

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 Necessity of Endurance to the End.

WE have the highest Authority for the announcement that it is he who endureth to the end that shall be saved (Matt. x., 22). The Saviour is forewarning His disciples as He sends them forth weak and helpless to face a hostile world. They are sent forth by Him as sheep in the midst of wolves and they are counselled (1) to be wise as serpents and (2) to be as harmless as doves. The contrast between the serpent and the dove is arresting but it is the *wisdom* of the serpent and the *harmlessness* of the dove that are inculcated. The wisdom referred to is not any kind of wisdom but that which is indicated by our word *prudence* as the original clearly indicates. The Saviour promises help to His disciples in the difficult situations in which they may find themselves and adds a word of solemn warning. Continuance as His disciples is not to cease when they are met with adverse circumstances. It will not be sufficient that they remain faithful to Him for say the half of the way and then turn back. No, it is he that endureth to the end that shall be saved. All who profess Christ's name whether near the beginning of the journey or near the end of it have need of this warning. How often it is that the fair promise of the morning is belied before the end of the day. Many a bright morning had a stormy enough ending. To be warned is to be forearmed. Hence we find that Jude in his Epistle reminds those to whom he is writing of some that made a fair beginning who ended sadly enough. (1) Satan had a bright beginning but he has an unspeakably sad ending. (2) The children of Israel promised well when they crossed the Red Sea and sang their triumphant song but how many of those who sang that song entered the Land of Promise?

When we ask ourselves why it is that such warnings are given us the reasons are not far to seek.

1. We live in an enemy's country whose cunning is too often more than a match for us. He has friends within the citadel and his appeals and blandishments are presented with a persistency that takes us off our guard and we become an easy prey. The wisdom which the Saviour counsels His people to exercise is to meet and baffle the cunning of Satan. This wisdom is not a virtue which can be cultivated on the natural soil

of the human heart; it is a gift that comes down from above. And if anyone feels that he lacks this wisdom we are told to ask of God who gives liberally. Our own natural wisdom will not do in this contest. Many who relied on their own wisdom found it but a broken reed in the time of trial.

2. The fickleness and frailty of human nature is another reason why God's people need this warning. (1) At the beginning of their Christian life they are enjoying the experiences of their first love and everything seems so bright and the way so easy. They will soon be at the end of the journey or if the way is long, still, the love they have to their Saviour carries them along. As Alexander Gair put it if one met an Israelite after he had crossed the Red Sea and asked when do you expect to be in the Promised Land he would likely say: "Oh, very soon." But if after nearly 40 years that same person was asked the same question he would likely say: "Oh! I don't know; it looks like we'll never see it." The way was no longer now than at the beginning but it appeared much longer after all the experiences of the wilderness. (2) They are to learn the great lesson of living by faith—the just shall live by faith. This is the royal road to heaven and it is not so easy to walk in it as we sometimes think. Nature would have us walk by sight and because we cannot see how God's purposes and promises can be accomplished we are ready to grow indolent and before we are aware we are in the Enchanted Meadow where Christian began to be drowsy. That drowsiness cost him more than he would care to experience again. Some of the props on which they leaned failed them and they need wisdom to discern that these props were usually of their own making and that they are better without them. In this way the self-sufficiency and self-complacency which were so strongly entrenched in their hearts are getting blow after blow until their eyes are directed to an all-sufficient Help.

It is very interesting to notice that Jude after addressing solemn warning to his readers reminds them that there is One who is able to keep them from falling and to present them faultless before the presence of His glory with exceeding joy (Jude 24). The way may be long and hard, the traveller on the great journey may be painfully conscious of his own weakness but if the feeling of that weakness leads him to lean upon omnipotence then, like the Apostle, he will be strong.

God's Wonderful Salvation.

