

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

"Thou has 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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**The Generations of the Heavens
and the Earth.**

THE book of Genesis is one of the most wonderful of the books of the Old Testament. It tells us about the beginning of things—how God created all things out of nothing. Notwithstanding what men say about the opening chapters of Genesis we are here taught the truth most sure concerning Creation. How different it is from Darwin's speculations set forth in his *Origin of Species*—a book which a keen-eyed critic characterised as having a *lie* in the very title as Darwin did not after all tell us about the *origin* of species.

The book of Genesis tells us about the beginning of things. Here we are told of the first sin committed that took place in the world, the controversy between Cain and Abel, and it was a controversy about the true religion, a controversy which is still raging in the world to-day; in this book we have an account of the first murder committed, the murder of a brother, and it was committed in connection with the controversy over religion. But the book also tells of the early beginning of that people who were to receive such tokens of God's care in their long and chequered history and of whom the Messiah, after the flesh, came. It is not our purpose to continue further, at present, in this strain, but to direct attention to the wonderful and carefully worked out plan we have in the *construction* of the book and in doing so to expose a much trumpeted fallacy of the Higher Criticism. The so-called "assured results" of modern scholarship of the destructive type announce with no hesitating voice

that in Genesis i. and ii. we have two distinct accounts of the Creation derived from two different documents. Now, though Chapter II. does appear to repeat again, to a great extent, what has been said in Chapter i., yet, a careful study will show that the manner in which the subjects are dealt with in the two chapters is in accordance with a definite plan that is carried out throughout the whole book.

The book opens with an introductory section (Chapter i.-ii., 3), which declares how God in the beginning created the heavens and the earth. This is followed by ten sections, which make up the rest of the book and are introduced by titles of a uniform pattern. The titles are as follows: 1. "These are the generations of the heavens and the earth" (Gen. ii. 4). 2. "This is the book of the generations of Adam" (Gen. v. 1). 3. "These are the generations of Noah" (Gen. vi. 9). 4. "These are the generations of the sons of Noah" (Gen. x. 1). 5. "These are the generations of Shem" (Gen. xi. 10). 6. "These are the generations of Terah" (Gen. xi. 27). 7. "These are the generations of Ishmael" (Gen. xxv. 12). 8. "These are the generations of Isaac" (Gen. xxv. 19). 9. "These are the generations of Esau" (Gen. xxxvi. 1). 10. "These are the generations of Jacob" (Gen. xxxvii. 2). The main design of the book seems clearly to have been to trace the line of descent of the chosen race from the beginning to the point where it was ready to expand to a great nation, whose future organisation was already foreshadowed, its tribes being represented in the twelve sons of Jacob, and its tribal divisions in their children. "The genealogies contained in the book," says Dr. W. H. Green of Princeton, "are not merely incidental or subordinate, but essential, and the real basis of the whole. They are not to be regarded as addenda to the narrative, scraps of information introduced into it; they constitute the skeleton or framework of the history itself. They are not separate productions culled from different sources, and here inserted by the writer as he found them. . . . These exhibit at once the kinship of Israel to all nations of the earth, all being of one blood and sprung from one common stock, and

their separation from the rest of mankind for a special purpose, God's gracious choice of them to be his peculiar people until the time should arrive for spreading the blessing of Abraham over all the earth." It will thus be seen from the plan so clearly outlined by Dr. W. H. Green that we have in Genesis a book with a very definite plan before the writer's mind very carefully carried out.

The question as to whether Chapter ii. contains another account of the Creation additional to that in the first now falls to be discussed. 1. In answering this question it is to be noticed that it does not profess to be an account of the Creation, but something additional to it and different from it. It is introduced by the words: "These are the generations of the heavens and of the earth when they were created." Does the phrase, "these are the generations," refer to the preceding section or is it introductory to the following section? The usage seems to point clearly to it being introductory to what follows. It occurs ten times in Genesis (chaps. ii. 4; v. 1; vi. 9; x. 1; xi. 10; xi. 27; xxv. 12; xxv. 19; xxxvi. 1; xxxvii. 2), and in every instance but the present, indisputably as the title of the section to which it is prefixed as may be clearly seen from the sections to which attention has been called at the beginning of this article. Since this is so, the formula, in this case also, must be taken as introductory, that is, as referring to what is coming after instead of that which goes before.

The expression has sometimes been interpreted to mean an account of the origin of the heavens and earth and that it is to be taken as explanatory of what is said in the first chapter. But this explanation will not carry us through when we come to the words in the other sections where it occurs. "The book of the generations of Adam" is a list of his descendants. "The generations of Noah" gives an account of Noah's family. "The generations of the sons of Noah" and "the generations of Shem" trace the lines of their descendants. This usage is in keeping with the meaning of the Hebrew word which denotes that which is begotten, the offspring of a progenitor. Such being the case,

the title, "generations of the heavens and the earth," announces as the subject of the section it introduces an account of "the offspring of the heavens and the earth," and is *not an account of how the heavens and the earth were made*. In other words, the title introduces an account of man as the offspring of heaven and earth. His soul coming direct from God—from heaven; while his body was made of the dust of the earth. It will be seen how naturally the section in the second chapter falls in with what goes before when this explanation is adopted. Genesis i. 1 announces that "In the beginning God created the heavens and the earth," that is, its theme is the Creation. Chapter ii. 4 announces "These are the generations of the heavens and the earth," the theme being the offspring of the heavens and the earth, or the history of the first man and his family. This is followed by "the generations of Adam," in which his descendants are traced to Noah and his sons. Then follow the generations of Noah," and so on to the end of the book.

The words, "In the day that the Lord God made the earth and the heavens" (chapter ii. 4), are not an introduction to an account of the making of the heavens and the earth, but presuppose it as having already been done. "No mention is made of the formation of the earth," says Dr. W. H. Green, whose argument we have been following in the presentation of the above facts, "or the production of the dry land; none of the sea and its occupants; none of the firmament or of the sun, moon and stars; none of covering the earth with its varied vegetation, but only of planting a garden in Eden and making its trees grow from the ground (verses 8, 9). When man was banished from Eden he was to eat 'the herb of the field' (iii. 18), whose existence is thus assumed, but whose production is only spoken of in chapter 1. These particulars could not be omitted from an account of the creation." It will be seen from what has been said that Chapter ii. is not a second account of Creation and that it has not been prepared independently of Chapter i. without regard to that chapter.

A careful study of Chapter iii. will reveal that Chapter ii. is an introduction to the narrative of the fall. In order to

make this tragic occurrence intelligible, it was necessary to explain, says Dr. Green: "1. The two constituents of man's nature, his body formed of the dust of the earth, and the breath of life imparted directly by God Himself. This was necessary in order that the reader might comprehend on the one hand the potential immortality set within his reach, and on the other hand the sentence actually incurred that dust must return to dust (chap. iii. 19). 2. The locality, which was the scene of the temptation and fall, the Garden of Eden, with its tree of life and the tree of the knowledge of good and evil (verses 8-17). 3. The actors, Adam and Eve, in their superiority to the rest of creation, and their relation to each other (verses 18-25)." To have inserted these into Chapter i. would have marred its symmetry. This chapter deals with the creation of the world. The plan of Chapter i. made it necessary to reserve the account of the Garden of Eden to the next section where it naturally falls into place. Chapter i. embraces the whole world and all that it contains, while Chapter ii. gives an account of the Garden of Eden which was fitted up for our first parents. A study of the two chapters makes it quite plain that the second is in no way parallel to the first, but its natural sequel. It introduces the reader to a new stage in the unfolding of the divine plan which it is the purpose of the book of Genesis to unfold.

The Confessional Doctrine of Assurance of Salvation.

III.

(Continued from p. 289.)

THE most lucid summary of the Marrow doctrine we have come across is in that excellent *Treatise on Saving Faith* by Dr. Colquhoun, Leith, who himself accepted the Marrow doctrine. "It may be remarked," he says, "that there is a very great difference between the *assurance of faith* and the *assurance of sense*, which is one of the *fruits of faith*. The *assurance of*

sense is a believer's assurance that he is already united to Christ, and is in a state of grace. The *assurance of faith* is as inseparable from faith as light is from the sun; but it is quite otherwise with the *assurance of sense*. A man cannot have faith without having assurance *in* it; but he may have faith and not have assurance *of* it. For, though the mind cannot but be conscious of its own act, yet whether that act have the peculiar properties and nature of saving faith cannot satisfactorily be known but by reflexion. The *assurance of sense* or reflexion, then, is not a believing in Christ; but it is a believing that we have believed in Him. It is not a direct act terminating on Him, but a reflex act by which we are assured of the saving nature of that direct act. But, although the direct act may be without the reflex, yet the latter cannot be without the former. A man must begin to believe before he can begin to know that he has believed The *assurance of faith* is commonly not so strong nor sweet as the *assurance of sense* which is supported by evidences. By the former, a man trusts upon the warrant of the free offer and promise that Christ will do the part of a Saviour to him; by the latter he believes upon the inward evidences of grace, that his faith is unfeigned and operative. By the one, he is assured of the truth of what God hath *said to him*; by the other, of the reality of what God hath *wrought in him*. By *that* he trusts he shall be pardoned and saved; but by *this* he is persuaded that he is pardoned and saved in part already. The *object* of the *assurance of faith* is Christ revealed and offered in the Word; the *object* of the *assurance of sense* is Christ formed and perceived in the heart. The former is the *root* and the latter is the *fruit*."

