

THE
Free Presbyterian Magazine
 .AND
 MONTHLY RECORD

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

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

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THE
Free Presbyterian Magazine
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No. 7.

**“Thine eyes shall see Jerusalem
a quiet habitation.”**

THIS was a promise delivered to the citizens of Jerusalem at a great crisis in the city's history. Sennacherib, the Assyrian ruler, had launched an attack on the confederate armies of Egypt and Ethiopia. In the varying movements of the campaign while Sennacherib was at Libnah he detached part of his army to attack Jerusalem. Under its commander, the blaspheming Rabshakeh, the city was menaced with utter destruction. The consternation of the people is vividly presented to us in the account of the sacred historian as recorded in II. Kings xix. 9-34. The proud and defiant speech of the Assyrian commander had the affect of breaking down the morale of the people. Even Hezekiah was deeply moved and “he rent his clothes and covered himself with sackcloth and went into the house of the Lord.” It is interesting to watch rulers in a time of crisis. What will they do? Will they sink beneath the overwhelming difficulties that beset them? Or will they wisely direct the thoughts of those who look to them for guidance to sources of comfort that will allay the wild fears that are surcharging their hearts? It depends altogether whether they have learned that there is One who has said: “Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me” (Ps. l, 15). In this fateful hour Hezekiah knew

to whom to make his appeal. He went into the house of the Lord and prayed that God would save them out of the Assyrians' hand so that all kingdoms of the earth might know that He was the Lord God. The prayer received a speedy answer for it was given to Isaiah to tell Hezekiah that the Lord would put His hook in the nose of the enemy and His bridle in his lips and turn him back the way he came and he gives Hezekiah the further assurance: "Thus saith the Lord concerning the king of Assyria, he shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same way shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it, for mine own sake and for my servant David's sake" (II. Kings xix. 32-33). The divine method of accomplishing this end was soon made known in an arresting manner to the besieged people and in an overwhelming way to the besiegers. On the morrow 185,000 of the great Assyrian army lay dead around the walls of Jerusalem. It is to this time of upheaval, uncertainty and distress, that the prophecies of the 33rd Chapter of Isaiah are generally understood to refer. The ruthless and resistless march of the Assyrian host is set before us by a series of figures that vividly portray the desolation that marked its progress. On the other hand there are messages fitted to allay the fears of the distracted people and a call to consider the stability of Zion, the city of solemnities, in the midst of all these upheavals—"Look upon Zion the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation" (Is. xxxiii. 20). At the time of writing our country is passing through what is probably the most serious crisis which has ever beset us since we became a nation. The spectacle of Great Britain being refused financial help by the nations that could afford to help her is humiliating in the extreme. Is this the nation that boasted in her wealth and held her head high among the nations of the world fallen so low now that her statesmen and financiers are in a state of panic and have to resort to emergency legislation to keep her

from sinking deeper into the morass? We made gold our god and material greatness our chief end and our Dagon is lying with its face downwards and there is no true prophet among us to tell what the end shall be. But, if it will not be worse with us yet than it is, this will be traceable to the Lord's goodness who is not dealing with us according to our sins. In these days of trouble the action of a certain section of the press in stupidly trying to keep up the courage of the people by printing lying statements cannot be too severely condemned. It is better that we should really know where we are than to be deceived by a false optimism that has as its only ground unfounded ideas in the lively imaginations of certain press writers. Minimising real trouble does not help us forward one step. This was not Hezekiah's method. The trouble was real, the situation desperate but its very desperateness led him to take the step he took and made him lay the matter before the Lord and we are sure that all who wish our country well are not forgetful of their duty in remembering it at a throne of grace and pleading that the Lord would deliver us from deserved and greater judgments.

In regard to the message delivered by the prophet it is interesting to notice that while the cause of God must be affected by movements not only national but world-wide in their impact yet it is not affected in the same way by these distracting upheavals as the state. The troubles that disturb the peace and stability of God's cause in the world may to only a very small extent affect the peace and stability of the state. Teaching of error, unfaithfulness to the truth as revealed in the Scriptures, inconsistency between practice and profession, and permission of false doctrine, all have a disturbing effect on the cause of God but the present upheaval in our country only affects His cause in so far as it is dependent on material resources for its work. We are called upon by the Lord speaking through the prophet to look upon Zion and we are promised that our eyes shall see Jerusalem a quiet habitation. It is not such disturbances as these which strike at the peace of Jerusalem and

it is well that our thoughts should be turned to this great truth in these times of national distraction. The apparent instability and insecurity of Jerusalem as viewed by her enemies as a tabernacle easily taken down is offset by the divine promise that it is a tabernacle which shall not be removed. Nothing appears so weak and helpless in the eyes of worldly men as God's cause. It was so weak in the eyes of the Assyrian commander that his proud and defiant spirit affected the volubility of his tongue and the uncouthness of his language and his speech is left on record as a warning to all who, like him, would daringly measure their strength with the Almighty's. He was not the first neither is he the last who has discovered that the contest is unequal and that the hand stretched forth to grasp the prey is never permitted to reach it. The Church of Christ, as one of the Reformers put it, is an anvil which has broken many a hammer. The tabernacle seemingly so easily taken down, so easily moved, is not to be taken down and though the hosts of opposition gather around its walls with the fond expectation that it is soon to be laid low the cherished hope of their heart never materialises. Something happens and the whole situation of the besieged and besiegers is changed. It was so in Hezekiah's day, and it has been so in many a critical time in the Church's history since then. In such times as we are passing through it is well that we should turn our eyes to the kingdom that cannot be moved. Nationally we have been warned by God in His overruling providence how easy it is for Him to bring down one of the mightiest nations that has ever existed in the history of the world and as we think of the terrible shaking we have received may our prayer be that Britain will turn to God and acknowledge her sins and may all the Lord's people find encouragement in the promise made to Hezekiah and his people: "Look upon Zion the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken" (Is. xxxiii. 20).

Notes of a Sermon.

Preached by Rev. MALCOLM GILLIES, Stornoway.

“ And he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back, and hast eaten bread and drunk water in the place, of the which the Lord did say unto thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers ” (I. Kings, xiii. 21, 22).

IN considering this passage as we may be enabled, let us notice three things:—

- I. The faithfulness of the prophet sent to Bethel.
- II. The unfaithfulness of him who had been faithful.
- III. The way taken by God to vindicate His own glory.

I. *The prophet's faithfulness.* As we see, Bethel was the scene of the incidents set before us in this chapter. This place is mentioned early in the Word of God; it was called Luz at first, but came to bear the name, Bethel, signifying “the House of God,” where God made Himself known. This was the place to which Jacob came as a lonely, fleeing fugitive, with the intense feeling that heaven and earth were against him. It was his spiritual birth place. There the Lord appeared to him as the Covenant God of Abraham and Isaac and made a covenant with him. He found him in Bethel and turned Jacob's mourning into joy and peace.

Bethel was the place also where Jacob's espousals were renewed, after he returned from Padan-aram. Though he tarried long at Shechem and deferred the fulfilling of his vow to the God of Bethel who had directed him to return, we find him saying to his household:—“Put away the strange gods that are among you, and be clean and change your garments, and let us arise and go up to Bethel.” In going back there, the Lord revealed Himself to him and was to his soul as the latter rain upon the earth. Bethel was again made to him the House of God where he was revived and quickened, and his soul fed in communion with God. It was also the place where God's instituted worship was set up. He had formerly set up

the stone for a pillar and had poured oil upon it. He now built an altar there and called upon the name of the Lord. We have thus in connection with this place, the substance of all that the Church is to God's people in every generation of time.

But Scripture makes evident that purity of worship did not abide in Bethel. There are many indications given about the declension of true worship there, so that we find the name of the place changed by the Spirit of God in the prophet, from Bethel, the House of God, to Bethaven, the House of Iniquity, of Vanity. This was emphatically the case in the days of Jeroboam, who filled up the cup of its iniquity by setting up open idolatry. When the Lord gave over to Jeroboam ten of the tribes of Israel and made him king over them, He promised to make him a sure house if he would keep God's commandments. He, however, turned his back on God's counsel and gave himself over to a worldly policy, which was in direct opposition to the commands and will of God. The fear of losing the people if they should continue to go up to worship at Jerusalem, took possession of him, and he took steps to prevent this. Though Bethel was only a few miles from the Temple where God had put His Name, Jeroboam introduced there the calf-worship which he had probably learned from the Egyptians, and passed this counterfeit worship as the true worship of Jehovah. Did he keep the people by this carnal and God-dishonouring device? No, and neither will men in this generation keep the people by imposing on them their own will-worship in place of the worship commanded in God's Word.

