . .

I advise you to keep close to the Bible and prayer; bring your difficulties to the Lord, and intreat Him to give you, and maintain in you, a single spirit. Search the Scripture. How did Paul deal with Simon Megus? We have no right to think worse of any who can hear us, than the apostle did of him. He seemed almost to think his case desperate, and yet he advisd him to repentance and prayer. Examine the same apostle's discourse Acts iii. and the close of St. Paul's sermon, Acts xiii. The power is all of God; the means are likewise of His appointment; and He always is pleased to work by such means as may show the power of His. What was Moses' rod in itself, or the trumpets that threw down Jericho? What influence could the pool of Siloam have, that the eyes of the blind man, by washing in it, should be opened? or what could Ezechiel's feeble breath contribute to the making the dry bones live? All these means were exceedingly disproportionate to the effect, but He who ordered them to be used accompanied them with His power. Yet if Moses had gone without His rod, if Joshua had slighted the ram's horns, if the prophet had thought it foolishness to speak to dry bones, or the blind man refused to wash his eyes, nothing could have been done. The same holds good in the present subject: I do not reason, expostulate, and persuade sinners, because I think I can prevail with them, but because the Lord hath commanded it. He directs me to address them as reasonable creatures; to take them by every handle; to speak to their consciences; to tell them of the terrors of the Lord, and of His tender mercies; to argue with them what good they find in sin; whether they do not need a Saviour; to put them in mind of death, judgment and eternity, etc. When I have done all, I know it is to little purpose, except the Lord speaks to their hearts; and this to His own, and at His own time, I am sure He will, because He has promised it in Is. lv. 10, 11; Matt xxviii 20. Indeed I have heard expressions in the warmth of delivery, which I could not wholly approve, and therefore do not imitate. But in general, I see no preaching made very useful for the gathering of souls, where poor sinners are shut out of the discourse. I think one of the closest and most moving addresses to sinners I ever met with, is in Dr. Owen's Exposition of the 130th Psalm (in my edition, from p. 243 to 276). If you get it and examine it, I think you will find it all agreeable to Scripture; and he was a steady deep-sighted Calvinist. I wish you to study it well, and make it your pattern. He handles the same point likewise in other places and shows the weakness of the exceptions taken somewhere at large, but I cannot just now find the passage. Many think themselves quite right, because they have not had their thoughts

exercised at large, but confined themselves to one track. There are extremes in everything. I pray God to show you the golden mean.

I am, etc.—*John Newton.*

## The Millennium.

BY THE REV. PROFESSOR JOHN BROWN, of Haddington.

THE Rev. John Brown, of Haddington, the celebrated Bible Commentator and Interpreter makes the following comment on the twentieth chapter of the Revelation of John:—"The glory and happiness of this thousand years' reign of the saints is to be understood, not literally, but spiritually and figuratively, according to the common style of the book. It could not consist with the happiness of the saints to leave the heavenly mansions, and live in bodies needing meat and drink; nor, if their bodies were raised spiritual and incorruptible, would they need any such thing; and in vain would Satan instigate the wicked to war against, and cut off, spiritual and incorruptible bodies. The dead in Christ are also represented as all rising together at the last day. And a proper resurrection is never in Scripture represented as a *reviving or living again* of the soul, but of the body. The resurrection of the martyrs' and confessors' souls here spoken of must therefore mean, not the resurrection of these deceased persons; but the remarkable reformation, deliverance, comfort, and activity of the Church in their successors. (Rom. xi., 15; Ezk. xxxvii., 1-14; Psalm lxxxv., 6; Hosea vi., 2-3; Zech x-1. And as Elijah is represented as living in John the Baptist, and anti-Christian Rome is called in this book, Sodom, Egypt, and Babylon, an account of her likeness to them in luxury, cruelty, pride, and idolatry, so the ancient martyrs will live in the Christians of this period (the Millennium), being united to the same Head, members of the same body, and of the same temper, faith, patience, zeal and fortitude, and professing the same Gospel truths. And this restoration of the Church to this peaceable and glorious state, after a long death under the reign of anti-Christ, in which multitudes of Jews and Gentiles shall be converted to Christ, and shall enjoy much spiritual, delightful, and honourable fellowship with Christ, and with one another, and have the governing power in the earth, is called "the first resurrection," as it is a figure and pledge of the general Resurrection of the saints to eternal life at the last day. The wicked *will not live again* till the end of the thousand years, that is, they will be reduced to the same condition in which Christ's slain witnesses were a little before (Chapter xi, 7-9), having no authority, power, or activity, to make head against Christ and His Cause.