THE late Rev. D. Macfarlane, Dingwall, relates in his Diary that in 1900 he had an extraordinary nearness to God when all of a sudden he had a sharp attack of atheism which turned all his joy into misery. It was while in this state of mind that he dreamt one night that he was in the company of a number of the Lord's people. As they were about to partake of food he was asked to say grace. At first he refused but on being asked again he proceeded saying: "Whoever heard of such a gracious way of salvation; there never was anything like it in the past; there never shall be anything like it in the future. It stands alone among the works of God."

The Old Paths.

IN the present day there is much said and written about twentieth-century civilisation and the progress which we have made compared with the way in which our forefathers lived. We are always keen to hear of something new, and manifest such an itch after novelty that we may be compared to the people of Athens when the Apostle Paul sojourned among them for we read that, "All the Athenians, and strangers which were there, spent their time in nothing else, but either to tell, or to hear some new thing." The old paths are looked upon as not suitable for the present age and those who adhere to them are looked upon as "behind the times" and useless for this world. They are reckoned to be "impracticable elements" and a hindrance instead of a help. This is very much the case as regards the professing Church. The old paths are forsaken so that it is clearly fulfilled what Jeremiah says, "The ways of Zion do mourn, because none come to the solemn feasts." Preachers ceased to declare the whole counsel of God and especially what has been described as the "sterner aspects" of the Gospel, and succeeded in emptying their churches. As progress in this direction had its manifest disadvantages, instead of returning to the old paths, they went forward to get the people back again to the churches, by bringing in things which, not only have no connection with the Gospel, but militate against it. They have no room in their gospel of progress for the old paths. Much, however, as these old paths are despised by so-called church leaders, there is one thing which should cause us to be drawn to them, and that is, that they are commended by God. "Thus saith the Lord, stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Thus we find God and those who, under pretence of making progress, depart from the old paths, at variance.

God further describes these old paths as "the paths of uprightness," the "way of good men," and "the paths of the righteous." This shows us that these paths have their origin in God Himself, for He alone is upright, good, and righteous, and as He is in Christ He is the only way. Therefore, to forsake the old paths is to forsake God. The Bible brings these old paths before our notice as a "narrow way," that "leadeth unto life," yet it is but few that find it; whereas "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." In the old paths there is an acknowledgment of God as the Ruler of all things and the One to whom we are accountable for all our deeds done in the body; there is a desire to cleave to Him and to follow Him through good report and through evil report, and a single eye to His glory in everything. Further there is a holy submission to His will and an earnest desire to know His mind as that is revealed in His Word. As this is true concerning individuals in their private lives it is also true concerning these same individuals when they organise themselves into congregations or churches. The doctrine to be preached, the government and discipline to be exercised, and the mode of worship are all conformed to the pattern shown in the Scriptures of the Old and New Testaments. The keynote of all who walk in the old paths is, "What saith the Lord."

In these old paths our forefathers walked and prospered. In their troubles and trials they committed their case to God, and could testify that He delivered them. "Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded." Past experiences of His deliverance enabled them in every fresh trial to go to Him and they were never disappointed. When by a multitude of thoughts their hearts were overwhelmed their cry was, "lead me to the Rock that is higher than I," and they survived their troubles so as to be enabled to say, "Thou hast given me the heritage of those that fear thy name." In the government of the nation and in their dealings with other nations, as a rule, they adhered to the old paths, and proved with respect to these nations that, "their rock is not as our Rock, even our enemies themselves being judges." On the other hand where there were departures from the old paths, God was correcting them by manifestations of His displeasure. Their adherence to the old paths was equally manifest in the things which belong to the Kingdom of Christ. From the time of the Reformation the history of the Church and of the State is so joined together that it is impossible to separate them. Our Constitution holds our Sovereigns bound on oath to support the Protestant religion, and thus the State pledges itself to religious liberty and becomes a strong bulwark against the intolerance of the Roman Catholic system and the pretensions of the Pope. In our day it is sad to see that bulwark being weakened and our nation departing from the old paths, and, with this weakening, a corresponding lack of spiritual and temporal prosperity.

