



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 Mighty Hand of God.

I PETER, v. 6, 7.

THE Apostle Peter towards the close of his first Epistle addressed the Christian strangers, scattered abroad in Asia Minor, concerning a certain "fiery trial" which was about to try them. It may be plainly gathered from his references to this trial that it consisted in some form of persecution, promoted by the enemies of Christ's cause. The infamous Nero at this time occupied the imperial throne at Rome, and his reign was marked by a succession of fiery persecutions directed against the Christian people. The Apostle first exhorts them not to think this trial a strange or an uncommon thing, so as to be overwhelmed with despondency on its account, but rather, on the other hand, to rejoice as suffering in a glorious cause. "Rejoice," he says, "inasmuch as ye are partners of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy." Further on, he strikes a different but a perfectly harmonious note. He speaks of the trial as judgment beginning at the house of God, thereby indicating that the Most High was about to justly chastise His own children for their sins, by means of the very sufferings inflicted by their enemies, and it is in this connection that he delivers the affectionate admonition: "Humble yourselves, therefore, under the mighty hand of God that he may exalt you in due time; casting all your care upon him; for he careth for you." The Apostle's message in these words is a message for us, as a professing Christian people and nation to-day.

1. Let us observe, first, that God displays "the mighty hand" of His power in a great variety of ways, benevolent as well as severe. As Creator, He displayed His mighty hand in the making of the world and all that it contains, and in the setting of sun,

moon, and stars in their appointed spheres, while by the same powerful hand, He continues to uphold these works in existence. As Lawgiver, He was able at the beginning to fulfil the promise of eternal life to our first parents, if they had kept the covenant of works, and by the same mighty hand, He is able also to execute the penalty of eternal death which sin has incurred. The Lord Jesus said to His disciples: "Fear not them that are able to kill the body and have no more that they can do, but fear Him who is able to cast both body and soul into hell. Yea, I say unto you, Fear him." As Saviour, God has, in the riches of His grace, manifested the mighty hand of His power in connection with the purchase and application of redemption. By the hand of His power He formed the holy humanity of the Redeemer in the womb of the Virgin, and by the same means, He upheld Him during the days of His flesh in the discharge of His redeeming work, until at last "through the eternal Spirit He offered himself without spot unto God." By the hand of His almighty power, the Father raised the Son from the dead on the third day, and eventually set Him at His own right hand in the heavenly places. Still again, as God has manifested the gracious hand of His power in connection with the purchase of redemption, so also He exercises the same hand in connection with its application. His people are all by nature dead in trespasses and sins, and He quickens them by His great power into newness of life, uniting them to Jesus Christ in an effectual calling. The hand of His gracious power is manifested in the whole work of applied redemption from first to last. Lastly, as universal Governor, the Lord has displayed His mighty hand in innumerable acts of mercy and of judgment towards the human race. He has from age to age loaded His creatures with temporal benefits—giving fruitful seasons and filling the hearts of men with food and gladness. His hand has also rested on them in a way of judgment or chastisement for sins, and in righteousness He has sent the sword, the famine, and the pestilence. In view of all these varied manifestations of God's mighty hand towards the sons of men, the call of the text is most suitable: "Humble yourselves."

2. We observe in the next place that God's mighty hand is laid upon our own and other nations at the present time in a very special way in the dreadful scourge of War. As has been asserted more than once in these pages, we are fully convinced that our cause is a thoroughly good, just and Christian one. We entertain no doubt as to the justice of the cause, and feel sure that our soldiers and sailors are suffering and dying in an honourable conflict. At the same time, we are bound to recognise that War is a dreadful business at all times, involving as it does such grave consequences in suffering and death. The Lord Jesus clearly teaches us that "a sparrow cannot fall to the ground" without God. If such a small creature as a sparrow cannot fall without Him, it is certain that such a great thing as the loss of thousands

of human lives cannot take place without His decree. The Apostle Peter taught the Christians in Asia Minor that God had a mighty and righteous hand in the sufferings they endured from their very enemies. The same lesson needs to be learned to-day.

It is of the greatest importance for us as a professing Christian people to recognise that God's mighty hand is seen in the present War in a way of chastisement for our sins. True it is that the Prince of darkness has had a prominent hand in it and that wicked men have played an awful part in bringing it about, but unless we rise entirely above these secondary causes to observe that the First Cause, the Almighty Ruler of all nations, has a righteous hand in the matter, we shall not see this tremendous upheaval in its proper light, or learn the moral and spiritual lessons it is designed and fitted to teach us. The mighty hand of God lies heavily upon us, though not to so great a degree as some other nations, and it becomes us to consider how we should act in relation to Him in these circumstances, if we are to expect deliverance "in due time."

3. Let us notice now the exhortation, "Humble yourselves." Many people think that self-humbling is a form of degradation—even though it should be self-humbling before God as is the case in hand. A greater mistake could not be made. It was sin that brought pride into the human heart. Pride is the mark of degradation; humility, the mark of exaltation. "For God resisteth the proud, but giveth grace to the humble." Adam in the estate of innocence was without doubt perfectly humble, as one who realised his complete dependence upon His Maker for every good. How much more does it become fallen creatures, who are to the dishonour of their Maker, to exercise the profoundest humility, in view of His holiness and goodness!

Now, let it be observed, in the first place, that the call to humble ourselves is a call to *consider our sins*. An eminent divine said that when God's people pray for humility, they pray for a sense of sin. Each individual soul is called to consider personal sins as reasons for self-humbling. Wherein have I gone astray? In what respects am I coming constantly short of the glory of God? These are some of the questions which should be asked, and answered in the light of God's Word. If, again, we ask such questions from the national standpoint, we need not find it difficult to answer them. We have many national sins in Church and State to consider. Is not the professing Church guilty of setting aside the infallibility and authority of God's Word, and giving large place to the inroads of Rationalism and Ritualism? Infidelity and Romanism, which used to be outside the Protestant Church, are now within, and are working deadly havoc. Religion has become a dead form both in pulpit and pew. Real living Christianity, though there is abundant talk about good works, is extremely rare. Our State is guilty in its own sphere of

giving place to the same evils. Thus we find the authority of God's Word, and the claims of Christ as King of nations are set aside, and places of trust and power are given to those who are the enemies of divine truth. No wonder that practical ungodliness prevails to such a terrible extent among all ranks and classes of society. And the lamentable thing is that many, who consider themselves the most enlightened of their fellows, are blind to all this, and see no evil committed. "If the light that is in thee be darkness, how great is that darkness!" Our national sins are numerous and aggravated, and the hand of God is upon us on their account.

Further, the call to humble ourselves is a call to *confess our sins* with shame and sorrow. This, of course, will never be done until we are brought to see our sins. We will never confess as sin the things we do not believe to be evil. At the same time, God is speaking to us, and if we do not give heed to His voice, and search out our iniquities, we shall suffer the just consequences of our rebellion, both in time and eternity.

Again, the call to self-humbling is an admonition to *renounce our sinful thoughts and ways*. There is no genuine self-humbling on account of any evil where there is not a giving up of that evil. Even although we should be brought intellectually to see our sins, if we do not renounce them we do not truly humble ourselves. God calls us in Church and State to give up our sins of disloyalty to Christ and His truth. John Bunyan, under his first convictions, heard a voice saying, "Give up thy sins and go to heaven: keep thy sins and go to hell." This is the alternative which God sets before us in His Word: "Except ye repent, ye shall . . . perish." He who calls us to self-humbling and repentance by His Word, is willing to supply us with the necessary grace to obey His voice out of the fulness that is in Christ. "Ask and it shall be given you."

4. The last point we shall notice, meantime, is *the promise of exaltation* or deliverance: "that he may exalt you in due time." The Lord promises to raise up from under the heavy weight of His mighty hand those who humble themselves. All other things being equal, the quickest road to success in the present War, and freedom from the scourge of it, is along the line of self-humbling before God. "Pride goeth before destruction." Humility goeth before exaltation. Let us use all the natural skill and bravery we can command, but if we do not learn the lessons the Lord is seeking to teach us, and humble ourselves so as to give up our evil ways, we are raising a great barrier to success. If outward victory is granted apart from any repentance, it will be given more as a curse than a blessing. May the Lord, in His infinite mercy, bring high and low, rich and poor, among us to humble themselves in sincerity and truth, so that we may be exalted in due time as a nation, both in a way of freedom from distress and in a way of righteousness of life!

A Sermon.

BY THE REV. D. MACFARLANE, DINGWALL.

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“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.”—ISAIAH xlii. 1-4.  
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IN the preceding chapter God shows the vanity of idols, and the folly and sinfulness of those who trust in them. “Behold, they are all vanity: their works are nothing: their molten images are wind and confusion” (Isaiah xli. 29). In the forty-second chapter He calls the attention of poor deluded sinners to Christ the only but all-sufficient Saviour of sinners—able to save to the uttermost those coming to God by Him. That it is of the Messiah the words of our text speak is evident from Matt. xii. 17-21. In endeavouring to speak from this precious portion of God’s Word, as the Holy Spirit may enable, I shall direct your attention to four particulars, viz. :—

I.—The Servant spoken of in the text;

II.—His work;

III.—The effect of His work; and

IV.—The call to behold Him.

I.—The Servant—the Son of God, and the Second person of the glorious Trinity. It is of this person God the Father says, “My Servant.” The name *servant* is suggestive of the following things:—

(1) That the master is greater than his servant, so Christ says, “My Father is greater than I” (John xiv. 28). This does not mean that Christ is a mere man, as those who deny His godhead hold, for He is the same in essence or nature with the Father, and equal with Him in power and glory (John i. 1, Heb. i. 3), so that He said, “He that hath seen me hath seen the Father” (John xiv. 9). The inferiority spoken of has respect to the state of humiliation to which Christ came to do the work the Father gave Him to do, and to that only. In that state He veiled His glory, but at His ascension to heaven the veil was removed, and He was glorified with the glory which He had with the Father before the world was (John xvii. 5).

(2) *Engagement*.—No one can be a servant among men without being engaged by a master. God the Father engaged His Son Jesus Christ from all eternity and entered into an everlasting covenant with Him, to the terms of which both parties agreed.

(3) *Work*.—When a master engages a servant he has work for him to do. The Father gave work to Christ to do, which no mere

creature—man or angel—could do. Of this work Christ speaks: "I have finished the work which thou gavest me to do" (John xvii. 4).

(4) *Term of service.*—A servant among men is engaged for a certain period of time—for six months, a year, or a longer period, and when the term day comes the servant is under no obligation to serve longer, nor has the master any further claim on his service. In the case of Christ the term day shall never come. He is the Father's Servant for ever. This is true also of men, who are His ministering servants in the Church. The time of their death is not the term day. When they cease their work on earth they begin their work in heaven. They are only transferred from one department of service to a more glorious one, and they shall perform it perfectly, which they could not do on earth, because they were not perfect themselves.

(5) *Reward.*—Every master who engages a servant promises him wages or reward for his work, "The servant is worthy of his hire." What was the reward the Father promised to His Servant, Jesus Christ? He promised (1) to exalt Him at His own right hand in heaven, and to give Him a name which is above every name. Because Christ humbled Himself God hath highly exalted Him (Phil. ii. 9). (2) To give Him to see of the travail of His soul in the conversion, sanctification, and glorification of a great multitude of sinners, which no man can number (Isaiah liii. 11). With this reward He shall be fully satisfied.

