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Brotherly Love.

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WHEN the Apostle was reminding the Hebrews of the passing away of many things to which they had been accustomed and which they had deeply cherished he calls their attention to certain things which remain, and among these is "brotherly love"—"let brotherly love continue," he says. This Christian grace is often referred to and inculcated in the Scriptures. The Lord Himself, in the ever memorable address to His disciples on the eve of leaving them says to them: "This is my commandment, that ye love one another, as I have loved you" (John xv. 12). In the circumstances of their case—cast down and sorrowful at the thought of the departure of their beloved Lord and Master—the words must have fallen on their troubled spirits like the peace of heaven. In after days we find echoes of this commandment in the writings of John, the disciple whom Jesus loved—"Little children love one another." In the Pauline Epistles there are many references to this Christian grace. In view of the prominence given to it, especially in the New Testament, it is well that some consideration should be given to this subject and all the more so in view of a very common but erroneous view of what brotherly love really is.

1. This love is of a heavenly origin and spiritual in its nature. It is therefore to be distinguished from natural human love, however beautiful and pure it may be. It is a love that has its origin in the implanting of divine life in the soul in the day of regeneration. The believer loves God because God first loved him, and from this day the believer loves those that are begotten of God, being members of one family with Christ as their Elder Brother. Such a view of this love rules out of court all that natural kindness, considerateness,

and disinterestedness that is such a beautiful characteristic of some dispositions, but which is only natural and not heavenly and spiritual in its origin. The loudly proclaimed brotherhood of man which occupies such a prominent place in the creeds of to-day written and unwritten is not to be confused with the brotherly love of the New Testament—they are as wide asunder as nature and grace. This love is deeper and purer than a mother's love. It is more enduring than the love of a husband to a wife or a wife to a husband.

2. This love is attracted not by natural gifts and endowments, however fascinating these may be. It triumphs over nature in going forth to individuals whose natural dispositions may be anything but attractive, nay, in some cases repellent. It looks not on the old nature in its outgoing, but on that new nature begotten by the Holy Spirit which is stamped with the fair image of Christ and which is ever attractive to the believer when grace is in the ascendancy. The fairness it sees and loves is the beauty of Christ, and wherever that is seen it draws out this love in spite of all natural features, however repellent they may be. It is a love which none but one believer can feel to another.

3. This love is such as the Lord showed to His disciples—"This is my commandment that ye love one another, as I have loved you." These words are a sufficient guide if our minds are enlightened by the Holy Spirit as to the nature and the mode of manifesting this love. (1) Christ's love viewed nothing that would be for the good of His people too great on the one hand or too insignificant on the other. It made sacrifices even unto death itself, and it did not overlook as beneath its notice some of the very insignificant incidents of daily life. Christ's love was intensely practical, and it did not rest content with beautifully expressed sentiments but showed itself in deeds of enduring love. It was also quick to recognise the outgoing of responsive love in others, and was willing to recognise what men would regard as acts so trivial as not worthy of any notice. There is a way of showing kindness which makes the recipient painfully conscious that the bestower has no doubt as to the favour he is bestowing. There is a fussiness and display that is disconcerting to the recipient. Not so with Him who loved as never man loved—a cup of cold water given to a disciple in His name was to be fully recognised before assembled millions amidst the most solemn transactions

to which the human race has ever been called. On the other hand, there is a kindness so quiet and undemonstrative that its voice is never heard, and it is quite unconscious of doing anything worthy to be remembered. Such was the case with those who gave the cup of cold water. They had forgotten they had ever done it, but Christ never forgot the motive that prompted them, and it is by the motives we shall be judged at last by Him who looketh not on the outward appearance, but who judgeth according to the heart. (2) Christ's love was not incompatible with administering very severe rebukes to those whom He loved. To Peter, "the other disciple whom Jesus loved" (John xx. 2), He said—"Get thee behind me, Satan : thou art an offence unto me : for thou savourest not the things that be of God, but those that be of men" (Matt. xvi. 23). There is a growing idea owing to the spurious love that is abroad that faithfulness to a brother in rebuking him for his shortcomings is inconsistent with true brotherly love. This is not so. There never was purer brotherly love in the heart of any than was in the heart of the Elder Brother to His brethren, but that did not keep Him from rebuking them when occasion demanded it. It is true it requires much love to give a rebuke as well as much love to receive it in the right spirit. Some give a rebuke in such a way that one feels it is their own depraved, carnal nature that is the driving force behind the stern denunciation that falls all too unfeelingly from lips not softened by this love. Others again in administering rebuke do so with a weight and authority that covers the offender with confusion and leaves him speechless. The wrath of man, we are informed, on the best authority, worketh not the righteousness of God, and the history of Christ's Church in the world gives abundant evidence of this. But the fact that men, even the best, err in this direction is not to be made the rule when we have Christ's own example in administering rebuke prompted by a love holy as the love of heaven is holy and pure as the love of God is pure. When love administers rebuke then love in the heart of the person receiving it when in exercise will take it lovingly in a meek and chastened spirit. Paul rebuked Peter to the face at Antioch because he was to be blamed, but that faithful and stern rebuke did not make Peter a life-long enemy of Paul, for we find him later on referring to him as "our beloved brother Paul." (3) Christ's love to His people is never to end. So the love of the brethren is to endure. In what Ralph Erskine termed the dark valley of this

world, where there are different degrees of light, the brethren may not see eye to eye, but where the real work of God is it has an attractiveness for the child of God, and the love begun on earth is to remain until it attains perfection in heaven. When Ralph Erskine heard that Willison, of Dundee, was dying, he wrote him a letter full of brotherly love, notwithstanding the ecclesiastical controversies that had divided them in the Church below. "I thought it proper," he says, "to show my sympathy with one for whom I have always had a great regard, whatever differences have taken place anent some things, by reason of different degrees of light in the dark valley of the world, yet it never lessened my esteem of you as one, that I was persuaded, desired to be faithful to the truth and interest of our Lord Jesus Christ, and whom I hope the Lord will now ripen to make ready for the full enjoyment of Himself." The dying man was comforted by the message, and replied—"I thank you for your most Christian, sympathising letter . . . to a poor dying man, who am still drawing nearer to my change; and I thank you for the particular regard you express to me, notwithstanding the different degrees of light in the dark valley of this world. May the back-view of these make us long to be ripened for the world of light where divisions have no place." There is something very touching at the sight of these renowned ecclesiastical warriors saluting each other as they put off their armour in sight of that City where they are to dwell in happy concord for ever. It is told of these eminent servants of Christ that being in company they were discoursing on this great theme of the unity and peace of the saints in heaven, when a woman of the belligerent type of Christians who had not left the Church of Scotland interjected the remark—"Ay, sir, there will be no Secession in heaven." "Madam," came the quick reply from Ralph Erskine, "you are under a complete mistake; for in heaven there will be complete secession from all sin and sorrow." "With pleasure do I adopt that view of Secession," added Mr Willison. Brotherly love, then, owing "to the different degrees of light in the dark valley of the world" is imperfect here, but that does not say that it is to end here. Its exercise may be interrupted by one cause or another, just as in families brothers may be separated. But how often has it been the case that the unwelcome messenger of death has been the instrument



in bringing separated brethren to meet, so will it be at last. God will gather all His saints together, and after death their love will be perfected, and in that day shall they be able to sing as they never sung before:—

Behold how good a thing it is and how becoming well,  
Together such as brethren are in unity to dwell !  
Like precious ointment on the head, that down the beard  
did flow,  
Ev'n Aaron's beard, and to the skirts did of his garments go.  
As Hermon's dew, the dew that doth on Sion hills descend :  
For there the blessing God commands, life that shall never  
end.

Ps. cxxxiii. (Metrical Version).

## Is the Use of Uninspired Songs in the Worship of God Authorised ?

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“Let the Word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord.”—Col. iii. 16.

**W**HEN there are differences of view among Christians on any subject, it is always helpful to inquire how far they agree, and thus ascertain the exact point at which opinions begin to diverge. In regard to the songs to be employed in the praise of God there are several points of general agreement.

1. It is agreed that the Psalms were given by Divine inspiration, and are the very Word of God. “David the Son of Jesse said and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and His word was in my tongue” (II. Sam. xxiii. 1, 2). “Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus” (Acts i. 16). (See also Acts iv. 25; Heb. iii. 7, et al.) Men should be careful how they speak against the Book of Psalms. The Holy Ghost is its author. This is the first point of agreement.

2. It is agreed that these inspired Psalms were appointed by God to be used in His worship. “Sing unto

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Him, sing psalms unto Him" (I. Chron. xvi. 9). "Moreover, Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer" (II. Chron. xxix. 30). "Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms" (Ps. xcv. 2). Bible expositors and Church historians alike agree that the inspired Psalms were exclusively used in the worship of the Old Testament. God appointed them to be so used, and no one but God could change the appointment. This is the second point of agreement.

3. It is agreed that so far as the record goes our Lord Jesus Christ used the Psalms exclusively in worship. Only on one occasion is our Lord referred to as singing. This was in connection with the observance of the passover. It is said, "And when they had sung an hymn, they went out into the mount of Olives" (Matt. xxvi. 30; Mark xiv. 26). Biblical scholars are not misled by the use of the word "hymn" in our translation of this verse. The original simply states the fact that they sang praises to God. In the margin it reads, "When they had sung a psalm." It is a well-known fact that the Jews were accustomed to sing at the passover the great Hallel, which consisted of Psalms 113th to 118th inclusive. Certainly our Lord and His apostles did not depart from this usage. Strange indeed it would have been if the Lord Jesus, who always exalted and honoured the Holy Spirit, had put aside the sacred songs which He indited for this very purpose. But He did not. Those who would follow closely in the footsteps of Jesus should sing Psalms. This is the third point of agreement.

4. It is agreed that we have express authority for the use of the Old Testament Psalms in the New Testament Church. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord" (Col. iii. 16). Whatever differences of view there may be as to the "hymns and spiritual songs," all agree that the Psalms here spoken of are the inspired Psalms of Scripture. The passage therefore contains an express warrant for the continued use of the Psalter in the New Testament Church. This is not denied by any one. This is the fourth point of agreement.

It is not affirmed that there are no opinions contrary to one or another of these four points, held by individuals, but there is a general agreement among all classes of evangelical Christians on these points.