"Gog and Magog here include the wicked everywhere in the world, instigated by Satan to embolden their spirits and combine in a furious and desperate attack upon the Church, which shall issue in a manner no less dreadful than the last efforts of anti-Christ.

"The opening of the books, and judging men according to them, denotes that, in the last Judgment, the infinite and all-observing knowledge and exact remembrance of God, the extensive notice and exact recordings of men's own consciences, and the whole contents of God's revelations and purposes, will be clearly manifested, and all men righteously judged exactly

answerable thereto. By hell we understand the state of separate spirits; and death and hell are cast into the lake of fire, when the bodies and souls of all the wicked are shut up in Hell, and there is no vestige of sin and misery left anywhere else in the creation of God."

The same learned and godly Professor of Divinity, Rev. John Brown, of Haddington, makes these further general reflections on the same chapter:—"Glorious is the period (the Millennium) of light, life, liberty, love, peace, purity, joy, and triumph, which the Church of true believers shall enjoy even on earth, after a long, long night of darkness, trouble and oppression. When Satan is restrained by Christ, and the Holy Spirit poured out world-wide, with what power, spirituality, and splendour, shall the Cause of Christ revive! They, who in evil times, had faithfully adhered to the truth, shall, in their persons, or, in the numerous multitudes of their converted successors, live and reign under the protection and smiles of their Redeemer. But no happiness on earth is unmoveable or everlasting. Satan and his wicked instruments *will* always disturb the beloved saints and city of the Lord, to their utmost, but quickly shall their most furious and joint attacks issue in their universal and everlasting destruction. In what a public and awful manner the general Resurrection and last Judgment will shut up the scenes of time! How great and glorious the Judge! How tremendous the Tribunal! How numerous and serious the panels! How exact the trial! Just, but awful and irrevocable, shall be the decisions, and infinitely important and lasting the execution!"—*Self-Interpreting Bible*.

### Outer Isles Presbytery.—Tribute to Rev. M. Gillies.

THE Outer Isles Presbytery of the Free Presbyterian Church of Scotland, met at Stornoway, on 25th September, 1945, decided to draw up a tribute to the late Rev. M. Gillies, who was Clerk of Presbytery and Assistant Clerk of Synod. The Presbytery wish to put on record their grief and sense of loss sustained by his death at 60 years of age. Although he had been ill six months ago, they didn't expect his removal from their midst so soon. He belonged to Glasgow. His father was from Islay, and his mother from Sandwick, Lewis. As his father was an elder in St. Jude's Kirk Session, he was brought into contact with vital Christianity from his early boyhood. His father was noted for catechising his friends, so it is likely his family would be well catechised, and instructed as well as prayed for.

After studying for the Holy Ministry, he served the Church in Canada. His first charge was Halkirk congregation. He was Minister at Stornoway for over 20 years. He knew the procedure in Church Courts, and was orderly in his methods, especially at Inductions and Ordinations. As a preacher of the Gospel he was popular at communions. He specialised in expounding obscure texts in the Old Testament, which are rarely preached on. His funeral was attended by a large concourse of people from all parts, including many of his brethren in the Ministry of the Gospel. The Presbytery deeply sympathise with his widow and family in their sore bereavement, and commend them to the "Father of mercies and God of all comfort."

## **Protest of Southern Presbytery Against the Glasgow Presbytery (Church of Scotland) Open Door Scheme.**

THE Southern Presbytery of the Free Presbyterian Church of Scotland were shocked and grieved to read the published accounts of the movement known as the 'Open Door,' a movement which your Presbytery is evidently responsible for.

That the streets of Glasgow on Sabbath evenings present the Church with serious problems, urgently requiring solution, no right thinking person will deny. We do deny, however, that the Open Door Movement supplies the solution. We are convinced, indeed, that this method is but a serious aggravation of the very problem it sets out to solve. It gives presbyterial sanction to what can only be described as a glaring breach of the sanctity of God's Holy Day. The Glasgow Presbytery may have accepted the dogma that the Puritan Sabbath is as dead as the dodo. We cannot accept that. We believe that the God Who sanctified the Sabbath Day, and set it aside for holy purposes, is our God still—the One Living and True God; we believe that the Law established by Him, demanding the keeping holy of the Lord's Day is still of binding authority, and any breach of it is sin and incurs His righteous displeasure.