Let us now observe how the Father speaks of His Servant. (1) He calls Him "Mine elect." Every master has the right to choose his servant. God the Father elected His eternally-begotten Son as His Servant. There are some who deny the doctrine of *election*, although it is clearly revealed in the Word of God. Christ was elected, and all of the human race that the Father gave Him in the everlasting covenant were elected, not separate from Him, but "in Him" before the foundation of the world. (2) He speaks of Him as He in whom His soul delights, "In whom my soul delighteth." He delights in Him with complacency, not only as He is the Son of His love, but also as His Servant. (3) He promises to uphold Him in the performance of His arduous work. As to His human nature He needed to be supported. Could not His divine person support His human nature? Yes, but it was the Father's part to supply His Servant with all needed support in doing the work He had given Him to do. If Christ needed to be supported, how much more we, who are frail creatures, need to be strengthened and upheld by the power of God in our weak endeavours to do His work! Well, He promised to do that, and He is faithful to fulfil His word of promise, "I will uphold thee by the right hand of my righteousness." (4) He says, "I have put my Spirit upon him." The Holy Spirit was given to Christ to qualify Him for the great work the Father gave Him to do. It was by the Spirit He cast devils out of men; it

was by the Spirit He performed all parts of His undertaking as the Father's Servant till He cried triumphantly on the cross, "It is finished" The Spirit was given to Him, not according to measure, but above measure, in order that His people might receive the Spirit out of His fulness.

II.—His work. Although Christ as Mediator had to make atonement as Priest, it is His work as Prophet and King that is spoken of in our text.

(1) His work as Prophet, "He shall bring forth judgment to the Gentiles." That is, He shall reveal the Gospel to the Gentiles. Till Christ came to the world in human nature, and died in that nature, the Gospel was confined to the Jewish nation, while all the other nations of the world were left in spiritual darkness. There was a middle wall of partition separating Jews and Gentiles. By His death Christ broke down that middle wall, and opened a way for the Gospel to the Gentiles, of which are we. Of this work of mercy there was a visible sign given from heaven by the rending of the vail separating between the Holy and the Most Holy in the temple at the death of Him who is now the Lamb of God taking away the sin of the world. The ceremonial law, which has no place now in the Christian Church, was the middle wall of partition. Christ removed it once for all, and woe be to any that will restore it to the Church of Christ! As the Gospel was now to be preached to the poor Gentiles, Christ said to His Gospel messengers, "Go ye into all the world and preach the Gospel to every creature."

(2) His work as King, "He shall set judgment in the earth." That is, He shall establish the Gospel so firmly in the earth, in this world, that it cannot be removed by any creative power, not even by the gates of hell, but shall remain in the world, steadfastly, till the end of time. Many attempts have been made in the past to overthrow the Gospel, to remove it out of the world, to make room for idolatry, superstition, and other forms of error, but in spite of all these efforts of enemies the Gospel is still in the world, and we are sure that all attempts that may be made against it in the future shall prove equally unsuccessful. In this connection we may say that the intention of the instigators of the terrible War that is now going on in Europe was to overthrow the Gospel of Christ, and to set up idolatry in its place. But they shall find out before the end of the conflict that Christ shall gain the victory over them; for "He must reign till all His enemies are made His footstool."

We shall now notice the *manner* in which Christ shall carry on His work. He shall do so:

(1) Without clamour or noise.—"He shall not cry, not lift up, nor cause His voice to be heard in the street." He sought not His own glory, but the glory of the Father that sent Him.

(2) *Tenderly*.—"A bruised reed shall He not break, and the smoking flax shall He not quench." Those sinners who are bruised under conviction of sin, pressed down by the wheels of a

broken law, which denounces a curse on its transgressors are, we think, represented by the bruised reed. A reed is weak at the best, but when bruised, it is weak indeed. In like manner, man is a weak creature, but when bruised in the manner described, he feels very weak, and needs great tenderness in dealing with his case lest he should by the temptations of Satan be driven to despair. The Father commends Christ, His Servant, to those who are thus like a bruised reed. How shall Christ deal with them? If He were to deal with them according to their desert, He would break them with a rod of iron. But He will not deal with them in that way—for He Himself was bruised for their iniquities—but He will, according to His mission to the world, seeking and saving lost sinners, deal tenderly with them. He will, not only not break them, as they deserve, but will, as the good Physician, bind them up, and make them strong by speaking peace to their troubled souls through His atoning blood. "By His stripes they are healed," and made strong as the cedars of Lebanon. "The smoking flax" may represent those who have attained to a more advanced state of experience in seeking the Lord than those bruised under a sense of sin and a lost condition. The smoke issues from a candle that burns dimly. There is some light, and there is darkness, but the darkness predominates. The awakened sinner reading or hearing the Word of the Gospel begins to hope that he may be saved. But the light that begins to dawn on his soul is surrounded with many doubts and fears and misgivings, so that he is afraid that his hope may be extinguished. How is the Father's Servant to deal with such a case? He will not quench the smoking flax. Very little discouragement would quench it, but Christ, who has the tongue of the learned to know how to speak a word in season to him that is weary, will not quench it. On the contrary, He will blow gently on the smoking flax by His Spirit through the pipe of the Word of the Gospel, so that that which was ready to die begins to blaze, and to shine more and more unto the perfect day. As for God, His work is perfect. He that hath begun the good work in His people will make it perfect.

In the candle that burns dimly there is fire, and there is smoke. In the believer there is life, and there is the manifestation of life. If you see smoke issuing from the chimney of a house you will conclude that there are living persons dwelling in that house. On the other hand, there are other houses and you do not see smoke ascending from them all the year round. If you ask the reason you shall be told that there are no living men dwelling in these houses. In the past men dwelt in them, but these men died, and their houses are now the abodes of cattle. The smoke of prayer and family worship issues from the dwellings of the righteous (Psalms cxviii. 15), but the unrighteous forget God, and neglect to worship Him in their homes. This is very common in the present age.

(3) *Courageously*, and with *determination*.—"He shall not fail nor be discouraged." It is in setting up, and establishing His kingdom in the world the Father speaks thus of His Son. Many tried to discourage Him, and to frustrate the accomplishment of His undertaking. "The kings of the earth set themselves, and the rulers took counsel together, against the Lord, and against his anointed" (Psalm ii. 2). But He that sits in the heavens shall laugh, the Lord shall have them in derision; He set His King over Sion. Notwithstanding all opposition of enemies Christ shall not fail nor be discouraged till He have set judgment—the Gospel—in the earth. He came to the world to set up His kingdom under a new dispensation, which shall continue without the least change till the heavens and the earth shall pass away. This is the last dispensation, and the most perfect on this side of heaven. Those who think they can improve upon it are fools, and are guilty of daring presumption in thinking that they can excel Him whose wisdom is infinite, and in whom all the treasures of knowledge and wisdom dwell.

III.—The effect and fruit of His work:—(1) "The Gentiles shall wait for His law." They wait—attend—on the means of grace, the preaching of the Gospel. This has been verified in the days of the apostles to a large extent, and in subsequent ages since; and it shall be the case more abundantly before the end of the world, especially during the millennium, when the knowledge of the Lord shall fill the whole world as the waters cover the face of the sea. (2) "They shall put their trust in His name." When the gospel is blessed to sinners they shall believe in Christ, receive Him by faith, and rest on Him *alone* for salvation. It is to be observed that sinners cannot put their trust in Christ without first hearing of Him, and knowing Him. There are many teachers in the visible Church at present who teach that the heathen may be saved without the Word of the Gospel. These men are either ignorant of the Bible, or they do not believe the Word of God. For the Apostle Paul settled that question long ago. He said, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. x. 14-15); and then in verse 17 he says, "Faith cometh by hearing, and hearing by the word of God." The Psalmist says, "And they that know thy name shall put their trust in thee" (Psalm ix. 10). Our text follows the same order. The Gentiles wait for God's law or word, and then when the word is blessed to them by the effectual work of the Holy Spirit they shall put their trust in the name of Christ.

IV.—The call to behold Christ—the Father's Servant.

The word *behold* is used in scripture to call attention to something great and wonderful. That the Son of God, who is the brightness of the Father's glory, and the express image of His person, should assume human nature, and humble Himself, and

become obedient unto death for hell-deserving sinners is the greatest wonder conceivable. It was such a wonder that no eye of creatures—men or angels—saw it, nor ear of creatures heard it, nor did it enter their thoughts till it was revealed to them by God. When it was revealed angels desired to enquire into the mystery of it, and men, whose eyes God opened, began to gaze at the most gracious revelation, and the sight affected their hearts to such a degree that they could not contain themselves, but gave vent to their feelings in the language of the Psalmist: "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men." The word means *to look*. It was in this sense John the Baptist used it when he said, "Behold the Lamb of God, which taketh away the sin of the world." It means also *to believe*. So Christ says, "Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else." When the jailer at Philippi asked, "What must I do to be saved?" Paul answered, "Believe in the Lord Jesus Christ, and thou shalt be saved." When God says, "Behold my servant," He addresses, among others, those who looked for salvation to idols—gods made of wood, silver, and gold (Isaiah xli. 5-7). He says in effect, "Turn away your eyes from looking to these false gods that cannot save. Behold my Servant; look to him and you—even you—shall be saved."

Let us now enquire *where* and *how* Christ can be seen. We shall answer this twofold question negatively and positively. First, negatively. Some think that Christ may be seen in a picture of Him made by man. But there is not such a thing in the world as a picture of Christ made by man. He challenges all men to draw His likeness. "To whom then will ye liken God; or what likeness will ye compare unto him?" (Isaiah xl. 18). Then He goes on in the following verses to speak of how idolaters presume to make His likeness by making graven images, embellished with silver and gold; and he that is too poor to make such images chooseth a tree that will not rot, and makes an image of God of that material. These idolaters were heathen, without the Word of God, but there are many in the land of the Bible who call themselves Christians that make supposed images of Christ, who is God. These people are worse idolaters, and less excusable, than the poor heathen, who knew nothing better. Christ cannot be seen in these pictures. The only true picture of Christ is that drawn by the pen of inspiration in the Scriptures of the Old and New Testaments. This leads us, secondly, to answer the question positively. Christ may be seen in the Scriptures of the Old and New Testaments—the revelation He gave of Himself. When the Jews denied that He was the Messiah He referred them to the Scriptures of the Old Testament, which testified of Him. In the New Testament Scriptures we have a clearer revelation of Him. The history of His incarnation, life and death, and resurrection is set forth in these Scriptures with such clearness and evidence as not to admit of a shadow of doubt.

Having answered the question as to *where* Christ can be seen, let us proceed to answer the second question as to *how* He may be seen. He is not now to be seen by the bodily eye, as He was seen in the days of His humiliation on earth. He is now hid out of sight. He is within the veil in heaven, and the heavens must contain Him there till He shall be revealed from heaven at the end of the world, to judge the quick and the dead; and then every eye shall see Him. This is what we learn from God's Word, the only and sure source of information. But although Christ is not now to be seen by the eye of the body, yet He may be seen by the eye of the soul—the eye of *faith*. It was the want of that spiritual eye that was the origin of making pictures of Christ. Man, by nature being spiritually blind, cannot transact with a God he cannot see with the eye of the body. Hence the need of the eye of faith. Those who see Christ by the eye of faith were by nature as blind as others. But God opened their eyes, enlightened their minds in the knowledge of Christ, and they beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. They beheld His glory, not in a picture, but in the Word of the Gospel. It was by the eye of faith the Old Testament saints saw Him, except when He appeared to some of them in the form of man, before He actually assumed human nature; and since He went to heaven after finishing the work of redemption, till He come again, it is by the eye of faith believers under the New Testament shall see Him. "We walk by faith, not by sight."

In conclusion, the call to behold Christ is to all in the land of the Gospel, who are still in the land of the living. After men pass from time to eternity the call does not follow them. There is no salvation after death for those who refused to comply with the call during their life-time. In the present European War many hundreds and thousands of our fellow-creatures are being cut down to enter eternity whether they closed with the Gospel call or not. But there is hope for those who are still spared, if they listen to God, who says, "Behold my Servant." We have reason to believe that many of our soldiers on sea and land are seeking preparation for death, reading the Bible and crying to God for mercy; and it is a good sign that friends supply them with copies of God's Word, wherein they may see the way of salvation by Jesus Christ, the way, the truth, and the life, and no sinner can come to God, to peace, and to heaven but by Him alone. We hear that the priests of Rome put a *cross* before the eyes of dying soldiers, thinking that that will save them. But we lift up before the eyes of sinners Jesus Christ in the preaching of Gospel, as God the Father does in our text, when He says, "Behold," not a cross, but "my Servant." I mention our soldiers in these closing remarks because I feel for them, and pray for them, and seek their salvation. They are defending our country and our lives. They are fighting against ungodly and barbarous enemies,

who, like the unjust judge, fear not God, nor regard man. They need, therefore, the sympathy and prayers of God's people, that He may be their shield to protect them, their strength to fight His battles, and to make them victorious over their enemies on sea and land to the praise of His glorious name.