We have now reached the exact point of divergence. While all agree that the "psalms" referred to in Col. iii. 16, are the Bible Psalms, there are many who maintain that the "hymns and spiritual songs" are mere human compositions; and that the New Testament Church is hereby authorised and instructed to add to her book of praises the writings of uninspired men. This is the crucial text on this subject. If this text contains a clear warrant for the use of uninspired hymns, other passages may lend it support; but if that warrant is not found here it is not found anywhere. The advocates of hymn-singing will admit the truth of this statement. It is now undertaken to show that not only does this passage not authorise the use of uninspired songs in worship, but that it enjoins the exclusive use of the Psalms of the Bible.

I. No warrant can be found for the use of uninspired songs, in the words "hymns and spiritual songs." At first view these words seem to be conclusive in favour of the advocates of hymn-singing. In the Greek text it is "psalmois, humnois, odais, pneumatikais"—i.e., "Psalms, hymns, songs, spiritual." Now these three Greek names are all found in the titles to the Psalms in the Greek translation of the Old Testament which was in use among the people to whom Paul wrote this epistle. They occur many times in the titles to the various Psalms. The word "psalmos" about sixty-three times; the word "humnois" six times, and another word, "aleluia," which has precisely the same import, about twenty times; and the word "odais" (mostly in the singular form) thirty-four times. With the fact before us that these three words are all actually found many times in the titles to the inspired Psalms—and when we all agree that the word "psalmois" does refer to inspired songs—is it not most unreasonable to insist that "humnois and odais" mean uninspired songs? As if to remove all possible doubt, the word "spiritual" is used to qualify the words. Thayer, in his *Lexicon of the New Testament*, referring to this passage and the similar one—Eph. v. 19—defines the word "spiritual" as "divinely inspired and so redolent of the Holy Spirit."

Dr Albert Barnes, in his commentary on I. Cor. x. 3, "And did all eat the same spiritual meat; and did all drink the same spiritual drink"; says, "The word 'spiritual' is evidently used to denote that which is given by the Spirit, by God; that which was the result of His miraculous gift; that which was not produced in the ordinary way." Again, "The word 'spiritual'

must be used in the sense of supernatural, or that which is immediately given by God." Hence "spiritual songs" are songs produced in a supernatural manner, those given immediately by the Spirit of God. It is just as if it read, "Teaching and admonishing one another in psalms and hymns and songs, given by the Holy Spirit." What songs are these? The sweet psalmist of Israel answers, "The Spirit of the Lord spake by me, and His word was in my tongue." These very names, therefore, which have been relied upon as furnishing a warrant for the use of uninspired songs, we find to be well-known titles for the Psalms of the Bible, and that as qualified by the word "spiritual" they cannot be used to designate uninspired songs, but furnish a warrant for the exclusive use of the songs of the Spirit.

II. The Psalms are in an eminent sense "the word of Christ." "Let the word of Christ dwell in you richly in all wisdom." This is the condition of being able to teach and admonish.

How are the Psalms "the word of Christ"?

1. Christ by His Spirit is the Author of them. This has been fully shown above.

2. Christ is the speaker in many of them. For instance, "I will declare the decree: the Lord said unto me, Thou art my Son; this day have I begotten Thee" (Ps. ii. 7). "Then said I, Lo, I come: in the volume of the book it is written of me" (Ps. xl. 6). "My God, my God why hast thou forsaken me?" (Ps. xxii. 1). Such Psalms as these are "the word of Christ" in the same sense that the Sermon on the Mount is His word. He and no one else is the speaker in them.

3. Christ alone is the subject of many of them. The most ignorant and senseless objection ever made to the Psalms is the charge that they are "Christless." The truth is that no book in the Bible reveals Christ with such fulness as is done in "the book of Psalms," not excepting the Gospel according to John or the Epistle to the Hebrews.

What may we learn of Christ in this wonderful book?

1. His Divinity. Ps. xlv. 6, "Thy Throne, O God, is for ever and ever." (Compared with Heb. i. 8). Ps. cx. 1, "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool." (Compared with Matt. xxii. 42-45).

2. His eternal sonship. Ps. ii. 7, "I will declare the decree: the Lord said unto me, Thou art my Son;

this day have I begotten thee." (Compared with Heb. i. 5).

3. His incarnation. Ps. viii. 5. "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Compared with Heb. ii. 9). Ps. xl. 7, "Then said I, Lo, I come: in the volume of the book it is written of me." (Compared with Heb. x. 5-7).

4. His mediatorial offices. (a) His prophetic office. Ps. xi. 9, 10, "I have preached righteousness in the great congregation," etc. Ps. xxii. 22, "I will declare thy name unto my brethren." (Compared with Heb. ii. 12). (b) His priestly office. Ps. cx. 4, "The Lord hath sworn, and will not repent; Thou art a priest for ever after the order of Melchizedec." (Compared with Heb. vii. 17). (c) His kingly office. Ps. xlv. 6, "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre." (Compared with Heb. i. 8). Ps. cx. 1, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Compared with Matt. xxii. 42-45; Heb. i. 13). See also Ps. xxii. 28, and Ps. lxxii. throughout.

5. His betrayal. Ps. xli. 9, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." (Compared with John xiii. 18).

6. His agony in the garden. Ps. xxii. 2, "O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent." (Compared with Heb. v. 7).

7. His trial. Ps. xxxv. 11, "False witnesses did rise up; they laid to my charge things that I knew not." (Compared with Matt. xxvi. 59, 60).

8. His rejection. Ps. xxii. 6, "But I am a worm, and no man; a reproach of men, and despised of the people." (Compared with Matt. xxvii. 21-23; Luke xxiii. 18-23). Ps. cxviii. 22, "The stone which the builders refused is become the headstone of the corner." (Compared with Matt. xxi. 42; Acts iv. 11, 12).

9. His crucifixion. Ps. xxii. throughout, also Ps. lxix. (Compared with the Gospels). The scenes attending the crucifixion are described to the minutest particulars. The mockery, the shaking of the head, the parting of the garments, the casting lots on the vesture, the thirst, the vinegar and gall, the pierced hands

and feet, the cry of the forsaken, the committing of His Spirit to God, and the "It is finished," as many read the last verse of Ps. xxii.

10. His burial and resurrection. Ps. xvi. 9-11, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life," etc. (Compared with Acts ii. 25-31).

11. His ascension. Ps. xlvii. 5, "God is gone up with a shout, the Lord with the sound of a trumpet." (Compared with Acts i. 11, and I. Thess. iv. 16). Ps. lxviii. 18, "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." (Compared with Eph. iv. 8-10). Ps. xxiv. 7-10, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in," etc. (Compared with Rev. v. 6-14).

12. His second coming. Ps. 1, 3, 4, "Our God shall come, and shall not keep silence." "He shall call to the heavens from above, and to the earth, that he may judge his people." Ps. xcvi. 6, 9, "With trumpets and sound of cornet make a joyful noise before the Lord, the king." "Before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity." (Compared with Matt. xxiv. 31; I. Cor. xv. 52).

Well, said Jesus, It is written "in the Psalms, concerning me." "The sufferings of Christ, and the glory that should follow," are here unfolded, and these "psalms and hymns and spiritual songs" are replete with Christ. If anyone will examine and compare these passages, he will readily believe that when Paul wrote, "Let the word of Christ dwell in you richly in all wisdom," it was as if he had said, "Memorise the Psalms."

III. Uninspired songs could not be placed on a level with songs of inspiration as the rule for "teaching and admonishing." All agree that the "psalms" of the text are the inspired Psalms, the very word of God. "Teaching" refers to doctrine—what we are to believe. "Admonishing" refers to practice—how we are to live. It is not conceivable that Paul would place the writings of uninspired men on a level with the Psalms of the Bible as a standard of doctrine and practice. "The holy Scriptures of the Old and New Testament are the word of God, the only rule of faith and obedience."—Westminster Larger Catechism.

Uninspired hymns abound in errors. Dr H. Cooke, of Belfast, said he never had found a compilation of hymns that he "could pronounce free from serious doctrinal errors." In 1838, the old school Presbyterian General Assembly (U.S.) appointed a committee to revise their hymn-book. In their report they say:—"On a critical examination we found many hymns deficient in literary merit, some incorrect in doctrine, and many altogether unsuitable for the sanctuary." What an indictment to bring against the book which their own Church had substituted for God's book of praises! Does anyone suppose that Paul referred to such "hymns and spiritual songs" as these, and placed them on a level with the Psalms of the Bible for "teaching and admonishing?"

Rev. Dr W. T. Meloy, in "Songs of the Ages," uses an illustration which may be helpful here. In substance it is as follows:—He supposes a Union Service. The choir is made up of a Presbyterian who sings soprano, a Methodist who sings bass, a Disciple who sings alto, and a paid fellow, who does not belong to any place, who sings tenor.

The Methodist announces hymn number 886—

Ah, Lord, with trembling I confess  
A gracious soul may fall from grace,  
The salt may lose its seasoning power  
And never, never find it more.

The Presbyterian cannot accept this "totally and finally" falling from grace, so he is silent. They have a trio.

The Disciple then announces number 378 of the Christian Hymnal—

The great Redeemer we adore  
who came the lost to seek and save,  
Went humbly down from Jordan's shore  
To find a tomb beneath its wave.  
With thee into the watery grave,  
Lord, 'tis our glory to descend,  
'Tis wondrous grace that gives us room  
To share the grave with such a friend.  
Yet as the yielding waves give way  
To let him see the light again,  
So in the resurrection day  
The bands of death prove weak and vain.

Neither the Presbyterian nor the Methodist could praise God by singing of immersion, and it would have ended in a solo, only that the tenor is hired and has no religion, and does not care what he sings. So this is a duet.



The Presbyterian now thinks it is his time to have his views sung, so he reads out—

Life, death and hell and worlds unknown  
 Hang on his firm decree ;  
 He sits on no precarious throne,  
 Nor borrows leave to be.  
 Chained to his throne the volume lies  
 With all the fates of men,  
 With every angel's form and size  
 Drawn by the eternal pen.

The Calvinism is too strong in this for the Methodist and the Disciple. The tenor has become disgusted and refuses to sing; and the Union service ends in a soprano solo.

This imaginary sketch has as its basis of fact the sectarian character of uninspired hymnals. Can the Christian reader believe that Paul pointed to these as standards of doctrine and practice of equal authority with the Psalms for "teaching and admonishing?" No, no. Paul never played fast and loose with the doctrines of the gospel. He says, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. i. 8). If there was no other argument to show that the "hymns and spiritual songs" in which Christians are to teach and admonish one another are not mere human compositions, this would be conclusive. Paul was not advising the propagation of error.