Further, we would respectfully point out that the chief function of the Church on earth is, under God, to save souls. In the spiritual regeneration of the youth of Glasgow lies the only solution of all the problems presented in the streets of the city. It is by the faithful and prayerful preaching of the Word of God that souls are saved. When the Apostle tells us 'I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth,' he doubtless speaks not only for himself, but also for a vast number of faithful and devoted servants of Christ down through the ages, all of whom gloried in the Cross of Christ as the only hope for a lost world. To forsake that Gospel, as the Presbytery of Glasgow has evidently done, and to resort to such methods as those adopted in the Ca'dora on Sabbath evenings is nothing other than a shameful betrayal of the Cross.

We are also persuaded that the 'Open Door' method is a denial of, and an insult to, the Holy Spirit of God. Those responsible for it cannot honestly say 'The weapons of our warfare are not carnal.' Harry Lauder and his songs, light music and community singing, eating and drinking, etc., etc., interspersed with an occasional hymn; are these not carnal? 'They that sow to the flesh shall of the flesh reap corruption.' What a lamentable display of spiritual bankruptcy is this! All the more lamentable because it brings the very name of religion into public contempt by those solemnly ordained to uphold it.

For these and other reasons we hereby enter our solemn PROTEST against this whole movement, and we earnestly appeal to you to desist from its continuance.

On behalf, and by the authority of the Southern Presbytery of the Free Presbyterian Church of Scotland.

## Gleanings by the Way.

At times one hears from the pulpit or at the Friday fellowship meetings illustrations and notes that are worthy of preservation for the benefit of a wider audience than those who first heard them. The following are examples:—

*The Knife in the Mouth.*—It is one thing to have saving faith; it is another to have assurance that the believer has it. He can have this faith and not know that he has it; he may have a hope which he would not give up for the whole world that he has and is closed in to Christ for Salvation and yet be afraid to express it in so many words. Rev. Peter MacRitchie when in Garrabost, Lewis, used the following illustrations which made a telling appeal to the fishermen who heard it from his own lips and which has had the same effect as often as it is heard on Fridays at the question meetings.

When hauling in the small line and especially the big line with their hundreds of hooks attached, it is necessary for the fisherman to have his knife ready for an emergency. The common practice was to hold the knife in the mouth to leave the hand free and in the excitement of pulling in a good catch the fact of the knife being in the mouth would be forgotten. The fisherman seeing that he would have to cut and leave the hook in the fish's mouth or else get his line entangled was seen looking about for his knife, and not seeing it beside him on the seat opens his mouth to ask:—"Where is my knife?" Whereupon the article which he thinks he has not got, falls out of his mouth. "Thus it is with some Christian people," said Mr. MacRitchie. "It is when they open their mouths that it is revealed to themselves or at least to others that they have in possession the faith they are looking for."

*Forgiveness and its Effects.*—At a fellowship meeting in the days of the fathers in Ross-shire, one of the men gave this as a mark of saying grace:—"If you received forgiveness, you have never forgiven yourself." Mr. John Macdonald, the saintly minister of Redcastle, took up the point when closing the question. "I will put the remark of him who gave this mark in this form:—"If you received forgiveness, it was steeped in Blood, and you have never forgiven yourself. And if you received forgiveness, steeped in Blood, and if you have never forgiven yourself, you value the forgiveness you have received much more than you do yourself who has received the forgiveness. Further, if you have received forgiveness steeped in Blood, and if you have never forgiven yourself, and if you value the forgiveness you have received much more than you do yourself who received the forgiveness, you value Jesus Christ, the One for whose sake you received the forgiveness, than you do even the forgiveness you got yourself."—*Malcolm Gillies.*

## Literary Notice.

*The Priest, the Woman and the Confessional:* The Gospel Advocate (Toronto).