As I have referred to the War, I wish to say, further, that, terrible as the War is, the Father's Servant is by means of it bringing forth judgment to the Gentiles, and preparing a way for the coming of His kingdom throughout the whole world. Some idolaters are, since the War began, throwing away their idols, and, like others of old, "turning from idols to serve the living God." It was the sword that opened the way for the Gospel to Italy in 1870. Dr. Robertson of Venice tells us that "Italy is now putting on biblical Christianity." The Christianity they had for centuries in the past was a Christianity without the Word of God, which was no Christianity at all, but paganism under the name of Christianity. He tells, also, that between twenty and twenty-five millions of the people are thirsting to hear the Word of God read and preached. "This the doing of the Lord, and wondrous in our eyes." If this War is the Armageddon predicted in the book of Revelation, as probably it is, we may say with certainty, on the authority of God's Word, that, however long it may last, it shall ultimately put an end to idolatry, not only in Europe, but also throughout the whole world, and introduce the glorious period of the millennium foretold in the Scriptures.

Though Britain shall suffer in the conflict inasmuch as a great deal of idolatry exists in the Empire, yet it shall ultimately gain the victory over Germany, Austria, and Turkey, and all other enemies. In this connection we may quote what the late Rev. Lachlan Mackenzie, Lochcarron, said, with prophetic force, in the year 1805, in the course of a sermon on Nelson's victory off Trafalgar: "Britain," he said, "will pray, and the temple of Dagon will fall. Britain is certainly destined by God to do some great and astonishing thing upon the theatre of the world. What it will be, we cannot take upon us to foretell. As mistress of the sea, she is destined to break the heads of the dragons in the waters, and the head of Leviathan in pieces. Leviathan is the monster of the deep, a power in enmity to the people of God, and breathing vengeance to Britain in particular. But God will put His hook in his nose, and Britain will bring the monster dead to shore, Amen, Alleluia!" Then near the end of the sermon he said, "I said, and I abide by what I have said, that Britain will strike some great stroke upon the theatre of Europe. Is it because we have our Nelsons, our Duncans, our Abercrombies, our Smiths, and our Calders, etc.? This was not the language of David. Himself was a hero, and he had many heroes in his army; and does he trust in them? No, but he encouraged himself in the Lord his God."

The Lord add His blessing, and to His name be the praise. Amen.

Account of Visit to Forces in England.

BY THE REV. EWEN MACQUEEN, KAMES.

DEAR MR. EDITOR,—Seeing you are so anxious that I should let the readers know some of my experiences, during the time spent by me among our soldiers and sailors in England, the first thing I must notice is that my call to go there was as hurried as the soldiers' own call. I left Glasgow, on Thursday, 8th Oct., at ten o'clock in the morning, and had a pleasant journey. At Euston Station, kind friends met me. On Saturday, I went to Bedford. There I met with many, that I knew very well, from my native Isle, and from all parts of the Highlands. They gave me a warm welcome, and it is unnecessary to say I felt at home at once among them, and soon forgot that I was among soldiers. On Sabbath, I had a good number of them listening to the word of God, and although it was new to me, to have none but khaki-clad sinners as hearers, and a "kiltie" as precentor, soon I forgot the kilt and outward appearance of my hearers, and felt myself addressing those who needed redemption through the Blood of the Lamb, who laid down His life a ransom for many. Whatever their feelings toward me were, as some of them belonged to other denominations in Scotland, to me they were all the same, and to their credit be it said I never felt that they doubted me, although at home other denominations seem to think that Free Presbyterians are men who are fit only for the generations of long ago. As many of the men were billeted in clubs, I used to visit them for worship on Saturday evenings, and, as far as I could understand, none was absent willingly from the worship, and out of 58 only one seemed to have indulged in English beer, which is too strong for the weak heads of men. If I may be allowed to pass the judgment, the greatest curse for our dear soldiers is the free access they have to the public-houses on Sabbath and week days. Why would our rulers allow such in once-favoured England, that strong drink should be sold out on the Lord's day to men to whom they look for the defence of the nation? Surely they are to blame for so many being confined in the guardroom. They keep the temptation before their faces. Oh to see the day coming upon England when the day of the Lord will be more thought of! We do not wonder although England should be the first place the enemy should attack, for God is put far from them and forgotten. I was attending Bedford for six Sabbaths, and although the soldiers attended well there were many things that pained me. For one thing, the soldiers were called to musketry practice on the Sabbath, which was not at all necessary then; there was no foe invading our coasts, there was no call for soldiers. The men, called to practice, were men who were all their life-time taught to respect the Lord's day, and many of them felt wounded in their hearts for doing it. Surely we should encourage our men when going

out to fight a deadly foe, and should do all in our power to have the King of kings on our side, which we cannot expect to have when we sin willingly against Him. I can say, in truth, that I felt for the men and would have liked to follow them to the last, if called upon to do so. I received great kindness from the Rector of the Modern School, where we kept the meetings. He did everything in his power to make me comfortable. My first precentor was from Ullapool. By this time he is in a foreign land. May the Lord preserve him, and those who were with him! I shall never forget the day they left Bedford. It was on a Monday, and as I had to leave early for Buckden, where a detachment of the Lovat Scouts was quartered, I was early on the move. On coming to the street, it was clear that something new was happening for all the town seemed alive. Then I heard the bagpipes, which appeals to all Highlanders, but any life which the bagpipes may have stirred up in my Highland nature, soon died away when I saw so many of my dear countrymen on the move for the field of gore. Some of them shook hands with me in passing, and as the last of them passed by, I felt my heart going from me and following the dear men who were willingly marching, some of them to their doom, in defence of their King and Country. For a time I stood staring after them, desiring that the Lord would speed the day, when the nations shall learn war no more, when proud sin shall hide its face for very shame. With a heavy heart I joined the "bus," which brought me to St. Neot's, and from there I took a conveyance to Buckden, where I met with kind friends. I spoke there in the evening, in one of the dissenting churches. I met many that I knew, and felt happy and refreshed among them.

On Tuesday after I went to Kimbolton, where some of the Lovat Scouts were quartered, also many from Skye, Uist, and the Western Isles. From Lieut. Morrison in charge there, I received great kindness. The men seemed pleased to have the word of God spoken to them in their native tongue, and I cannot deny but that I felt a hankering after them, and left them desiring their eternal salvation. I also visited Aldershot, where so many of our British soldiers are. I spent a night in the barracks there, and although I could see that war weapons were near, I felt as tranquil in mind as if among the Moatites who are said to have been "at ease from their youth." I did not speak publicly there, because I knew that there was a Chaplain on the field who came from Scotland who could preach and was preaching Gaelic, and I did not consider it advisable to bring in denominationalism, as I had enough to do apart from that, and we desire the salvation of all men from all denominations. The Naval Barracks at Portsmouth and Chatham, I visited weekly. There are many naval reserve men in these places from Lewis, Harris, Embo, Fearn, Stoer, and other parts of the Highlands, some of them belonged to our own Church, but as far as attention to the means of grace and kindness to me were concerned, I could see no difference. At Portsmouth

I had to stand an examination the first time I went there, which afterwards made me think of the change which all must undergo who will be allowed to enter the gates of the New Jerusalem. On arriving at the gate, two marines with ready muskets confronted me, to whom I disclosed my errand. They pointed to an officer who stood back from them a few paces; he conducted me to another officer who questioned me. Then I was brought before the officer in command, who, when he found out that my message was "good will towards men," sent to the various parts of the barracks, and called the men to a place of meeting, and before the service was over, in heart I said: "This more than makes up for the former searching examination," for I felt the mountains of Gilboa in my inward parts refreshed with the dew that descends "on Zion hills."

Truly, these men seemed to value the message of salvation, and we trust that from among them who listened there to the Gospel of God's dear Son, many will yet with a sinless tongue sing the song of Moses and of the Lamb. And although the congregation would be composed of men of as many denominations as the congregations of the day of Pentecost were of nations, they seemed to have one tongue to sing and one ear to hear the wonderful works of God, and I think if I interpreted their thoughts aright, they were inwardly saying, "Fools that we were that ever we fell in love with German rationalism, that separated us the one from the other." When the meeting was over, many of them followed me to the gate as far as the law of the place allowed them. From there at 9.8 I made for my home in London, where I arrived at one next morning. Although my journey was long, the company I left behind, and the hope of meeting them again, cheered me on the way.

When I arrived at Waterloo Station, I was always met by one who knew London and its ways and manners well. And as he proved such a good guide and host to me, may the Lord so guide and direct him that he may be at last received among those who have washed their robes and made them white in the blood of the Lamb!

At Chatham I spoke every Tuesday night. My first visit there was unattended with any difficulty, there being there one who valued the souls of his countrymen, and did everything in his power to see to a suitable place of meeting. Many gathered, not only when I was there, but every night of the week, to call upon the name of the Lord. It was indeed a pleasure to speak to them, for I believe the Lord had access to the hearts of many of them. The greater number were from Lewis. To my soul it seemed like our communion seasons in the West. Everyone seemed so eager to hear, and to understand what was being declared to them; being in circumstances, placed as it were with their lives in their hand, as we say, not knowing the moment they might be called to face their cultured foes, who think so little of the

lives of their fellow-creatures. This, I believe, whetted the desire of those brave sailors to have the Redeemer of Israel on their side. Truly they listened for eternity, and I trust and hope that many of the R. N. R. men may, throughout eternity, be where no gallant ship or galley with oars will reach them to their hurt. Oh that men in high places were taught to fear the Lord, as many of these men seem to have been taught. We used to say on the West of Scotland, when one heard a certain person praised, "You did not burn a peat stack with him yet." I may say about them—the more I knew them, the more I loved them. In stating this, I may say it was because I felt the Lord among them, and the more I spent, the more I would like to be spent with them. And now that I am at home among my family and my own congregation, I may say, without boasting, that daily, on more than one occasion, do I think of our dear soldiers and sailors; and if this, my account of the travels I had among them, should fall into the hands of any of them among whom I went in and out for six weeks, I would desire to address them a few words.

"Dear Friend, do you fear the Lord? Are you prepared to die? Do not for a moment think that the fear of God would incapacitate you from being a good soldier or sailor. Where was there a better soldier than David of long ago, than General Gordon of not so long ago, whom many yet living have seen? Yet they feared the Lord and loved and served Him. His fear makes men bold as a lion. Who would sing, "I will not fear though thousands ten set round about me be," but those who feared the Lord? The confidence of the Apostle Paul that he would be well received made him say, "I am now ready to be offered, and the time of my departure is at hand." I believe you fight in a good and just cause, take heed that you be good and just yourself, for it is only in being so you can have peace with God. However evil you may have been, the gospel comes to you, as evil, offering you peace through Jesus Christ, who said, "I lay down my life for my sheep." Seek to be found among them. I know that it is not easy for a soldier or even for a sailor to be on their knees, but God will hear even the silent desire of your heart. It is now near the end of another year of our lives. The end of all things is at hand. Time is short and uncertain at best. Eternity is never-ending. As we enter eternity so we shall always be."

It is both pleasant and sad to me to be going over my wanderings in England; pleasant because I met there some whom I believe will shine as the stars in the Kingdom of their own Father; sad because I met there many whom I never expect to meet again. Oh! to be prepared to meet where Satan shall never enter, where the inhabitant shall not say, I am sick. The people that are there are freed from their trespasses.

The Lord be with our soldiers and sailors, cause His face to shine on them, and make them good soldiers of Jesus Christ, that they may receive a crown of righteousness that fadeth not away.

The New Testament Teaching on the Doctrine of Never-Ending Punishment.

BY THE REV. D. BEATON, WICK.

II.