IV. The inspired Psalms alone are adapted to be vehicles of grace to the heart, and of praise to the Lord. "Singing with grace in your hearts unto the Lord." Here we have the end to be reached. It is twofold : (1) The awakening of gracious affections in the heart, and (2) the uplifting of the soul to God. Two characteristics of the inspired Psalms mark their adaptation to this two-fold purpose. viz.: (a) their objective nature, and then (b) their devotional spirit. Hymns are subjective. Men sing about themselves, their states and experiences, their high resolves. Hymns are introspective. They are self-centred.

The Psalms are objective. They are God-centred. The soul looks outward and upward. They lead the soul reverently to adore God "in the beauty of holiness," as the object of praise, and devoutly to bow before Him on His throne, as the hearer of prayer. This is true devotion. "Worship God."

The devotional character of the book is manifest to all. This is in a pre-eminent sense the devotional

book of the Bible. It is sometimes asserted that the Psalms are not adapted to be the vehicles of grace to the heart, and, therefore, they cannot be successfully employed in religious revivals! Such a view is utterly mistaken.

Think for a moment of the contents of the book :— Its views of God, its views of man, its views of law, its views of sin; its views of Christ, its views of repentance, its views of pardon, its views of covenant-relationship, its views of the new life, its views of judgment, its views of heaven, its views of hell. What is there that is needed for revival that it does not contain? And what book is more likely to be honoured by the Holy Spirit than His own book? As Dr J. W. Bain has said, The Psalms “will be found suitable for any revival that comes down; those revivals that are ‘gotten up’ may need something less divine.”

The fact is that the greatest revivals of religion the world has ever seen have been connected with the exclusive use of the Psalms. They were used exclusively in the great revivals in the days of Hezekiah, Josiah, Ezra, Nehemiah. The same was true in the revival at Pentecost, when 3000 were converted in one day. The period of the Reformation was a grand revival period, and it was a glorious revival of Psalm-singing. The Calvinistic Reformers used the Psalms exclusively. All France was thrilled with their music in the days of the Huguenots. They alone were used in the Scottish Church on that wonderful day at the Kirk of Shotts, when under Livingston 500 were converted by one sermon. In the times of Robert M’Cheyne, when the disciples of Christ continued their meetings until near midnight, they made the seasons of the night glad singing the songs of Zion.

President Edwards bears testimony as to their use in the great Northampton revivals in New England in his days. “One of the most observable features of the work was the singular delight which all the awakened appeared to take in singing Psalms. In houses, in the fields, in the woods, alone and together, they spake forth the praises of their King; and even little children and aged persons who had never before learned to sing, came to sing praises with solemnity and sweetness.” It thus appears that the Psalms of the Bible are eminently adapted to be the vehicles of grace to the heart and of praise to the Lord, “Singing with grace in your hearts to the Lord.”

We conclude, therefore, that this passage, which has always been relied upon by the advocates of hymn-singing as containing a warrant for their practices, has no such meaning. The titles, "psalms and hymns and spiritual songs," belong to the inspired Psalms, and as qualified by the word "spiritual" are not true of any other. The Psalms are "the word of Christ"; uninspired songs are not His word: the Psalms are a true standard for "teaching and admonishing"; uninspired songs are not: the Psalms are adapted to be the vehicles of grace to the heart and of praise to the Lord; uninspired songs are not.

The passage furnishes no warrant for the use of uninspired songs in worship, but is an explicit apostolic injunction that in the praise service of the New Testament Church the divinely authorised Psalmody should be continued.

We cannot close without an earnest appeal to the Christian heart in behalf of two things.

1. The restoration of God's own Psalter to a place in the Hymnals of all the Churches. The present movement in this direction should have the hearty co-operation of every Christian. Its rejection has been in disregard of the divine appointment, and of the example of our blessed Lord, and of the apostolic authority contained in this passage. It should be restored to its place by the united voice of all Christendom and the joyous acclaim of all Christians. It would be the bringing back of the ark of God.

2. When the Psalter is restored to its place in the hymnals of the Churches it should be used exclusively in the worship of God. A place may be found for the use of uninspired songs, but not in worship. God must be served with His own. "But cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen" (Mal. i 44).

Rev. W. D. Ralston, in "Talks on Psalmody," relates the following story:—"As I trudged homewards, I stopped at an uncle's, and spent the night there. In the evening I brought out my hymn-book and had some singing with my cousins. After I laid it down, my uncle took it up, put on his glasses, and spent some time in looking through it. He was a firm believer in the exclusive use of the Psalms, and my book was the hymn-book of another denomination. It gave the hymns, and the music, with the names of the composers

of each as far as known. Uncle read a hymn, and, naming the author, said, 'I know nothing of him.' He read another, and said, 'I have read about the author of this one. He was a Roman Catholic priest.' He read another, and said, 'I have often read of this author. He was a good man and an earnest Christian minister.' He then said, 'Now, John, if I were going to use one of these hymns in the worship of God to-night, which do you think I had best choose, the one about whose author I know nothing, the one by the Roman Catholic priest, or the one by the earnest Christian minister?' I replied, 'The one by the minister.' 'True,' said he, 'we should select the one written by the best man; and I see by looking through your book that it contains many hymns written by good men; but if I should find in it one composed by God Himself, would it not be better to sing that than one composed by any good man?' I replied, 'It surely would.' After a little he said, 'I have now carefully looked through your book, and I do not find one hymn in it marked—Composed by God; but I have here a little hymn-book, and God by His Holy Spirit has composed every hymn in it; for Peter says—'Holy men of God spake as they were moved by the Holy Ghost.' As he spoke, he handed me one of our Psalm-books, and the manner in which he presented his argument made an impression upon my mind that I never forgot."

How conclusive the argument is. We ought to serve God with the best. God's own book is the best. When Ingersoll said that he "could write a better book than the Bible," Christians were shocked, and denounced him as an "infidel blasphemer." How, then, can we say that we can write a better book of praises than God's Psalter? If it be true that hymn-books are better than the Psalm-book, it marks the highest achievement of the race; for then man has transcended God in His own field!! If it be not true, then the displacing of the God-made Psalter by the man-made hymn-books in God's worship is an act of most daring presumption.

At a meeting of ministers of various denominations in an eastern city, a paper had been read on church hymnology. General discussion followed the reading. An advocate of the exclusive use of the inspired Psalms employed the following illustration with great effect:—"If I had an important message to send to one living in the upper districts of the city, I might summon a messenger boy and say to him—'Can you carry this

message for me to such a person, living in such a part of the city?' And the boy would answer doubtfully, 'I think I can. It is true, I have never been in that part of the city. I was born near here. I have heard of the person to whom you wish to send the message, but I am not acquainted with him; but I think I can find him. I am willing to try.' My message is a very important one, and while satisfied of the good intentions of this boy, I am not quite assured of his ability to fulfil the trust. So I call up another boy, and ask him the same question. At once his face glows with intelligence as he answers, 'Oh yes, I can carry your message directly to his home. I know all about that part of the city. I was born there. I came from there here. In fact, your friend sent me down here to find you and bear up any message you might desire to send him.' It would not be difficult to decide which of these messengers I should employ. This is an allegory. If I had a message of praise to send up to God, and I employed a hymn to carry it, I would feel uncertain about it: it might reach Him, and it might not. But if I employed a Psalm to carry it, I know that it would ascend to heaven. The Psalm was born there. It came from God to me: and indeed God sent it to me to bear any message of praise I might wish to send up to Him."—Reprinted from "The Covenantant."

## The Nature of the Universalism in the Gospel preached by Paul

BY PROF. B. B. WARFIELD.

**I**N WRITING to the Corinthians the Apostle says:—"For the love of Christ constraineth us; because we thus judge that if one died for all then were all dead and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again (II. Cor. v. 14-15). You cannot exaggerate, therefore, the significance to his Gospel of Paul's universalism. In important respects this universalism was his Gospel. But unfortunately it is very possible to misconceive and to misrepresent this universalism; and unhappily, it is commonly very gravely misconceived and misrepresented. After all, Paul's universalism was Paul's universalism; and Paul's universalism stood in opposition,

not to the particularism of divine grace, but to the exclusiveness of Jewish nationalism. What he gave his life to, what he directed all his teaching toward, was not a passionate assertion of absolute indiscrimination on God's part in His dealings with sinners of the human race, but the vindication of the Gospel of God's grace in Christ Jesus of a world wide reference. If he argues at one time that "there is no difference" between men, he makes it plain that he means in point of claim upon God for His mercy; and so soon as he comes to speak of the distribution of the divine gifts, he makes it equally plain that there is a great difference and that this difference depends on the will of the Divine Giver. When Paul nailed to his mast-head the great declaration: "One died for all; therefore were all dead" (literally "all died"), he was as far as possible from intimating that Jesus' death was equally and without distinction in behalf of every individual of the human race, and that, therefore, every individual of the human race, past, present, and to come died with Christ on the cross. This crass distributive universalism of redemption apparently never once entered his mind. And equally, when he inscribed upon his banner, "God was in Christ reconciling the world with Himself," he thought of nothing so little as teaching that this reconciliation concerned itself equally with each and every individual who has ever lived in the world, lives in it now, or ever shall live in it. Such a conception is quite alien to his entire thought. What he means is just that God, who is the God not of the Jews only but also of the Gentiles, has given His Son to die not for the Jews only but for the world. His eye has caught this great vision; and, his mouth being open and his heart enlarged, he cries, Not one people only, but the world for Christ. . . . "The world for Christ"—not one nation, not one class, not one race, or condition of men, but the world and nothing less than the world for Christ! It would certainly be exceedingly unfortunate in any event to eviscerate Paul's whole Gospel for the sake of gratuitously imposing on his language an inoperative universalism of redemption which does not actually save. That men could perish for whom Christ died, Paul never imagined that human minds could conceive. The very nerve of his great declaration, that "Christ died for all; therefore were all dead or all died," is that participation in the death of Christ is salvation. Therefore he goes on to declare that those who thus die with Christ live, live with the Christ, who not only died for them but also rose again for

them. So little was it possible for him to admit a distinction between dying with Christ, which is the unconscious lot of all, and living with Christ, which is the conscious attainment of only some, that he even founds elsewhere an *a fortiori* argument on participation in Christ's death as removing all doubt of participation in His life. "But God commendeth His own Son towards us," he reasons, "in that while we were yet sinners Christ died for us. Much more then, being now justified by His blood, shall we be saved from wrath through Him. For, if while we were sinners, we were reconciled with God through the death of His Son, much more, being reconciled, shall we be saved by His life." "But if we died with Christ," he reasons again, "we believe that we shall also live with Him"; and again, "For if we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection." Paul therefore will have nothing to do with a distinction between men who have only died and those who also live with Him. With Paul, to die with Christ means to live together with Him; to be reconciled with God through the death of Christ means to enter into the full inheritance of life. . . . How impossible it is to read Paul as teaching here a purely potential universalism in the death of Christ, to be made effective in each instance by the individual's own act of appropriation, is rendered clear by another prime characteristic of his Gospel as here enunciated. This is what we may perhaps call, for lack of a better phrase, its high supernaturalism. By this we mean to refer to the emphasis and persistence with which he ascribes the whole saving process—in its initiation and outworking alike—to God. This, too, we should have expected of Paul. There is no more marked feature of his total thought than the vision of God which informs it; and no matter from what point of departure his argument takes its start, it can find its point of rest only when it arrives at "the good pleasure of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved." It can cause us no surprise, therefore, when we find him in our present passage insisting, of the new life which he discovers in those—in all those—who have died with Christ, that is all of God; and representing the whole tremendous transaction by which we sinners are transformed into the likeness of Christ as inaugurated and carried through by God alone.