The controversy in connection with the Marrow doctrine of saving faith passed into England where it had an able defender in James Hervey, the author of *Theron and Aspasio*. His view was attacked by Robert Sandeman with great acuteness in his *Letters on Theron and Aspasio*. Sandeman's views were adopted by Dr. John Erskine, Greyfriars, Edinburgh, the noted Evangelical leader in his *Theological Dissertations*. Archibald

Macleaen, Edinburgh, the Baptist preacher, and Dr. Chalmers, the famous preacher and divine, also held Sandeman's view that faith is a bare belief of the bare truth. Dr. Stewart, Dingwall, in a little book, *Hints on Faith and Hope* (1845), held the same view. Sandeman was ably answered by Wilson in his *Palaemon's Creed Reviewed*, by Cudworth in his *Defence of Theron and Aspasio*, and by Andrew Fuller in his *Strictures on Sandemanianism*. Sandeman's views were adopted by the Glasites to which denomination he belonged and also by the Old Scots Independents who trace their history back to 1768. The Bereans or Barclayites, another small sect, the followers of John Barclay, who was deposed by the General Assembly of the Church of Scotland in 1773, while holding that the assurance of the Westminster Divines was of the essence of faith, rejected the Marrow doctrine with scorn (*Assurance of Faith Vindicated*, p. 185). In America the Marrow view as set forth by Hervey was attacked by Bellamy in his *Letters and Dialogues between Theron, Paulinus, and Aspasio*, while the Rev. Prof. Anderson, D.D., in his *Scripture Doctrine of Appropriation*, ably defended it. Among the writings of more recent divines who advocate the same view is to be mentioned Dr. James Buchanan's Cunningham Lectures, *The Doctrine of Justification*.

Having briefly discussed the Marrow doctrine of assurance we are now in a position to deal more directly with the teaching of the Confession on the subject. Dr. A. A. Hodge has summarised the Confessional doctrine as set forth in Chapter xviii under the following heads: "1. There is a false assurance of salvation which unregenerate men sometimes indulge, in which they are deceived, and which shall be finally disappointed. 2. There is, on the other hand, a true assurance, amounting to an infallible certainty, which sincere believers may entertain as to their own personal salvation, which shall not be confounded. 3. This infallible assurance of faith rests—(1) Upon the divine truth of the promises of salvation. (2) Upon the inward evidence of those graces unto which those promises are made. (3) The testimony of the Spirit of adoption, witnessing with our spirits that we are

the children of God" (*Class-book on the Confession of Faith*, p. 230). True assurance may be distinguished from false by the following characteristics:—1. True assurance begets humility; false assurance begets spiritual pride (I. Cor. xv. 10; Gal. vi. 14). 2. True assurance leads to activity; false to sloth and indolence (Ps. li. 12, 13, 19). 3. True assurance leads to self-examination; false to self-satisfaction (Ps. cxxxix. 23, 24). In true assurance there are longings after God (I. John, iii. 2, 3).

The assurance of their personal salvation to which true believers may attain is not a bare conjectural persuasion founded upon a fallible hope "but an infallible assurance of faith, founded upon the divine truth of the promises of salvation (Hebs. vi. 17, 18), the inward evidence of those graces unto which these promises are made (II. Pet. i. 4, 5, 10, 11; I. John, ii. 3), the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God (Roms. viii. 15, 16); which spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption (Eph. i. 13, 14; iv. 30; II. Cor. i. 21, 22)." In sections iii and iv the Confession teaches that this "infallible assurance of faith" (1) does not so belong to the essence of faith but a true believer may wait long and conflict with many difficulties before he be a partaker of it (I. John, v. 13; Is. i. 10; Mark, ix. 24; Ps. lxxxviii; lxxvii. 1-12). (2) Yet diligent use of the ordinary appointed means is to be made for its attainment. "And therefore it is the duty of every one to give all diligence to make his calling and election sure" (II. Pet. i. 10).

We return again to the experience of the Reformers. God gave these noble instruments such a convincing assurance of their own salvation such as stood them in good stead in the day of battle though it is true that many of them erred in saying that such personal assurance was of the *essence* of saving faith. Donald Cargill, the martyr, among others of our Scottish witnesses had this assurance of his own salvation to a remarkable degree as had also Donald Matheson, the Kildonan bard. Others might be mentioned but these will suffice for the present. As

pointed out already great care must be exercised not to condemn the genuine with the false as many are too ready to do. The benefits accompanying such assurance the Confession says are attainable by the use of the *ordinary* means and surely they are worth striving after. Some of these are as set forth in section iii. of chapter xviii. of the Confession such as:—Peace and joy in the Holy Ghost, love and thankfulness to God, strength and cheerfulness in the duties of obedience.

This personal assurance of salvation is not incompatible with its being shaken, diminished and intermitted. Such experiences arise as our Confession informs us from “negligence in preserving it; by falling into some special sin, which woundeth the conscience and grieveth the Spirit; by some sudden or vehement temptation; by God’s withdrawing the light of His countenance, and suffering even such as fear Him to walk in darkness and have no light.” It is when God’s people have such experiences that they may wrongly conclude that the doctrine of personal assurance of salvation is untenable doctrine and so fall into the error of reading into their doctrine what may after all be only a passing phase of their experience. We have in this article and the foregoing endeavoured to “redd the marches,” to use a well-known and significant Scottish phrase, between *true* and *false* assurance. It has been pointed out that this true assurance is attainable by the use of ordinary means and is accompanied by comforting and strengthening fruits.

Noted Men Among the Covenanters.

DAVID DICKSON.

II.

(Continued from p. 306).

AS a theological writer Dickson has the following works to his credit:

1. *The Sum of Saving Knowledge*, the work which first of all wrought a saving change in Robert Murray MacCheyne, “How

gladly," he writes, "would I renew the reading of it, if that change might be carried on to perfection." It is understood that David Dickson and James Durham* consulted together in drawing up this summary.

2. *Therapeutica Sacra*, or the Method of Healing the Diseases of the Conscience concerning Regeneration. This has been described as the greatest of his works. It was originally published in Latin and is the fruit of his maturer years.

3. *Truth's Victory over Error*; or the true Principles of the Christian Religion stated and vindicated is an explanation of the doctrines of the Confession. It was originally delivered in Latin to his students under the title *Prelectiones in Confessionem Fidei*.

4. His *Select Practical Writings* were published in 1845 with a biography by Rev. Thomas Thomson. The volume contains sermons preached at communion seasons at Irvine and an exposition of the tenth chapter of Job with extracts from his *Therapeutica Sacra*.

5. *True Christian Love* is a poetical piece which with the Christian Sacrifice was much valued among the common people. The following are a few lines from his *Christian Love*:—

By Him the withered rod bears fruit,
With Him is manna hid;
The law in Him lies closed from speech,
Except through mercy's lid,
By Him my prayers are perfum'd
And smell as incense sweet;
By Him my cup is furnished,
And table filled with meat.
The Priest, the Altar, and the Lamb,
The Laver washing all;
And what else any right did sign,
He fills up great and small.

A version of "O Mother, dear Jerusalem" is attributed to him but the original poem, according to Julian's *Dictionary of Hymnology*, goes much further back than Dickson's time.

6. Dickson was the originator of a notable scheme whereby it was planned that a series of commentaries on the books of the Bible should be undertaken by various expositors. "I have been very instant," he says, "with the godly learned of my acquaintance, to take this matter in hand; and, to divide, amongst them, the hard parts of Scripture, at least; that this work might be done by the hands of many, which could not be done by one. I found their approbation of my desire, and inclinable willingness, to put hand to work also." It was easier, however, to plan than to carry out the scheme but, nothing daunted, Dickson pursued it with unflagging zeal. He put his hand to the work himself, as the undernoted commentaries indicate.