It is impossible to enumerate the many ways in which the old paths are forsaken in this land. Which of the commandments of God have we not transgressed openly and daringly? We who are under covenant obligations to the God of Heaven to walk in His ways and to keep His commandments have conspired to break His bands and cast His cords from us, vainly and foolishly imagining that because we have changed our attitude towards God's paths that God has also changed, and that we can deal with Him as we like. The respect for the things of God which for the most part characterised even men of the world, has gone, and men who are the most careless and indifferent as regards matters of the highest importance, daringly and presumptuously intrude themselves into the highest offices of the Church, as if uttering the plea recorded of old in the doom of Eli's house, "Put me, I pray thee, into one of the priest's offices that I may eat a piece of bread." How widespread this evil is in our day shows how we have departed from the old paths when we consider that after the Reformation in Scotland, though the Reformed Church was sorely in need of ministers, yet the courts of the Church refused to receive into its ministry any except such as showed marks of genuine piety. Our attitude towards one another is another evidence that we have forsaken the old paths. God commands us to love our neighbour as ourselves, but now the love of many has waxed cold. Instead of that love which God commands there is hatred, wrath, strife, evil-speaking, and envy manifesting clearly that those who are guilty of these things are of the devil.

The evil and danger of having forsaken the old paths is revealed in Jeremiah xviii., 15, 16, 17, where God says, "Because my people hath forgotten me, they have burnt incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up: to make their land desolate, and a perpetual hissing: everyone that passeth thereby shall be astonished, and wag his head. I will scatter them as with an east wind before the enemy; I will show them the back, and not the face, in the day of their calamity." This clearly reveals that not only will God not accompany men when they forsake the old paths, but that He will become their enemy. And who is able to fight against the Almighty? There is great danger in our day, when we have forsaken the paths in which God is to be found, that God will give us over to the fierce rage of our enemies. We have deserved it, and there is nothing to hinder Him doing it. In the past while we as a nation walked in the old paths He dealt with us as with children but He has warned us that, "if His children forsake my law, and walk not in my judgments: if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes." This should cause us nationally and individually to seek after the old paths, for there is no safety for us elsewhere. In seeking after the old paths there must be a mourning for how we have gone astray, such a mourning and seeking as Jeremiah prophesied of when he said: "In those days, and at that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."—*J. C.*

Some Remarks on Sabbath Observance.*

I.

IT (the Sabbath) was made expressly for man's needs. It is a coaling station on the voyage of life. If a man misses it, or misuses it, he is bound to suffer—to suffer physically, to suffer mentally, and to suffer spiritually. Experience testifies to that. It has been demonstrated over and over again. Men think they can make laws. They cannot. Laws are not made by us, they are only discovered. Men can make legislation, but the Creator made the laws—the eternal laws—and man's business is to find them out and adjust his legislation to them. The French

* This extract is taken from an article in Dr. Rutherford Waddell's *The Voyage of Life* (New Zealand Book Depot, Wellington New Zealand). The article is entitled "Coaling Stations on the Voyage of Life." The author says: "I do not like the name (Sunday). It is a heathen name, and obscures the significance of the day." Yet he uses it but what he has failed to do we have done for him and substituted Sabbath for "Sunday." While Dr. Waddell does not emphasise the divine authority of the Sabbath as based on the Fourth Commandment yet he has some interesting remarks on the observance of God's Day.—*Editor.*

Revolutionists thought they could do away with the seventh day. They said: "We shall set apart every tenth day." What happened? They ruined the nation nearly. Then they said later on—the French people—that they would make no provision for "Sunday." Men might do what they liked on it—work as much as they chose. What happened? France is frightened by the decay of manhood in the State, and she has been compelled once more to enact one day in seven as a day of rest. It is a significant fact that countries that pay no regard to the Sabbath—Continental countries—are either dwindling away or re-enacting ordinances forbidding work on one day in seven.