The Lord who is zealous for His glory and who would have the sinner warned to turn from his wickedness, sent this prophet from Judah to witness against this false worship. His work was to deal with this perversion and mockery which was being constituted in the name of religion. Arriving at Bethel as Jeroboam was just consecrating the altar and worship, the prophet ignored the person of the king and treated him as a mere nonentity. Instead of addressing him, he cried against

the altar, solemnly pronouncing the curse of God upon it and declaring that a king of the House of David, Josiah by name, would be raised up, who would sacrifice the priests of the altar upon it and burn the bones of those who partook of it. This prophecy was fulfilled in the spirit and in the letter by King Josiah, about three hundred and fifty years after it was spoken. The prophet also gave a sign for the certainty of its fulfilment, even that the altar would be rent immediately and the ashes thereon poured out.

Exasperated by the boldness of the prophet in his presence and the contempt cast upon his lewd religion, Jeroboam stretched out his hand to order the arrest of the prophet. By the judicial power of God, his hand became palsied and powerless and the sign given was fulfilled upon his idolatrous altar. There is nothing that will bring down the pride and pomp of man like the correcting hand of God upon him. Men will puff up and swell, when it is only their fellow mortals who withstand them. It is otherwise when the Lord lays His hand upon man with rebukes; his beauty wastes away like a moth. It was thus with Jeroboam, he becomes a suppliant, asking that his hand be restored. There was nothing in his prayer in the way of confessing his wrongdoing and of turning back to the ways of God. He now tries to win the prophet by flattery and by a promise of reward. The servant of God in obedience to his duty refused both food and present. He had the Lord's express command for so doing. "Eat no bread, nor drink water, nor turn again by the same way that thou camest." Would he be entertained where his God was dishonoured and His Word flouted? Would he eat their bread who were placing their abominations before the Lord? Would he turn back by the same way, when there were no signs of the people turning back by repentance and obedience to the truth? The prophet had a work from the Lord to perform and right nobly and faithfully did he act to the glory of God both, in the letter and in the spirit of his message showing how severed he was from this shameful and sinful apostacy.

II. *The unfaithfulness of him that had been faithful.* We are further told how the fine gold became dim and defiled; how he who at first showed himself obedient and faithful, came to perform an act of disobedience which meant his own ruin and the weakening of the cause of God. There was in Bethel an old prophet. The fact that he was named on the sons of the prophets made him a power for good or for evil. Unhappily his influence was for evil. He was like many in our day, a man of peace, of such peace as would allow king and people to trample God's Word and worship under foot without raising a public testimony against their work. As a prophet, he was a trustee over the things of God, over His Word and worship. To him as a professed servant were committed the oracles of God. We do not know to what extent he was a trustee over the funds and property of the Church. There are times when one is called to forsake houses and lands and all temporalities for the sake of God's cause and glory. There never will be a time when ministers, office-bearers, and members will be held guiltless in neglecting their duty as trustees for the truth in order to retain their trustee-ship over money and property. There were women in persecuting times who died as trustees of truth committed to them, while they handed over the trustee-ship of the babes sucking their breasts to the care of others and to the Lord whose witnesses they were.

The old prophet did not go to the idolatrous worship himself, but he allowed his sons to attend there. It was no grief to him that they should accustom themselves to the modern way of worshipping God which was fast becoming so very popular. Parents who are not concerned about their children frequenting places of worship where the whole truth is not honoured have become unfaithful themselves, and the fruits of such carelessness and indifference about their children's best interests must be grief and misery in this world and if grace prevents not, in eternity. His sons told him all that happened and how the truth of God had prevailed that day over the lying inventions of men. No sooner did he grasp the meaning of the details

given him than it became his fixed purpose to do all he could to cause the faithful servant of God to become one like himself.

Ascertaining the direction taken by the prophet from Judah, he goes after him and overtakes him as he sits weary and faint for lack of food. He invited him back to Bethel to rest with him in his house and refresh himself with food. He thus tempted him to a double act of disobedience. (1) Going back to the place he had set his back upon. (2) Having his portion with those among whom he was forbidden to have his portion. He refused but not with the vehemence with which he refused the king. "I will not go," was the form he then used; now it was:—"I may not go." He, however, repeated the warrant once more for refusing to have friendly dealings with the truth-forsaking Bethelites. His destroyer now deals with him as Satan does when he transforms himself into an angel of light. He emphasizes his own prophetic character and maintains that there is no difference between them. Not only was he a prophet, but he had God's Word to give him to prove that the prophet from Judah ought now to do the very thing, which he formerly said he ought not and would not do. The Word of the Lord now said:—"Bring him back with thee into thy house that he may eat bread and drink water," but he lied unto him, and it was not long until the man came to lie unto himself and to his duty. I note two things about this temptation. 1. It was presented as the very mind and will of God. 2. It fitted in with the prophet's present condition. (1) He was wearied out and the change presented seemed to afford gratification. (2) He hungered and thirsted after the very things held out to him. To comply with this invitation he had in it the things he desired for himself. When he set out from Judah, Self was out of sight and the glory and truth of God were everything to him. He was no longer single-eyed and the desire for self-gratification blinded him to the imposition practised upon him and thus he came to impose upon himself.

We have here a solemn lesson for every generation and for every individual and it was never more needed than it is in our

day. We see men who were like this prophet, in zeal, in singleness of purpose, despising honours, comforts and preferments their gifts and abilities might bring them in this life, and wholly devoted to the vindication of God's cause in a backsliding day. We see some of them turning back and taking their portion contentedly where they declared they would never be found as long as men there continued in their forward way. What has happened? These men like the prophet from Judah have been imposed upon and they have imposed upon themselves. There were two questions which, if the prophet had asked and weighed well, would have kept his feet from falling, for they kept the feet of some in many a generation from falling. (1) Have the people in Bethel, king and subjects, honestly and sincerely given up their idolatry; have they whole-heartedly turned back to the obedience of the truth? (2) Can God change His Word when men have not changed their ways? The will of God as He reveals it to his servants is like Himself, unchangeable, when His Word calls upon them to take up a certain position with relation to others with whom the Lord has a controversy. Nothing less than the ending of that controversy by repentance before God and man will afford those to whom God's will has been revealed, a reason to alter their attitude. The prophet from Judah went back with his seducer and made himself a spectacle for friends and enemies as a man who went back on God's Word to him. We are not told whether his feelings were sad or joyful. Feelings have little place in such matters as these. They are simply matters which concern what is right and what is wrong. Various opinions are held concerning the question:—Was the old prophet a man who truly feared God? Some think that he was, on the ground that God spoke through him, but that reason is by no means conclusive. We do not believe that any true child of grace will father a lie on the God of truth. Such a sin comes very near if it does not touch the sin against the Holy Ghost. His lie was deliberate; it was a word given as the truth of God, knowing well that God never gave it. The child of God may be left

to commit many a grievous sin through ignorance and also against light, but it is difficult to conclude that such wrongdoing as this could be committed by one in whom the Lord had placed a witness to the authoritative Word of God.

III. *The way taken by God to vindicate His own glory.* The prophet from Judah was not left long without being made to see that he had committed himself to a course which practically nullified his former obedience. This was a mercy to himself, that he should not remain deceived, and it was to the glory of Him who had sent him as His ambassador. (1) The lying prophet is made to tell the truth, and to denounce him for his waywardness even while the bread of disobedience is still in his mouth. "As they sat at the table, the Word of the Lord came unto the prophet that brought him back. And he cried unto the man of God that came from Judah, saying, 'Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord and hast not kept the commandment which the Lord thy God commanded thee, but camest back and hast eaten bread and drunk water in the place of the which the Lord did say unto thee, Eat no bread and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.'" If he had no doubt before about being out of the path of duty, the disobedient prophet was given a sudden and rude awakening out of his delusion. Still it was good for him to be corrected in the act of disobedience; much better then than to have the horrors of an accusing conscience on a dying bed as many had before him and since, or to be condemned with the world at last. In all probability, he had a miniature Day of Judgment in his conscience, as he sadly mounted the ass provided by the old prophet and resumed his interrupted journey homewards.