Dr. Shields, who is fighting a determined battle against Romanism in Canada has a notice in his paper of this remarkable book of Dr. Chinquy in which the Doctor exposes the low state of morals, etc., prevailing in the Church of Rome. We have read this book many years ago. It is

a damaging exposure of Rome by one who knew what he was speaking about and who had sufficient facts to bear out his statements. The price of the book is 75 cents, and may be had from the Gospel Witness and Protestant Advocate, 130 Gerrard St., East, Toronto, Canada. Owing to the question of exchange, Canada being a dollar country, we are not certain whether it will be easy to obtain it, but should the Protestant Truth Society, or other Society, have copies for sale we will, in a future issue inform our readers.

We understand that a second edition of Mr. Alexander's interesting booklet on the late Misses Morton has been printed. The price is 1/2 (post free) and may be had from Mr. A. E. Alexander, 137 West Graham Street, Glasgow.

### Notes and Comments.

*B.B.C. Mixture.*—The B.B.C. is known by its initials the wide world over, and for many of its broadcasts its praise is in all countries. It is a monopoly, of course, and incurs, like nearly every monopoly, a deal of resentment on that ground. But the B.B.C. is far more than a monopoly. It is, from the strictly moral point of view, an impure mixture. It reminds one of the crisp and searching words in the Epistle of James: "Doth a fountain send forth at the same place sweet water and bitter?" The listeners-in hear good music and bad, fine singing and poor, high talk and low talk, Protestant preaching and Romanist preaching, words of wisdom and words which should never be spoken. Let anyone analyse the pabulum provided by the B.B.C. on any Sabbath Day. There are religious services, and dramatic pieces, and serious music and light music, and jokes and jazz—all mixed together, and following each other in swift succession as if it would almost be a sin for the B.B.C. machine to stop a little and be quiet. To many listeners, day in and day out, the ever-recurring gurgling of drinks from bottles and decanters, the clinking of glasses, and drinkers' talk are disgusting. And, above all, the plentiful sprinkling, in plays and conversations, of swear words and the Divine Names hurts the Christian conscience intensely. It is time that something was done to cleanse and sweeten the fountain that flows from the British Broadcasting Company.—*Bulwark.*

*Jewish Population.*—The latest survey shows that of the pre-war Jewish population of 3,500,000 in Poland only 30,000 remain: 250,000 out of nearly 1,000,000 are still in Hungary, and 10,000 out of 75,000 in Yugoslavia. These are the figures of only three countries. In the last ten years about 5,000,000 have been killed in the Nazi endeavour to exterminate the Jewish race in Europe.

### Church Notes.

*Severance of Rev. W. B. Nicholson, M.A., Bayhead, from the Church.*—The Clerk of the Outer Isles, Rev. D. R. MacDonald, has informed us that the Rev. W. B. Nicholson has severed his connection from the Church. The Presbytery has declared the Bayhead Church vacant. The Rev. D. R. MacDonald has been appointed interim-moderator of the congregation.



## Acknowledgment of Donations.

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

*Sustentation Fund.*—W. M. Paisley, o/a Glendale, per Rev. J. Colquhoun, £5; Mrs. M. McL., 44 Ripley, Ontario, 13/5; Mr. S. C., Glenmallie, Spean Bridge, 10/-; M. McD., New Kelso Farm, Strathcarron, o/a Lochcarron, per Mr. K. Macrae, £1.

*College Fund.*—A Well-Wisher, Glasgow, £15.

*China Mission.*—Anon, Halkirk, per Rev. W. Grant, £1 10/.

*Magazine Fund.*—Miss I. Fraser, St. Giles, Kingussie, 10/-; K. M. M., Skye, 7/-; Mr. J. Fraser, Migovie, Stratherrick, 5/5.

*Literature to H.M. Forces Fund.*—Mrs. McL., Newcastleton, Roxburgh, per Rev. W. Grant, £1; Miss E. McK. Gordon, Berwickshire, 2/6.

*Home Mission Fund.*—Mrs. McA., Glasgow, per Mr. A. Nicolson, 35 Woodlands Drive, £1.