## Dr Moffatt's Tampering with the Hebrew Text.

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WE give the following quotation from Dr Keyser's "Doctrines of Modernism," which was noticed in our last issue. It will show our readers how daring Dr Moffatt has been. "No man," says Dr Keyser, "has a right to advertise a version of the Bible as a translation if he tampers with the sacred text. Where the Hebrew is somewhat obscure or imperfect, he should make it as clear as possible. In such cases he should frankly admit that he has done the best he could to clarify the difficulty, but that he by no means offers his suggestions in a dogmatic way. That is something very different, however, from manipulating the text where it is lucid in the original, and doing it in the interest of his own subjective views. Sincerely do we interrogate the ethics of such a procedure. The text should be dealt with as it is. Let it speak for itself. Let the people judge for themselves whether or not it furnishes grounds for belief in the documentary and critical theories. Why not let the reader be the judge? . . . How does the Hebrew text of the Bible begin its narrative? With the majestic statement—'In the beginning God created the heavens and the earth' (which is the literal translation of the Hebrew text). How does Dr Moffatt begin his so-called translation? Thus—'This is the story of how the universe was formed. When God began to form the universe, the world was void and vacant.' Compare the two statements, kindly reader. Do they agree? Do they express the same thought? Do they convey the same meaning? They surely do not. Let us analyze. Dr Moffatt goes to Gen. ii. 4, for his opening statement, wrenches it from its historic place, and transfers it to a position before Gen. i. 1, actually making it the initial statement of the Bible! How can he do such violence to the Biblical text? There is not in the world to-day an authoritative Hebrew Bible that places Gen. ii. 4, at its beginning, and as far as anyone knows, there never has been such a Hebrew Bible. More than that, every authentic Hebrew text inserts this verse in its well-known place in our common Bibles (Gen. ii. 4). It would seem to us that the divisive critics are assuming a great responsibility in handling the Bible in the manner above indicated.

Suppose, however, we employ a little reasoning, Dr Moffat assigns Gen. ii. 4a to the writer E; while Gen. ii. 4b, and what follows, he assigns to J. Now, how did E ever commit such a blunder as to let ii. 4a, slip from its place of primacy at the beginning of the creative narrative into the fourth verse of chapter ii? How could he have been so stupid? Oh! perhaps it was a redactor. Well, then, why did he commit that stupid blunder? If its logical place was before Gen. i. 1, why did he not keep it there? But more and worse follows. In the Hebrew text, Gen. ii. 4a, reads: 'These are the generations of the heavens and the earth when they were created' (literally translated). But note how Moffat puts it: 'This is the story of how the universe was formed.' Compare the two. 'These' (plural) he translates 'this' (singular). 'Generations' (**toledoth**) he turns into 'story' (singular). The verb for 'created' (Hebrew, **bara**) he translates 'formed,' which would require an entirely different Hebrew verb (**yatzar**). Is not that tampering with the text? Can it be characterised by a milder term? The word 'generations' surely does not mean 'story.' Nor is the first chapter of Genesis a story. Nowhere in the Bible is it translated as a 'story.' It is treated as a historical narrative. But Dr Moffatt styles it a 'story.' Why? Because that idea comports with his Graf-Wellhausen theories. In other words, he does not accept the historicity of Gen. i. and ii. but regards them only as myth or legend; hence a 'story.' We cannot think that any man is justified in treating the Bible in that way. It would not be right so to handle even a secular composition.

We maintain that Gen. ii. 4a, occurs in its precise logical place in the Hebrew text. The whole verse indicates the beginning of a new series of events, namely, those that took place subsequent to the creation of the heavens and the earth. If the first chapter of our modern versions of the Bible would end with verse 3 of the second chapter, and the second chapter would begin with verse 4, the sense of the narrative would be much clearer. Then it would be seen that a new theme begins. At this point, the Authorised Version begins a new verse: so does Luther's German translation. The Hebrew Bible, lying before us as we write, also makes a new paragraph at the beginning of verse 4. In spite of all this consensus of scholarship, Dr Moffatt wrests verse 4a from its historical position, and puts it at the very beginning of the Bible!

Here we quote pertinently from that great Hebrew scholar and exegete, Dr C. F. Keil (page 71 of his commentary on Genesis)—‘Just as the **toledoth** of Noah, for example, does not mention his birth, but contains his history and the birth of his sons; so the **toledoth** of the heavens and the earth do not describe the origin of the universe, but what happened to the heavens and the earth after their creation.’ Why did not Dr Moffatt give heed to this great Hebraist, who supports his position by many cogent arguments?

It pains us to have to say that our author misuses the Hebrew text in dealing with the doctrine of creation. Taking such liberties with the Bible is certainly serious. The Hebrew text says plainly (Gen. i. 1)—‘In the beginning God created (**bara**) the heavens and the earth.’ Here we have a complete sentence and a positive declaration. It surely must mean just what it says. But Dr Moffatt changes this positive declarative sentence into a greatly weakened subordinate clause. This is his professed translation of the first sentence of the Holy Bible—‘When God began to form the universe.’ Compare it with what the Bible actually says (Hebrew text literally translated)—‘In the beginning God created the heavens and the earth.’ Yet the author had the Hebrew text right before him, for he contends in his preface that he always went back to the original. Why did he change the first sentence of the Bible into a subordinate clause? And why did he excise from it all idea of creation?

It is an error to translate the Hebrew verb **bara** (to create) by the English word ‘form.’ It does not mean merely to form or fashion. There are other Hebrew words to express that thought. The verb **bara** means to bring something new into existence. In such contexts as Gen. i. 1 and 27, it means to produce something **ex nihilo**. In almost every Biblical passage where it occurs it means either the outright creation of a new entity or the injection of a new force or quality that can be attributed only to God. It was wrong, therefore, for Dr Moffatt to empty the word of its true meaning, which is ‘to create.’

If Dr Moffatt is correct, the Bible teaches nothing about the origin of the universe; nothing as to how its primordial material came into existence. The clause, ‘When God began to **form** the universe,’ does not go back to a real beginning. It assumes that the material was already in existence, and that God only began to fashion it. Then whence came the primordial material? You see, this perversion of the Holy Scrip-

tures robs mankind of the doctrine of creation, and leaves the question of origins in fogland. And why this mishandling of the Word of God? The reason is plain. The author does not believe in the doctrine of divine creation. He thinks that matter is eternal, evidently holding to the old doctrine of Plato and Aristotle and the ancient heresy of the Gnostics and Manicheans, who taught that God was not the Creator, but only an artificer. So he twisted the language of the Bible in the interest of his own unscriptural philosophy.

In Gen. i. 27, he also translates the verb **bara** (create) by the weak verb 'form.' Note his handling of this classical passage of the Christian ages—'So God **formed** man in his own likeness, in the likeness of God he **formed** him, male and female he **formed** both (black type ours). Thus, according to Dr Moffatt, man was not created in the divine image; he was only **formed**. Out of what was he formed? Obviously this wresting of the Hebrew text was done to make it agree with the theory of Evolution. This is another example of what men will resort to when they become obsessed with that theory. Is it right? Even Dr Charles Foster Kent, the author of 'The Shorter Bible,' and a most decided liberalist, did not have the temerity to tamper with the verb **bara**, but translated it 'create' in Gen. i. 1 and 27.

The Genetical account of the creation makes it plain that God created the various species of plants and animals to reproduce 'after their kind.' This phrase occurs in Gen. i. 11, 12, 21, 24, 25. In several of these verses it occurs twice, and in verse 25 three times.

But note Dr Moffatt's paraphrase (verse 12)—'The earth brought forth verdure, plants bearing seed of every kind and trees yielding fruit of every kind, fruit with seed in it.' Verse 21—'So God formed the great sea-monster and every kind of living creature that moves, with which the waters teem, and every kind of winged bird.' Verse 25—'God make every kind of wild beast, every kind of animal, and every kind of reptile; and God saw that it was good.'

Now, we must beg to protest that the recurring phrase, 'every kind,' is a mistranslation of the Hebrew text. Let us translate verse 12 as literally as possible—'And the earth brought forth grass, herb yielding seed after its (his) kind; and God saw that it was good.'

Now, what is the difference between 'of every kind' and 'after its kind'? The former simply means that in some way the earth brought forth all the various kinds of plants and animals, and therefore the

phrase may readily be interpreted in favour of the theory of Evolution; whereas the correct translation, 'after its kind,' refers to the fixity of type in the organic world. Mull it over and see whether the two phrases do not convey different meanings. If God made each species 'after its kind,' then He determined the species at the very start—a view that does not agree with the Evolutionary speculations. In verse 12 the Bible even says the herb yielded 'seed after its kind.' This can mean nothing but that each plant was so constituted as to reproduce true to its original type. Whatever our preconceived notions may be, we should let the Bible speak honestly for itself" ("The Doctrines of Modernism," pp. 59-66).