If a prophet on whom the Lord has bestowed intelligence and grace will not carry out instructions, God will find among the most ferocious and untamable of the brute creation, an agent which will render exact and perfect obedience. God's messenger was now, a lion, sent to meet the prophet, one that would not fail nor exceed his work. Coming upon him in the way, he

dragged him off the ass and slew him, but in such a way as to offer little indignity to the body by mutilation. We are told that the flesh of an ass is deemed a choice portion by a lion and in ordinary circumstances, the ass would become the lion's victim. But in this case, an unseen Hand restrained the brute from going beyond its commission. Men passed by, but the lion's business was not with them and they were allowed to go on unscathed. He had to stand guard over the body of one of God's servants, disobedient as he had been, and over the ass that was to carry him to his burial. He remained at his post till the old prophet arrived, permitted him to handle the body in order to carry it back to the city, and, relieved by Him whose obedient servant he had been, went his way and was seen no more.

The old prophet carried the body back to Bethel and buried it in his own grave. They mourned over his violent death but there is no indication that they laid to heart the part they had in bringing this misery on him and on themselves. Whether the old prophet had the true fear of God or not, there was much of the spirit of Balaam about him. He would like to die the death of the righteous and to have his latter end to be like his. He believed that nothing which the prophet from Judah had spoken would fall to the ground and this was the reason for the directions he gave to his sons. His conscience made him fear, and not without just cause, that Josiah, in fulfilling God's Word would count him among the idolaters, and he cunningly made provision so that his old bones should not be burned. "Bury me," he said, "in the sepulchre where the man of God is buried; lay my bones beside his bones: for the saying which he cried by the word of the Lord against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria shall surely come to pass." We find the prophet Hosea using words to the same purpose:—"The inhabitants of Samaria shall fear because of the calves of Bethaven; for the people thereof shall mourn over it and the priests that rejoiced on it . . . The high places also of Aven,

the sin of Israel shall be destroyed: The thorn and the thistle shall come up on their altars; and they shall say to the mountains, cover us; and to the hills, fall on us" (Hosea x. 5).

These prophecies were amply fulfilled by King Josiah when he was raised up to make a thorough reformation throughout all the land. We are told that "there was no king before him that turned to the Lord with all his heart, and with all his soul and with all his might, according to all the law of Moses; neither after him arose there any like him." While engaged in destroying all the high places along with the altar at Bethel, he gave orders that the bones in the sepulchres should be burned upon the altar to pollute it. Noticing a title on one of these sepulchres he asked whose grave was that. Learning that it was the sepulchre of the prophet from Judah who had uttered the prophecy that was being then fulfilled, he spared his sepulchre, thus making the ruse of the old prophet who is said to have come out of Samaria, completely successful.

One would think that such clear indications of the displeasure of God would have brought Jeroboam and his people to a better mind. We are told that it did not bring about the least reformation. When men are set upon their idols, neither Word nor Providence will turn them from their evil ways. God gave him and his people over to hardness of heart and they continued in their false worship and wicked ways till they were cut off, and the house of Jeroboam destroyed from off the face of the earth. We would do well to ponder over this passage of God's truth and cognate passages and try to lay to heart the ways by which men forsake God and the awful consequences which follow a departure from Him. The call of God's Word is everywhere a call to return by repentance.

If two angels were sent down to earth, one to rule an empire, and the other to sweep a street, they would have no choice in the matter, so long as God ordered them.—*C. H. Spurgeon.*

Christ in the Psalms.

I once found in an old library in Germany a Latin Bible in manuscript, which had been well thumbed long before printing was invented. I looked instantly to see which pages were most soiled and worn. They were all in the Book of Psalms. I found a Bible in a soldier's knapsack, inscribed, "Presented to my boy the day he enlisted," and signed by his mother's name. The Psalms were most stained by tears. You never saw a well-used Bible in which the Book of Psalms did not show the most numerous traces of study and affection.

Why is this? Why is it that wonderful book, which was more than a thousand years growing to its present volume, keeps coming back to us when we are weary of our Gospel songs, and when even the best modern hymns leave us hungering and thirsting? I think it is because Christ is so precious in the Psalms. The books of the Bible have all been taking turns in revealing Christ. In different ages, and to varied experiences, the several books of the Bible have taken turns in lifting up the Saviour who is drawing all men to the Father. But the turn of the Psalms keeps coming all the time. It is companion book to Law, Prophets Gospels, Epistles, and the Revelation.

There are two ways of finding Christ in the Psalms which are well known and well used by every prayerful reader, and therefore, need little illustration here. One is the devout reading of the numerous Psalms in which God is described as our Redeemer, the Saviour of Israel, the Refuge of our souls; the other is the profound study, with incessant reference to the New Testament, when they are cited and explicitly applied to Christ by Himself and the Apostles, of the seven Messianic Psalms. Three of them describe the *suffering* Messiah—the 16th, 22nd, and the 40th; four describe the *triumphant* Messiah—the 2nd, the 45th, the 72nd, and the 110th.

But there is another way to find Christ in the Psalms. Make little clusters of Psalms which have a close resemblance in their central thoughts. For example, select the 23rd Psalm as the

centre of a cluster. Associate as many as you can readily find with this as the melody to the full harmony. Then let your heart be filled with praise for the incarnation, the teaching, the miracles of love, the atonement, and the whole work of salvation which the Redeemer of sinners has accomplished.

I owe to some writer, whom I cannot now recall, the suggestion of a remarkable cluster of Psalms, which impressed my mind at the time as a surprising prophecy of Christ. They are the 1st, the 15th, the 24th, the 101st, and the 112th. None of them are quoted in the New Testament as referring to Christ. They contain no allusions to events in His life on earth. They are simply descriptions of the Good Man, such as we often apply to our fathers and ministers and benefactors when they die. They resemble, at first sight, the lyric masterpieces of all ages. The fruitful theme of song in every nation on earth, except the Hebrews, has been the beauty, the tenderness, and the winning graces of the perfect woman. Its companion picture has always been courage, the strength, and the splendid achievements of the heroic man. But all resemblance to these descriptions disappears on a closer inspection of these Psalms. This Perfect Man is radically different from the wise man of Socrates, and from the heroes of Homer and Virgil. A longing is here disclosed for the appearance of a being on earth such as the mind of man has never conceived. And the mere phenomenon of this unique description in a literature which was growing for centuries before the golden age of classic letters is one of the imperishable miracles of the Bible.

For this is not merely David's estimate of the Good Man. The three middle Psalms only are ascribed to David. The first Psalm, which may have been venerable when David made it the preface to his book, and the 112th, which may have been born of the exultant hopes of God's people when their captivity was turned, begin and close the delineation of the Perfect Man. Observe some of the features of the man who is thoroughly good in the sight of God. He has clean hands. The usurer's frauds have never stained them. They have never been lifted

up in a false oath. They keep bargains which turn out unprofitable. His virtues are best in his own home.

A feature which is set in strong contrast to these homely qualities is the holy intolerance of this good man. He will have nothing to do with bad men. He will not walk in their counsels, nor stand in their way, nor sit down in their company. He contemns a vile person. He hates their works. He will not have them in his house as servants. He will cut off the wicked doers from the city of the Lord. And yet he is the meekest of men. He fears God. His delight is in the law of God. His will is wholly surrendered to the will of God. No one ever read with a devout heart these five Psalms together without two profound convictions: I ought to be such a man as this. I am not such a man as this. These must have been the reflections of those who wrote the Psalms, and of all who used to meditate upon them. They certainly never saw on earth, as we have never seen, the original of this astonishing portrait.

For the features, so prominent in nearly all of David's Psalms, and so conspicuous by its absence here, are infirmity and sin. There are no faults ascribed to this good man in either of the five Psalms. There is no prayer, and evidently no need, for the pardon of sin. He walks before God with a perfect heart. He has clean hands and a pure heart. And yet his perfections are all wonderfully human. He is a man of affairs, managed with thrift, in conflict with the wicked. He is in a condition of subjection and obedience to God.

We are confronted, then, with the unparalleled picture of profound humility, without a consciousness of sin; of unreserved self-surrender without a previous struggle of self-will; of a fear of God springing from no offences to provoke the Divine wrath, and of undeviating obedience to laws which were made not for Himself but for transgressors. *Ecce Homo!* It is the Son of Man! These psalmists never saw such a man on earth. They were longing for Him. What a wistful word that is with which the first and the last Psalms in the series begin—blessed!