(1) This first commentary was issued in 1635 and dealt with the Epistle to the Hebrews. Spurgeon says of it: "We need say no more than—get it, and you will find abundance of suggestions for profitable trains of thought." (2) In 1647 he issued his Brief Exposition of the Gospel according to Matthew. Spurgeon characterises this work: "A perfect gem. The work is, to men of our school, more suggestive of sermons than almost any other we have met with." (3) His commentary on the Psalms appeared in three volumes in 1653, 1654. "A rich volume dropping fatness," says Spurgeon, "invaluable to the preacher. Having read it and re-read it we can speak of its holy savour and suggestiveness. We commend it with much fervour." (4) In 1645 Dickson published his *Expositio analytica omnium Apostolicarum Epistolarum*, i.e., Paul, James, Peter, John and Jude. As it was in Latin it did not form part of his scheme of popular commentaries. An English translation appeared in folio at London in 1659.

Though helpers were slow in coming forward at first yet as the years passed by Dickson's zealous advocacy of his scheme began to bear fruit as the following works show: Hutcheson on the Twelve Minor Prophets and on the Gospel according to John—Exposition of the Book of Job (1669); Fergusson's Exposition of Paul to the Philippians and Colossians (1656)—Exposition of the Epistle to Galatians and Ephesians (1659)—Exposition of

First and Second Thessalonians, a posthumous publication issued by Hutcheson in 1667; Nisbet's Exposition of the First and Second Epistles of Peter (1658)—Exposition of Book of Ecclesiastes (1694); James Durham's Commentary on the Book of Revelation (1658), his Exposition of the Song of Solomon (1668) and Exposition of the Book of Job (1759). When one remembers the strain and stress of the times, this output is to the lasting credit of the ministers who undertook the work and to the honour of David Dickson who originated the scheme and acted as the prompter of a noble work.

Though Dickson's work as a professor and theologian was most useful to the Church it was chiefly as a preacher of the gospel that he will be remembered in the annals of Scottish church history. There was a good deal of truth in Sir Hugh Campbell of Cessnock's characterisation of Dickson as professor and preacher of the gospel when he said: "The Professor of Divinity at Edinburgh is truly a great man; the Professor of Divinity at Glasgow was a greater man [Dickson held these Chairs in succession], but the minister of the gospel at Irvine was the greatest man of all." The story told of the English merchant's estimate of the three preachers he had heard when he visited Scotland has often been told, but it will bear repeating as it supplements Sir Hugh Campbell's estimate of Dickson as a preacher. When asked what news he brought back from Scotland, the merchant replied: "Great and good news; I went to St. Andrews, where I heard a sweet majestic-looking man—Blair was his name—who shewed me the *majesty of God*. After him I heard a little fair man, named Rutherford, and he showed me the *loveliness of Christ*. I then went to Irvine, where I heard a well-favoured, proper [well formed] old man, with a long beard—his name was David Dickson—and that man showed me *all my heart*."

In the contention over the Public Resolutions, Dickson took the side of the Resolutioners though, according to information supplied by Wodrow he lived to see that he was wrong (*Anelecta*, iii. 10). Latterly he, evidently, was of the mind of his friend

Robert Blair, who is reported to have said about the Protestors : "They were truer prophets than we were." These divisions and the disasters that followed the short-sighted outlook and policy of the Resolutioners broke the hearts of some worthy men among them and hastened Dickson's end. The arch-plotter, James Sharpe, duped such men as Douglas, Blair and Dickson to their heart's grief. In December, 1662, Dickson became very ill. John Livingstone who had been tried and ordered out of the city of Edinburgh within forty-eight hours came to see him on his death-bed. "They had been," writes Wodrow, "intimate friends near fifty years, and now rejoiced together as fellow-confessors. When Mr. Livingstone asked the professor how he found himself his answer was : "I have taken all my good deeds, and all my bad deeds and cast them through each other in a heap before the Lord and fled from both and betaken myself to the Lord Jesus Christ, and in Him I have found sweet peace." And so he passed from the strife and contentions of earth to the peace of heaven in his seventy-third year.

Letter from Rev. John Tallach, Ingwenya, South Africa.

INGWENYA Mission, Bembesi, 19th October, 1938. My Dear

Mr. McIntyre, Our Communion is now over and we had wonderful gatherings throughout. There were seventeen added to the church this quarter and that of itself made for great happiness among the people. The crowds on Sabbath were exceptionally large and during one period of the day we had to have three services going on at the same time as there was not room in any two buildings to hold the people. I think that I told you before that we hold a special day of prayer for the Holy Spirit each year. This meeting was held two weeks ago. While the service is held at Ingwenya, the people and officebearers gather from the out-stations. After a suitable chapter is read

the elders address the people. Prayer is offered between the addresses. The sermons are based on some aspect of the doctrine and the work of the Holy Spirit, with emphasis laid on sin against Him; the uselessness of all Christian work without Him and prayer for His presence.

From the addresses given two seem to linger in my mind and acting on the principle that, if one is to benefit by a good thing, one must share it, I pass on to you what I remember of them. Patrick Nzamo was the first to speak. Patrick is our oldest elder and our most forcible speaker. He delivers his sermon very much as one who was conveying a very serious message, that done his sermon ends. If Patrick speaks for thirty minutes he counts it long; generally, he says all he wants to say in twenty minutes. To begin with, he drew a solemn picture of the state of the unconverted caught in the rushing stream of time and by it carried away to eternity. The force of the river, the helplessness of those carried away, with Hell waiting a little way down the river to receive them, were descriptions made real by the downright earnestness of the speaker. Over against this sad and tremendous truth he placed the living members of the Church of Christ. As these are to be used by the Holy Spirit they are the only hope of those lost helpless ones. Soldiers he called them, placed in a line along the river bank with the great duty of living dangerously to save the lost. As he spoke of this army and what the Holy Spirit could do through it one felt that the case of the people in the river was not so hopeless after all.

There was a pause, then slowly and deliberately he proceeds: "Soldiers, yes, but what is the use of them if they are lying down like dead persons; you can call them soldiers only when you see them at the river's bank amidst stress and danger seeking the salvation of the lost in the river. I grant that they are believers, that they will themselves never be lost. I grant that they wear the uniform of the King, that they look well fed and strong but we cannot call them soldiers until we see them doing soldier's work. We have the cries of these lost in our ears yet

we live as if there were no river, no lost, no Hell, and as if it were not written in the Bible that we have this great duty to perform. And why? Why will we not do our duty? Why can we not do our duty? Just because the Holy Spirit is not dwelling in us in power. Our duty is down there in the low ground where the swift river flows, but we can never do our duty there until we visit the high ground first. Let us to the hill, to Calvary. Come with me as individuals, come with me as a church, let us go to Calvary there to plead on the ground of Christ's death and resurrection the promised Spirit. One great reason why Christ keeps His church in the world is that it might be the means of saving the lost. But we cannot be a means without the Holy Spirit, without Him we are but dead carcases wearing the uniform of the Prince of Life."

The other address that impressed me most was given by Amos and was more doctrinal in its form. "We are here to-day," he said, "to seek the Holy Spirit but we must remember that those who are born again have the Spirit given to them by Christ and He will never leave them; they can never be lost. So, if He has come to us once this way we never need to seek for Him again to give us the new birth. But He has a great work to do in the world and He has shown that He is to do this work through living souls, and He also reveals that we can and do grieve Him by sin. If He is not making use of us as we might expect then it is because He is grieved and He is grieved by our sins against Himself. We will never be right with Him until He shows us our sins and gives us repentance for them. So my message is simply this, feeling deeply that we have grieved Him let us with our faces on the ground ask Him how, when and where we have grieved Him? And when He teaches us that, let us without excuse confess with grief our sin to Him. He hates to be grieved from us; He loves to have those things which grieved Him done away with." After addresses such as these one was not surprised to find, after service, a knot of four men together planning week-day services in the kraals round about Morven.

We feel very much for the Church in all the trouble she has been made to pass through these days. We pray and hope that the distraction encountered will not result in lowered contributions to the Mission. If this happens the enemy will succeed only too well in part of his plans in bringing about this trouble. Surely when the Lord is rising to call His redeemed from among these Africans it is no time for us to slacken in interest or effort. This has been a very trying year for us here as there was an almost complete failure of crops last year. This tells in everything. The price of mealie meal used to be from 10/- to 11/- a bag. This year it is up to 15/- and when you remember that we require about 200 bags for the Boarding School each year you will understand how burdened we have been. The shortage of crops has told too on our fees as we find it difficult to get these in. With all our hearts we acknowledge that any success we have had here is largely due to the prayers of our people at home. But the Lord's cause requires our help in other ways. If we cannot see our way clear to increase our own contributions, we can at least pray that the Lord will open the hearts of those who can give more than they are in the habit of giving. I think that you would do well, not only to ask for prayer for the mission work, but that there may be an enlargement of heart towards that work. Let our people make this a matter of special prayer and we have no doubt what the result will be.

Mr. Fraser has entered into, and taken a firm hold of, all the school work here. His simple and direct manner of preaching makes his discourses easily understood by the children. Everywhere there are evidences that he is greatly loved by children and teachers. He is well and very happy in his work. We thank the Committee for sending him.