I draw the working-men's attention to the fact that Sabbath is their day. As sure as it becomes a day of pleasure it will be bound to end in a day of work; and when it becomes a day of work the end of our Empire is not far off. The tendency now is to turn it into a day of pleasure. Cycling, motoring, golfing, football, cricket—these are threatening to invade the day of rest. Governments run trains when they can get the chance. They run them, they say, upon humanitarian grounds. Excuses are made that they are exceptional, occasional. . . . If a train or tram line needs repairing, or a railway station, it must be done on Sabbath. Why? Because it is the cheapest time. Because if it were done on a week-day traffic would be interfered with, and then men's money-making would be hindered. And for the sake of that we must violate a law of God.

The Healing of the Conscience.

By the late DAVID DICKSON, Irvine.

IX. OF THE COVENANT OF REDEMPTION.

(Continued from page 247).

Of the Sufferings of Christ in His Soul.—Our Lord's sufferings in His body did not fully satisfy divine justice; (1) because as God put a sanction on the law and covenant of works made with us all in Adam, that he and his should be liable to death both of body and soul (which covenant being broken by sin, all sinners became obnoxious to the death both of body and soul) so the redeemed behaved to be delivered from the death of both, by the Redeemer's tasting of death in both kinds, as much as should be sufficient for their redemption. (2) As sin infected the whole man, soul and body, and the curse following on sin, left no part nor power of the man's soul free; so justice required that the Redeemer, coming in the room of the persons redeemed, should feel the force of the curse both in body and soul.

Objection.—But how can the soul die, seeing it is by the ordinance of God in creation made immortal? *Answer.*—The death of the soul is not in all things like to the death of the body; for, albeit the spiritual substance of the soul be made immortal, and not to be extinguished, yet it is subject to its own sort of death, which consists in the separation of it from communion with God, in such and such degrees, as justly may be called the death of the soul; from which sort of death, the immortality

of the soul not only does not deliver, but also it does augment it and perpetuate it, till this death be removed. *Objection.*—But, seeing the human soul of our Lord could never be separated from the permanent holiness wherewith it was endued in the first infusion of it in the body, and could never be separated from the indissoluble personal union with the second person of the Godhead assuming it could how could His soul be subject to any degrees of death? *Answer.*—Albeit the conatural holiness of the soul of Christ could not be removed, nor the personal union of it be dissolved, no, not when the soul was separated from the body, yet it was subject, by Christ's own consent, to be emptied of strength natural; to be deprived for a time of the clearness of vision of its own blessedness, and of the quiet possession of the formerly felt peace, and of the fruition of joy for a time; and so, suffer an eclipse of light and consolation, otherwise shining from His Godhead; and so, in this sort of spiritual death, might undergo some degrees of spiritual death.

The Degrees of the Suffering of Christ's Holy Soul.—Among the degrees of the death suffered by Christ in His soul, we may number, (1) the habitual heaviness of spirit, which haunted Him all the days of His life, as was foretold by Isaiah (liii. 3) “. . . a man of sorrows, and acquainted with grief.” We hear, He wept, but never that He laughed, and but very seldom that He rejoiced. (2) He suffered, in special, sorrow and grief in the observation of the ingratitude of them for whom He came to lay down His life: “We hid, as it were, our faces from him; he was despised, and we esteemed him not”—Isaiah liii. 3. (3) The hardness of men's hearts, and the malice of His own covenanted people, and the daily contumelies and despiteful usage He found from day to day, increased His daily grief, as by rivulets the flood is raised in the river: “He was despised and rejected of men”—Isaiah liii. 3. (4) He was tempted in all things like unto us; and albeit in them all never tainted with sin (Heb. iv., 15), yet with what a vexation of His most holy soul, we may easily gather, by comparing the holiness of our Lord with the holiness of His servants, to whom nothing is more bitter than the fiery darts of the devil, and his suggestions and solicitations to sin; especially if we consider the variety of temptations, the heinousness of the sins, whereunto that imprudent and unclean spirit boldly solicited His holiness (Matt. iv.); and withal, the importunity and pertinacity of the devil, who never ceased, partly by himself, partly by those that were his slaves, and partly by the corruption which he found in Christ's disciples, to pursue, press, and vex the God of glory all the time He lived on earth. (5) The guilt of all the sins, crimes, and vile deeds of the elect, committed from the beginning of the world, was imputed to Him, by accepting of which imputation, albeit He polluted not His conscience, yet He burdened His soul, binding Himself to bear their deserved punishment.