Oh, how blessed, and what a blessing would such a man be upon earth! These thrilling songs, which kept recurring at intervals of perhaps a thousand years, were giving unconscious utterance to the hopes which were throbbing in many hearts for the coming of the Perfect Man.—*Wolcott Calkins, in The Congregationalist* (1885).

The late Malcolm MacEwan, Missionary, Tain.

MALCOLM MACEWAN was born at Silvercraig, Lochgilphead, on the 11th day of April, 1865. He was privileged like Timothy to know the Holy Scriptures from childhood. The change, however, that is necessary to salvation is the work of the Holy Spirit. When yet a young man the Spirit of truth convinced him of his lost and ruined condition by nature and practice, and of his great need of being reconciled to God by Jesus Christ. It was when following his occupation as a fisherman on the Ayrshire coast, his brother informs us, that he was brought to the knowledge of the truth. We may conclude that it would be a fishing season he never forgot, as it was in the case of the disciples when Jesus shewed Himself to them at the sea of Tiberias. The Rev. William Fraser was then minister of Lochgilphead Free Church, and under his ministry Malcolm Macewan sat. He was ordained an elder in the congregation when he was only twenty-four years of age.

In the year 1893, on account of the passing of the Declaratory Act by the Free Church, the Free Presbyterian Church was formed by those who loved the truth as contained in the Word of God. It was evident to Malcolm Macewan, as it was to a large number of the Lord's people in the then Free Church, that the path of duty was to join those who left all to maintain the Gospel pure in our land. A congregation was formed in Lochgilphead, and he did his utmost to support the cause of truth in his native parish. He continued steadfast to the end

of his days on earth to the Free Presbyterian Church. One could not but admire how faithful he proved in the midst of much unfaithfulness. It was his firm conviction that we would be guilty of a great sin as a Church if we departed in the least from the position held by us since 1893.

He loved the house of God, and when engaged at the fishing he would hold a prayer meeting on the Sabbath if there were no services in the place to which his calling brought him. In this way he was known to quite a number of our congregations on the west coast of Scotland. It was his delight, however, to listen to the Word preached from the lips of those whom he knew to be the true servants of Christ. He was appointed a missionary by the authority of the Synod over twenty years ago. For a number of years he laboured in Stratherrick, and used to speak afterwards about the happy years of Gospel fellowship he had with the people there. During the War years his services for a time were extended as far as our mission in London. In 1922 he was appointed missionary at Tain, where he continued to labour, except for a short period at Dornoch, until he finished his course in this world. During the time he was at Tain he was expected to supply Fearn every third Sabbath. He carried on this arrangement for a time; but latterly his services were confined to Tain. The Northern Presbytery arranged that Mr. Macewan would supply Dornoch and Rogart during the time the minister was in Canada. That was his last year on earth, and he seemed to have more than usual liberty in preaching the Gospel. He returned to Tain at the end of April, 1930, and continued to preach every Sabbath, although he was, especially during the summer months far from well. We did not think, however, that there was anything serious about his trouble until the doctor ordered him to the Inverness Northern Infirmary.

He was visited while in the infirmary by Mr. Matheson, Lairg, and another minister to whom he said that he would desire to live longer that he might preach the Gospel yet to sinners. He was praying for this; but it was not the Lord's

will in his case. He was sent home and was tenderly nursed by his devoted wife until the end came on the 16th day of December, 1930. The last Sabbath he had on earth, he seemed very happy and asked that the 45th psalm be sung at worship, from the words: "Behold, the daughter of the King all glorious is within," to the end of the psalm. Thus passed away Malcolm Macewan to appear spotless among those who have been washed from their sins through the blood of the Lamb and who sing the new song before the throne.

We wish to express our deepest sympathy with the widow and their daughter of tender years, and, also, with the other relations. May the promise be made good in their case—"He relieveth the fatherless and widow." The funeral was largely attended, and the remains were laid to rest in Tain Cemetery, there to lie until the Lord shall descend from heaven at the last day.—F. M.

The Bondage of the Will.*

II.

(Continued from page 245.)

IN our last issue we saw that a considerable amount of confusion in connection with the theological controversy on the Will arose from the want of clear and definite definitions of the terms used. Erasmus cannot be blamed for any obscurity in his definition for he says: "I consider Free-will in this light: that it is a power in the human will, by which, a man may apply himself to those things which lead unto eternal salvation, or turn away from the same." The issue here is clear and distinct and Luther delivers shattering and well-merited blows to this doctrine which we consider quite unscriptural. But it will be at once observed that the question at issue is

*The Bondage of the Will by Martin Luther, the Celebrated Reformer: Being his Reply to Erasmus. Translated by Henry Cole, M.A., with slight alteration from Edward Thomas Vaughan, M.A. Corrected by Henry Atherton. London: Sovereign Grace Union, 98 Camberwell Grove. Price, 10/6.

really "liberty" and "ability." "The controversy," says Dr. Hodge, "between Luther and Erasmus was really about ability, nominally it was about free-will. Luther's book is entitled *De Servo Arbitrio*, that of Erasmus, *De Libero Arbitrio*. During the sixteenth century "free-will" was used in the sense defined by Erasmus and it is in this sense the term is used in the Reformation symbols. Now, if the combatants had confined themselves to this aspect of the question all would have been simple as the issue could be clearly settled by the unmistakable evidence of Scripture but it so happened that in the discussion of "ability" and "inability" other questions came into the discussion. In their argument the question of God's decree came in. Does this not imply necessity? Luther answers it does though he is careful to draw a distinction between the "necessity of compulsion" and the "necessity of immutability." The former he rejects but supports the latter and in doing so is careful to point out that this kind of necessity does not imply that violence is done to the will but nevertheless the will was carried along by the natural operation of God. By this latter statement and others made by Luther which are of a much stronger kind we discover that his doctrine of "necessity" leads us to positions which are untenable and inconsistent with the Confessional doctrine. The Westminster Divines, conscious of the objections made against the doctrine of the divine decrees forestall criticism by certain statements they make in the III. Chapter of the Confession—"God from all eternity did, by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established." That is, they deny that the doctrine of the divine decrees as stated by them, whatever necessity (or "certainty" as Dr. C. Hodge prefers to term it) it implies, does not imply that (1) violence is done to the will of the creatures (2) that liberty or contingency of second causes is taken away. Again,

in the V. Chapter on Providence it is stated: "Although, in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly; yet, by the same providence, He ordereth them to fall out according to the nature of second causes, either necessarily, freely or contingently" (*sec. ii.*). That is, God has ordained whatsoever comes to pass and He has made provision that all that He has ordained should be actually brought about. This might appear, and has been alleged, to involve an absolute, universal necessity on all agents and all events. The Westminster Divines protested against such an inference of the doctrine stated in Chap. V. of the Confession by asserting that their doctrine does not imply the taking away of the liberty of second causes. When God created man at the beginning he had freedom of will and this freedom of will was not ruled out of question by what Luther would call the necessity of immutability—the one was not antagonistic to the other—but as this would naturally lead us into another field which we do not purpose to enter meantime we refrain from pursuing this line of thought. It has been made clear, we trust, in the course of this article that the Westminster Divines were extremely careful to forestall any argument that would ascribe to their doctrines of the divine decrees and providence that God was the author of sin or that His foreordination implied a necessity that robbed the agent of his free agency. In the IX. Chapter of the Confession the first section asserts that "God hath endued the will of man with that natural liberty, that it is neither forced nor by any absolute necessity of nature determined to good or evil." This is a general statement on the will and in the following sections the Divines set forth what they believe true concerning the will of man (1) in a state of innocency—"he had freedom and power to will and to do that which is good and wellpleasing to God; but yet mutably, so that he might fall from it;" (2) in a sinful state—he "lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able,