IN concluding our article in a previous issue, we expressed our intention of discussing the question whether the punishment of the finally-impenitent was endless or only temporary. The Church of Christ down through the ages has, with no uncertain sound, declared that the punishment of the wicked is everlasting. They held this doctrine, not because the depraved heart of man was biassed towards it, but because they understood this to be the clear teaching of the word of God. On the other hand, the advocates of all those various phases of doctrine which teach that the punishment of the wicked is not eternal, have certainly been influenced by the bias of the human heart against what is the Scriptural doctrine, and, in seeking to establish their position, they have not hesitated to wrest the plain teaching of Scripture to suit themselves. To the ordinary reader of the Bible there is scarcely any doctrine that appears so explicitly declared as that of the endless punishment of the wicked. And the question which awaits an answer is this—Does a careful, thorough, and honest interpretation of Scripture confirm the impression made on the ordinary reader? To this question we now direct attention. The determination on the part of many to get rid of this solemn doctrine at all costs, has led some writers to give expression to daring and heaven-defying sentiments. For instance, one writer allows himself to write as follows:—"If the Bible teaches everlasting punishment, so much the worse for the Bible, because we cannot believe it; you may quote texts and have behind the texts the very finest scholarship to justify certain interpretations, but it is no good." The glaring arrogance and impudence of this writer is colossal; after setting himself up as the standard of truth he calmly announces that a doctrine which has been believed by millions is to be set aside because he *cannot* believe it. If truth herself were to be judged by such a standard, she would run a poor chance of being in existence. We quote this merely in passing as an instance of the style of argument one so often meets with in connection with the attempt to set aside this doctrine.

The eternity of the punishment of the wicked has been denied by those who hold the doctrines of Universalism and Annihilationism. The Universalist maintains that all who die unsaved will undergo a period of suffering, which will be remedial, and that in the end all will be saved. Annihilationists are divided into two classes—(1) those who teach that the sinner is annihilated at death, never to be raised; (2) those who hold that the sinner will be raised up, judged at the great white throne, cast into the lake of fire, and there burnt up, consumed, or annihilated. The former

deny the plain scriptural teaching of the resurrection of the wicked. Both classes hold the doctrine of conditional immortality—that is, endless existence is not given to man in his creation, but is conditional on his receiving Christ. They hold that there is no existence for men after death, except in Christ. Later on it will be pointed out that a good deal of confusion has arisen on this matter, through regarding eternal life, the gift of God, and continuous existence, or what we term immortality, as the same. Wicked and righteous alike have an endless existence, but it is only the latter who have *eternal life*. The argument by which the Universalists and Annihilationists seek to establish their position will be discussed in our concluding article.

We now proceed to produce the evidence from the New Testament of the eternity of punishment for the wicked. And at the outset we are met with the meaning that is to be attached to the Greek word, *aiōnios*, translated in our version by the words *eternal* and *everlasting*. It has been stoutly maintained that the word means no more than *age-lasting*, and, therefore, it cannot mean *eternal*. The purpose of giving such a meaning to the word is to rob it of its significant testimony to the duration of punishment. Classical writers have been quoted with the purpose of showing that *aiōnios* may be applied to the period of man's life in this world. There is one point, however, that should not be overlooked by those who interpret *aiōnios* as *age-lasting*, viz., the duration of the age so designated. If it is man's period of existence in this world, if it is the duration of a kingdom or a dispensation, then the significance of *age-lasting* will be materially altered. If the *age* or dispensation happens to be endless then *aiōnios* as *age-lasting* applied to that *age*, or dispensation will mean *everlasting*, and it is quite evident from God's Word that it is to such a dispensation that *aiōnios* is often applied in scripture. We pass by, in the meantime, the evidence from classical writers as to the signification of the word, and turn our attention to passages in the New Testament where it occurs. It is of interest that Profs. Milligan and Moulton, in their recently-issued *Vocabulary*, point out that *aiōnios*, in the Greek used in the New Testament period, means *perpetuus*, i.e., perpetual, continuing throughout. In 2 Cor. iv. 18, we read, "The things which are seen are temporal; but the things which are not seen are eternal (*aiōnia*)."¹ What is *eternal* is here contrasted with what is *temporal*; if *aiōnia* meant things that end, then the contrast so emphatically stated here would lose its significance. Then, when we turn to the many passages where the blessings of the saved are mentioned, the word *aiōnios* meets us continually. One writer has pointed out that there are in all fifty-six texts where the believer's life and blessings are described as eternal or everlasting, and pointedly adds, "Now we do not find books written fiercely contending that *aiōnios* in this connection is only *age-lasting*. On the contrary, we find writers who teach non-eternity of punishment, affirm suavely that everlasting life is

eternal. Verily, the legs of the lame are not equal. What a pitiable sight! Men receiving the Word of God when it suits them, and refusing the same when it does not suit them."

For our present purpose it is not necessary to quote all the texts where punishment is described as everlasting, but there is one passage that is of supreme importance in deciding this important matter, and surely we may conclude that the Lord Jesus, in His foreknowledge and wisdom, saw meet to bring everlasting punishment and everlasting life into such striking and solemn contrast for a definite purpose. "These," he said, "shall go away into everlasting (*aiōnios*) punishment, but the righteous into life eternal (*aiōnios*)" (Matt. xxv. 46). This is the Universalists' and Annihilationists' dilemma, for the same argument that robs *aiōnios* of the idea of endlessness strikes at the non-eternity of life as surely as the non-eternity of punishment, as it is exactly the same word which designates both. The desperate plight to which advocates of the non-eternity of punishment are reduced is seen in their attempt to give a different meaning to *aiōnios* in the first part of the sentence to that which it bears in the latter part. Dr. Salmond, in his *Christian Doctrine of Immortality*, has well designated such a subterfuge as "the counsel of despair." It has further been urged that "eternal life" does not refer so much to the endless existence of the believer as to the blessings that he has received from Christ. This argument has, certainly, an element of truth in it, but this element is used for the purpose of deceiving. Eternal life, it is quite true, means a great deal more than eternal existence, but to say that it does not include the endless existence of the believer is surely the argument of men who have lost all sense of the desperate nature of their position. Christ has set His seal on the meaning of *aiōnios* here, and the attempt to rob it of its solemn meaning is more than a daring experiment—it is an open and determined attempt to set aside the teaching of God's eternal Son.

There is another passage worthy of our attention, where the thought of eternal punishment is very forcibly brought before us:—"He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal (*aiōnios*) damnation"—Mark iii. 29. No one can possibly read these words with any other feeling than that blasphemy against the Holy Ghost stands out above all other sins, and is of such a heinous nature that it will never be forgiven. Then, again, there is the solemn statement also from the lips of the Lord Jesus, and repeated three times—"Where their worm dieth not, and the fire is not quenched" (Mark ix. 44, 46, 48). Here there is a contrast with what was taking place in the valley of the son of Hinnom, where the worm died and the fire was quenched, and the impression left on the mind is that there was another Gehenna where such things did not happen—"Where their worm dieth not and the fire is never quenched." Other passages, where the eternity of punishment is

strongly expressed, are to be found in Rev. xv. 7—"God, who liveth for ever and ever (literally, *to the ages of the ages*)," taken with Rev. xiv. 11—"And the smoke of their torment ascendeth up for ever and ever (literally, *to the ages of the ages*), and they have no rest day nor night, who worship the beast and his image." Here we have the affirmation that God exists to the ages of the ages, and that the smoke of the torment of the wicked ascends through the ages of the ages. None will maintain that God will cease to exist, but the same authority that makes us accept the eternity of God, speaks of the eternity of the wicked's torment. The evidence for the doctrine held by the Church on this matter is overwhelming, and no one can read it without being deeply impressed with the awful solemnity of the subject. It must be borne in mind that we have been warned to flee from the wrath that is coming and to look to Christ that we might be saved. The whole tremendous undertaking which culminated in the bringing in of everlasting righteousness, tells not only of boundless mercy and redeeming love, but also of a terrible and dread evil and state, from which there is but one way of deliverance. Man's heart rises in rebellion against God, and asks a thousand questions why this and that thing is permitted by a kind God, but the fact that there is a prisonhouse and endless punishment for sinners, no more conflicts with God's goodness than does the fact that the numberless prisons of Britain, and the criminals undergoing sentences for life, prove that King George is a cruel-hearted man.

Sin and its Remedy.

ADDRESS BY JOHN PARKER, M.A., ABERDEEN.

"And he made his grave with the wicked and with the rich in his death, because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed. He shall prolong his days, and the pleasure of the Lord shall prosper in his hand."—ISAIAH liii. 9-10.

THE entrance of sin, so fully described in the third chapter of Genesis, was a great crisis in the history of the world. We have an excellent definition of sin in the answer to question 14 of our time-honoured Shorter Catechism, by the Assembly of Divines at Westminster, which may here be given:—"Sin is any want of conformity unto, or transgression of, the law of God." It may also be stated that "Sin is a creation of the creature, not of the Creator." The effects of it have been felt by terrible results unto this day. Most truly the wisest of men has said, "God hath made man upright, but they have sought out many inventions" (Eccles. vii. 29). Men have contrived many devices to mitigate the sufferings of humanity, but these sufferings largely continue.

The Prophet Isaiah, whose name means "Salvation of Jehovah," lived in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah, and this prophecy was written more than 700 years before the coming of the Saviour. He describes the character, sufferings, death, resurrection, and reign of the Messiah. Among the various kinds of slavery which sin brought, the slavery of strong delusion may be considered among the greatest. Deliverance from sin and its consequences was accomplished by the crucifixion, death, and resurrection of the Son of God, whom death could not retain in captivity over three days. "Through death he destroyed him that had the power of death, that is the devil, and delivered them who, through fear of death, were all their life-time subject to bondage" (Hebrews ii. 14-15). In the fifty-third chapter of Isaiah we have a vivid description of the ordeal through which our Saviour passed during His sojourn on earth. "The prince of this world cometh, and hath nothing in me" (John xiv. 30).

Verse 9.—The truth contained in this verse was literally fulfilled when He was crucified between two thieves. I was told a very good story of a man, who was a Roman Catholic, going to a priest for confession. He called at the priest's house, and was put into the priest's study, where there were three portraits on one of the walls. In course of conversation the priest asked him whose portrait was the first? He did not know, so the priest told him it was that of "the Pope" of the day. Then the priest asked whose likeness is the second? He did not know, so the priest said it was that of the "Saviour of the world, Jesus Christ, on the Cross." The priest then asks whose likeness is the third? The penitent looks at the priest, and then at the portrait, and says, "I think it is a picture of yourself," to which the priest assents. The visitor says, "I begin to see light, there is Jesus Christ the Saviour of the world crucified between two thieves, the Pope and yourself," after which he bade good-bye to the priest. The place was Calvary where the crucifixion took place. One of the thieves is known as the "penitent thief," whom Christ owned and acknowledged on the cross in answer to his prayer, "Lord, remember me when Thou comest into Thy kingdom," and Jesus said unto him, "Verily, I say unto thee, to day shalt thou be with me in paradise" (Luke xxiii. 42-43). Joseph of Arimathea, a rich man and a councillor, who dissented from the rest of the Sanhedrin in their judgment, undertook the burial of the body of our Lord in his tomb, for the short period, till His resurrection on the third day, after which death had no longer dominion over Him. The resurrection affords proof that Christ is an infinite person and not a mere man. He was made a priest, forever, after the order of Melchisedec. See the blasphemy of the claims of the Popes of Rome to be Vicars of Christ on earth. In Hebrews vii. 24, we read, "But this man, because he continueth ever, hath an unchangeable priesthood." No other mediator is necessary (see Hebrews iv. 15-16). "For we have not an high priest which

cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

Verse 10.—Sin is an offence against infinite justice, so satisfaction must be made by an infinite mediator. In the twenty-second chapter of Genesis we have set before us a foresight of Christ's crucifixion when God commanded Abraham to offer up his only son Isaac as a sacrifice on Mount Moriah. He obeyed, but the Lord at the last point interposed and directed Abraham's attention to a ram caught in a thicket, which Abraham offered as a sacrifice instead of his son. Here Isaac and the ram are both types of Christ from different points of view. Now we may notice the question, "Are there few that be saved?" (Luke xiii. 23), to which Christ in the next verse gives the following remarkable answer 24, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." This ought to be our chief business, as if He had said, "Strive now and persevere till you get a refusal, which has never happened to any who strive rightly."