Now when we see that the vilest sinners, as liars, thieves, adulterers, cannot patiently hear themselves called liars or thieves, nor bear the shame of the vileness whereof they are really guilty, with what suffering of soul, with what clouding of the glory of His holiness, think we, did our Lord take upon His shoulders such a dunghill of all vileness, than which nothing could be more unbeseeming His holy majesty? (6) Unto all the former degrees of suffering of His soul, the perplexity of His

thoughts fell on Him, with the admiration and astonishment of soul, when the full cup of wrath was presented unto Him, in such a terrible way, as made all the powers of His sense and reason for a time to be at a stand. Which suffering of His soul, while the Evangelist is about to express, he says, "He began to be sore amazed, and also to be very heavy"; and to express Himself in these words, "My soul is exceeding sorrowful unto death"—Mark xiv., 33, 34.

Objection.—But did not this astonishing amazement of Christ's soul, speak some imperfection of the human nature? *Answer.*—It did no ways argue any imperfection, or lack of sanctity in Him; but only a sinless and kindly infirmity, in regard of natural strength, in the days of His flesh. For the mind of a man, by any sudden and vehement commotion arising from a terrible object, may, without sinning, be so taken up, that the swift progress of his mind in discourse may for a while be stopped, and the act of reasoning suspended a while; all the cogitations of the mind fleeing together to consult, and not being able to extricate themselves in an instant, may stand amazed, and sit down a while, like Job's friends astonished. Now our Lord, taking on our nature and our common sinless infirmities, became like unto us in all things except sin. Daniel's infirmity at the sight of an angel, was not sin (Dan. x.).

Objection.—But does not this astonishing admiration, suddenly lighting upon Christ's soul, prove that something unforeseen of Him did befall Him? *Answer.*—Not at all; for He knew all things that should befall Him; and told His disciples thereof, and was at a point, and resolved in every thing which was to come, before it came. But this astonishing amazement did only show forth the natural difference between things preconceived in the mind, and these same things presented to sense: for there is in the mind a different impression of the preconceived heat of a burning iron, before it do touch the skin, from that powerful impression which a hot iron thrust into the flesh does put upon the sense. In regard of which natural difference between foresight and feeling, between resolution and experience, this astonishment befell our Lord; and in this regard, Christ is said to learn experimental obedience by these things which He suffered (Heb. v., 8).

(To be continued.)

How God Led Rev. William Romaine.*

IT may be of some use to you to be informed how I was brought into this way of believing. God's dealings with me have been wonderful, not only for the royal sovereignty of His richest grace, but also for the manner of His teaching.

i.—*When I was in trouble and soul concern, He would not let me learn of man.* I went everywhere to hear, but nobody was suffered to speak to my case. The reason of this I could not tell then, but I know it now. The Arminian Methodists flocked about me, and courted my acquaintance,

* This is a letter to a friend by the worthy Rev. William Romaine.

which became a great snare unto me. By their means I was brought into a difficulty, which distressed me several years. I was made to believe that part of my title to salvation was to be inherent—something called holiness in myself, which the grace of God was to help me to. And I was to get it by watchfulness, prayer, fasting, hearing, reading, sacraments, etc.; so that after much and long attendance in these means, I might be able to look inward and be pleased with my own improvement, finding I was grown in grace a great deal holier, and more deserving of heaven than I had been. I do not wonder now that I received this doctrine. It was sweet food to a proud heart. I feasted on it and to work I went. It was hard labour and sad bondage, but the hopes of having something to glory in of my own, kept up my spirits. I went on day by day “striving” (as they called it), but still I found myself not a bit better. I thought this was the fault, or that, which being amended I should certainly succeed. No guilty slave worked harder or to less purpose. Sometimes I was quite discouraged, and ready to give all up, but the discovery of some supposed hindrance set me to work again. Then I would redouble my diligence and exert all my strength. Still I got no ground. This made me wonder. And still more when I found, at last, that I was going backward! Me thought I grew worse. I saw more sin in myself instead of more holiness, which made my bondage very hard and my heart very heavy. The thing I wanted, the more I pursued it, flew farther and farther from me.