by his own strength, to convert himself, or prepare himself thereunto;" (3) in a regenerate state—he is freed from his natural bondage under sin and God by "His grace alone enables him freely to will and to do that which is spiritually good; yet so as that, by reason of his remaining corruption, he doth not perfectly nor only will that which is good, but doth also will that which is evil;" (4) in a state of glory—"the will of man is made perfectly and immutably free to do good alone in the state of glory only." In these sections—at least in sections ii. to v.—it will be seen that the Westminster Divines are dealing with the question of man's ability in what Boston termed his "fourfold state." In his state of innocency they assert he had ability to do God's will; in his fallen state he has totally lost this ability; in his regenerate state he is enabled by God's grace alone to do that which is spiritually good; and, in the state of glory the bondage under which he was brought by sin is completely taken away and he is made perfectly and immutably free to do good alone. Dr. Cunningham who has discussed these questions in his *Historical Theology* and *Reformers and Theology of the Reformation*—works which every one who values clear thinking, massive learning and scriptural treatment ought to study—sums up the Westminster position in these words: "The Reformers and the older Calvinistic divines ascribed to man before his fall a freedom or liberty of will which they denied to man as he is, and the *only necessity* or bondage which they ascribed to man as he is, was an inability to will what is spiritually good and acceptable to God, as a result or consequence simply of the entire depravity of his moral nature, *i.e.*, of his actual dispositions and tendencies. This was the *only necessity* they advocated as having anything like direct and explicit sanction from Scripture, or as indispensably necessary to the exposition and defence of their system of theology—not a necessity deduced from anything in God's purposes and providence, or from anything in man's mental constitution applicable to men, as men, or simply as creatures, but from a special feature in

men's character as fallen and depraved. This necessity or bondage under which they held man fallen, as distinguished from man unfallen, to lie, resolved itself into the entire absence in fallen man of holy and good dispositions or tendencies, and the prevalence in his moral nature of what is ungodly and depraved" (*Hist. Theology*, I. 585). Had Luther confined his attention to the doctrine of the bondage of the will without bringing into his argument certain views on necessity inconsistent with the above quoted statement of Dr. Cunningham it would not have been necessary for us to call attention to the matter. As it is Luther has produced one of the ablest books ever written on the bondage of the will. Man's total inability is maintained and proved from Scripture notwithstanding all the subtle arguments of Erasmus. In relation to this doctrine he discusses also why commands and exhortations were addressed to man by God though he was unable to obey them.

In again commending this notable work to our readers we conclude with Dr. Cunningham's estimate of Luther's book "which," he says, "is perhaps, upon the whole, the finest specimen he has left of his talents as a theologian, and which is thoroughly Calvinistic in its doctrinal views" (*Historical Theology*, I. 591).

Fruit found after many days.

THE Rev. T. Biddulph, of Bristol, used to relate the following interesting facts about a boy, who attended the Sabbath-School connected with the St. James Church, Bristol. It seems that this boy behaved so badly that, neither kindness nor severity appeared to have had any effect on him. At length the teachers were very reluctantly obliged to expel him. For several years they heard nothing of him. One of the teachers was now a clergyman in a distant country village. A sailor one day knocked at his door, and, on being admitted into his study, said, "I suppose you have forgotten me, Sir?" "Yes," said the

Rev. Henry Poole, "I have, if ever I knew you." "Do you remember a wicked boy named James Saunders?" "Oh yes!" said he, "I have cause to remember him; he gave me much trouble and anxiety. What do you know of him?" "I am the lad!" "You are grown so, and so much altered I could not believe it. Well James, what account can you give of yourself?" "A very sorry one, sir: when I was expelled from the school, I left the city, and wandered I scarcely knew or cared where. At length I found myself at the seaside. Weary of living by lying and stealing I got on board a ship and after sailing in various parts of the world I was shipwrecked in a hurricane in the Bay of Honduras. After swimming till my strength failed me, I gave myself up for lost. In the middle of a dark night I came to my senses and found myself on a rock half covered with water. I looked around and called out for my shipmates, and found that two of them were situated like myself, every moment expecting a watery grave. For the first time since I left the Sabbath School, you, sir, came to my mind, I thought of your kindness, of my base ingratitude, and of some of the sacred truths you took so much pains to fix in my memory; particularly that passage in Numbers xxiii. 9: 'From the top of the rocks I see him.' In my extremity, I looked to the Saviour of whom I had heard so much, but whom I had so long despised. I knelt down, up to my waist in water, and cried mightily that God might be the rock of my heart and my portion for ever. I found your words true, that 'praying breath was never spent in vain.' On the day breaking we discovered some pieces of wreck on which we ultimately succeeded in reaching the shore. Then many precious truths you had taught me from the Bible came fresh into my memory; though I had almost forgotten during my career of iniquity even that there was such a book. I thought, sir, you would be glad to find that all your care and anxiety on my behalf was not lost; I, therefore, walked from my ship, to thank you in the best manner I can, for your former kindness to me." Knowing the cunning adroitness of the lad, Mr. Poole was half inclined to

discredit him. He enquired the name of his Captain, to whom he wrote, and ascertained, that, since this young man had sailed with him his conduct had been such that whenever he knew that James Saunders was on deck his mind was at ease knowing that the duties of the ship would be faithfully attended to. Some time afterwards, Mr. Poole was informed by the Captain, that James Saunders, when in a distant part of the world, had been seized with a fever. During its progress he sent for the sailors, read to them while he was able out of the Bible, exhorted them to cleave to the Rock of Ages that never moves—the Lord Jesus Christ, who died the just for the unjust—to take example by him, who, though one of the vilest of sinners, had found mercy. Commending them all to Christ, he fell asleep in Him—a monument of saving grace and redeeming love.—*Scottish Christian Herald* (1837).

"There shall be no night there" (Rev., 22).

No *night* of sorrow shall be there! All griefs, all sighs are o'er;
No bleeding heart, no tear-dimmed eye, on that celestial shore.
God, with His gentle hand of love, shall wipe all tears away,
And in His presence we shall joy, secure in cloudless day!

No *night* of sin can enter there! like Jesus we shall be,
For we shall see Him as He is, and holy be as He;
No wandering thoughts, no anxious cares, shall agitate our breast,
No sin shall mar our services, in yonder land of rest!

No *night* of ignorance is there! we'll know as we are known,
And, through a blest eternity, rejoice before the throne;
No clouds shall e'er o'ershadow us, faith shall be changed to sight,
All gloomy doubts and fears dispelled, in that fair land of light!

No *night* of suffering is there! no weariness, no pain;
The ransomed in that better land, shall ne'er be sick again;
No aching head, no fevered brow, shall weigh our spirits down,
For, in Emmanuel's happy land, all sickness is unknown!

No *night* of *parting* shall be there! our loved ones gone before,
Shall hail us at the gates of bliss: we'll meet to part no more;
To be for ever with the Lord, our griefs, our trials o'er,
No tearful eye, no sad farewell, on yonder radiant shore!
No *night* of *death* can enter there! to close our peaceful rest,
No tender ties are sever'd in the mansions of the blest;
Once in our happy, longed-for home, we'll rest in Jesus' love;
For oh! no night can ever be in our God's house above!

Eliza Sawers.

A Doctor's Testimony.

THE Presbyterian" (Philadelphia) recently printed a series of articles by prominent laymen in various walks of life in which their attitude and that of their class to the church is discussed. We quote a few paragraphs from the article written by a doctor:—

"I have very little sympathy," he says, "with the idea that the church to-day must appeal to to-day's foibles; that we must bring our preaching into line with modern science in order to appeal to the intellectuals. Recently I went into a bookstore in Chicago to get a new physiology. The one I have is five years old. There are a good many new conceptions of glands and nerves in five years. There will be more within the next five. A young college student said to me some time ago, 'Don't you think we have to make the Bible square with science?' To which I replied, 'Which science? The physics of the atom, the biology of the ant, or the swing of the Pleiades? and if we make it square with to-day's science, what are we going to do with to-morrow's?' For if I live I will be back for another physiology maybe in less than five years.

I am not worried much about the conflict between science and the Bible; it may be because I know so many scientists and find them just as I find farmers: some with a humble, devout, faith and some with none. One of the greatest scientists connected with the Smithsonian Institution said in my presence:

‘Men think little of it when they see two merchants who are not Christians; they do not attribute it to the fact that it is because they are merchants; yet if they see two scientists who are not Christians, they immediately attribute it to the fact of something they know in science. Now, that has nothing to do with it. They are not Christians for the same reason the two merchants are not Christian—they have never been converted. That is all. It is not knowledge that converts; it is grace.’ ”

Giving.

It is not without significance that Christ contrasts the Scribes with their love of display, and the poor widow with her unostentatious farthing collection. There is no place where we are more likely to copy the Scribes than in our giving. It would be interesting, though perhaps unprofitable, to know how much is given for the glory of God, and how much for the glory of the giver. Christ therefore backs up His warning against the spirit of display, as seen in the Scribes, by presenting to us the example of the widow who gave all that she had.