In the present time we are seeing the effects of making light of sin. Since 1870 the Bible has been deprived of its time-honoured place in our schools. For this we are inclined to think that the infidel religion of Germany is responsible. The following is a sample of it quoted from the *Free Presbyterian Magazine* of November, 1914, page 282, headed "The New Religion and the War Spirit." This is the extract:—"You have heard how in olden times it was said: 'Blessed are the meek, for they shall inherit the earth.' But I say unto you, Blessed are the valiant, for they shall make the earth their throne. And ye have heard men say: 'Blessed are the poor in spirit;' but I say unto you, Blessed are the great in soul and the free in spirit, for they shall enter into Valhalla. And ye have heard men say: 'Blessed are the peace-makers'; but I say unto you, Blessed are the warmakers, for they shall be called, if not the children of Jahve (Jehovah), the children of Odin, who is greater than Jahve. It is such a religion as this which explains the ruthless and barbaric methods of German warfare. The uncivilised savages of Alaric and the heathen devotees of Odin are set up as examples by these teachers to be the *beau ideal* of culture for the German military caste."

The present Great War has led to one good thing. In God's providence an opening has been given for circulating the Bible among Sailors and Soldiers. Not a few may read it who were hitherto careless about the things pertaining to their everlasting peace, forsaking their own mercy. The temptations to sin are increasing, and the rising generation have not the sound moral foundation of their predecessors, enabling them to stand firmly for truth and honesty, and to resist temptations to sin in its various forms and aspects. May the Lord send forth His light and truth, and lead us in the way everlasting!

Notes of a Sermon.

BY THE REV. EWEN MACQUEEN, KAMES.

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"They looked unto him and were lightened; and their faces were not ashamed."—PSALM xxxiv. 5.  
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THE Psalmist is speaking here as a man who got a great deliverance from the Lord. He had been in distress, and felt that none could help him except the One who said, "Call upon me in the day of trouble, and I will deliver thee." And now that he is delivered he vows to bless the Lord, and calls others to assist him in doing so, from the first to the third verses. And from the fourth to the seventh he relates his experience in the words that we have taken as the basis of our remarks. You can see that he looks and sees that his case is not at all peculiar to himself, and that there are others who had a similar experience. We are all too ready when in trouble to think that our case is singular, and Satan is ever ready to suggest it; but David had to see that he had companions in tribulation and in liberty as well. The flock are brought home by the Good Shepherd by the same road. "In the world ye shall have tribulation"; and as these troubles will abound, so will their joy in the Lord. He will not always be chiding them; He will give them a ray of His blessed countenance after the storm. Even in nature we see the sun brighter after a storm, and we seem to value it more. It is so with God's children. They value the Lord's visits more after they are in trouble. "The flesh" will soon get proud. We need the frost of trouble to keep down the old man. In this nation we have been getting proud, and the Lord is dealing with us now, to see if we will look to Himself, who helped and exalted us in the past. Oh, that it could be said of us as a nation what is said of those in our text: "They looked to him." The verb used here has several meanings—to scan, to look intently at, to regard with pleasure, look, etc., which are all true of those who are enlightened in the knowledge of Christ. The next verb, "and were lightened," means, to begin with, to sparkle, *i.e.*, figuratively, to be cheerful, to flow (from the sheen of a running stream), figuratively, to assemble, flow together, to be lightened.

The doctrine we desire to notice from these words is that the Lord enables His people in the midst of their trouble to look to Himself, to whom they flow, and that they are not put to shame, as God's people are never put to shame when they flow to Him in understanding, in desire, in faith, in love. Unbelief makes ashamed; faith is flowing to Him and resting on Him, which takes away shame.

I.—The persons of whom the Psalmist here speaks;

II.—The things they are said to have done: "they looked unto

Him, and were lightened" or, as it may be translated, "they flowed"; and

III.—The reception they met with: and "their faces were not ashamed."

I.—The persons of whom the Psalmist here speaks.

You may see from the title that this Psalm was composed by David after he got free from the hand of Achish, King of Gath. He now calls upon all to extol the Lord along with him for the great deliverance he had obtained. It is not likely that his prayer was a great one, when he had "changed his behaviour" before Achish. But it is a mercy that it is not according to our ability in asking that the Lord answers our prayers. He was afraid, when he prayed—afraid of his life—but his fear sent him to the Lord, and the Lord delivered him from all his fears.

At times the Lord gives great deliverances to His people. He did that to David, and to many before him and after him. And such deliverances will be matter of wonder and praise to them to all eternity. In this Psalm, David begins with his own experience, and from this sweet moment he has himself, he casts forth his eye and sees that he is "compassed about with a great cloud of witnesses," and he changes writing from the first person singular to the third person plural. "They looked unto Him, and flowed." We have here to notice three points in particular.

1. The Person to whom they looked. According to the context, it is plain that this Person was Jehovah, the God of Israel. As David was before Achish, so it was with the children of God in general; they were surrounded by enemies. In vain may they expect "salvation from the hills, or from the multitude of mountains."

"I looked on my right hand, and viewed
But none to know me were:
All refuge failed me; no man
Did for my soul to take care."

We must be shut out from every creature, if ever we will be made to look to Jehovah. He manifested Himself as the Lord God merciful and gracious, and taught the saints in those days by types and shadows such as the cities of refuge and the paschal lamb that such as were in distress of soul were welcome to Him. He manifested Himself as having the hearts of kings and of all men in His hands, and able to turn them whither He would. To Him they looked in the day of trouble, and they were not put to shame.

2. Let us now notice the persons who "looked unto Him."

(1) They were such as felt themselves in danger. Although we have natural eyes and natural understanding, we do not as fallen creatures see or understand our spiritual danger. The language of our heart is, "As to-day is, so will be the morrow, and much more abundant." Hence we say to God, "Depart from us." That is our deplorable condition by nature. But when the Holy Spirit comes, He opens the eyes of the understanding to the

danger into which sin has brought us. It has exposed us to all miseries in this life and to the pains of hell for ever. They are convinced that they are their own enemies, and that sin is a deadly enemy, for its wages is death. They see that God as a righteous judge is their enemy and that His law is their enemy. David at this time was hated by Saul, King of Israel, and had to flee from him for his life. Now he finds Achish his enemy. Hence God's people are humbled within them when they are taught that "by the deeds of the law" to which they flee for help, "no flesh shall be justified" in God's sight. When Saul of Tarsus found that Jesus, whom he persecuted, was Jehovah the God of Israel in our nature, it brought him down, and scattered his high thoughts of himself to the four winds of heaven. The lion became a lamb.

(2) Again, they are such as are enlightened in the knowledge of the way of salvation through Christ crucified, and are made willing to come as ready sinners to the mercy-seat of Christ for covering in the day of anger.

II.—Let us, in the second place, consider what they are said to have done. In doing so, we are to consider them as changed by the grace of God from a state of nature to a state of grace. "They looked." The word in the Hebrew means to scan, to look intently at, to look with care at. The word is used in diverse ways in the Scriptures—to behold or see, in Deut. xxviii. 32; to take particular notice of, in Leviticus xiii. 5; to expect or wait for, in Genesis xiii. 16; and to believe and trust, in Isaiah xlv. 22. I feel inclined to take it in the last sense of believe or trust. When the knowledge of the Lord is given by the Spirit through the Word, the soul is enabled to look to—or in other words, to believe in—the Lord Jesus Christ, and to trust in Him as an all-sufficient and all-suitable Saviour.

The next clause justifies us in this view, taking the translation as they "flowed," or ran as a river. The verb, *nahar*, means to be cheerful, to sparkle, or to flow as a river. In Isaiah (ii. 2, 3) all nations, who are to assemble in the Lord's house, are said to flow unto it. The enlightened will flow to God in Christ in their understanding, conscience, will, and affections. It is easy for them to do so. They cannot help doing so. They are constrained to do so, as a river is constrained to flow in its channel by what is before and by what is behind it. The open way in front leads the water to flow, and the weight and pressure behind impel the water forward. So there is an open way of access in the gospel which leads God's children forward, and there is great pressure behind that impels them, namely, from the world, the flesh, and the devil. His own gracious invitations, glorious promises, and love in Christ draw them forward in their souls. "The love of Christ constraineth us," saith Paul. And sin, Satan, the world, and their own doubts and fears are overruled by the Spirit for good, and made impelling influences in their movement heaven-ward.

Where do they flow? They flow to His Word as the pasture of their souls, to the public and private ordinances of His worship. When others in a backsliding generation flow with "the times" they flow against "the times." They flow to the Lord Himself as their all and in all. You cry, poor soul, "O that I could flow away from myself, and the world, and flow more after holiness, and after communion with the Lord. I see no one like God in Christ. 'Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy.' I would like to be swallowed up in Him." It is painful to grace when the soul has no felt desire after Christ. It is painful also for them to see their fellow-sinners careless about salvation. They would desire that others would go along with them. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." This has been the case in days gone by, and it will be the case yet. May the Lord hasten the time!

III.—The reception they met with: "their faces were not ashamed."

The word used in the original language which we have translated "shame" is from a root meaning "to dig, to explore." Hence the result detection, so as to make persons to be ashamed and to blush. Many people say when they are much ashamed, "I could wish the earth had swallowed me." This is described in a lively manner in Rev. v. 15-16. At the coming of the Lord, His enemies will desire that the rocks and the mountains should fall on them and cover them. Shame shall take hold of them. Now, they who "looked unto Him" had the very opposite of that; they were "not ashamed"; they were well received. Yes, they were well received. In past times God's children were not put to shame; they were not disappointed. And even in this dark age, they are not put to shame who are enabled to put their trust in the Lord Jehovah as their almighty deliverer, and they will not be put to shame at death and in eternity.

A word in conclusion. We have seen that those who looked to the Lord and flowed unto Him were not put to shame. Have you, my friends, ever seen your need of looking unto Him? Are you careless as to your eternal destiny? If so, you must lay to heart that, if you continue as you are, you will seek to dig, to hide yourself eternally from the presence of the Lord, but will not be able. Your shame will cover you as a mantle. But you, who have found out that there is no other hiding place but Christ, you will have your trials and shame from sin in you, and sin committed by you, as long as you are here; but when you die, the Lord will wipe away the cause of all your shame eternally, and your everlasting song will be, "Unto him that loved us and washed us from our sins in his own blood . . . to him be glory and dominion for ever and ever." May He bless His Word!

The Diary of Dugald Buchanan.

(Continued from page 308.)

AFTER this I went to Kilsyth, and by the way was filled with some hope that the Lord would knock off my fetters, and set me at liberty. But unbelief arose against my hope, and darkened all again. On the Monday night I was suddenly enlarged in prayer, and my soul drawn out after a whole Christ, and came away rejoicing in the Lord and His goodness; but I soon began to think myself vain, and to become proud of my duties. However, the Lord did not suffer my pride to swell; for shortly thereafter He discovered to me more of the hidden mysteries of iniquity which were in my heart; which was the means of humbling me in the dust. He blasted all my gifts, so that I could scarcely ask a blessing on common mercies; withdrew from me, in some measure, His restraining grace; and left me to wrestle with my heart-idols. There arose such a darkness and deadness on my spirit that I could not think, desire, or do any thing that was good.

I continued in this condition from the beginning of October, 1742, till the middle of December, wrestling with my own corrupt nature, and thinking that I was given up to evil affections, and to a reprobate mind. At last I set some time apart to inquire into the state of my soul, and to see if there was any saving change wrought in me. While meditating on these things, that scripture came into my mind, Mark viii. 24, "And he looked up, and said, I see men as trees walking." Then I thought I beheld some glimmering sight of my own case, which the light of nature could never discover to me; and that He who made me, though but darkly, to see those things which were beyond the light of nature, would yet, in His own time and way, restore me to full light, that I might see every thing clearly.