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## **Noted Preachers of the Northern Highlands.**

THE REV. JOHN MACDONALD, D.D., FERINTOSH ; "THE APOSTLE OF THE NORTH."

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**J**OHAN MACDONALD was born at Buolnabin, parish of Reay, Caithness, on 12th November 1779. A green spot at the foot of Ben-Freiceadan, near Brawlbin, marks the site of the house where the noted preacher first saw the light. He was the son of James Macdonald, afterwards catechist of Reay. Dr Kennedy, in his "Apostle of the North," and Rev. Alexander Auld, in his "Ministers and Men in the Far North," give biographical sketches of this noted catechist and Christian. Dr Macdonald, in one of the finest and most spiritual of his elegies, has sung beautifully of the Christian graces of his revered and saintly father. Privileged though he was to have such a father, yet it required more than this to make him have a spiritual interest in the things of the kingdom of heaven. He had also the great privilege of being trained by a pious widow, who was the only one present at his birth and who took such a liking to the young stranger that she would needs take him to her home after he had been weaned. He remained five years under her care, and each night before putting him to bed she knelt beside him and in an audible voice prayed for the child. The well-known incident of the manner in which he was baptised may be related at this stage of our narrative. The parish of Reay was vacant at the time, and so James Macdonald and his wife set off to Halkirk, but the minister, the Rev. John Cameron, was off on a

shooting excursion. On the way back they met the minister returning home. He decided to baptise the infant on the spot, and so without more ado Mr Cameron broke the ice on a pool of water with the butt of his gun, and fetching water from the opening, baptised the infant. "The minister's conduct in this affair," says Dr Kennedy, "may give an idea of his character." The less, however, said about him the better, but those curious to know something about him will find in Sage's "*Memorabilia Domestica*" enough to show that this incident was quite in keeping with his student days.

In his early youth, John Macdonald had his serious impressions, and he has been known to gather his playmates and pray with them. Sometimes he would spend an hour in prayer, and on rising from his knees, says Dr Kennedy, "the young Pharisee was disposed to say, 'What a good boy I am now. The Lord will surely be pleased with me to-day.'" In his ninth year he entered the parish school of Reay, then taught by Mr William Munro, for whom Dr Macdonald had the greatest respect and whom he regarded, as under Providence, his best friend in prosecuting his education. The schoolmaster soon discovered he had a boy of more than ordinary ability, and after the honourable custom of the old parochial teachers, did everything to help the lad to climb the steep ladder of knowledge. Mrs Innes of Sandside took a great interest in young Macdonald, and on one occasion he was sent by this lady with a letter to a neighbouring proprietor, at whose house there happened to be a recruiting party. "There was music," says Dr Kennedy, "such as young Macdonald had never heard before, and dancing, in which he was not slow to join in the evening, and before the reels were over the catechist's son had the bounty money in his pocket." The recruiting sergeant, on saying good-night to him, added—"You are now enlisted to serve your king and country, and in the morning you must come along with me to a justice of the peace and be attested." The Laird next morning made reference to the new recruit obtained, and the minister of Olrig who was present, asked if it was the young man who came with the letter from the lady of Sandside. He was answered that it was. "He must be released," said the minister, "he is the son of James Macdonald, the Reay catechist, and his parents intend to send him to college." He then pled with the officer for the boy, and was successful. "Thus narrowly," says Dr Kennedy, "as it seems to us, did the Apostle of the North escape from being a soldier."

Young Macdonald had an intense love for music, and soon acquired great skill in playing the bagpipes. When leaving for college in 1797 the loved instrument was carefully packed in his trunk. On his way to Aberdeen for his second session he forgot the pipes, but on remembering them after reaching Thurso, he came back for them. But before next session a change had come over John Macdonald, and the pipes were left behind this time, but not through forgetfulness.

At Aberdeen John Macdonald took a very high place in his classes, excelling especially in mathematics. But the great change which altered his whole outlook on time and eternity took place between the second and third of his college sessions, and diverted his mind away from scholastic attainments to the more momentous matters of his soul's salvation. It would appear that it was through reading President Edwards' works that the Holy Spirit wrought the conviction that ended in his conversion. He passed through a very fiery trial. In referring to this great change, Dr Kennedy says:—"It is impossible to trace with any distinctness the steps of his progress in the knowledge of Christ. He himself refrained from referring to his personal experience, regarding it as selfish and indiscreet to do so. He kept no record then of God's dealings with his soul. This much, however, is certain, that the works of Edwards, his father's wise and prayerful instruction, and the clear and unctious preaching of Mr Robertson, then missionary at Achreny, afterwards of Rothesay and Kingussie, were the means employed and blessed by the Lord in guiding him into the truth as it is in Jesus."

On 2nd July 1805, he was licensed by the Presbytery of Caithness to preach the gospel. Soon after he started on a tour at the request of Sir John Sinclair of Ulbster, to ascertain to what extent traditions of the Fin-galians existed in the Highlands, and whether Ossian's poems were still remembered. He made a collection of some of the Ossianic fragments that were afterwards printed in "*Leabhar na Feinne*" from MS. in the Advocates Library. After this tour he returned to Caithness and officiated as missionary over the Achreny and Halladale Mission. In September 1806, he was ordained missionary minister at Berriedale, where he laboured for a short time. Mr Macdonald did not at this period give indication of the great place he was yet to occupy as a preacher. He received a presentation to the Gaelic Church in Edinburgh from the Society for



Propagating Christian Knowledge, and was inducted as minister in January 1807. He had uphill work to begin with, and there was much unpleasantness over the introduction of an English sermon. He preached two Gaelic sermons and one English sermon every Sabbath. As his fame spread demands were made on his services, and he preached occasionally in Greenock, Port Glasgow, Dundee, and Perth. He also preached frequently in Glasgow and Stirling, where Highland regiments of militia were stationed, and his labours were manifestly blessed to many of the soldiers.

It was while in Edinburgh that Mr Macdonald underwent what Dr Kennedy calls a "fresh baptism of the Spirit." His preaching now became searching and fervent, "he warned sinners in Zion with such faithfulness and power as excited the wonder and the awe of his hearers." His action in the pulpit now became vehement without being extravagant. It was soon after this change that Mr Macdonald, on his way south from Caithness, preached for Dr Mackintosh in Tain. There was one present that day who had walked sixteen miles to hear his beloved preacher, Dr Mackintosh, and he thus describes his feelings:—"I was greatly disappointed on seeing Dr Mackintosh walking towards the manse seat, and instead of him a smart-looking young man walking, as I thought, with too rapid progress and too light a step, towards the pulpit. I felt at once as if the day was lost. I expected no good, and shut up my heart against the youth who came between me and my wonted Sabbath fare. He gave out the Psalm. 'You can't spoil that at anyrate,' I said to myself. The prayer began; but I scarcely heard the first part of it. Gradually my attention was attracted, but towards the manse seat I found my eye still wandering. Before the prayer was over I ceased to look away from the pulpit. When the sermon began I forgot all but the doctrine I was hearing. As he warmed up with his subject, the preacher became most vehement in his action; every eye was rivetted on the speaker; and suppressed sounds testified to the effect which the sermon was producing. His second discourse was so awe-inspiring that the audience became powerfully affected. Such was the awful solemnity of the doctrine and the vehemence of the preacher's manner, that I expected ere he was done, every heart would be pierced, and that the very roof of the church would be rent. The sermon over, all were asking who the preacher was. 'A young man from Edinburgh of the name of Macdonald,' was the only answer that could be given."

On the death of the saintly Rev. Charles Calder, minister of Urquhart, Mr Macdonald was called to succeed him, and he was inducted on 1st September 1813. It was no easy task to follow such a minister as Mr Calder, whose holy life made a profound impression on his parishioners. In his Gaelic elegy on Mr Calder, Dr Macdonald very beautifully enters into the feelings of those who had been fed by this saintly pastor who had been taken from them.

Tha cuid co domhain chaidh a leon leath,  
A thaobh an ceangail ris gu sonruicht,  
'S nach creid gu'm faigh, an taobhs' do ghloir,  
Na ni an leon s' a charadh !

("In some hearts the wound is so deep that on this side of glory, they cannot hope it shall be healed").—Dr Kennedy's translation).

## Co=Eigneachadh Soisgeulach.

SEARMOIN LEIS AN URRAMACH TOMAS BOSTON.

Cunnuil—Ach mo thruaigh cha n' urrainn mi creidsinn, cha 'n urrainn mi teachd gu Criosd. Freagram—Chum bhur slighe shoilleireachadh anns a chuis so; feuch gun suidhich sibh sibh fein air teachd gu Criosd anns a ghealladh. Tha Criosd air a chumail a mach do pheacaich ann an geallana an t-soisgeul—Isa. lv. 1; Eoin vi. 37; Taisb. iii. 20; agus caib. xxii. 17. Na 'm b-aill leibh a theachd chum a chaithir-san, thigibh chum na geallana, a ta esan anns a ghuth chaol chiuin; gheibh sibh an naoidhean anns a bhrat-speillidh so. Iadsan tha sealtuinn thairis air a ghealladh, agus a feuchainn ri creidsinn agus teachd gu Criosd, tha iad dol air obair san rathad dhochair; tha sin coslach ri boireannach a dh' aontaicheadh fear a phosadh, nach tug gealladh riamh dhi gu 'm posadh e i. Ach 'se gealladh an t-soisgeul a bhanhchordaidh chuireadh a nuas o neamh le ainm an Fhir-nuadh-phosda sgrìobhta oirre; gabh thusa agus leubh i, cuir t-ainm rithe, le do chridhe a' cuir t-aonta rithe; an sin as leatsa Criosd, agus as leisan thusa. Duinibh ri Criosd anns a ghealladh, mar ghealladh saor, mar gun teagamh tha e—Isa. lv. 1; Taisb. xxii. 17. Tha moran a crannadh dorsa gealladh an t-soisgeul le crannaibh de 'n deanamh fein, agus an sin gladhaidh, agus gearanaidh iad nach comasach iad air a dhol steach air na dorsan sin. O! their cuid, na 'm biodh agamsa na h-uiread so do ghradh, do aithreachas, agus do bhriseadh cridhe, an sin b-urraim mi creidsinn. Ach si mo chomhairle dhuibh creidsinn, chum 's gu 'm faigh sibh na nithe