We received a sum of money from Mrs. Miller as part of a very handsome contribution from Edinburgh congregation towards the purchase of cloth. Thank Mrs. McIntyre and all these ladies who have helped in this matter. Warm regards, Yours sincerely, *John Tallach.*

A Soliloquy on the Art of Man-Fishing

By THOMAS BOSTON.

IV.

(Continued from p. 310.)

Thus thou seest, O my soul, how that carnal wisdom, notwithstanding it speaks fair and with a good deal of seeming reason, is quite contrary to the wisdom that is from above. It promiseth fair, but its promises are not always performed; it threatens sore, but neither do its threatenings always come to pass; it makes molehills mountains, and mountains molehills: therefore reject the wisdom of the world, for it is foolishness with God. Carnal policy would make thee fear him that can but kill the body, yea, that cannot do so much now, and to cast off the true fear of God. O my soul, remember that word, and make use of it for strengthening thee. Prov. xxix. 25, *The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe.* Never go to seek temporal profit by putting thy soul in hazard; but *wait thou on the Lord, and keep His way, and He shall exalt thee to inherit the land*, Psalm xxxvii. 34; for His way is the safest way, however carnal wisdom may speak otherwise of it, and may account the following of it mere folly; but remember thou that *the foolishness of God is wiser than men*, 1 Cor. i. 25.

Fifthly, It supposes that we must not make men our rule, to follow them any farther than they follow Christ. *Be ye followers of me*, says the apostle, *as I am of Christ*, 1 Cor. xi. 1. Wherein they follow Christ I may follow them, but in nothing else. All men are fallible; the greatest of men have had their own spots. Luther's opinion of Christ's corporal presence in the sacrament, affords a notable instance of this. Therefore, O my soul, let not man's authority prevail with thee to go off the road at all. If Christ Himself tell thee not, O my soul, where He feedeth, thou mayest be left to turn aside to the flocks of His companions. Have a care of putting the servants of the Lord in His own room; but follow thou Him.

II. Wherein is Christ to be followed? What are those things in Him that I must imitate Him in? What was the copy that He did cast, which I must write after, in order to my being a fisher of men? What He did by Divine power is inimitable; I am not called to follow him in converting sinners by my own power; to work miracles for the confirmation of the doctrine that I preach, &c. But there are some things wherein He is imitable, and must be followed by preachers, if they would expect to be made fishers of men.

First, Christ took not on Him the work of preaching the gospel without a call, Is. lxi. 1—"For," says He, "the Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek, He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." In this He must be followed by those that would be catchers of men. He was sent by the Father to preach the gospel; He went not to the work without his Father's commission. Men must have a call to this work, Heb. v. 4. They that run unsent, that take on the work without a call from God, cannot expect to do good to a people, Rom. x. 14. Jer. xxiii.—*I sent them not, therefore they shall not profit this people.* Tell me then, O my soul, whether thou hast thus followed Christ or not? Hadst thou a call from God to this work of the preaching of the gospel? Or hast thou run unsent?

In answer to this, I must consider that there is a twofold call—an extraordinary and an ordinary call. The first of these I was not to seek, nor may I pretend to it. The question then is, Whether I had an ordinary call from God, or not, to preach the gospel? There are these four things in an ordinary call, which do make it up,—1. Knowledge of the doctrine of the Christian religion above that of ordinary professors, 2 Tim, iii. 16, 17. This I endeavoured to get by study and prayer unto the Lord, and did attain to it in some measure, though far below the pitch that I would be at. My knowledge was lawfully tried by the

Church, and they were satisfied. 2. Aptness* to teach, some dexterity of communicating unto others that knowledge, 1 Tim. iii. 2; 2 Tim. ii. 2. This was also tried by the Church, and they were satisfied. This hath been acknowledged by others whom I have taught; and God has given me some measure of it, however small. 3. A will some-way ready to take on the work of preaching the gospel, 1 Pet. v. 2. This I had, for any thing I know, since ever the Lord dealt with my soul, unless it was in a time of distress. And though I did a long time sit the call of the Church, in not entering on trials, when they would have had me, yet this was not for want of will, but ability for the work, and want of clearness for entering on such a great work at that time. I had, notwithstanding, some desire to that work, which desire my conscience bears me witness, did not arise from the desire of worldly gain; for I would have desired that then, and would go on in the work now, though there were no such thing to be had by it, yea, through grace, though I should meet with trouble for it. Neither was it the love of vainglory, Lord, thou knowest, but that I might be capable to do something for God. I remember, that when I was a boy at school, I desired to be a preacher of the gospel, because of all men ministers were most taken up about spiritual things. This my desire to the work did then run upon. 4. The call of the Church, which I had without any motion from myself, not only to enter on trials, but, being approved, to preach the gospel as a probationer for the ministry, which does say, that what I have done in this work I have not done without a call from God in an ordinary way, and that I have not run unsent. Blessed be the Lord, that made my darkness as noon-day.

(To be continued.)

“Only he can claim to be evangelical who with full consciousness rests entirely and directly on God and on God alone for his salvation.”—*Professor Warfield.*

*That is, *ability*.

In Memory of the late Duncan Davidson, Tomatin.

Bless'd John, on Patmos' sea-girt isle, a revelation sure was given,
Of things on earth to be performed, that had their rise in heaven.
As scenes both awful and sublime, before his raptured gaze unfold,
A voice in Heaven's bright glory sounded and sweet words to him were told.

Bless'd are the dead who die in Jesus: from all their labours
they shall rest.

Yea, the Spirit beareth witness of the ransomed ever blest.

In this world they had temptations, trials, forsakings, sorrows,
pain;

These they counted light afflictions, for them to die was endless
gain.

As summer fruits, the goodly vintage, God's redeemed are
gathered in;

Our friend has passed to life eternal, translated from this world
of sin.

A child of wrath, e'en as others, spirital death o'er his soul
held sway.

Till by the Spirit's mighty working, death and darkness fled away.

Tho' tossed upon life's stormy billows, eternal love the helm
grasp'd,

His barque has reached the desir'd haven, safely anchored, all
storms past;

All his warfare here has ended, and every toil beneath
the sun,

Thro' Jesus Christ, his conquering Saviour, a noble victory he
has won.

Death! O death! thou could'st not hurt him; thy sting in grace
was surely drawn;

Devouring grave, where's now thy victory; thy conquering power
o'er him is gone?

His soul unfettered rose to glory; in earth, we laid his mortal clay
To await the Spirit's quickening summons at the resurrection day.

All the dead shall then awaken, at the trumpet's awful blast;
The righteous ones to life eternal, the rest to bitter shame at last;
The redeemed of God shall then with Jesus, the endless joys of
Heaven know;
Whilst each Christ-rejecting sinner shall drink the cup of endless
woe.

They that be wise, in Heaven's bright glory, shall as the stars
forever shine;
With God's dear Son, the Sun, the Fountain of boundless Grace
and Light divine.
Let us remember, friends, in closing, if life eternal, we would win;
We must, by the Spirit's working, turn to God, and die to sin.
May Israel's God, in grace abounding, by His Spirit stir each
heart,
To seek from Him, the one thing needful, the good, the *one*
enduring part.—*A. V. D.*

Mr James Maciver, Craigview, Lairg.

WE record with deep regret the death of Mr. Maciver, who was well-known throughout the Church, especially in the counties of Ross and Sutherland. At Mellon Charles, Aultbea, he was born in 1869, and on the 25th March of this year he passed away from this world, thus having lived within one year of the allotted span. It was evident in his life that the day of his death was better than the day of his birth, for no one who knew him intimately could doubt that he was among those who are born again not of corruptible seed, but of incorruptible by the Word of God that liveth and abideth for ever.

While quite a young man he came to Sutherland where he was engaged at his trade as a mason. He married a daughter of the late Mr. Donald and Mrs. Mackay, Saval, Lairg, who were both, we believe, of those who are the salt of the earth and the

light of the world. A wiser, more prudent and more unassuming person than Mrs. Mackay one would seldom meet. An obituary of her worthy husband appeared in the pages of this Magazine. A daughter, Mary, a twin sister of Mrs. Maciver, was also one of the meek of the earth. For a considerable number of years she was bed-ridden, but never at any time was she heard to complain. Often she would be heard repeating the last verses of the 138th Psalm, viz. :—

Though I in midst of trouble walk,
I life from thee shall have :
'Gainst my foes' wrath thou'lt stretch thine hand
Thy right hand shall me save.

Surely that which concerneth me
The Lord will perfect make :
Lord still thy mercy lasts : do not
Thine own hands' works forsake.

James Maciver from a very early age took much interest in the cause of Christ and had a firm grasp of the contendings which led to the formation of the Free Presbyterian Church. He wholeheartedly approved of the action of the late Rev. D. Macfarlane in protesting against the infamous Declaratory Act of 1892 in the Free Church Assembly of 1893. From that time onwards he never once wavered. Lukewarmness and instability found no quarter with him, and one felt that to right principles and strong convictions his faithfulness was to be ascribed and not to the mere desire of being considered faithful.