Notice a few points concerning the collection—1. Christ keeps His eye on the collection plate. He “sat over against the Treasury.” 2. The world judges by quantity. God weighs our motives. 3. Liberality is not a matter of the amount we give, but of the proportion of our income. 4. God does not expect large givings from those who have little to give. “If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.” 5. Let us never be ashamed of the smallness of our gift, provided it is all we can give. God measures the heart, not the coins. 6. Let us not glory in the greatness of our gifts. If God has richly endowed us with material wealth, we are only stewards. Let us give Him cheerfully what is His Own.—J. McI. in *The Covenanter* (Lisburn).

Nadur an Duine 'na Staid Cheithir Fillte.

MU THRUAILLIDHEACHD NA TUIGSE.

(Continued from page 275.)

3. Tha aomadh nadurra cridhe an duine do shlighe an lagha an aghaidh Chrìosd, co mor is a thionndas an soitheach salach, an stuth is gloine a chuirear ann gu 'bhlas fòin; mar sin tha'n duine nadurra a' tionndadh an dearbh shoisgeul gu lagh, agus a' tionndadh coimhcheangal nan gràs gu coimhcheangal gnìomh! Bha lagh nan iobairte do no h-Iudhaich, 'na fhìor-shoisgeul; a bha cumail a mach fola, bàs, agus meas cionta do'n neo-chiontach no ghnath fa chomhair an sùl, mar an aon rathad slainte: Gidheadh bha ceart bhord, ('se sin, an altair leis na h-orduighean fa leth a bhuineadh dhi, Mal. 12,) 'na riibe dhoibh, Rom. xi. 9, co fhad 'sa rinn iad feum dheth, ann bhi deanamh suas nan nithe san robh iad a' teachd gearr ann an umhlachd do lagh nam modhanna; agus dhlùth-lean iad ris air chor as gu'n d'rinn iad di-meas air-san, a bha'n altair agus na h-iobairtean a' comharachadh a mach dhoibh mar am brìgh aca uile: Eadhon mar Hagar, d' am buineadh a mhàin a bhi deanamh seirbhis, air a tabhairt le'n athair gu leabaidh a ban-mhaighstir; cha b' ann gun a bhi samhlaichadh a mach dìomhaireachd ann an rùn Dhé, "Oir is iad so an dà choimhcheangal," Gal. iv. 24. 'S ann mar so tha teagasg an t-soisgeil air a thruaillleadh le Papanaich, agus le naimhdibh eile do theagasg saor-ghràis. Agus gun amharus, eiod sam bith mar a bhitheas cinn dhaoine nadurra air an cur ceart anns a' phunc so; co cinn-teach is a tha iad a mach á Crìosd, tha'n creidimh, an aithreachas, agus an umhlachd (leithid 'sa tha iad) air an cur leo-san an àite Chrìosd agus 'fhìreantachd; agus tha leithid do dhochas aca 's mar gu'n deanadh iad leo sin lagh nuadh a choimhlionadh.

4. Is mor an cruadal le mic Adhaimh dealachadh ris an lagh, mar choimhcheangal oibre. Cha dealaich a h-aon ris air an doigh sin, ach iadsan a tá eumhachd Spioraid nan gràs a' sgarrachdainn uaithe. 'Se'n lagh ar ceud fhear posda, agus tha

e faotainn ceud ghaol gach neach. An uair a ta Crìosd a' teachd a dh' ionnsuidh an anama, tha e ga fhaotainn pòsda ris an lagh; air ehor is nach mò as urrainn no's àill leis bhi pòsda ri aon eile, gus an eigin da dealachadh ris a' cheud fhear-posda, mar tha'n t-Abstol a' teagasg, Rom. vii. 1—4. A nis chum gu'm faiceadh sibh siod an seorsa dealachaidh a tha'n so, thugaibh fanear.

(1) Is bàs e, Rom. vii. 4. Gal. iii. 19. Cha bhuadhaich earailean air an anam anns an ni so: their e ris a' cheud fhear-pòsda, mar a thubhairt Rut ri Naomi, "Gu'n deanadh an Tighearna mar sin ormsa, agus tuille mar an ceudna, ma chuireas ach am bàs dealachadh eadar mise agus thusa." Agus an so, tha peacaich firinneach d' am focal: bàsaichidh iad do'n lagh, mu'm pòs iad ri Crìosd. Tha'm bàs cruaidh leis gach neach: ach eia cruadalach a shaoileas s'bh le mnaoi ghràdhaich air leabaidh a bàis dealachadh r'a companach pòsda, companach a h-òige, agus ris a' ehloinn ghràdhaich a rug i dha! Se'n Lagh am fear-posda sin; agus is iad na h-uile dhleasdanas a rinneadh leis an duine nadurra, a' chlann sin. Ciod a' ghleachd, mar gu'm b' ann air son beatha, bhitheas anns a' chridhe mu'm faighear an dealachadh o cheile! Feudaidd cothrom a bhi agam labhairt air sin an deigh so. Air an àm so, gabhaidh briathra goirid (ach laidir) an Abstoil uime, Rom. x. 3. "Oir air dhoibh a bhi aineolach air fireantachd Dhé, agus ag iarraidh am fireantachd féin a chur air ehòis, cha do strìochead iad do fhìreantachd Dhé." Tha iad a' dol mu'n euairt a dhaingneachadh am fireantachd féin, cosmhuil ri fear-deasboireachd dian ann an sgoilibh, ag iarraidh a' cheist mu'm bheil e deasboireachd, a dhaingneachadh: no cosmhuil ri erochadair a ta fàsgadh aidmheil o neach a ta fo phian an inneil bhàis. Tha iad a' dol mu'n euairt ga dhaingneachadh, a thabhairt air a thogail air a' ghaineamh, cha'n urrainn e seasamh, ach is àill leo gu'n toircear air seasamh: tha e tuiteam; tha iad 'ga chur suas a ris. Ach fathast tha e tuiteam sìos orra; gidheadh, cha'n 'eil iad a sgur do dhol mu'n euairt a thoirt air seasamh. Ach e' arson a tha'n t-saothtiar so uile mu thimcheall fireantachd ehlaonta? A ehionn, a leithid 'sa ta i, gur i 'n cuid féin i. Ciod a' choire a th' aca do fhìreantachd Chrìosd? Ciod

ach a chionn gu'n cuireadh sin iad fuidh fhiachaibh do shaor-ghràs air son na h-uile ni; agus is e sin an ni do nach strìochd an cridhe àrdanach air chor air bith. Is ann an so a tha cudthrom na cuise a' luidhe, Salm. x. 4. "Cha'n iarr an t-aingidh ann an uabhar a chridhe, 'Se sin (am briathraibh eile) cha'n urrainn e ruamhar a dheanamh, agus is nàir leis deire iarraidh." Is ann mar sin a tha'n stri mu'm bàsaich an t-anam do'n Lagh. Ach an ni a ta leigeadh fhaicinn fathast tuille do ghnè oillteil so a' chridhe; tha nadur gu tric a' faotainn na h-nachdranachd air a' ghalar; air chor is an t-anam a bha a reir coslais marbh do'n Lagh, fhad 'sa bha mhothachaidhean geur agus goirt, tha e nis gu a thruaighe, a faghail saorsa o'n tinneas mu'n robh dochas, agus ni (a ta ro nadurra) tha e leantuinn ni's dluithe na rinn e riamh ris an Lagh, eadhon mar a dhlùthaicheadh bean air a tabhairt air a h-ais a gheatachan a bhàis, r'a fear-pòsda. 'Si so is erioch do shaothair mhoran, mu chor an anama: tha iad gun amharus air an tabhairt gu leantuinn ni's dluithe ri dleasdanaibh; ach tha iad co fada o Chrìosd 'sa bha iad riamh mur 'eil ni's faide.