sin—Sech. xii. 10; Gnriomh. v. 31. Nis, ged is ann anns a Bhiobull a mhain ta an gealladh sgriobhta, tha e co cinn-teach gur e sin aonta Chrìosd a bhi do chuidsa, agus ge do thigeadh guth o neamh mu thiomchioll, seadh agus ni 's cinntich. Ach their thusa, cha dana dhomh-sa beantuinn ris a ghealladh. Freagram—Mar dana na gabh gnothuich ri Crìosd, ach rach a dhith; oir cha 'n eil e comasach gnothuich a ghabhail ri Crìosd, ach ann an gealladh an t-soisgeul. Ach e 'uime a tha duine a ta bathadh co eagallach, agus nach dana leis greim a dheanamh air a chòrd, eadhon air a chòrd airgid, a tha air a thilgeadh a mach chum a tharruing gu tìr? Ni h-eadh a mhuinntir mo ghraidh, na bithibh cho amaideach; ged a bhiodh an gealladh 'nur sealladh-sa mar bha slat Mhaois, air a tionndaidh gu nathair; gidheadh glac air earbull i, agus tionndaidhidh i gu slat 'na do laimh. Hos. xi. 10, “Crìothnaichidh na mic o 'n aird an iar.” Mùr chriothnaich na Israeilich an deigh Shaul, se sin, lean iad e a crìothnachadh—1 Sam. xiii. 7. Mar sin feudaidd ceile Chrìosd a h-ainm a chuir ris a cheangal posaidh, le laimh air chrith, a Tighearna a ghradhachadh le cridhie air chrith, agus a leantuinn le cosan air chrith. Agus O na 'n abradh sibh uile, ged a b-ann le guth air chrith, “Feuch tha sinn a teachd do t-ionnsuidh, oir is tu an Tighearn ar Dia.” Na 'm b-ann mar sin a bhiodh, cha b-ann gu diomhain a cho-eignicheadh sinne sibh gu teachd a steach.

## Cunntas Mu Bheath' agus Bas Bhuistean Mhìc Cathail.

Ged a tha luchd eachdraidh nan laithean 'san robh Mr Mac Cathail beo, a toirt cunntas mu fhulangasaibh agus a bhas, gidheadh, cha 'n eil mi a faotainn a h-aon diu, ta 'g ainmeachadh aite a bhreith, a dh' aon chuid gu 'm bheil e dearbhta gu 'n d' rugadh e o pharatan diadhaidh agus eireachdail ann an sgìreachd Libbertoin fagus do Dhuneidin; agus gu'n do chuir iad gu moch air leth e, gu seirbhis Chrìosd ann an dreuchd na ministrealachd. Bha e comharrachichte mar sgoilear, agus dh' fheuch e gu soilleir, ann an laithean oige, le eolas air fìor dhiadhachd, gu 'm biodh e na ard mhinistear an Tiomnaidh Nuaidh. Mu 'n robh e fichead bliadhna a dh' aois bha e na shearmonaich, agus na fhear teagaisg ann an teaghlach an Ridir Seumas Stiubhard triath Choilteanais a bha 'n uair sin na mhorair prothaist mar, theirear ann an Duneidin, duin' uasal a bha ainmeil, airson a dhìlseachd da saorsa thiomail agus spioradail. Anns an teaghlach so fhuair Mr Mac Cathail eolas air maithibh mora, a bha cliuteach na 'n linn; air son an gradh agus an eud do eaglais na h-Alba; b' iad sin Marcus

Eara-ghael, Iarla Loudon, agus Morair Bharriston, maille ri iomadh eile de 'n t-seorsa cheudna, o 'n d' fhuair e lethid do eolas air naduir ceud-faithean na h-eaglais sin, agus a rinn deonach e gu bhi call na h-uile sochair aimseireil, chum 's gu 'n seasadh e firinneach air a taobh.

Ach cha robh na h-amana sona so gu mairsinn fada. Nuair a bhasaich Crombhail, agus a thugadh an dara Rìgh Tearlach air ais chum a chruin; bha e na ain-tighearn ro an-ìochdmhor agus fuath do-chiosnaichte na uchd an aghaidh a Chumhnant a rinneadh san rìogheachd, air son cumail suas aobhar Chrìosd agus maith na dacha. Bha e air a bhrosnachadh gu sin le sgaom de easbuigean papanach, agus le 'n comhairle thilg e eaglais Chleireanach na h-Alba bun os cionn agus mar sin chaidh na ceudan do mhinistearan dilis fhogairt amach o 'n tighean, 's a 'n cothion-ailean, gu 'n aite, gu 'n aiteach, ach air an geur-leanmhuinn mar fhiadh-bheathaichean air na beanntaibh. A measg chaich, bha 'n Ridir Seumas Stiubhard a fulang; oir ged a bha e cairdeach, toirbheartach da 'n Rìgh ann an laithean a dheuchainn agus a thrioblaid, gidheadh cha robh ach beag cuimhne air sin a nis. Chaidh a ghlacadh maille ri duine uasal eile, agus a chur na phrìosanach ann an Caisteal Dhuneidin, le ordugh an riaghlaidh, agus paineachas chuig ceud punnd Sasgunach a leigeil air an toiseach, agus an deidh sin mìle, suim mhor 's na laithibh sin; deich uairean ni bu mho, na leithid sin do shuim an diugh.

Air dha bhi air a cheadachadh le cleir Dhuneidin an soisgeul a shearmonachadh, rainig Mac Cathail, air an ni sin a bha riamh na bheachd, agus be sin, a bhi a searmonachadh " Crìosd, cumhachd Dhe, agus gliocas Dhe, chum slainte." Ach se ni araidh thatar gu bhi cumail a mach; fhulangais agus a bhas; air an aobhar sin cha teid moran tuille a chuir sìos an so 'de eachdraidh nan tìoman fuilt-each sin.

B' ann o 'n t-searmoin mu dheireadh a rinn e a liubhairt ann an eaglais ard Dhuneidin, a thoisich air tus fhulaingis. B'e a bhonn teagaisg an la sin. Innis dhomh thusa d' am bheil gradh aig m' anam, c'aite an ionailteair thu do threuda, c' ait an toir thu orra luidheadh sìos mu mheadhon la; oir c' arson a bhithinn mar aon air faondradh am measg threud do chompanach" —Dan Sholamh, i., 7. O 'n t-searmon so nochd e gu 'n eagal, nach bu ni ur idir da 'n eaglais, a bhi air a geur-leanmhuinn; agus ann a bhi soilleireachadh a bhonn theagaisg, thuirt e, gu 'n robh sin air a dheanamh roimhe so le Pharaoh air a chaithir, Haman anns an riaghladh, agus Iudas anns an eaglais, agus ged nach d'

ainmich e neach sam bith a bha deanamh sin gu pearsanta, gidheadh bha na briathran co freagarrach ri Easbuig Sharp, agus Diuc Lauder-dail 's gu 'n do thuig iad gu soilleir, gu 'm b' ann mu 'n tiomchioll fein a labhair e; air an aobhar sin bha e air chomharrachadh a mach mar neach, a rachadh a bheul a dhunadh. Chaidh buidheann do reiseamaid each a chuir gu ghlacadh, a chuartaich tigh Choilteanaid, ach air dha farbhanadh aithghearr fhaotainn, theich e as an tigh agus chaidh e gu tigh athair, ann an sgìreachd Libertain, far an d' fholaich se e fein, gus an d' fhuair e cothrom dol do 'n Olaind' a bha 'n uair sin na h-ionad fasgaidh do na fogarraich Albanach, a bha air an geur-leanmhuinn airson na firinn. Anns an duthaich shitheil sin, mheudaich eolas air an diadhachd, le dol gu foghlum ann an aon de oil thighean nan Duitseach.

Feumar cunntas aithghearr a thoirt an so mu thiomchioll nan daoine aingidh ud, mu 'n d' rinn Mac Cathail iomradh na shearmoin. Bha Seumas Sharp, Ard-easbuig Chill-ribhinn air tus na fhear aideachaidh mor, agus na mhinisteir ann an Eaglais na h-Alba; bha e cho measail aig na Cumhnantaich (be sin an t-ainm a thugadh da fianuisean Chrìosd an Alba san am sin) 's gu 'n d' earb iad ris, maille ri daoine eile a dhol do Lunnuin a thagar an cuis air beulaobh an rìgh, san riaghlaidh, ach bhrath e 'n cuis, air son deich mìle fichead marg, agus fhaighinn a bhi na Ard-easbuig ann an Cill Ribhinn; bha e na namhaid fuilteach dha pobull an Tighearna, is ris na h-uile ole, ach fa dheireadh, fhuair pairtidh de sluagh na dacha a bha air am fogairt, greim air, a dol troimh bhlar monaidh. Bha e fein 'sa nighean ann an carabad, thug iad a mach as a charabad e ach ciod air bith bu chionfath, cha mharbhta le peileirean e, dh' fhartluich orra toirt air urnuigh a dheanamh a chuir mor iongnadh orra; ach nuair a thuig Burli mar bha (Colneil Balfour Iain Mhannduich) tharruing e chlaideamh agus bhuail e 'm peir dheth,—am peirceil sin as an tric a thainig mionnan eithich; dh' fhag iad marbh an sin e: ach mo thruaighe, bu lionmhor bas a thar na lorg: neach sam bith nach abaradh gu 'm bu mhort a bhas, bha sin gu leor gus a' neach sin chuir chum na croich. Ach leis mar bha bheisd le foill agus foirneart, a' geur-leanmhuinn sluagh an Tighearna, cha robh neach air bith, ach a chuid-eachd fein, a theireadh gu 'm bu mhort a bh' ann; ach breitheanas an Tighearna.