ii.—*I had no notion that this was divine teaching, and that God was delivering me from my mistakes in this way.* The discoveries of my growing worse were dreadful arguments against myself, until now and then a little light would break in and shew me something of the glory of Jesus. But it was a glimpse only, gone in a moment. As I saw more of my heart, and began to feel more of my corrupt nature, I got clearer views of Gospel grace, and in proportion as I came to know myself, I advanced in the knowledge of Christ Jesus. But this was very slow work. The old leaven of self-righteousness (new christened holiness) stuck close to me still, and made me a very dull scholar in the school of Christ. But I kept on making a little progress, and I was forced to give up one thing and another, on which I had some dependence.

iii.—*I was left at last stripped of all, and neither had, nor could see where I could have, ought to rest my hopes that I could call my own.* This made way for blessed views of Jesus. Being now led to very deep discoveries of my own legal heart, of the dishonour which I had put upon the Saviour, of the despite I had done to the Spirit of His grace, by resisting and perverting the workings of His love, these things humbled me. I became very vile in my own eyes, I gave over striving; the pride of free will, the boast of mine own works, were laid low.

iv.—*And as self was debased, the Scriptures became an open book.* And every page presented the Saviour in new glory. Then were explained to me these truths, which are now the very joy and life of my soul. Such as (a) the plan of salvation, contrived by the wisdom of Jehovah, fulfilled in the Divine Person and work of Jesus and applied by the Spirit. The whole was so ordered from first to last that all the glory of it might be secured to the Persons in Jehovah. The devil fell by pride. He tempted

and seduced man into pride. Therefore the Lord, to hide pride from man, has so contrived His salvation that he who glorieth should have nothing to glory in but the Lord. (b) The benefits of salvation are all the free gifts of free grace, conferred without any regard to what the receiver of them is. Therefore the receivers are the ungodly, the worst of them, the unworthy, the chief of sinners. Such are saved freely by grace through faith, and that not of themselves. Salvation by faith is the gift of God, not of works, lest any man should boast. (c) When I considered these benefits, one by one, it was the very death of self-righteousness, and self-complacency, for when I looked at the empty hand which faith puts forth to receive them, whence was the hand emptied? Whence came faith? Whence the power to put forth the empty hand? And whence the benefits received upon putting it forth? All is of God. He humbles us that we may be willing to receive Christ. He keeps us humble that we may be willing to live by faith upon Christ received. And as it is a great benefit to have this faith, so (d) it is a great, inestimably great benefit to live by faith, for this is a life, in every act of it dependent upon another. Self is renounced, so far as Christ is lived upon. And faith is the most emptying pulling down grace. Most emptying, because it says (and proves it too) that "in me, that is in my flesh, dwelleth no good thing." And therefore, it will not let a man see aught good in himself, but pulls down every high thought, and lays it low in subjection to Jesus. It is called the faith of the Son of God, because He is the author and the finisher of it. He gives it. He gives to live by it. He gives the benefits received by it. He gives the glory laid up for it. So that, if I live to God, and in any act have living communion with God, it is by nothing in myself, but wholly by the faith of the Son of God. When I wanted to do anything commanded (what they call duties), I found a continual matter of humiliation. I was forced to be dependent for the will and for the power, and having done my best, I could not present it to God but upon the golden altar that sanctifieth the gifts. Not the worthiness, not the goodness of the gifts, but the sanctifying grace of the great High Priest alone can make them holy and acceptable. And so (e) I learned to eye Him in all my works and duties, the Alpha and Omega of them, the life and spirit of all my prayers and sermons and hearing and reading and ordinances. They are all dead works unless done in and by faith in the Son of God. Against this blessed truth of which I am as certain as that I am alive, I find my nature kick. To this hour a legal heart will be creeping into duties, to get between me and my dear Jesus, whom I go to meet in them. But He soon recovers me from the temptation, makes me loathe myself for it, and gets fresh glory for His sovereign grace. And as all the great and good things ever done in the world were done by faith, so all the crosses ever endured with patience were from the same cause, which is another humbling lesson. For (f) I find to this moment so much unbelief and impatience in myself that if God were to leave me to be tried with anything that crossed my will, if it were but a feather, it would break my back. Nothing tends to keep me vile in my own eyes, like this fretting and murmuring and heart burning, when the will of God thwarts my will. I read: "The trial of your faith worketh patience." The trial of mine, the direct contrary. Instead of patient submission I want to have my own way, to take very little