I was also greatly encouraged by reading Phil. i. 6, "Being confident of this very thing, that he who has begun a good work in you, will perform it until the day of Jesus Christ."

When I went to the field to meditate after reading the second chapter of Matthew, my very soul rejoiced at a Saviour having come into the world; and I found more than ordinary enlargement in prayer. I had sweet meditations all that day, of the love of God in sending Christ to save sinners.

On the second of January, 1743, being the Sabbath on which the Lord opened my eyes to see the Mediator in all His offices, from that Scripture, 1 Cor. i. 30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," I beheld such a glorious sight of the Lord Jesus Christ, revealed in these words, as I will never be able to express. First, I viewed Christ as wisdom, or a prophet, sealed of the Father to this office; namely, to teach me

the will of God; and that I had lost communion with God, and all saving knowledge of Him; and that the Lord Jesus Christ was made of God unto me wisdom, to teach me the true knowledge of the unknown God whom I ignorantly worshipped (Acts xvii. 23); and when the devil had ruined Adam in a state of innocency, he might more easily deceive me now, to take the shadow of religion for the substance; especially as I am void of all spiritual wisdom.

I saw also that He was made of God unto me righteousness, or a Priest; and likewise saw my need of Him as such, having no real righteousness of my own in the sight of a holy God. The Lord convinced me of the extent of the divine law, which reaches to the very thoughts of my heart, as well as to the actions of my life. My mouth was thus stopped, and I became guilty before God (Romans iii. 19). At the same time I was convinced that I could never, by my own doings or sufferings, satisfy God's justice in my own person. But the Lord was pleased to shew me His own dear Son, as He is, "holy, harmless, undefiled, and separate from sinners; as a lamb without blemish to satisfy essential justice in the room of sinners;" and that it was by this sacrifice of infinite value that my sins could be pardoned; and that it was by the obedience of Christ to the whole demands of the law, in doing what it commanded, and in suffering what it threatened, that I was to be acquitted from condemnation; that it was the active and passive obedience of the Lord Jesus Christ, by which I could stand complete before His justice; and that this righteousness must be imputed to me, and received by faith alone.

I now saw that He was as just in saving me when brought within the new covenant as He would have formerly been in damning me, while I remained under the old covenant. "He is faithful and just to forgive us our sins" (1 John i. 9). When I considered the complete righteousness of the eternal Son of God, made over unto me, in a covenant way, from Him as the covenant head, my very soul rejoiced within me. I opened my eyes as it were in a new world, and saw glorious things which were hid before. At this time I had marvellous light in reading the epistles of Paul to the Romans, Galatians, etc., etc. I saw that the bed was long enough for my weary soul to rest upon; and that this covering was broad enough to wrap my naked and guilty soul in. "I rejoice in Christ my righteousness."

I beheld Christ as being made unto me redemption, or a King; and myself a slave sold to the devil, and to my own heart's lusts. I saw that the debt which I contracted was so very great that nothing less than the treasure of a very rich king could pay it; and that the strong man who kept the house was a mighty tyrant, well armed and fortified in every way, so that nothing less than a stronger man than he could overcome him. "But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee" (Isaiah xlix. 25).

I saw that Christ as a Redeemer was in every way fit for the undertaking; that He had fulness of merit to pay the price; and fulness of power to overcome His enemies. "For in Him it pleased the Father that all fulness should dwell." He is able to save to the uttermost; and who knows what that uttermost is? Methinks I see the mighty conqueror coming down from heaven, and laying hold on the dragon, that old serpent, and spoiling him of that armour he had in my heart and nature, wherein he had his great trust, namely, darkness, ignorance, unbelief, enmity, etc.; and placing His own armour in their room, namely, light, knowledge, faith, love, etc.

Then I saw that the ransom of the soul was a thing which all the angels in heaven, and all the men on earth could never pay with all their riches and strength; yea, that nothing less than the unsearchable riches of Christ could pay the debt; and that nothing less than the Almighty power of Christ could prevail against Satan.

I saw that Christ was not only wisdom and righteousness unto me; but that He was sanctification and redemption also. Therefore I gloried in mine infirmities, that Christ and all His offices might be magnified. I was made to see Christ to be all in all, and myself nothing.

This is the foundation of my hope, my comfort, my peace, and my safety. And now, O my soul, what think you of Christ? Is not He the fairest among ten thousand and altogether lovely? Is there any thing wanting in Him? Is He not all thy salvation and all thy desire? Yea, He is indeed.

That Sabbath evening, after I had spent the greater part of the day in meditating upon the fulness which is in Christ, I saw how suitable He was for my case in every way; and, as it were, called for my former unbelief, to see if it could object any thing against this complete Saviour, who was now revealed unto me in the gospel; but at this time unbelief durst not appear. I have, many a time, called the forementioned Scripture to be my charter for the heavenly inheritance; for I saw it contained more than I can write or express. O it is wide!

(To be continued.)

YONDER lies a tree newly cut up by the roots! the gardener's patience could no longer bear with its barrenness. Now, my soul, the axe is laid to the root of the tree with me. If I improve not this gospel-opportunity, which I now enjoy, quickly shall divine judgments cut me off.—O the stupendous patience of God! thrice four years He came seeking fruit, and found none: and what am I, even now, but a barren cumberer of His ground! Yet no stroke of wrath hath cut me off; nay, God hath promised to make my barren heart to blossom and bring forth fruit abundantly.—
John Brown.

The War.

THE day is come, the day of God's fierce anger,
That forth against His foes doth burning go,
Nor yet doth leave untouched, in sore displeasure,
The righteous—for their purging from the foe.
From out its sheath, all furbished, made to glitter,
The sharpened sword, prepared to slay, is drawn,
And sore hath been the ruin and the slaughter,
Which mirthless greets the coming New Year's dawn.
Who is Jehovah's sword? Who but the wicked
That vaunt their greatness with unmeasured pride,
And loud against God's Word and Law declaiming,
Despise the Christ their "culture" hath defied?
And who have furbished it but they, deceiving,
As having been deceived by "culture's" light
To follow in the way of deadly conflict
Against that Word that's true alone to Right?
Dost see not how with "culture's" loud laudation,
Which leadeth unto deeds of ruthless might,
The nations round encircled have that people
Whose voice of action speaketh, "Right is Right."
Whom shall it slay? For whom it was preparing,
Man is the sword that furbished was by man
For mutual destruction, hate impelling—
The bounds of frenzied passion who may scan?
E'en now what slaughter sore! To this it leadeth.
"Who take the sword shall by the sword be slain,"
Is written in the Book, and so it standeth
When sword and furbishers no more remain.
But yet another sword shall to its scabbard
The Sword of Judgment cause again return,
The Word, to man Jehovah's Arm revealing,
The Spirit's sword, for judgment that doth burn.
All furbished, made to glitter, forth it cometh
From out the fires of unbelieving scorn,
Attempered sharp, as uttering forth the warnings
Of plagues that from the womb of pride are born.
O Thou Incarnate, who in grace delightest,
Who lowly didst the Word with honor crown,
To whom all power in heaven and earth belongeth,
Consider Thy reproach, Thy Word cast down!
O send Thy Spirit forth, enduing richly
Ambassadors to whom Thy Word is dear,
Truth's Banner 'gainst the raging flood unfurling,
That from death's gloom may spring a blest New Year.

W. M.

The Death of the Rev. John Robertson, Greenock.

IT is with very deep regret that we have to record this month the death of the Rev. John Robertson, retired minister, who passed away at his residence, 22 Forsyth Street, Greenock, on Monday morning the 21st December. Mr. Robertson, who was in his eighty-fifth year, enjoyed up to about a year ago remarkably good health, and was regularly engaged in active duty, conducting English services in connection with St. Jude's, Glasgow, and with our Hall in Greenock. Mr. Robertson was a good scholar, a sound evangelical preacher, and a truly godly man of a refined, gentlemanly bearing. His removal is a decided loss to the Church and the community as well as to his own family with whom we express the deepest sympathy. We hope (D.V.) to have a more extended notice in a future issue from the pen of the Rev. Neil Cameron, St. Jude's, who is at present (22nd December) absent in London. May the Lord sanctify the voice of death to all who remain! "The memory of the just is blessed."

J. S. S.

A Friendly Letter.

THE following letter, which was printed as a tract, has been sent us by a friend who knew its author, now deceased, as a godly missionary in the town of Girvan, Ayrshire. The letter, we believe, will be read with pleasure.

GIRVAN, May, 1890.

DEAR FELLOW-TRAVELLER TO ETERNITY,—I love you sincerely, and now that I am laid aside through illness I would like to speak a word to you that perhaps you will listen to and the Lord will bless.

I knew a man in Christ who was in affliction but enjoying the smile of his Father in heaven, and by the aid of His Holy Spirit was enabled to say, "The will of the Lord be done." Sometimes that man was charged with the sin of seeking to physicians rather than to God, but he knew that this accusation came not from one who loved his soul, because it was not strictly true; and so he answered by saying that he had done nothing more than Paul and his companions had done when the storm came on—they used helps by undergirding the ship. "Now," he said, "if it be the will of my Father in heaven that my frail barque is to ride out the storm, and is permitted to run a few more short voyages, I will give Him thanks and praise, for there remaineth yet very 'much land' to be possessed." But if otherwise ordered by the all-wise Sovereign, and if the old ship is to become a wreck, he would look for the help of the Holy Spirit to enable him to take up the anchors that bind him to this world, to hoist up the mainsail of

faith in the atoning blood, and make for the shore. And if the hinder part of the vessel should be broken with the violence of the waves, he believed that the Great Captain would remain on board and enable him to grasp firmly the glorious plank of His finished work, and thus get safe to land.

When landed on the shores of eternity, he believed he would be kindly treated, not by barbarians, but by the servants of the King of kings, who would conduct him to His Father's house, to behold His face in righteousness, and to be satisfied with His likeness. And when the Father saw him clad in the raiment of His Son, He would smile upon him, and the Son would say, "This is one of those whom Thou gavest me to keep, and in whom I see the travail of my soul, and am satisfied." And oh ! how this man will wonder to hear himself so spoken of in heaven ! Then shall these ministering spirits who conducted him there break forth in a new song of praise to God and the Lamb, in which he will join, not faintly, as he often did on earth, but with a heart overflowing with gratitude and love. And he will be able to tell them something of the way in which the Lord God led him for many years, saving him from his sin, directing him in his difficulty, and when his heart was overwhelmed and in perplexity, leading him to the Rock that was higher than he. And thus they will see an additional proof of "the manifold wisdom of God"; and who can tell but he may be permitted to watch for and welcome the beloved friends who are yet to enter the pearly gates?

Now, dear friend, I have told you this story which has often put a new song in my mouth, and often caused tears of joy to flow from my eyes. But how is it with you? We take it kindly when asked regarding our bodily health. Surely you will not take it unkindly to be asked about the welfare of your soul? Did you ever see yourself as lost? Are you on the way to heaven? What think you of Christ, and are you trusting in His blood? If you are, then dissolution need not trouble you; Christ hath conquered death, and taken away its sting to every believer. Keep the eye of faith on the glorious Ark, and the swellings of Jordan cannot harm you. When a child, I used to look with awe at the dark shadow of a cloud rolling over the fields, but there was never anyone hurt by a *shadow*; neither will you be hurt by the shadow of death (Psalm xxiii. 4). It soon passes, and the returning splendour will seem all the brighter for it. So will it be with you and me "if we follow on to know the Lord." May He grant us grace so to do ! Amen, yea, and Amen.—Sincerely yours,

W. S., *Missionary.*

WHEN I look to my guiltiness, I see my salvation one of our Saviour's greatest miracles, either in heaven or earth. I am sure I may defy any man to show me a greater wonder. But seeing I have no wares, no hire, no money for Christ, He must either take me with want, misery, corruption, or then want me.—*Rutherford.*

The late Mrs. John Macdonald, Lionel, Ness

WE regret having to record the death of Mrs. John Macdonald, Ness. Though comparatively little known beyond the boundaries of the Island of Lewis, she will be greatly missed, especially by the ministers of our Church who were accustomed to come to our Communion, for it was under her hospitable roof they were entertained during those solemn seasons.