(2.) Is bàs ainneartach e, Rom. vii. 4. "Tha sibh marbh do'n Lagh;" air dha bhith air a mharbhadh, air a mhortadh, no air a chur gu bàs, mar tha'm focal a' ciallachadh. Tha làmh mhor aig an Lagh féin ann an so; tha'm fear-pòsda a' lit, Gal. ii. 19. "Tha mise, tre'n lagh marbh do'n lagh." Tha'n t-anam a bhàsaicheas am bàs so, cosmhuil ri bean ghradhaich, pòsda ri fear an-iochdmhor; ni i na's urrainn i, ga thoileachadh, gidheadh cha'n 'eil e idir toilichte, ach tha e 'ga sàruchadh, 'ga sgìtheachadh, agus ga bualadh, gus am bheil i a' briseadh a cridhe, agus gus am bheil am bàs 'ga cur saor; mar a chithear ni's soilleire an deigh so. Mar so rinneadh soilleir gu bheil cridheachan dhaoine gu nàdurra ag aomadh gu slighe an Lagha, agus gu bheil iad an aghaidh deilbh an t-soisgeil: agus tha'n dara punte a th' air a thabhairt 'nur n-aghaidh-sa ta neo-iompaichte air a dhearbhadh, eadhon gu bheil sibh 'nur naimhdibh no Mhac Dhé.

3. Tha sibh nur naimhdibh do Spiorad Dhé. Is esan Spiorad na naomhachd: Tha'n duine nadurra mi-naomh, agus is taitneach leis a bhi mar sin; agus uime sin, "tha e cur an aghaidh an

Spioraid naoimh,” Gníomh. vii. 51. Is e obair an Spioraid, “dearbh-shoilleireachd a thabhairt do’n t-saoghal mu pheacadh, mu fhìreantachd, agus mu bhreitheanas, Eoin xvi. 8. Ach Oh! cionnus a tha daoine ri strì gus na mothachaidhean sin a chumail uapa; tha iad co dìchiollach gu sin a dheanamh as a b’urrainn iad a bhi gu buille chumail diubh, a bhiodh a’ bagradh call sùla deis, no làimhe deis! Ma chuireas Spiorad an Tighearn a shaighdean an sathadh annta, air chor as nach urrainn iad an seachnadh; tha’n eridhe ag ràdh, mar a thubhairt Ahab ri Eliah, neach a dh’ fhuathaich e, agus roimh an robh eagal aige, “An d’ fhuair thu mi, O mo namhaid!” Agus, tha iad d’ a rìreadh, a’ buntainn ris mar namhaid, a’ deanamh an uile dhìchioll gu am mothachaidhean a mhuchadh, agus gus an roimh-theachdairean sin a ta teachd a dh’ ulluchadh slighe don’ Tighearna san anam a mhort. Tha cuid a’ lionadh an lamh le gnothuichean an t-saoghail, a chur am mothachaidhean as an cinn, mar Chain, a thòisich air baile thogail; tha cuid ’gan eur dhiubh le dàil agus geallaidhean sgiamhach mar a rinn Felies: cuiridh cuid air falbh iad le cluiche ann an euideachd; agus tha cuid ’g an eur dhiubh le codal. ’Se ’n Spiorad naomh Spiorad an naomhachaidh; d’ an obair, ana-mianna a chlaoidh, agus truailidheachd a losgadh suas; cionnus air an aobhar sin, as urrainn an duine nadurra, d’am bheil ana-mianna mar bhuill a chuirp, seadh mar a bheatha, gun bhi ’na namhaid dha.

San àite mu dheireadh, Tha sibh ’nur naimhdibh do Lagh Dhé. Ged tha’n duine nadurra ag iarraidh a bhi fuidh ’n Lagh, mar choimhcheangal oibre, a’ roghnachadh na slighe sin air son slàinte, an aghaidh diomhaireachd Chrìosd, gidheadh, mar a tha e’ ’na riaghailt air son beatha ag iarraidh naomhachd iomlan, agus a’ dèadha gach uile sheorsa neo-ghloine, tha e na namhaid dha: “cha’n ’eil i umhal do lagh Dhé, is cha mhò tha’n comas di bhi,” Rom. viii. 7. Oir, (1.) Cha’n ’eil duine neo-iompaichte ann, nach ’eil ann an dàimh-posadh ri ana-miann araidh, ris nach dealaich a chridhe air chor sam bith. A nis, mar nach urrainn e ’iarrtuis a thogail suas gus an lagh naomh, bu mhaith leis an lagh a thoirt a nuas gu iarrtuis-san: dearbhachd soilleir air naimhdeas

a chridhe 'na aghaidh. Agus, uime sin, tha tlachd ann an lagh Dhé, reir an duine an taobh a stigh, air a chur sìos anns an Fhocal, mar chomhara air anam grasmhor, Rom. vii. 22.; Salm i. 2. Is ann o'n naimhdeas nadurra so a' chridhe an aghaidh an lagha, a dh' eirich na h-uile mineachadh Pharasachail a rinneadh uime; leis am bheil an aithne, a ta innte féin ro-fharsuinn, air a deanamh ni's taitniche do iarrtus nadurra a' chridhe.

(2). An uair a tha'n lagh 'na spioradalachd, air a chur dhachaidh a dh' ionnsuidh na coguis nadurra, tha e brosnuchadh suas truailidheachd. Mar is dluithe a tha e teachd, is ann is àirde tha nadur ag éirigh 'na aghaidh. Anns a' chor sin, tha e mar oladh do'n teine, ta an aite bhi ga mhuchadh, a deanamh na lasair ni's mò: "An uair a thainig an aithne, dh' ath-bheothaich am peacadh," ars' an t-Abstol, Rom. vii 9. Ciod an reusan a bheirear uime so, ach naimhdeas nadurra a' chridhe an aghaidh an lagha naoimh? Mar is mò a chuirear an aghaidh truailidheachd neo-chlaidhte, is ann is mò a dh' atas i. Co-dhunamaid, air an aobhar sin, gu bheil na daoine neo-iompaichte, 'nan naimhdibh 'nan eridhe do Dhia, d' a Mhac, d'a Spiorad, agus d'a Lagh, gu bheil eas-umhlachd nadurra, eusaontas agus naimhdeas ann an toil an duine, do Dhia féin, agus d'a thoil naomh.

Sa' chuigeadh àite. Tha ann an toil an duine, ceannaire an aghaidh an Tighearna. Tha toil an duine gu nadurra ceann-laidir ann an slighe an uile. Bithidh a thoil féin aige, ge do sgriosadh i e. Tha e leis-san, mar leis an Lebhiatan, (Iob xli. 29.) "Measaidh e mar chonnlach gathan; agus ni e gàire ri crathadh sleagha." Tha'n Tighearna a' gairm air le 'fhocal, agus ag radh ris, mar a thubhairt Paul ri fear-coimhead a' phriosain, 'nuair a bha e gu e féin a mharbhadh, "Na dean cron sam bith ort féin: " A pheacaich, "C' arson a bhasaicheas sibh," Esec. xxviii. 31. Ach cha'n eisd iad. "Tha gach aon a' pilleadh gu 'shlighe, mar a dhian-ruiteas an t-each a chum a' chomhraig." Tha gealladh air beatha againn, ann an cruth aithne, Gnath-fhocal iv. 4. "Coimhid m' àitheanta agus mair beò." Tha sin a' leigeadh fhaicinn gu bheil peacaidh neo-aithreachail 'nan luchd

féin-sgrìos, 'nam féin-mhortairean d'an deoin. Tha iad a' ciontachadh an aghaidh na h-àithne, a *bhi beò*; mar gu'n cuireadh seirbhiseach duine gu toileach e féin gu bàs do'n ghort, no gu'n òladh e gu gionach copan nimhe, a dh' aithn a mhaighstir dha a sheachmadh: Eadhon mar sin tha iadsan a' deanamh; cha'n àill leo bhi beò, 's àill leo bàsachadh, Gnath-fhocal viii. 36. "Iadsan uile a dh' fhuathaicheas mi gràdhaichidh iad am bàs." O cìod an eridhe tha'n so! Is eridhe cloich e, Esec. xxxvi. 26. cruaidh agus do-lubaidh, mar chloich: Cha leagh trocairean e, cha bhris breitheanais e; gidheadh brisidh e mu'n lub e. Is eridhe neo-mhothachail e: ged tha cudthrom peacaidh air a' pheacach a ta toirt air an talamh criothnachadh; ged tha cudthrom feirge air a ta toirt air na diabhuil criothnachadh, gidheadh tha e siubhal gu h-eutrom fuidh'n eallach; cha'n 'eil e a' mothachadh a chudthrom ni's mò na tha clach, gus am bheil Spiorad an Tighhearna 'ga bheothachadh gu fhaireachdain!