physic, and that very sweet. So the flesh lusteth. But the Physician knows better. He knows when and what to prescribe. May every potion purge out this impatient, proud, unbelieving temper, so that faith may render healthful to the soul what is painful to the flesh. And as no cross can be endured without the faith of the Son of God so (*g*) there is no comfortable view of leaving the world but by the same faith. "These all," who had obtained a good report in every age, "died in faith." On their death-bed they did not look for present peace and future glory, but to the Lamb of God. Their great works, their eminent services, their various sufferings, all were cast behind their backs. They died as they lived, "looking unto Jesus." He was their antidote against the fear and against the power of death. They feared not the cold death-sweat. Jesus' blood was their dependence. This life through death Jesus entered on, and we enter on it now by faith; and when our breath is stopped we have this life, as He has it, pure, spiritual and divine. Yes, my dear friend, we, you and I, after we have lived a little longer, to empty us more, to bring us more out of ourselves, that we may be humbled and Jesus exalted more, we shall fall asleep in Jesus, not die, but sleep; not see, not taste death, so He promises us, but sweetly go to rest in our weary bodies, when our souls shall be with the Lord. And then we shall be perfect in that lesson which we learn so very slowly in this world, namely, that from Him and of Him and to Him are all things, to whom be all the glory, for ever and ever. Amen.

These are the things which God Himself has taught me. Man had no hand in it at all. No person in the world. Not I myself, for I fought against them as long as I could; so that my present possession of them, with all the rich blessings which they contain, is from my heavenly Teacher alone. And I have not learned them as we do mathematics, to keep them in memory and to make use of them when I please. No, I find in me at this moment an opposition to every gospel truth, both to the belief of it in my head, and to the comfort of it in my heart. I am still a poor dependent creature sitting very low at the feet of my dear Teacher, and learning to admire that love of His, which brought me down and keeps me down at His feet. There be my seat till I learn my lesson perfectly.

That will soon be. There is nothing in His presence but what is like Himself. In heaven all is perfection. The saints are as humble as they are happy. Clothed with glory and clothed with humility, with one heart and one voice they cry: "Worthy is the Lamb." In a measure I now feel what they do. My heart is in tune and I can join in the blessed hymn. I can take the crown, most gladly, from the head of all my graces, as they do from the head of their glory, and cast it down at His loving feet. "Worthy is the Lamb." He is—He is—blessings on Him for ever and ever!