Mrs. Macdonald was born in the parish of Moy, Inverness-shire, in 1856. The late Rev. Mr. Baillie was then minister of the Free Church there, and of him she had pleasant recollections, for it was under his teaching that she evidently realised her lost condition as a sinner and knew Christ as her Saviour. Her knowledge of the Scriptures, which was most accurate and extensive, might also be ascribed to the thorough training she received in Mr. Baillie's Bible Class. At the age of sixteen she left Moy and came to Ness to keep house for her brother, John (now Free Church minister at Lochs), who was then conducting one of the Ladies' Schools there. At the time of her coming to Ness the late Rev. Mr. MacBeth was minister of the Free Church, whose ministrations she greatly appreciated, and it was during his ministry she made public profession of the change which evidently took place under Mr. Baillie.

When the Free Presbyterian Church was formed in 1893 Mrs. Macdonald had no difficulty in deciding as to her path of duty, and heartily cast in her lot with those who stood for truth and principle, and to these she steadfastly adhered to the end, though having to contend with many difficulties. The death of her son, John, which took place four years ago, impaired her health so much that she never completely rallied. To this son she was much attached, not only as a loving, dutiful son, but also because she believed that, like Abijah, "there was found in him some good thing toward the Lord God of Israel." Our cause, especially at Ness, has lost a sincere friend, and her presence in the house of God—to which she had to be assisted latterly—will be greatly missed.

She was no stranger to the fiery darts of "the wicked one," and for some days before her death she was in great darkness regarding her saving interest in Christ, but God, who is faithful and who will not suffer His own to be tempted above that they are able to bear, dispelled her darkness through those words, "The king's daughter is all glorious within: her clothing is of wrought gold" (Psalm xiv. 13). In this frame she continued until the end, and her last words were, "Let me away." She departed, we believe, to be with Christ, on the fifteenth day of October. She is survived by her husband and two sons, one of them being an inspector of schools, the other an engineer. To them we extend our sincere sympathies; and may they be found on the Great Day in the garment which is of wrought gold!

N. M'I.

The late Mr. John Mackenzie, Boor, Gairloch.

WE regret to record the death of Mr. John Mackenzie, Boor, one of our worthy elders in the Gairloch Congregation, Ross-shire. Mr. Mackenzie died on the 16th of November. We hope to have a fuller sketch, in a future issue. Meantime we give a very good notice which appeared in the *Northern Chronicle*, Inverness, as follows:—

Death of One of "The Men."—The death of Mr. John Mackenzie, senior (better known as "Ian Ban Bhoora"), farmer, Boor, took place on the 16th November, in his 81st year, after a few months' illness. Mr. Mackenzie was strong and healthy and a man of fine physique and withal a noble character. He maintained a highly-consistent Christian walk throughout his long life, and was specially zealous for the Sabbath and wisely and kindly rebuked the Sabbath-breaker. The practice of Sabbath evening walking in the vicinity of Poolewe—a bad practice introduced by the Sassenach to this district—grieved him very much. Mr. Mackenzie was a staunch F.P., and was one of those who faithfully stood by the Rev. J. R. Mackay, M.A. (then in Gairloch Free Church), when he left the Free Church in Gairloch in 1892 and formed the fine F.P. congregations flourishing to-day in Gairloch, Inverasdale, and Laide. For a long number of years Mr. Mackenzie conducted the services at Inverasdale and Laide, and occasionally at Gairloch. His homely and experimental Gaelic addresses were interesting and attractive and greatly appreciated. His funeral took place on the 20th November, to Gairloch Churchyard, and was largely attended. His old and esteemed friends, Messrs. Maciver, Scoraig; Mackinnon, Laide; and John Macdonald (Ian na Creige), officiated. He leaves a widow, son, and widowed daughter to mourn his loss. On Sabbath last Mr. Mackinnon, Laide, preaching at Inverasdale, made very appropriate references to Mr. Mackenzie.

George Wishart.

GEORGE WISHART, the eminent and pious martyr, who was burnt at the stake, near the old castle of St. Andrew's, in the year 1546, after sentence was pronounced, falling upon his knees said:—

"O Immortal God, how long wilt Thou suffer the rage and great cruelty of the ungodly men to exercise their fury upon Thy servants, which do further Thy word in this world; whereas they on the contrary seek to destroy the Truth, whereby Thou hast revealed Thyself to the world? O Lord, we know certainly that Thy true servants must needs suffer for Thy name's sake, persecutions, afflictions, and troubles in this present world; yet we

desire that Thou wouldest preserve and defend Thy Church, which Thou hast chosen before the foundation of the world, and give Thy people grace to hear Thy word, and to be Thy true servants in this present life."

On the morning of his execution two friars met him, persuading him to pray to "our lady" to mediate for him, to whom he meekly said, "Cease; tempt me not, I entreat you." And so with a rope about his neck, and a chain about his body, he was led to the fire; then falling upon his knees, he thrice repeated, "O Thou Saviour of the world, have mercy upon me; Father of heaven, I commend my spirit into thy holy hands." Then turning to the people he said, "I beseech you, Christian brethren and sisters, be not offended at the Word of God, for the torments which you see prepared for me; but I exhort you that ye love the Word of God, your salvation, and suffer patiently, and with a comfortable heart for the Word's sake, which is your undoubted salvation and everlasting comfort. I pray you also show my brethren and sisters, who have heard me oft before, that they cease not to learn the Word of God, which I taught them, according to the measure of grace given me, for no persecution or trouble in this world, which lasteth not; and show them that my doctrine was no wives' fables, after the constitutions made by men, and if I had taught men's doctrine I should have had greater thanks from men. But for the Word's sake and true gospel I suffer this day by men, not sorrowfully, but with a glad heart and mind. For this cause I was sent, that I should suffer this fire for Christ's sake. Consider and behold my face; you shall not see me change my colour; this grim fire I fear not; and so I pray you to do if any persecution come to you for the Word's sake, and not to fear them that slay the body, and have no power to hurt the soul," etc.

Then he prayed for them who accused him, saying, "I beseech Thee, Father of heaven, forgive them that have, of any ignorance or of any evil mind, forged lies of me: I forgive them with all my heart; I beseech Christ to forgive them that have condemned me to death this day ignorantly." Then turning to the people again, he said, "I beseech you, brethren, to exhort your prelates to the learning of the Word of God, that they at the last may be ashamed to do evil, and learn to do good, and if they will not convert themselves from their wicked errors, there shall shortly come upon them the wrath of God, which they shall not escape." (Cardinal Beaton, in his malicious haste to proceed against Wishart, had exceeded the bounds of the law by putting him to death merely on ecclesiastical authority. Shortly after, for his lawless conduct, several leading characters united to execute what they considered was a just vengeance upon Beaton—had him slain and hung from the window of the castle where he sat to witness the burning of George Wishart, so that the people might see that he was dead.)

He added many other faithful words, taking no heed to the cruel torments prepared for him. Then the executioner, upon his knees, said, "Sir, I pray you forgive me, for I am not the cause of your death." Wishart, calling him, kissed his cheek, saying, "Lo, here is a token that I forgive thee: my heart, do thine office." He was then tied to the stake, and the fire kindled. The captain of the castle, coming near him, bade him be of good courage, and to beg for him the pardon of his sin, to whom Wishart said, "This fire torments my body, but no whit abates my spirits."

Thus did George Wishart pass from time to eternity, from death to life, from misery to bliss, from shame to everlasting glory. "What are these which are arrayed in white robes and whence came they? . . . These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the Throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them" (Rev. vii. 13-15).

Oran

LE DOMHNULL MACAONGHAIS,

*A bha 'na Mhaighstir-sgoile ann an Caledille mu'n bhliadhna
1869, agus air am bheil suil againn tuilleadh iomradh
a dheanamh air an ath-mhios.—I. R. M.*

'A N laithibh m' oige bha mi ro ghòrach,
'S mi suibhal an comhnuidh air slighe chli,
B'e 'n t-ioghnadh dhomhsa nach'eil mi 'm chomhnuidh
An diugh 'san dòruinn a ta gun chrich.

Aig aois ochd bliadhna bha tric mi pianail,
'S mi faicinn siorruidheachd dhomh teachd dlùth,
'S mi faotainn coire gu tric do'n Dia sin,
A chruthaich riamh mi gu mo chumail ciurrta.

Bha ifrinn uamhasach dhomhsa 'san uair sin,
'S mi air bruachaibh slochd gun ghrunnd,
'S b'e 'nuair sin m' urnuigh, Och nach bu chù mi,
Nach toir cunntas am feasd 'na chùis.

Bha clann an aite ri cluich 's ri manran,
A reir an naduir 'tha sin dhoibh dlùth,
'Sann bhithinnsa 'nuair sin air cùl nan càrnan,
'S mo chridhe bàite, 'se lan do dhiomb'.

Ach thainig Satan is chuir e fàilte orm,
Is thuir e 's tràth tha thu gun 'bhi a'n sunnd,
'Tha tim ni's leor agad airson do thearnadh,
Cha tig am bas 'nuair tha thus 'an duil.

'S mar rinn mo phàranta anns a' ghàradh,
'Nuair thug iad claisdeachd do'n nathair lùbt',
Rinn mise an uair sin, is lean mi Satan,
'S 'na sheirbhis bha mi 'na mo thràill gun diù.

'Nuair a bha mi mar sin a' m' thràill aig',
'S mi 'dol a mhàn leis an t-sruth gu luath,
A Ghaoil na slainte! 's Tu rinn mo thearnadh,
'S a shìn do lamh gus mo thoirt a nuas.

'Sann tre'n fhirinn a chaidh dhomh innseadh,
Nach robh mi firinneach ann an càil,
Gu'n mhill am peacadh mo chorp is m' inntinn,
'S mi nis gu cinnteach fo bhinn a' bhais.

Reir ciont' is truail'eachd teachd mu'n cuairt dhomh,
A chum mo sguabadh gu truaigh' a mhàn,
Ghlachd crith is uamhunn mi, oillt is uamhas,
'S m'anam truagh ann an cruaidh 'n sàs.

Cha bhithinn sìtheil 's mi air mo dhìteadh,
Le lagh na firinn o'n Tì a's airde,
'Se rium ag éigheach mar diol thu 'n éiric,
Bidh mallachd Dhe as do dheigh gu brath.

O ciod a dheanainn 's mi ann am fiachan,
Is doigh gu an dioladh cha robh a' m' dhàil,
Oir cha robh nì air an d' thugainn ionnsuidh,
Nach robh 'na shuilibh mar nì gun stàth.

Is iomadh nì ris an d' rinn feuchainn,
A chum mo chreuchd a chur nan tàmh,
Air dhoibh 'bhi ruith leis na saighde teinnteach,
'Bha teachd gu dìreach o Shìnai aird.

Ach faodaidh saighde tighinn 's ar ciùrradh,
Gun ar cùis a dhol dad nì's fearr,
Ach 'se nì 'n cridhe 'ta cruaidh a lùbadh,
An saighead cliùteach, d'an cliù an gradh.

'Se suil air Iosa ann an gleann nan deuchann',
'Se suil air Iosa ann am pian 'nar n-aite,
'Se sud nì an t-anam 'tha slàn a reubadh,
Mar chaoidhear ceudghin an deigh a bhais.

Bha sud aig Mata 'sa chùigeadh caibideil,
'Se sud 'bheir aiteamh 'sa chridhe reòt',
Nì so an iobairt mu'n d' thubhairt an fhirinn,
Nach teid a pilltinn le Rìgh na glòir.

'Se so 'nì fàsgadh air ceann an t-Satain,
'Se so 'nì àros 'na carn 's 'na tòrr,
'Se so a dhìteas gach olc is mi-run,
'Se so 'nì mi-ghean a chur air an fheoil.