Our friend was a wide reader. He took great delight in reading about the Covenanters and Martyrs "who endured as seeing Him who is invisible."

Though he was elected to the eldership by the joint congregation of Lairg and Creich, some seven years ago he could not be prevailed upon to accept office owing to the consciousness he had of unfitness and of unworthiness. For years, however, even though he was far from well, he held the services in Lairg

during the minister's absence, and though he was more than once asked to accept some remuneration from the Church for his much appreciated services, he invariably replied in words to this effect—Any thing I am enabled to do in that way I do for the cause and not for payment.

His home, when he lived in Bonarbridge and, also, since residing in Lairg, has been noted for its hospitality. Very many throughout the Church remember with thankfulness the great kindness shown by himself and Mrs. Maciver, especially at communion seasons. We never at any time met one who manifested greater delight in giving to others, than James Maciver. "It is more blessed to give than to receive."

For the past few years he was in indifferent health, but was present at the public means of grace on Sabbath and week-day, up till a few weeks of his death. He loved the house of prayer. As a precentor he was much sought after, particularly when attending communion services. Two or three days before he passed away and a few moments before he lapsed into unconsciousness, he rose on his elbow in bed, and sang in Gaelic the following verse of the 69th Psalm:—

"An sin an nì nach d' thug mi leam
Dh' aisig mi uam gu beachd
Dhia 's fiosrach thu air m' amaideachd
Chan fholuict 'ort mo lechd."

After having given out the first line of the next verse, viz., "Nàir air mo sgathsa Dhé na leig," he fell backward on the pillow and never spoke again.

He is greatly missed in his home; he is greatly missed in the congregation where he worshipped; and he is greatly missed by such of the Lord's people as were privileged to make his acquaintance.

To his sorrowing widow, to the two sons and to the two daughters we extend our heart felt sympathy. "There remaineth a rest to the people of God."—*D. J. M.*

Gleanings from Luther.

FAITH.

Faith unites the soul with Christ as a wife is united to her husband. All that Christ possesses becomes the property of the believing soul. Christ possesses all things and eternal life; thenceforth they belong to the soul. The soul possesses all sins and vices; these thenceforth become the property of Christ. Then there commences a blessed exchange: Christ, who is at once God and man—Christ, who has never sinned—Christ, whose holiness is invincible—Christ, the Almighty and Eternal, appropriating to Himself, by His marriage-ring, that is to say, by faith, all the sins of the believing soul, these sins are swallowed up and abolished in Him; for no sin can subsist before His infinite righteousness. Thus, by means of faith, the soul is delivered from all sins, and clothed with the everlasting righteousness of her husband, Jesus Christ. Oh! happy union! the rich, the noble, the holy bridegroom, Jesus Christ, takes in marriage this poor, despised, wicked bride, rescues her from all evil, and adorns her with the most exquisite possessions. Christ, king and priest, shares His honour and His glory with all Christians.

LOVE TO CHRIST.

If thou lovest him who hath made thee a present of twenty florins, or done thee some service, or in some measure signified his affection for thee, how much more oughtest thou to love Him who has not given for thee gold or silver, but who has given Himself, who has received for thee so many wounds, who for thee has sweated blood, who died for thee; in a word, who, in paying the ransom for all thy sins, swallowed up death, and obtained a Father for thee in heaven who is full of love.

GRACE.

Man's nature was, at its origin, essentially good; it turned away from good, which is God, and inclined towards evil. Still, its holy and glorious origin remains, and it is capable, by the power of God, of recovering that origin. It is the business of Christianity to give it again to Him. The gospel, it is true,

shows us man in a state of humiliation and impotency, but even thus he is placed between two glorious and elevated states—that which is past, from which he is fallen, and that which is future, to which he is called. Such is the truth: man knows it, and, little as he may reflect upon it, he easily discovers that all that is told him about his present purity, power, and glory, is but a lie in which one would cradle and lull asleep his pride.

Quenching the Spirit.

A gentleman called his sons round his dying bed, and gave them the following relation:—"When I was a youth the Spirit strove with me, and seemed to say 'Seek the Lord *now*;' but Satan suggested the necessity of waiting till I grew up, because it was incompatible with youthful amusement; so I resolved to wait till I grew to be a man. I did so, and was then reminded of my promise to seek the Lord—but Satan again advised me to wait till middle-age, for business and a young family demanded all my attention. 'Yes,' I said, 'I will do so—I will wait till middle-age.' I did so—my serious impressions left me for some years. They were again renewed, conscience reminded me of my promises; the Spirit said, 'Seek the Lord *now*;' but then I had less time than ever; Satan advised my waiting till I was old, then my children would be settled in business, and I should have *nothing* else to do—I could then give an undivided attention to it. I listened to his suggestion, and the Spirit ceased to strive with me. I have lived to be old, but *now* I have no desire as formerly to attend to the concerns of my soul—my heart is hardened. I have *resisted* and *quenched* the Spirit, now there is no hope; already I feel a hell within, the beginning of an eternal misery. I feel the gnawings of that worm that never dies. Take warning from my miserable end—seek the Lord Jesus *now*—let nothing tempt you to put off this important concern." Then in the greatest agonies he expired. It is dreadful to trifle with the Spirit of God.—*Selected.*

Renouncing our own Wills.

ONE thing is needful, an humble dependent spirit to renounce our own wills and give up ourselves to His disposal without reserve. This is the path of peace; and it is the path of safety; for He has said, the meek He will teach His way, and guide them with His eye. I hope you will fight and pray against every rising of a murmuring spirit, and be thankful for the great things which He has already done for you. It is good to be humbled for sin, but not to be discouraged, for though we are poor creatures, Jesus is a complete Saviour; and we bring more honour to God by believing in His Name and trusting His Word of promise, than we could do by a thousand outward works.—*John Newton.*

Extracts from Colonel Blackader's Diary.*

1. I see that strong affections with weak grace is like a sword in a madman's hand.
2. Gunpowder does not more suddenly flash up when a spark of fire falls upon it, than corruption, when Satan throws in his fiery darts.
3. Every one of us carries about with him, as it were, a barrel of gunpowder and a lighted match to kindle it.
4. I am surprised at the odd composition of my own heart: Heaven, earth, and hell, seem to make up the mixture.
5. I would rather have the fervent prayers of the righteous on my side than the whole Scottish army.

*The above extracts are taken from Colonel Blackader's *Diary*, a devoted Christian and a distinguished soldier. He was a son of the Rev. John Blackader, the well-known Covenanting preacher. He was born in the parish of Glencairn and saw distinguished service with the Cameronian Regiment in the Continental wars.—*Editor.*

6. An affair committed to God by prayer is as good as done.
7. You will always find that God bestows mercies on his people proportionably as they believe on Him, and according to the trust they put in Him.
8. Assurance is to be had, and it is the sin of Christians oft-times, that they get it not; for through an excess of mistaken humility, they dare not; they think it arrogance to act faith boldly on Christ.

Nadur an Duine 'na Staid Cheithir Fillte.

CEANN III.

AN AISEIRIGH.

(*Air a leantuinn bho t.-d., 315.*)

“Na gabhaibh iongantas deth so; oir a ta 'nuair a' teachd, anns an cluinn iadsan uile a ta 'sna h-uaighibh a ghuth-san: Agus théid iad a mach, iadsan a rinn maith, chum aiseirigh na beatha, agus iadsan a rinn olc, chum aiseirigh an damnaidh.”—EOIN v. 28, 29.