Bha Diuc Lauder-dail na dhuine anabarrach ain-diadhaidh. Bha e air aon de 'n t-seachdar a thug Mr Carigil diadhaidh thairis do Shatan aig Torr-na-coille, aite fagus do Shruileadh, far an robh a' mairtearach ainmeil sin a

searmonachadh aig an am sin. B' iad na daoine a rinn e iomasgaradh an la sin, an dara rìgh Tearlach, Diuc Monmoth, mac diolain an rìgh, Diuc Lauderdale, Diuc Rathais, Seumas Duic Uorc, brathair an rìgh, an ridir Seoras Mac Coinnich Rosabhach, agus Senalair Dalsiel nam Binn-ean. Nuair a bha nì sin thairis, thuirte Mr Carigil ris an t-shluagh, mu bhasaicheas a h-aon de na daoine' ud a dh' ainimich mi, bas nadurrach dhaoine' eile, bithidh sin na chomharra dhuibh nach eil an Tighearn reidh ris a' nì a rinn mi, ach ma 'r faigh a h-aon diu bas nadurrach, bithidh sin ag innseadh gu bheil Dia reidh ri mo sheirbhis an diugh; cha mho na sin a fhuair a h-aon diu bas nadurrach, bithidh sin ag innseadh gu bheil Dia reidh ri mo sheirbhis an diugh; cha mho na sin a fhuair a h-aon diu bas mar dhaoine' eile. Bha 'n duine so na dhuine bha anabarrach bruideil, 'na mhisgeir, na gheocair, na fhear neo-ghloin, agus na h-uile ain-diadhachd; bha e na chomharra cianail air staid na rioghachd, gu 'n robh an cuisean air earbsa ri leithid do bhruid dhuine. Bhasaich e na shuidh air an t-shoitheach sheomar, an deigh eiridh o dhinneir, 's cha robh neach an Alaba, a theireadh, oich.

Thainig Mac Cathail aig ceann chuig bliadhna air ais o 'n Olaind, ach fhuair e cuisean moran nì bu mheasa na 'n uair a dh' fhalbh e. Bha 'n eaglais an deigh sa milleadh. Bha na gearra-easbuigean—sa bheurla, *curates*—ann an aite na 'm ministearean diadhaidh, a chaidh thilgeadh a mach as na h-eaglaisean; agus b' iad na gearraich ain-diadhaidh aineolach, neo-fhoghlumte a chuireadh 'nan aite; agus do bhrìgh nach sguireadh na ministearan diadhaidh, deth bhi cuir an ceill sgeul aoibhneach na slainte, anns na h-uile aite anns am faigheadh iad an cothrom bu lugha, bha iad air an eigneachadh gu bhi a' siubhal faondrach air na beannaibh, is anns na glinn bu chianail, agus a gleidheadh tearuinnteachd anns na craigean a b' fhiadhaich a bha san duthaich.

An deigh do Mhr Mac Cathail tighinn dachaidh, bha e a fuireach mar bu trice ann an tigh athair, ach ged a bha a laithean air an caitheamh ann an leth-fholach cha robh iad a dol thairis ann an diomhanas; bha e dol a mach a dh' ionnsuidh 'nan glinn, a chumail comhludair agus coinneamh urnuigh maille ris an t-sluagh a bha mar chairaich gun bhuachaill agus dhoibh so, bha na h-amana sin, 'nan aman-aibh urachaidh oir thug iomadh dhiu fianuis gu 'n robh e maille ri Iosa, teachd air aghaidh ann an eolas, agus ann am fìor naomhachd; agus air dha na cuisean sin a thighinn gu cluasan 'nan gearraich, bha 'm fuath nimheil a cinntinn nì bu treise, is nì bu treise 'na aghaidh. Threig tìr a dhuchais a bha uaireigin na Beulah—posda ris an Tighearna—

anis a Dia; uime sin smaoinich Mac Cathail gu 'n robh e na am iomchuidh airson caoidh, trasgadh, agus urnuigh, Chaith e aon la de 'n t-seachduinn gu h-ìomlan ann an dortadh a mach amhghar anama ri Dia ann am bron diadhaidh, airson truaigh na rioghachd; agus bha beachd sonruichte air a ghabhail, gu 'm b' ann 'an lorg a chleachdaidh sin, a bha cuibhrionn phailt do ghras, agus do neart diadhaidh air a bhuileachadh air, gu bhi co-pairteachadh solas ri muinntir eile, agus a gabhail misneachd dha fein, air an robh na h-uiread do fheum aige an deigh sin. Cha b-ann gu diomh-ain a thuir spiorad an Tighearna gu bheil "ruin an Tigh-earn aig an dream d' an eagal e," oir bha iomairt ann an uchd Mhic Cathail nach fhaigheadh e a chuir uaith, gu 'n tuiteadh e la-eigin ann an lamhan a' naimhdean, 's gu 'm basaicheadh e na fhianuis airson na firinn. Cha do chuir beachd dhe sin, fo dhiobhail misnich air bith e, oir le fiosrachadh taitneach a "threud bhig" bu chleachdach leis a bhi coinneachadh, ann an aite uaigneach, thaisbean e dhoibh, mar aon a teachd o'n fhasach "mar stuaidhean deataich, cubhraidh le mirr agus tuis, le uile mhin-dhus ceannaiche nan spiosraidh.

B' ann a nuair a bha tamh ann tigh athair, a thoisich na trioblaidean, sa gheur-leanmhuinn 'n taobh an iar na h-Alba. 'S bu chionfath da na deuchainnibh so, an ain-ìochd a dh' fheuch sa chleachd an ridir Seumas Mac-an-Tuairneir air sluagh na dacha, le bhi brosnachadh a shaighdearan gu gnìomhara foirneart, agus ain-ìochd a bha gu 'n ughdarras on ard-chomhairle agus mar an ceudna gu 'n fhios doibh, air an donaid. Chaidh an ridir a chuir air tus, do 'n chearnaidh sin de 'n rioghachd chum an t-shluaigh eigneachadh, gu dhol a dh' eisdeachd nan gearraich; ni a dh' fhartlaich air a dheanamh. Bha 'n sluagh gu mor air an saruchadh le foirneart an airm, agus air am brosnuchadh gu eiridh chum iad fein a dhion. Thachair ni sonruichte anns an am sin a thug cothrom dhoibh gu sin a dheanamh; b' e sò e—Bha na saighdearan air la araidh a dol a rostadh seann duine bochd, nach rachadh a dh' eisdeachd nan gearraich, air griodail mhor dearg teith, nuair a dh' iarradh orra le ceathrar do dhaoine na dacha sgur de 'n duine bhochd; le so, thug na saighdearan droch fhreagrachd, agus thoisich iad air an duine phianadh; chaidh daoine na dacha san eadruigean, bhuinneadh na h-airm deth na saighdearan, agus chaidh an duine bochd a theas-airgin. Le eagal 's gu 'n tigeadh a chuid eile de na saighdearan orra a dhioladh masladh an companaich de 'n do bhuineadh na h-airm, chaidh an ceathrar dhaoine, agus thionail iad buidhean lionmhor de sluagh na dacha, a bhun na h-airm de na saighdearan uile, gu 'n bheud a dheanamh



air neach dhiu, ach a h-aon a chaidh a mharbhadh, a chionn nach geilleadh e. Ghabh sluagh na dacha misneach, agus le eagal gu 'n tigeadh a chuis gu cluasan Mhic-an-Tuairnear, 's gu 'm faigheadh e tuille daoine, 's gu 'm biodh aicheamhail throm air a deanamh, chaidh iad air an aghaidh gu Dunphris; rinn iad prìosanach de Mac-an-Tuairneir, agus bhuin iad na h-airm de na h-uile saighdear a bha aige. Mar bhall sneachda dol le bruthach, bha sluagh na dacha a tionail le cuid is cuid maille ri 'n cairdean, gus an robh armailt mhor aca. Runaich iad dol air an aghaidh gu Duneidin, a toirt leo Mac-an-Tuairneir na phrìosanach; bha cuid diu an geall cuir as da; ach thearnadh a bheatha le Mr Neilson, duine uasal diadhaidh, air an d' rinn Mac-an-Tuairnear iomadh foirneart agus ain-ìochd roimhe sin. Bha 'n duine uamhasach gu mor air a phianadh le coguis chiontach fad an rathaid, oir bha eagal air gu 'n gabhadh iad a bheatha, ach leig iad cead da, 's cha bhi tuille air a radh mu thiomchìoll.

*Ri leantuinn.*

## **The Late Mrs McColl, Oban.**

**M**RS MCCOLL, who was for many years a worthy member of the congregation here, was removed by death early in this year—on the second Sabbath-day of the year, to give the precise day, she entered into the joy of her Lord. I expected the Rev. N. Cameron, who knew her much better than I could possibly have known her, to put on record some few things concerning this consistent and straight-forward follower of the Lord and Saviour Jesus Christ. As this was left with me to do, the account appears somewhat later than one would wish.

Mrs McColl was born in pre-Disruption days—almost five years indeed before that great event—in Morvern. She was brought at an early age to Oban, and in Oban she passed her days.

The chief matter of interest bearing on her early life is her attendance on the ministry of the Rev. Mr Macdonald, who laboured in the Church of Scotland here. From all we hear, this man's name is worthy of being kept in memory. It is told of him that no one was spared a rebuke, whatever denomination they might be of, and especially for the sin of Sabbath-breaking. There were spiritual awakenings under his ministry, and Mrs McColl—who was by this time married and with her husband attending his Church—

was one of those who was born again in Oban. She saw by the teaching of God's Spirit the Man who told her all things that ever she did, and became a servant of the Lord, to go no more out of His house forever.

She adhered for quite a period to the Church of Scotland, but on the introduction of innovations, she felt more and more a stranger among them, and ultimately left them, becoming a member in the Free Presbyterian Church Congregation. For many years she was unable to attend the house of God, but she had the cause of the Lord very much at heart. We think that what was especially true concerning her, was, first, her low esteem of herself and how wonderful the goodness of the Lord was to her. She wished, also, to know how those whom she loved in the Lord were in health—she invariably was glad to hear concerning them, and lastly, she was much interested in the maintenance of Protestant truth, as against Papal superstition and will-worship. Doubtless this interest was much increased by the repeated visits to the town of Rev. J. Primmer and of Rev. Thomas Connellan once.

Mrs McColl passed away at the advanced age of 86 years. She was tenderly cared for in the weakness of old age and bodily frailty. The loss of their beloved mother was a sore one to the two daughters, and to us all who knew her. She left an excellent example, and may God in His tender mercy bless us for this world and for Eternity with like precious faith and grace to be strong in the Lord Jesus! We shall not then be put to shame before the great White Throne.