Ri leantuinn.

"Remember thy Creator in the days of thy youth."—Remember now thy Creator in the days of thy youth; he doth not say in the time of thy youth, but in the days of thy youth; to note, that our life is but a few days; it is but a vapour, a span, a flower, a shadow, a dream; and, therefore, Seneca saith well, that though death be before the old man's face, yet he may be as near the young man's back, &c. Man's life is the shadow of smoke, the dream of a shadow; one doubteth whether to call it a dying life, or a living death. Ah, young men! God commands you to be good betimes. Remember, young men, that it is a dangerous thing to neglect one of his commands, who, by another is able to command you into nothing or into hell. To act or run cross to God's express command, though, under pretence of revelation from God, is as much as a man's life is worth.—*Brooks.*

Notes and Comments.

Evolution at the British Association Meetings.—The British Association for the Advancement of Science has been holding its meetings this year in London. Papers were read by the leading scientists of the day, men who have specialised in their own departments. Some of the papers were most interesting, others too profound for ordinary people. Wise things were said and some very foolish things also. In fact it is almost incredible how utterly senseless are some of the things learned men give utterance to. Among other subjects dealt with was Evolution in the Zoology Section. Dr. Robert Broom, South Africa, with an air of infallibility that would have done credit to a Hildebrand, announced that he had solved the origin of mammals. We had a complete record he said of mammals going back for 40 million years. The process has seemingly stopped though he gave no reason, as far as the newspaper report indicates, of the cause of the stoppage in the evolutionary process. "There is no reptile alive to-day," he said, "which can give rise to a mammal, no fish which can become a reptile, and no animal which can become a man. The evolution of reptiles and animals is complete, and for thirty million years no new reptile has appeared in the world." When this learned scientist sat down having in his own estimation solved the great problems which no evolutionist has ever yet solved the veteran scientist Prof. D'Arcy Thompson rose and in the following shattering sentences, as reported in the "Glasgow Herald," riddled Dr. Broom's argument: "We have been told," he said, "that rents have been torn in the veil which surrounds the mystery of evolution, and that this has irretrievably destroyed chapters of the Old Book. That explanation does not suffice for me, and I honestly believe that we are as ignorant as we were 70 years ago. In the great gaps between vertebrates and invertebrates there is no possibility of one passing into the other. I am not defying the evidence of evolution, but I believe that any attempt to find an invertebrate which has passed into a

vertebrate type is doomed to failure." We are grateful to Prof. D'Arcy Thompson for his utterance. It will not restrain the lively imaginations of a certain school of scientists who have become so obsessed with the idea of evolution that they have come to believe that the figments of their imaginations are synonymous with facts.

George Müller's Homes.—The Homes for Orphan Children begun and carried on for so many years by that remarkable man, Mr. George Müller, are still maintaining the great example set before them by their founder. The 92nd Annual Report issued the other month shows an income of £37,316; the year closing with a balance of £17,254. From the commencement of the Homes the sum of £2,703,228 has been received without any request being made except to the God who has said that the silver and the gold are His. Mr. Müller died in 1898. During the year 970 children were cared for and, unlike so many institutions of the kind, the directors wish it to be known that they have many vacancies for orphans—especially girls. This is one of the noblest works carried on in our country and those who have read the life of George Müller will be pleased to know that the institution built up and carried on by prayer in his time is maintained in the same way still.

Christian Political Party Formed in Germany. — *Christianity To-day* (Philadelphia) has a paragraph announcing the formation of a political party in the German Republic under the above name. The movement began in Wurtemberg in 1925 and had as its aim the election to the city councils only such as had shown by their conduct that they were Christians. In the neighbouring states of Baden and Bavaria a similar movement originated in 1927. These parties became united and organized a new political party based upon the Word of God. One of the leaders of the movement says it was born in an atmosphere of prayer. That the party has considerable support is evident from the fact that it polled 900,000 votes in the election of September last year and elected 14 members of the

German parliament. The leaders maintain that what Germany needs in her distress is a return to the Word of God and an acknowledgment of God as the Sovereign Ruler. When will such a party be set up in Britain?

Noted Ministers of the Northern Highlands, etc.—

The price of *Some Noted Ministers of the Northern Highlands* and *Sermons of Noted Ministers of the Northern Highlands* has been reduced to 2/6 each post free. They make useful gifts to our young people abroad who are interested in knowing something about the men with whose names they were familiar from their childhood's years. The books may be obtained from those whose names are given at foot of p. ii. of the cover of the Magazine.

Free Church Union Committee's Answer to Synod.—

The *Monthly Record of the Free Church of Scotland* in its October issue contains the Free Church Union Committee's "Plain Statement in Answer to the Free Presbyterian Synod." The "Plain Statement" is a somewhat lengthy paper, and was re-printed in the *Northern Chronicle* (Inverness). At the time of writing some correspondence has already appeared in the Press and probably more will follow. As it purports to be an answer to the Free Presbyterian Synod we have no doubt, though we have no authority to speak in the Synod's name, that the Synod will reply to it when it meets in May. Meantime we would ask our readers to reserve their judgment until they hear what can be said from the Free Presbyterian side. An appropriate text for the present occasion is Provs. xviii. 17.

A Bad Bill Passed.—With fevered haste the National Government rushed through the Sunday Performances (Temporary Regulation) Bill before the dissolution of Parliament. The Prime Minister, a strict Sabbatarian according to words but like others as far as his actions are concerned, put in a plea for the Bill, and the anxiety evidenced by Sir Herbert Samuel to have the Bill passed looked as if he was to place on the Statute Book an Act that would enhance his fame for ages

to come. What lay behind all this? Well, for one thing, the London County Council had been glaringly breaking the law of the land, and rather than make this powerful body obey the law like any other institution in the country, our legislators had to rush through this temporary measure. After Sir William Jowett's shameless confession that he winked at this transgression of the law it need not be wondered at that the Home Office would do its best to shield this powerful Council. There are doubtless other reasons, but it shows what we have come to when law-breakers must have the law changed lest they be made to face the penalty for their lawlessness. The National Government, born in a time of crisis, has had a very bad record as far as Sabbath observance is concerned.

Organ Dedicated to a Woman Minister.—Partick Congregational Church, Glasgow, has had an organ dedicated to their minister, the Rev. Vera M. M. Findlay. Principal M. Hywell Hughes, Scottish Congregational College, in making the dedication, said among other things, that it was an expression of the gratitude of the congregation to their minister for her devotion and splendid service. This is the first time we have read of an organ being dedicated to a preacher, and while we believe all such dedications savour of Popery we need not wonder if in a back-sliding age Miss Vera Findlay will have a place in the calendar of modern Scottish Congregationalism as one of its saints.

Literary Notice.

DOES THE BIBLE CONDEMN SPIRITUALISM? by S. J. HICKSON,
London: C. J. Farncombe & Sons Ltd., 30 Imperial Build-
ings, Ludgate Circus. Price, 3d.; by post, 3½d.

When it is remembered that modern spiritualism, which began in 1848, had in 1894 a following of 60 millions throughout the

world which has considerably increased since then it will be at once recognised what a serious menace its unscriptural tenets are to the truth of the Scriptures. Things have not been going too well with Spiritualism of late. If the exposures in *And After* are not faked then a lurid light has been thrown on the tricks of certain mediums. We have not seen the comments of the organ of Spiritualism—the *Two Worlds*—on the above book but we presume that like Lady Conan Doyle it will not mince matters for the tricksters that duped so many. Those of our readers who wish to have the errors of Spiritualism combated by the only sure weapon—arguments from Scripture—will do well to purchase this pamphlet.

Church Notes.

Communions.—November—First Sabbath, Oban; second, Glasgow; third, Dornoch and Edinburgh; fourth, Halkirk. 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 alterations of, the above dates of Communions should be sent to the Editor.

Spain and the Roman Catholic Church.—The Bill to separate the Church from the State brought down the Zamora Government. A new Government has been formed with Senor Manuel Azanza as Prime Minister. In a message from Spain it is reported that anti-Jesuit demonstrations have been made in Madrid, while in a later message it is announced that the Jesuit Superiors have made it known that they intend to resist with force of arms any interference with their property unless it is legally proved that confiscation is justifiable.

The Lord gets His best soldiers out of the Highlands of affliction.—*C. H. Spurgeon.*

Acknowledgment of Donations.

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

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