'*San dara àite*, Ni Dia na mairbh a thogail. Chán e 'mhàin gur urrainn dà dhèanamh, ach ni e gu cinnteach e, a chionn gu'n dubhairt se e. Tha ar bonn-teagaisg glé shoilleir air a' cheann so: Cluinnidh iadsan uile a ta 's na h-uaighibh a ghuth-san, agus théid iad a mach; iadsan a rinn maith, chum aiseirigh na beatha; agus iadsan a rinn olc, chum aiseirigh an damnaidh.” Tha na briathran sin freagarrach ris an earrann sin de fhàideadaireachd Dhaniel, agus nam mìneachadh orra, *Dan. xii.* 2. “Agus dùisgidh mòran dhiubh-san a ta 'nan cadal ann an duslach na talmhainn, cuid gu beatha shiorruidh, agus cuid gu nàire agus masladh bith-bhuan.” Tha iad freagarrach gu cur an aghaidh teasgaig nan Sadusach, air an robh fios aig an Spiorad Naomh a bha gu teachd gu h-àirde mhór anns an eaglais Indhaich, fuidh gheur-leanmhuinn Antiochius. Tha iomadh bonn-teagaisg eile 'san t-Seann Tiomnaidh agus anns an Tiomnaidh Nuadh a dh' fheudadh a bhi air an ainmeachadh; mar,

Gnìomh. xxiv. 15. Agus a ta dòchas againn an Dia, ris am bheil sùil mar an ceudna aca féin, gu'n tig aiseirigh nam marbh, uam firean araon agus nan neo-fhìrean," Agus *Job* xix. 26, 27. Agus an déidh dhoibh so mo chroicinn a chnàmh, gidheadh ann am fheadhail gu'm faic mi Dia : Neach a ch' mise air mo shon féin, agus air an amhaire mo shùilean, agus chan e neach eile; ged chaithear m' airnean an taobh a stigh dhìom." Ach cha ruig mi leas dearbhaidhean a mbeudachadh, mu nì a ta cho soilleir agus cho tric air a theagasg 'san Sgrìobhtuir naomha. Tha ar Tighearna agus Slanuighear féin ga dhearbhadh, an aghaidh nan Sadasach, anns an teagasg chomraichte sin, *Luce.* xx. 36, 38. "Ach gu'n éirich na mairbh, nochd Maois féin aig a' phreas, an uair a ta e gairm do'n Tighearn, Dia Abraham, agus Dia Isaac, agus Dia Iacob : A nis chan e Dia nan marbh e, ach nam beò : oir a ta iad uile beò dhà-san." Bha na h-aithrichean naomha sin aig an àm so marbh, gidheadh, goirear do'n Tighearna, Iehobhah an Dia, cadhonn, a thaobh eifeachd agus seach choimheangail nan gràs; anns an t-seadh sin, tha na focail a' ciallachadh gach uile bheannachd, mar an nì sin a ta troimh a' choimheangail air a dhèanamh cinnteach dhoibhsan a ta ann *Eabh.* xi. 16. "Cha nàr le Dia, gu'n goirear an Dia-san dheth, oir dh' ulluich e dhoibh baile." Chan 'eil e air a ghairm 'na Dhia an anama a mhàin, ach an Dia-san; Dia am pearsa, an anama, agus an cuirp; nì a thaobh fhìrinn agus fhìreantachd, a dh' fheumas làn-choimhlionadh fhaotainn : A nis, chan urrainn dà bhi air a làn-choimhlionadh air na mairbh, a ta, anns gu bheil iad marbh, fada o na h-uile beannachadh; ach air na beòthaibh, a ta 'mhàin comasach air an sealbhachadh. Uime sin, a chionn gu'n goirear fathast do Dhia an Dia-san, tha iad beò a thaobh Dhé, ged tha'n cuirp fathast anns an uaigh; oir d' a thaobh-san, d'an urrainn le 'chumhaich an aiseag gu beatha, agus 'na choimheangail a chuir an céill a thoil agus a run sin a dhèanamh; agus chan urrainn d'a ghealladh faillneachadh, tha iad uile gu bhì air am meas beò : Agus, a réir a' choimheangail chan 'eil am bàs ach codal, as an éiginn doibh a bhi

agus am bi iad, gu cinnteach air an dùsgadh, a thaobh a' choimh-cheangail cheudna, a ta daingneachadh gach uile d'am pearsaibh, do'n duine gu h-iomlan. Tha 'n t-Abstol Pòl a' dearbhadh na h-aiseirigh gu farsuinn, I *Cor.* xv., agus a' nochdadh gur earrann bhunaiteach do'n chreidimh i; gu bheil a bhi ga h-àicheadh a eur a' chreidimh Chriosdaidh bun os ceann. "Ach mur 'eil aiseirigh nam marbh ann, nì mò a dh' éirich Criosd. Agus mur d' éirich Criosd, gu deimhin is dìomhain ar searmon-ne, agus is dìomhain bhuir creidimh-se mar an ceudna."

Gur comhnadh gu breithneachadh uime, tha na sgrìobtuir a' toirt samhladh dhuinn mu aiseirigh nam marbh; mar tha na cnàmhnan tioram, a bhi beò, *Esec.* xxxvii., teachd Ionah a mach á broinn na muice-mara, *Mat.* xii. 40. Agus tha obair nàduir a' toirt cosamhlachdan agus coimeasan dhuinn uime; mar tha ghrian ag éirigh agus a' luidhe a rìs; oidhehe agus là, geamhradh agus samhradh, codal agus dùsgadh; na golainghaoith 's a' gheamhradh, a' luidhe gun choslas 'sam bith beatha ann an seann làraichean, agus an uamhaibh fo thalamh, agus a' teachd beò a rìs an àm an earraich; an sìol a' bàsachadh fo 'n fhòid, agus déidh sin a' fàs suas a rìs: Feudaidd sinn na nithean sin uile agus an leithide sin a ghabhail, mar air orduchadh le Dia an nàduir, ged nach ann mar dhearbhadh, gidheadh mar chomharran, air an aiseirigh; mu'm bheil cinnteachd againn o na Sgrìobtuir. "Amadain, an nì sin a chuireas tu, cha bheòthaichear e, mur bàsaich e air tùs" I. *Cor.* xv. 36.

II. Feòraichidh mi mu nàdur na h-aiseirigh, ann a bhi nochadh air tùs, Cò bhios air an togail. 'San dara àite, Ciod a bhios air a thogail.

Air tùs, Cò bhios air an togail: Tha ar bonn-teagaisg ag innseadh dhuinn cò iad; eadhon, iadsan uile a ta 's na h-uaignibh. 'S e sin, an cinne-daoinne uile, a ta marbh. A thaobh na muinntir sin a gheibhear beò aig ath-theachd Chriosd, chan fhaigh iad bàs, agus an déidh sin a bhi gu luath air an togail suas a rìs; ach thig a leithid' a dh' atharrachadh orra, 's a bhios dhoibhsan,

co-ionnan ri bàsachadh agus éirigh iad a rìs; air ehor as gu'm fàs an cuirp cosmhuil ris na cuirp sin a thogar o na h-uaighibh; I *Cor.* xv. 51, 52. "Cha choidil sinn uile, ach caochlaidhear sinn uile, ann na tiota, am priobadh na sùl." Uaithe so tha iadsan air an toirear breth aig an là mhór, air an cader-dhealachadh gu "beòthaibh agus marbhaibh," *Gnìomh.* x. 42. Eiridh na mairbh uile, cò dhiubh diadhaidh no an-diadhaidh; "firean no neo-fhìrean," *Gnìomh.* xxv. 15, òg no sean; an cinne-daoine uile, eadhon iadsan nach fhaca riamh a' ghrian, ach a bhàsaich am broinn am mathar, *Tais.* xx. 12. "Agus chunnaic mi na mairbh, beag agus mór, nan seasamh am fianuis Dhé." Bheir an fhairge agus an talamh suas am mairbh gun aon a ghléidheadh, cha bhi aon air a chumail air ais.

'*San dara àite*, Ciod a bhios air a thogail? Cuirp na chinne-daoine. Theirear gu bheil duine a' faotainn às 'nuair a tha'n t-anam air a dhealachadh o'n chorp, agus a' pilleadh chum Dhé, a thug uaith e, *Ecles.* xii. 7. Ach is e an corp a mhàin a ta air a chur 'san uaigh, agus mu'm faodar a radh gu ceart gu'm bi e air a thogail; uime sin 's an do'n chorp a mhàin bhuineas an aiseirigh. Os barr, is e an dearbh chorp a bhàsaich; a dh' éireas a rìs. Aig an aiseirigh, cha taisbeanar daoine le cuirp eile, a thaobh brìgh, ach na cuirp a ta nis aca, agus a ta air an cur 'san uaigh; ach leis na cuirp cheudna air an togail suas le buadhaibh eile. Tha dearbh chiall an fhocail aiseirigh, a ciallachadh so, a chionn nach fheudar a ràdh gu'n éirich nì a rìs, ach an nì sin a thuiteas. Ach gu dhèanamh beagan nì's soilleire, *Air tùs*, Tha e soilleir a theistear an Sgriobtuir: Tha 'n t-Abstol ag innseadh, gur e " 'n corp bàsmhor so " d' an éiginn " neo-bhàsmhorachd a chuir uime " II. *Cor.* xv. 53. Agus gu'n cruth-atharraich Criosd " ar corp diblidh, chum gu'n dèanar e comh-chosmhuil r'a chorp glòrmhor féin " *Philip*, iii. 21. Tha 'm bàs, ann an cainnt Sgriobtuir, 'na chodal, agus an aiseirigh 'na dùsgadh as a' chodal sin, *Iob*, xiv. 12, a ta nochdadh gur e'n corp air a thogail suas, an dearbh chorp a bhàsaich. '*San dara àite*, Tha ceartas oibre Dhé, araon a thaobh nan naomh agus nan