D. A. MacF.

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### **The Late Mrs Gunn, Kinlochbervie.**

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**T**HE death of this excellent woman, Mrs Gunn, took place on Sabbath morning, 26th September 1925, at the advanced age of 89. Her husband and several of the family predeceased her. Of the family who are still living, one son is in America, a daughter in Old-shore, and a son and daughter lived with the mother, and faithfully attended to her in her last days. Though in broken health, she was a regular attender of the means of grace, and was often there when very enfeebled. As to the time when the great change came from darkness to light we cannot say, but if we were to draw a conclusion from the way in which she spoke to us on one occasion it would appear that deliverance

came to her from Ps. cxviii. 17, 18—"I shall not die but live, and declare the works of the Lord. The Lord hath chastened me sore : but He hath not given me over to death." She was a member in the Free Church long before the separation in 1893, but did not hesitate to cast in her lot with the few who raised the banner of truth. She was not the one to despise the day of small things. She acknowledged to us many times that some of the happiest moments she had on earth was in the little church at Kinlochbervie. She had her trials and troubles in life, but during the last eighteen months she passed through fiery temptations from the enemy, but she got the victory in the conflicts through Him who overcame. When some one expressed wonder that such a person as she was should be so tried and troubled, she replied—"Though I am tried, yet I know my Redeemer liveth." It would be well for all to lay to heart that the righteous are taken away from the wrath to come.

H. M.

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## **Twenty-Five Years on the Downward Drift.**

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THE "Record" of the United Free Church for November is a Special Semi-Jubilee number. It has much to say about the work of the United Free Church, but is quite silent as to the disastrous sapping movement that has been going on in that Church for years. We have already called attention to the grave injustice done to the Scriptures by Dr Moffatt's so-called translation of the Old Testament. It goes to prove that the fears of Dr Dods and Sir William Robertson Nicoll, who themselves were not guiltless, of Dr Moffatt's revolutionary ideas in the realm of Biblical literature were well founded. Attention has also been called to Dr James Black's article, in which he unhesitatingly accepts Evolution, though from what he writes he appears to have the very vaguest ideas of what Evolution really is. A study of "The Spiritual Interpretation of Nature," by Dr J. Y. Simpson, Professor of Natural Science in the New College (United Free), Edinburgh, might give him some much-needed light on the subject, while revealing to him the extraordinary drift there has been in the teaching of some of the United Free Church professors. Dr Simpson's work is an attempt to combine Christian theism with a thorough-going evolutionary view of the universe, and is much more dangerous than Drummond's "Natural

Law in the Spiritual World," and that it has had a wide circle of readers is evident from the fact that it is now in its third edition. Dr Simpson, in adopting the Evolution theory, rejects the doctrine of Special Creation, and puts in its place Creation by Evolution. The present order of things is due to an evolutionary process. He quotes with evident approval Origen's view that "not then for the first time did God begin to work when He made this visible world; but as, after its destruction, there will be another world, so also we believe that others existed before the present came into being." This view of one of the most subtle but most erratic and speculative of the early Fathers was rejected universally by the Church, and though Dr Simpson brings it forward in support of his contention that creation is not "an event at some definite point in time," he could scarcely have been more unfortunate in his supporter. The chapter on Evolution and Evil is very unsatisfactory. This is how an Evolutionist like Dr Simpson speaks of the Fall:—"Scripture is commonly supposed to teach that mankind fell from a state of original goodness: the study of man indicates that his 'fall' was rather failure to become that which he ought to have become. Interference on his own part with his normal development" (pp. 291, 292). When we are told "Man has to overcome himself, to set himself free from the domination of the lower motive, to win and develop the will to do right," we wonder what Dr Simpson means in view of certain plain declarations of Scripture as to man's total inability to do good. What place does Evolution give to the work of the Holy Spirit? In regard to Original Sin, he says:—"So far as the doctrine of Original Sin is construed as a doctrine of Original Guilt—imputational in the Augustinian sense—it has been rejected by the developed Christian moral sense of to-day; indeed, it is a contradiction in terms. It belongs to a period in which the value of the individual was yet undeveloped" (p. 284). Yet it was with the sixth chapter of the Confession before him, and which Dr Simpson signed, that he makes the above statement. In his chapter on Evolution and Immortality, he writes:—"The whole method of Evolution seems to point in the direction of the theological doctrine of Conditional Immortality" (p. 349); a doctrine which has as its background the annihilation of the finally impenitent. His treatment of miracles (chap. xvi) and doctrine of man and the Person of Christ, are as might be expected from an Evolutionist, far from satisfactory. In Dr Simpson's "Man and the Attain-

ment of Immortality," his Evolutionism is much more prominent, but as we do not wish to weary our readers with these excursions into the barren preserves of learned men, we forbear saying anything further meantime on Dr Simpson's theological wanderings from the King's High Way.

In the November issue of the "Record" of the United Free Church there is an article on the Pentateuch, from which we give quotations in our Notes and Comments, from which it will be seen how unhesitatingly the results of the Higher Criticism are accepted by Dr M'Fadyen. We may have something more to say on this series of articles when they are concluded. Our readers also will not have forgotten the article in our September issue by Dr Johnston criticising Dr Gray's notorious leaflet—"How Do We Regard the Bible?"

These are matters of vital importance in the religious life of the United Free Church, and are indicative of how serious the drift is towards modern unbelief. This drift began with Professor Robertson Smith, and has been gathering momentum since then. Principal Rainy gloried in getting rid of what he termed the "impractical element" in 1893, in other words, the Free Presbyterians, but these had been acting as a brake on the swiftly revolving wheels as they were spinning down the decline, but now the pace is accelerated, and no one knows what the end shall be. It is an ominous sign that while voices are raised against the proposed Union, no protest—at least in public—is made against this downward drift so menacing to the religious life of Scotland. There must be many in the United Free Church who hate such teaching. Why are they silent?

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### Literary Notice.

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FAITH-HEALING MISSIONS AND THE TEACHING OF SCRIPTURE: A REPLY TO MR HICKSON'S TEACHING, by the Rev. Thomas Houghton. London: Chas. J. Thynne and Jarvis, Ltd., Whitefriars Street, Fleet Street, London, E.C. 4. Price 3d.

This is an excellent pamphlet on the subject of Faith-Healing. The Editor of the Gospel Magazine, in whose pages it first appeared, has conferred a boon on the religious public in reprinting the two articles embraced under the above heading. Faith-healing has a large following in Great Britain, and it is well that its claims should be brought to the touchstone of God's

Word. This Mr Houghton has done, and in an argument which is characterised by a fine sanity of treatment, combined with a lucid presentation of the Scripture testimony bearing on the subject, he does not leave anything for "faith-healing" as understood and taught by its advocates. The latter part of the pamphlet criticises in a fine Christian spirit an article by Mr Hickson, who attained so much notoriety in the Church of England through his so-called Faith-Healing Missions. Any whose minds have been unsettled by such teaching or whose friends have been affected by it cannot do better than procure this pamphlet, and after having read it, pass it on to those who may be in need of it.

### Notes and Comments.

**Prof. George's Lecture on the Use of the Psalms in Divine Worship.**—In this issue we reprint this excellent lecture by Prof. George on the use of the Psalms in divine worship. The lecture appeared in our pages before, but for the sake of our young people who need instruction in these matters we are taking the liberty of reprinting it. It is well that we should have intelligent reasons for the position taken up by our Church of the exclusive use of the Psalms as the manual of praise in divine worship. The publication of the lecture is all the more timeous in view of the bewildering muddle into which the Presbyterian Churches of Scotland have plunged themselves in departing from the honoured scriptural customs of their fathers. The present dissatisfaction so outspokenly made at Presbyteries with the new draft Hymnary would be unnecessary if the Presbyterian Churches had faithfully adhered to the exclusive use of the Psalms in divine worship.

**A United Free Church Professor on the Pentateuch.**—Dr John E. McFadyen, Professor of Old Testament Language, Literature, and Theology, Glasgow United Free Church College, is writing a series of articles under the general title—"The Bible and Modern Thought"—for the "Record" of the United Free Church. His second article, which deals with the Pentateuch, appears in the November issue. Deuteronomy, according to Dr McFadyen, for "several excellent reasons" is believed to be the book of the law discovered in Josiah's reign. "It seems reasonable," he says, "to conclude that it was written some time between 700 and 621 and hidden away, perhaps during Manasseh's persecutions, by some sorrowing heart that hoped for better days. The book would thus be red with the blood of martyrs. This conclusion--that Deuteronomy comes from the

seventh century B.C., thus falling midway between Isaiah and Jeremiah, is of very far-reaching consequence for a true appreciation of the development of Old Testament history and literature. In keeping with this the higher critical theories of two sources of the creation and flood narratives are stated as assured results without ever a hint that the higher critical views have been met and successfully overturned time and again. The Deuteronomist, the Jahwist, the Elohist, and the writer of the so-called Priestly Code are all mentioned as if they once really existed in the flesh. "Deuteronomy," we are seriously told, "stands by itself. P consists of Leviticus and the cognate parts of Exodus and Numbers, with a few sections in Genesis; all the rest is JE." P, we may explain to our readers, is the name given by these scholars to the writer of the so-called Priestly Code, and J stands for Jahwist and E for Elohist, two other imaginary writers begotten in the imaginative brains of the Higher Critics. How long is the Church of Christ to tolerate this learned fooling?

### Church Notes.

**Communions.**—January—Last Sabbath, Inverness. February—First Sabbath, Dingwall. South African Mission.—The following are the dates of the Communions:—Last Sabbath of March, June, September, and December. Note.—Notice of any additions to, or alteration of, the above dates of Communions should be sent to the Editor.

**Mr Donald Macleod Received as a Student.**—At a meeting of the Western Presbytery, held at Stornoway the 12th day of October, Mr Donald Macleod, formerly of Winnipeg, after examination was received as a student of the Church.

**New Clerk of the Southern Presbytery.**—The Rev. Neil Macintyre, 41 Colinton Road, Edinburgh, has been appointed Clerk of the Southern Presbytery.

**Organization Fund Collection.**—The Collection for this Fund is to be taken up in the month of December. The usual circular will be issued to Congregational Treasurers.

### Acknowledgment of Donations.

John Grant, Palmerston Villa, 4 Millburn Rd., Inverness, General Treasurer, acknowledges, with thanks, the following donations received up to 14th November 1925:—

**JEWISH AND FOREIGN MISSIONS.**—D. Clark, Box 7, Valenca, Penna., £6; F.P., Shildaig, 2s 6d. Rev. N. Cameron gratefully acknowledges,



per Mr Hugh Grant, the annual contribution of our Friends on the Clarence River, New South Wales, of £9 15s. The Church at home greatly appreciates the interest our people in Australia manifest towards our Foreign Missions. Per do.—Miss Young, Lochranza, 10s; do., Miss C. Watson, Pasadena, £1 17s.

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## The Magazine.

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