*Jewish and Foreign Missions.*—From a Passer-by o/a Ingwenya Mission, in good remembrance of the late Mr. John MacAulay, Applecross, £7 10/-; Well-Wisher, Lochbroom, £3; Friend, Glasgow, per Rev. E. Radasi, £1; Friend, Dumbarton, per Rev. E. Radasi, £2; Well-Wisher, Lochinver, £1; Mr. A. F. Highsethead, Motherwell, £1; Anon., Halkirk, per Rev. Wm. Grant, £1 10/-; Miss I. F., St. Giles, Kingussie, 12/6; Miss M. F., Kinbrace, per Mrs. Mackay, Strathy, £5; Mr. S. C., Achnacarry, Spean Bridge, 10/-; From "A repentant Sinner"—Glasgow post mark, £2 2/-; Mr. Rod. McL., 230 Fifth Ave., New York, 14/-.

*Synod Proceedings Fund.*—Friends, North Tolsta, per Mr. John Nicolson, £1; Miss A. McD., North Tolsta, per Mr. John Nicolson, 5/-; Mrs. D. McL., North Tolsta, per Mr. John Nicolson, 10/-; Mrs. McL., Ropeworks Cottage, Stornoway, 5/-; Mr. C. McL., Cruiner, Lochinver, per Rev. A. MacAskill, 2/-; J. McL., Glasgow, per Mr. A. Nicolson, Woodlands Drive, 10/-.

The following Lists have been sent in for publication:—

*Daviot, Stratherrick and Tomatin Manse Building Fund.*—*Daviot Section*—Miss I. M. Cameron Farr, acknowledges with sincere thanks a donation of £2 from Miss McC., Kames. *Stratherrick Section*—Mr. John Fraser, Migovie, acknowledges with grateful thanks the following:—Miss I. G., Applecross, £1; Nurse A. Dickie, Kirkintilloch, £1; Friend of the Cause, £2. *Tomatin Section*—Mr. A. V. Dougan desires to acknowledge with sincere thanks the following gifts:—Mr. J. McL., Muir of Ord, £1; A. Friend, Tomatin, £2; Two Friends, Tomatin, £2; Mrs. J. D., Inverness, and Family, £5; A Friend, Tomatin, £2; Miss M. D., Invercin, £1; Mr. A. L. Elgin, 6/-.

*Edinburgh Manse Fund.*—Mr. Hugh MacDougall, 58 Grange Loan, Edinburgh, Treasurer, has pleasure in acknowledging the following contribution:—A Friend, Edinburgh, 10/-.

*London Congregational Funds.*—Rev. J. P. Macqueen begs to acknowledge with sincere thanks a donation of £5 from Mrs. and Miss Cauty, New Zealand.

*Raasay Manse Building Fund.*—Mr. E. Macrae, Treasurer, thankfully acknowledges the following donations:—Collecting Card, Glasgow, per Mr. John Gillies, £50 15/-; C. Card, Raasay, Sth. End, per Mr. E. MacSween, £115 10/-; C. Card, Raasay, Nth. End, per M. M. MacLeod, £23 15/-; Cpl. R. G., Raasay, £1; Cpl. D. G., Raasay, £1; Gnr. M. G., Raasay, £1; A.T.S., C. G., Raasay, 10/-; Friend, Coast, Applecross, per Rev. D. Campbell, £1; Friend, Glasgow, per M. A. T., £1; N. McL. Dingwall, per E. M. S., £1.

*Northton Mission House (Harris).*—The Treasurers gratefully acknowledge the following donations:—Mrs. McC., P.O., Northton, 12/6; N. McC., Northton, £1 D. McL., 7/6; D. McLean, £1; M. M., £1; J. McL., 10/-; D. McD., £1; R. McD., £1; Mr. and Mrs. P. McC., £3; Mr. and Mrs. S. M., £2; J. McK., 10/-; Rach McK., £1; M. McL., 10/-; N. McL., £1; D. McL., £1; R. McD., £1; Mrs. M., £2; Mr. and Mrs. D. McK., £1 10/-; Wm. Mackay, £1; M. McK., £1; A. M., £1; all of Northton; R. McD., 23 Northton, 5/-.

*Tomatin Congregational Funds.*—Mr. A. V. Dougan desires to acknowledge with sincere thanks the sum of £50 received from the Executor of the late Mr. A. Cameron, West Dell Cottage, Tomatin, estate being legacy bequeathed for Congregational purposes.

*South African Mission Clothing Fund.*—Mrs. Matheson, F.P. Manse, Lairg, acknowledges with sincere thanks the following donations:—Friend, Edinburgh, £1; K. A. M., Skye, 10/-; Friend, Dornoch, 10/-.

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