aingidh a' dearbhadh so. Chan 'eil e air a mbeas cothromach am measg dhaoine, gu'n dèanadh aon neach an obair, agus gu'm faigheadh neach eile an duais. Ged nach e glòrachadh cuirp nan naomh, an duais a ta air thabhairt doibh air son an seirbhis no am fulangais air thalamh; gidheadh tha e soilleir nach 'eil e idir freagarrach ri rathad riaghlaidh Dhé, gu'n seirbhiseachadh aon chorp e, agus gu'm biodh corp eile air a ghlòrachadh; gu'n cuireadh aon an cath, agus gu'm faigheadh aon eile an crun. Cionnus a dh-fheudar a smuaineachadh gu'm feud teampuill an Spioraid naoimh, mar a deirear mu chuirp nan che deach. I *Cor.* vi. 19, a bhi do ghnàth nan luidhe an luaithre, agus dream eile bhi air an togail suas 'nan àite; gu'm biodh buill sin Chriosd (rann, 15), air an call gu tur, agus cuirp eile teachd 'nan àite? Chan fheud gu cinnteach, oir mar a tha cuirp sin nan naomh a nis a' gabhail am pàirt ann an Dia a ghlòrachadh, agus a tha cuid diubh a' fulang 'na aobhar; bithidh iad mar an ceudna mar sin 'nan luchr-comhpairt de'n ghlòir a ta gu bhi air a foill-seachadh. Agus bithidh cuirp sin nan aingidh, a ta air an càradh 'san duslach, air an togail a ris; a chum gu fulaingeadh a' cheart chorp a pheacaich. Am peacaich aon chorp an so, agus am fuiling, corp eile ann an ifrinn air son a pheacaidh sin? An luidh an corp sin a bha 'na chompanach do'n anam 's a' pheacadh, gu bràth am folach 'san duslach; agus am bi corp eile, aig nach robh aon phairt 's a' pheacadh, 'na chompanach dhà ann an dòruinn? Cha bhi, cha bhi; is e an dearbh chorp sin a ta nis a' togail an uile smuainte gu ulluchadh air son a dhruim agus a bhronn, a bhios air a thogail suas a dh' fhuilang ann an ifrinn. S i an teanga sin a ta nis a' mionnachadh, an teanga bhreugach, aig am bi feum air uisge 'ga fuarachadh, ann an lasraichibh sìorruidh. Seasaidh na dearbh ehasan, a ta nis a' seasamh ann an slighe nam peacach, agus a ta giùlan dhaoine gu 'n slighean neo-dhiadhaidh, anns an loch theinnteach. Agus gabhaidh, na shùilean so a ta nis sanntach agus maenusach, am pàirt ann an teine agus deataich an t-sluic.

'*San treas àite*, Cionnus a bhios na mairbh air an togail. Bithidh an t-Iosa sin féin a bha air a cheusadh an taobh a mach de gheata Ierusalem, aig an là dheireannach, le dearbh-fhios nan uile air fhoillseachadh araon 'na Thighearn agus 'na Chriosd; a teachd mar Bhreitheamh an t-saoghail le ainglibh cumhachdach a' feitheamh air, II. *Tes.* i. 7. "Thig e nuas o nèamh le ard-iolaich, le guth an ard-aingeil, agus le trompaid Dhé," I. *Tes.* iv. 16. "Séididh an trompaid, agus éiridh na mairbh, agus caochlaidhear iad sin a ta beò," I. *Cor.* xv. 54. Có dhinbh a ta 'n iolach, an guth, agus an trompaid so a' ciallachadh guth ard éiginn, no a mhàin oibreachadh cumhachd Dhé, gus na mairbh a dùsgadh, agus air son oibre uamhasach eile an là sin, ged is e a' cheud nì a's cosluiche, cha ghabh mi orm féin a dhearbhadh. Chan 'eil teagamh nach bi teachd so Breitheamh an t-saoghail, ann am mórachd agus ann an uamhas ni's mò na's urrainn dhuinne a smuaineachadh. Gidheadh a ghlòir, a mhórachd, agus an taisbeanadh uamhasach sin, a bha air am foillseachadh aig tabhairt an lagha, eadhon, tairneanaich air an cluintinn! dealanaich agus neul tiugh air an t-sliabh air am faicinn! an Tighearn a' teachd a nuas ann an teine, an sliabh uile a criothnachadh gu mór, agus fuaim na trompaid a' fas ro laidir! *Ecsod.* xix. 16, 18, 19, feudaidh iad smuainte iomchuidh a bhrosnuchadh uime. Gidheadh, cluinnear fuaim na trompaid feadh an t-saoghail uile! Ruigidh a fuaim gu doimhneachdan na fairge, agus gu iochdar na talmhainn! Aig an fhuaim laidir so, thig enàmha chum a chéile, enàimh a chum a chnàmha! Cruinneachar r'a chéile duslach nam marbh uile, duslach chum a dhuslach! "Ni mò theannaicheas aon air aon éile; coisichidh iad gach aon 'na cheum féin." Agus air dhoibh cruinneachadh chum a chéile a rìs, ni iad suas an corp ceudna a ruitb 'na duslach 'san uaigh! Agus aig fuaim a' ghuth sin, thig na h-uile anam a rìs chum a chùirp féin gun a bhi air am dealachadh gu bràth tuilleadh.

Ri leantuinn.

Literary Notices.

TWELVE YOUTHFUL MARTYRS by Esther E. Enock. Glasgow: Pickering and Inglis, Bothwell Street. Price, 1s.

This little volume contains brief biographical sketches of Thomas Drowry, William Hunter, John Leaf, Jamie Douglas, Andrew Hislop, Isobel Alison, Marion Harvie, Rasalama, etc. The book provides interesting reading concerning youths of both sexes who willingly sealed their testimony with their blood.

Rev. J. R. ANDERSON'S SERMONS.—Mr. H. B. Pitt, 4 Clarendon Road, Trowbridge, England, has written us saying that he has still a few hundred copies of Vol. II. of Mr. Anderson's book on hand at 2s. each. The volume also contains a biography and a diary of two preaching tours in Caithness. The late Rev. Neil Cameron wrote: "Mr. Anderson's labours were eminently blessed in Glasgow, and many other places. It will not be fully known until the last day how fruitful his ministry was."

Notes and Comments.

A Commendable Strike.—The recent strike of the Scottish fisherwomen at Yarmouth was a move in the right direction. It has been the custom that the English fishing boats went to sea on the Sabbath, while the Scottish boats remained in harbour. This was to the disadvantage of the Scottish herring fleet financially. The fisher girls refused to handle fish from the boats that went to sea on Sabbath and were successful in their protest. If the working classes would only unite they could soon break the tyranny of commercialism, which in its hectic rush to make money is gradually but surely filching the God-given rights of this day from the labouring man. Men, with a conscience, are finding it harder and harder to remain at work at which they may have been employed for a considerable part of their working days, through the lawless commandeering of the Sabbath. It

is an intolerable tyranny and our sympathies go out to the working classes, who are being gradually drawn into the great machine of Commercialism to make money at all costs, and in this process, who are losing the rest of this hallowed day as God's own gift to them.

Words Fitly Spoken.—The Rev. Thomas Houghton in the *Gospel Magazine* for November makes the following commendable remarks on Sabbath observance: "In view of the increasing volume of Sabbath desecration, ought not real Christians to beware themselves of any looseness in Sabbath observance? Are ministers setting a good example to others by travelling in trains and buses on the Lord's Day? Are Churches doing right in arranging for preachers to occupy their pulpits by travelling by train on the Lord's Day? Is it really necessary? Can nothing be done by really wise arrangement to avoid this method of securing preachers. Sabbath desecration is one of many national sins of which God takes note. 'Shall I not visit for these things? saith the Lord; shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?' (Jer. v. 29-31)."

Barefaced Impudence.—This is the characterisation of an outstanding authority on Bible archaeology in reference to a short review in the *Epository Times* of Caiger's *Old Testament and Modern Discovery* in which the reviewer boldly asserts that "the most serious attacks on the historicity of the Bible narrative are coming to-day from the archaeologist." The Rev. T. Christie Innes whose book—*Thrilling Voices of the Past*—was recently favourably reviewed in the *Magazine*, submitted the above criticism to a well-known Director of excavations and an author of some of the chief books on Biblical Archaeology and this is what he says: "The statement is absolutely false and bare-faced

impudence . . . Archaeology has established the accuracy of the Old Testament narrative in such a wonderful way that this voice crying in the wilderness might almost be disregarded. But so many are so ignorant and so willing to believe anything even apparently subversive of the truth of our Religion that I think it should be publicly contradicted" (Quoted by Rev. T. Christie Innes in an article by him which appeared in the November issue of the *Churchman's Magazine*).