A Ghaoil na Trianaid! bi 'na do dhion dhomh,
Oir 's Tu mo mhiann, is cha'n iarrainn còr,
Oir dh' earbainn m'anam ri d' obair chriochnaichte,
Ged bhiodh 'd cho lionmhor ri sliabh nan lòn.

'Sànn tre an fhirinn, sheall Tu an t-sith dhomh,
'S mar chuir an iobairt gach ni air doigh,
'S mar bha riarachadh air a dhioladh
Le obair Chrìosd do Dhia na glòir.

Cha ghabhainn eagal 's cha chuirinn teagamh,
Nach 'eil Thu freagarrach air gach doigh,
'N uair bhitheadh mo shuilean 'g amharc umhlachd
An neach a ghiùlaineadh leis an Oigh.

An neach a chàireadh leath 'anns an stàbull,
'Nuair nach robh aite dha 'san tigh-osd',
An neach a dh'airicheadh ann an Nas'ret,
Ged a b' aileagan E na glòir.

An neach do'm b'eiginn dol do'n Eiphit,
Air do Herod a bhi air a thòir,
A chum a mhilleadh a dheanamh cinnteach,
Mun d' reigheadh a riogbhadh a chur dhe 'doigh.

An neach chaidh sharachadh anns an fhasach,
'Bha iomadh là ann an sin gun lòn,
'S e air a bhuaireadh ann leis an t-Satan,
Airson a bhraithrean a ta 'san fheoil.

An neach 'bha bronach am fad 's bu bheo E,
Gun aite comhnuidh aig' fo na ghrein,
Bha dol mu'n cuairt ann am measg an t-sluaigh E,
'S bha mnathan uasail' dha deanamh feum.

An neach a rùisgteadh, 's an neach a chiurrtadh,
An neach a chrùntadh le sgitheach geur,
An neach a dhluthaich a steach 'san dumbhlachd,
'S a dh'òl an cùpan gu ruig a dhéisg.

An neach a cheusadh air mullach sleibhe,
An neach a dh'eug aig an naoidheamh uair,
Is sgoilt na creagan, is chrith na sléibhteann,
'Nuair rinn E eigheachd le iolach chruaidh.

An neach 'chaidh fhalach car uine 's a charraig,
An neach a charaich le 'chumbachd treun,
A thog an uachdranachd air a ghualann
'Sa rinn a bhuaidh thoirt mach dha fein.

Tha Emanuel ann ar nadur,
A nis air ardachadh ann an glòir,
Ag eadar-ghuidheadh airson a chairdean,
Gus an teich na sgailean, 's gu'n tig an lò.

Rinn firinn 's trocair a'n so a pogadh,
 'Sann bha còmhail aig buadhan Dhe,
 Tha ceartas sasuichte, tha'n lagh leis arduichte,
 'S cha'n fhaighinn tamh ann an aite ach E.

Shaoil mi an uair sin nach cuirinn gruaim ort,
 'S nach fasainn fuar riut ri uair mo lò,
 Gu'n luidhinn sìos ann am bla'as do sgiathan,
 'S nach tigeadh nial 'chuireadh grian fo chleòchd.

Ach bha mi aineolach air mo nadur,
 Is air an fhàsach 'tha lan do bhron,
 Is gu'n d' thuirt Iosa gur h-ann tre amhghar
 A theid a chairdean a steach do glòir.

Notes and Comments.

George Whitefield.—Exactly two hundred years ago, on the 16th December, this much-honoured servant of God saw the light. He was born at the Bell Inn, Gloucester, in 1714. He came into contact with the earnest-minded band of Oxford students designated Methodists. "The Life of God in the Soul of Man," by Henry Scougal, proved a great help to him. "I never knew," is his own testimony, "what true religion was till God sent me that excellent treatise." He never forgot his Oxford experience, and on visiting Oxford thirty-five years after his conversion he testified:—"I know the place; it may perhaps be superstitious, but whenever I go to Oxford I cannot help running to the spot, where Jesus Christ first revealed Himself to me, and gave me the new birth." Whitefield was an orator of marvellous eloquence, but the lasting and extraordinary impression made by his preaching was due to God's Spirit accompanying the spoken word. He met with tremendous opposition, but he pursued his course in the spirit of His Master, and thousands were converted under his preaching. He, as a true soldier, was not unconcerned as to the substance of his teaching, and this led him into conflict with the Arminianism of John Wesley. He visited Scotland, and preached at Cambuslang and other places in 1742.

The Earl of Halsbury on "Thou shalt not Steal."—Speaking at a meeting of the Victoria Institute, London, on 14th December, the Earl of Halsbury referred to "the principle of coveting other people's goods," and said the eighth Commandment was to his mind of universal obligation. His Lordship, with emphasis, proceeded:—"I protest against blasphemous cant. I wish to denounce any man who thinks himself appointed by God to take possession of someone's property. It seems to me to be a very bad principle indeed, and I cannot allow this discussion to pass without raising my voice in opposition to the notion that because a very big crime is committed, it is to be treated as

though it were a little crime. Any Emperor who wants to take somebody else's land is a dirty thief, and I do not approve of the sort of delicacy which would prevent us expressing ourselves plainly as to actions of that sort. They are actions of which any man should be ashamed. What is the notion of world-Empire? It is this. There is something which you don't possess yourself, and which you are going to make your own. By such means you are to carry your grandeur and your glory to the uttermost parts of the earth, and whether the offender be Napoleon, who committed great crimes, or Sennacherib, he ought to be hanged. The principle of world-Empire means that by violence and force you are to take that which belongs to another, and in doing so, you are to inflict suffering upon your fellow-man. Oh; the miserable delusion of man's pride! I trust that one of these days we shall arrive at a general concession amongst mankind that all people who are established in a country of their own shall remain in possession of it, not to be disturbed unless such interference shall be fully justified. It sometimes perhaps might be justified, but to dispossess a nation should never be allowed as a principle of the Empire. The one principle we have to establish is, 'Thou shalt not steal.'—*The Scotsman*.

The Pope and the Christmas Truce.—Since the accession of the new Pope the Vatican has been putting forth every effort to keep itself well before the eye of the world. One of the latest moves was to get the belligerent powers to consent to a truce on Christmas. The effort has failed and we are devoutly thankful for the failure. Not but we would have rejoiced even for a day's respite in the life and death struggle going on between the nations; in fact, we would rejoice that there would be an armistice every Lord's Day. Christmas Day is a human institution, and though there is a make-believe that it is a day set apart in honour of the birth of Christ, yet the revelry, frivolity, and feasting of the day, all proclaim too plainly its earthly origin. Most of the religious services on this day remind us forcibly of what is written, "The people sat down to eat and drink and rose up to play." Christ's birth into the world ought not to be commemorated after the fashion of the old Norse gods with their Yule-tide revelries.

A Royal Speech.—In reading an old volume of the *Little Gleaner* we came across the following speech made at a meeting of the British and Foreign Bible Society in 1871 by His Highness the Maharajah Dhuleep Singh (heir to the throne of the Punjaub):—"I was a king, but my possessions were taken from me by your government. In early life, when I was but a little boy, the son of a Brahmin, himself a priest, was my tutor. In the course of his instruction I inquired of him what was the religion of the English. In answer to my inquiry he produced a Bible, and said, 'I will show you.' He then read Genesis i. and Matthew xxvii. I was but a child, and I cried at the recital of

the crucifixion. The impression then made upon my heart was, I believe, from the Spirit of God. I now stand before you as a Christian. In my case the truth of the Scriptures has been confirmed, that 'one shall be taken, and the other left,' for my tutor is still a heathen. I fear that many of you I see around me are neglecting that Bible you are seeking to send to others, but I hope that in future you will read it yourselves."

Britain takes another Step in the Wrong Direction.—

The *Daily Press* announced at the middle of last month that Sir Henry Howard had been appointed His Britannic Majesty's Extraordinary and Minister Plenipotentiary to the Vatican. It is indicated in the telegram from Milan announcing this appointment that it points to the consequent re-establishment of formal diplomatic relations between Great Britain and the Vatican after a lapse of nearly four hundred years. It is also said that the Vatican expects the present special mission to continue as a permanent one. This coquetting with the Roman Harlot has been going on for years, and Britain may yet realise that it is a serious matter to have anything to do with her whose past policy has been to make the nations drunk with the wine of her fornications. It is reported that a section of the Italian Press view this new venture with concern, as it may lead up to negotiations for the restoration of the temporal sovereignty of the Pope. What the future has in store is known only to the Ruler of the Nations, but Protestants cannot help viewing, with deep concern, this disloyal step to their faith by a professedly Protestant nation.

Literary Notices.

Armageddon: Two Discourses on the Great European War. By the Rev. JOHN R. MACKAY, M.A., Inverness. Inverness: *Northern Chronicle* Office. Edinburgh: W. F. Henderson, George IV. Bridge. Glasgow: W. Love, 226 Argyle Street. Price 3d.; postage, 1d. extra.

This new publication is in pamphlet form, and is of interest to the public at this critical time, inasmuch as it treats of the great European War going on at present. It should be of special interest to Protestants all over the world, because it shows that in all probability the present war is the Armageddon predicted in Scripture. This is so convincingly set forth by Mr. Mackay that all who compare present events with the word of prophecy can have no doubt that the Lord is fulfilling His word in this great war.

A perusal of the pamphlet will have the effect of quieting the minds of those who may be afraid that the War shall overthrow Christianity in Britain. This was, no doubt, the intention of those responsible for the war. But it is *idolatry* that shall be overthrown and destroyed, and not the Christian religion—in other words, the Protestant religion.

The pamphlet is deserving of a wide circulation, and its worthy and learned author deserves the thanks of all who have the Lord's cause at heart, for his instructive exposition of prophecy in relation to current events.

D. MACFARLANE.

DINGWALL.

The Saviour of the World: Sermons preached in the Chapel of Princeton Theological Seminary. By BENJAMIN B. WARFIELD, a Professor in the Seminary. London, New York, and Toronto: Hodder & Stoughton. Price 6/.

This volume consists of nine sermons by the eminent theologian, Dr. Warfield of Princeton, a name familiar to readers of this Magazine. We have read all the sermons with very great interest and appreciation. The gem of the book, to our mind, is the sermon entitled "The Gospel of the Covenant." And in fact we do not think less of the book altogether because it seems to us that the idea of the covenant of redemption, as that has been understood in the Reformed Churches, so to say, informs and gives unity to the whole collection. Very valuable in this connection seems to us the discussion of those central passages—John i. 29, John iii. 16, and 2 Cor. v. 14-21. We would strongly recommend these discussions to our divinity students and younger ministry.

We sincerely hope that a second edition will become an early necessity. In that case, should not "35" (page 79, line 2 from bottom) be "38"; "Son" (page 141, line 5 from bottom) be "love"; and "He" (page 143, line 16) be "he"? J. R. M.

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Omitted last month—Mrs. and Miss Cameron, Pine View, Carrbridge, 5/.

Church Notes.

Communions.—Inverness, fifth Sabbath of January. Dingwall, first Sabbath of February.

Psalms in Kaffir Metre.—Rev. J. R. Mackay, Inverness, recently received a letter, from Lovedale, South Africa, stating that the first twenty-four Psalms were in the process of being printed in Kaffir Metre. It is probable that our Mission in Rhodesia will have copies by this time.

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Gosden, Worthing, for Mission to Forces Fund.—Mr. William Grant, 12 Wellington Square, Chelsea, London, S.W., acknowledges with thanks the following donations:—*For London Church Building Fund*—"Friends," Strond, Harris, per Miss MacSween, Kensington, London, £1 10s. 6d.; "Friends," Kames, per Miss MacCallum, "One Oak," £5; "Friend," Ross-shire, £1. *For Soldiers and Sailors Mission Fund*—Miss MacKenzie, 59 Claverton Street, London, 10s.; Nurse Macdonald, Portland Place, London, £1; Mr. Hogg, Stoke-Newington, London, 10s.

The Magazine.

The second chapter of "The Northern Missionary Society," by the Rev. J. R. Mackay, M.A., will (D.V.) appear in next month's issue.

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