Bohemia.—In our short article in last issue on Bohemia we remarked that we had not at the time of writing an up-to-date account of Protestantism in Czechoslovakia. The following information will, so far, supply information on the present religious condition of this unfortunate State:—"The spirit of Huss," says Mr. John Bond in the *Churchman's Magazine*, "descended to Masaryk, founder and first President of the Czechoslovakian Republic, who was President from 1918 to 1935, and died only last year. He led the nation in opposing the tyranny of the Hapsburgs and the Papacy. He was a fearless Protestant and wrote: 'Religion can be experienced not only in churches, but in the factory and on the field, in the stable and in the parlour, just as Christ taught us this by His example.' He gave the Church of Rome full liberty but no monopolies. After the Great War a wave of anti-papal feeling swept over the Czechs. They claimed freedom from the Roman Curia, the abolition of clerical celibacy and for public worship the use of the tongue of the people. Fully 600 priests joined in this demand and accordingly a big "away-from-Rome" movement took place in 1920 and a Czechoslovakian National Church was formed which today numbers over one million members. Though the National Church is not Protestant yet it affords another striking object lesson to the fact that all peoples struggling for freedom must inevitably fight the bondage of Rome. Alas! the new National Church in its revolt from Rome has swayed over very largely to Modernism. There is, however, a real Evangelical

movement in the country represented by the Restored Hussite Church consisting of a union of Lutheran and Calvinistic Evangelicals, and in that Church the Word of God holds its rightful place.

A Strange Movement.—In the November issue of the *Original Secession Magazine*, Principal Davidson gives an explanation of the functioning of the Inter-Church Relations Committee appointed by the O.S. Synod to explore the possibilities of a closer relationship with the Church of Scotland. Principal Davidson points out that the Secession Fathers pledged themselves to return to "the first free and reforming General Assembly of the Church of Scotland." The above Committee, it seems, has received quite a warm welcome from the Inter-Church Relations Committee of the Church of Scotland. To anyone acquainted with the history of the O.S. Church it seems passing strange that there should be even a tentative movement such as the above. Every Seceder must know that the Secession Fathers had not such a Church as the present Church of Scotland in view when they pledged themselves to return to "the first free and reforming General Assembly," and we will be greatly mistaken if loyal Seceders will see anything but a betrayal of their principles in such a movement as the above.

Probable Papal Ambassador at Washington.—Mr. Kennedy, the U.S.A. Ambassador to Britain is not hiding his Roman Catholic light under a bushel. It would appear, under his engineering hand, that an American Cardinal is going to Rome to discuss the question of direct U.S. representation with the Vatican. The activities of the Church of Rome to get a place not only at the Court of Roman Catholic nations, but also of Protestant, is one of the ominous signs of the times. While she is certainly losing ground among some of the European nations she is making a strong and regrettable bid for power among Protestant nations such as Great Britain and the United States.

The Tragedy of the Jews in Germany.—The civilized world has been shocked by the cruel and savage treatment meted out to the Jews in Germany. Truly wrath has come upon this people to the uttermost, but while God has permitted nations to persecute them He has punished these nations in turn. If they, in their day of calamity, would only turn their eyes to the Messiah whom their fathers crucified and invoked God's curse to come on them and their children, what a great day it would be for the Gentile nations.

Mr. Brider's Mission to the Forces.—We have received the Annual Report of this praiseworthy Mission. In a personal Note Mr. Brider says: "As friends of the mission know I do not possess any private means, nor do I take anything from the mission fund, but am entirely dependent upon the Lord for the personal support of myself and wife. I am an invalid confined to the house, the sight of the remaining eye being very dim, but the Lord enables me to continue the work for His Majesty's Forces. It has been a year of much weakness, yet by His strength a busy one. To all the friends who have assisted me financially I give my most grateful thanks, knowing that the Lord will 'bless them. May God bless the men and boys of the Royal Navy, Army and Air Force." Mr. Brider is carrying on this work in much bodily weakness and we extend to him our sympathy. We are sure that those interested in the Forces will, according to their ability, give a helping hand in the good work carried on by Mr. Brider. His address is 21 Firfield Street, Totterdown, Bristol, 4.

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 alterations of, the above dates of Communion should be sent to the Editor.

Jewish and Foreign Missions Collection.—This collection by the Synod's instructions is to be taken up this month (December) by *book*. Our people usually make an excellent response to this fund, but our General Treasurer points out that though last year's collection was the highest figure ever given, yet the sum only met one-third of the expenditure; thus two-thirds have to be found elsewhere. The usual circular will be sent out by the Convener and will be expected to be read to congregations.

Synod Proceedings.—Mr. John Grant, 4 Millburn Road, Inverness, will be pleased to receive unsold copies of the Synod's Proceedings.

Acknowledgment of Donations.

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

Sustentation Fund.—A Friend, o/a Bonar Bridge Congregation, £3; A. M., o/a Beaulieu Congregation, £2; Miss J. C., Carr Bridge, £1; S. McL., Arrina, o/a Applecross, £1; Mrs C. M., 58 Frankland Avenue, Toronto, £1; M. and D. McN., Glasgow—Ps. 67, £1; K. C., Post Office, Isle of Soay, Mallaig, £1.

Home Mission Fund.—Miss M. H., 15 Victoria Street, Tobermory, 10s.

Jewish and Foreign Missions.—Two Friends, Ayrshire, for New Schools, per Rev. N. McIntyre, £5; A Friend, per Rev. N. McIntyre, 12s; A Friend, Vancouver, per Rev. J. P. Macqueen, London, £2 1s 8d; London Friends, per Rev. J. P. Macqueen, 10s; "D. K. S.," Wick, £1; A Friend, Alberta, £1 0s 8d; M. and D. McN., Glasgow—Ps. 67, £1; Miss J. C., Carr Bridge, 10s; Miss J. McK., Camustiel, Applecross, 5s; Miss M. H., Tobermory, 10s.

ANONYMOUS GIFT.

Mr. J. Grant, General Treasurer, acknowledges with grateful thanks a donation of £200 received from a benevolent friend of the Cause, with the following letter:—

I have been looking through the Reports of the Synod Meetings held in Glasgow last May, and found it very interesting.

The issuing of the Proceedings in a separate Magazine would seem a good idea, and to my mind a distinct improvement on the former method hitherto adopted. I hope it will meet with a wide circulation and be the means of attracting the special attention of sympathisers to the remarkable achievements of the F.P. Church since its inception both at home and abroad, and thereby result (D.V.) in greater effort being put forward by all concerned in supporting and maintaining the work already accomplished, and for the future development of its labours as shown by the reports to be at present unhappily delayed and retarded through lack of funds.

I am sorry to notice that out of consideration for the Sustentation Fund the Ministers have suffered a deduction of their Salaries, and that at a time when really an increase instead of a reduction would seem more justified, in view of the enormous amount of work each and all of them are now called upon to perform apart from their ministerial duties. I have therefore very much pleasure in enclosing a cheque for £200 as a donation for the Sustentation Fund and the Magazine Fund (I mean the ordinary Magazine), and leaving to your own judgment how the allocation should be made. With very kind regards, Yours sincerely, Jam. ii. verse 16.

The following lists have been sent in for publication:—

Fort William Church Purchase Fund.—Mr. Alex. Rankin, Mamore Cottage, acknowledges with grateful thanks the following donations:—Friend, Fort William, £1; Friend, Fort William, 6s 6d.

Daviot Church Building Fund.—Mr J. Grant acknowledges with sincere thanks a donation of 5s from A. K., Culloden, per Mr J. Fraser, Inverness.

Dingwall Church Building Fund.—Mr S. Fraser, Timaru, Strathpeffer, acknowledges with grateful thanks the following donations:—A Friend, per Rev. D. A. Macfarlane, 30s; "Anonymous," £1.

Edinburgh Manse Purchase Fund.—Mr A. MacAulay, 20 Leamington Terrace, Edinburgh, acknowledges with grateful thanks a donation of £1 from A Friend, Gairloch, per Rev. N. McIntyre.

St. Jude's Congregation, Glasgow.—The Honorary Treasurer acknowledges with sincere thanks receipt of the following:—o/a Home Mission Fund—Paisley postmark, per Rev. R. Mackenzie, 7s 6d; o/a Sustentation Fund—Miss M. H., Tobermory, £1.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with grateful thanks a donation of 10s from "A London Friend."

South African Mission—Clothing Fund.—Miss J. Nicolson (of South African Mission), 1 Westbank Quadrant, Glasgow, acknowledges with sincere thanks a donation of £1 for clothing from Miss Grant, Brushgrove, Australia.

South African Mission—Clothing Fund.—Mrs Miller, 7 West Banks Terrace, Wick, acknowledges with grateful thanks the following:—Mrs R. McL., Clashmore, 13s; Mrs McK., Porthenderson, 5s; Miss M. McC., Kames, 20s, and two parcels received from Raasay friends per Miss M. A. Tallach.

The Magazine.

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