Ought I not to say so, indebted as I am to the precious Lamb of God? You see how He has dealt with me—the kindness, the gentleness of His ways, His royal bounty, the magnificence of His love. Adore and praise Him, with me and for me. And learn, my dear friend, from what I have here related, to trust Him more. When He shews you your vile heart, your poor works, when dreadful corruptions stir and are ready to break

out, go to Him freely, boldly. Stop not a moment to reason with your own proud spirit, but fall down at His footstool. Tell Him just what you feel. He loves to hear our complaints poured with confidence into His bosom. And never, never on earth, will you get such fellowship with Him, so close, so blessed as when you converse with Him in this poverty of spirit. Let nothing keep you from Him—whatever you meet with, let it drive you to Him, for all good is from Him, and all evil is turned into good by Him. Oh wondrous Saviour! To Him I commend you and yours. Believe me very truly yours, in that most lovely Lord Christ, most precious Jesus.

Nadur an Duine 'na Staid Cheithir Fillte.

(Air a leantuinn bho t-d 48.)

(2). Chì iad Dia, *Mat.* v. 8. Bithidh iad sona ann am faicinn an Athar, a' Mhìe agus an Spioraid naomh, (cha'n ann le 'n sùilbhe corporra, a chionn d' a thaobh sin gu bheil Dia neo-fhaicsinneach, 1 *Tim.* i. 17 ach) le sùilbhe an tuigse; air dhoibh a bhi air am beannachadh leis an eòlas a's iomlaine, a's farsuinne, agus a's soilleire mu Dhia agus mu nithibh Dhé, air am bheil an creutair comasach: A deirear ri so an taisbeanadh sona, agus is e iomlaineachd na tuigse, ni a's e an ceum a'sfarsuinne dheth. Cha'n 'eil ach beachd dorchas air glòir Dhé aig daoine bàsmhor air thalamh; sealladh mar gu b' ann d' a chùlaobh, *Ecsod.* xxxiii. 23. Ach ann an sin chì iad 'aghaidh. *Taisb.* xxii. 4. Chì iad e ann an lànachd a ghlòire, agus chì iad e gu suidhichte an sin; ged nach robh aca ann an so ach sealladh siùbhlach dheth, *Ecsod.* xxiv. 6. Tha eadardhealachadh mòr eadar sealladh do rìgh 'na eudach-qidheche, a' dol gu h-ealamh seachad oirnn; agus beachd-suidhichte, aithiseach dheth, 'na shuidhe air a rìgh-chaitheir 'na chulaidh-rioghail, a chrùn air a cheann, agus a shlat rioghail 'na laimh: Bithidh a leithid sin de dhealachadh eadar am foillseachadh a's mò air Dia a bh' aig duine naomh riamh air thalamh, agus an taisbeanadh air a ghlòir a chithear ann an nèamh! Ann an sin bithidh na naomh gu sìorruidh, gun ghrabadh a' sàsachadh an sùilean air agus bithidh iad a ghnàth a' beachdachadh air iomlaineachd ghlòrmhor! Agus, mar a bhitheas an sùilean corporra air an neartachadh agus air an deanamh iomchuidh, gu beachdachadh air an duine Crìosd; mar a ta iolairan ag amharc air a' ghréin, gu a bhi air an dalladh leatha; mar sin bithidh aig an inntinnibh-san a leithid a dh' àrdachadh as a ni iomchuidh iad gu Dia fhaicinn 'na ghlòir! Bithidh an comasan air an cur am farsuinneachd a réin an tomhais anns an toilich e esan e féin a dhomh-pàirteachadh riu, chum an sonais iomlan.

Air do'n t-sealladh bheannaichte so do Dhia, bhi cho àrd os ceann ar comasan 'san àm so, is éigin gu'm bheil sinn gu mòr 'son dorchas uime! Ach tha e cosmhuil ri bhi ni-eigin eile no seallanna glòir a chì sinn le 'r sùilbhe corporra, 'sna naomh agus anns an Duine Crìosd, no dealradh no soille 'sam bith eile o'n Diadhachd; oir chan urrainn do ni cruthaichte bhi 'na àrd-mhaith agus 'na shonas dhuinn, 's cha mhò a làn-shàsaicheas iad ar n-anama: Agus tha e soilleir, gu bheil na nithe sin ann an tomhas àraidh eadar-dhealaichte o Dhia féin. Uime sin tha mi smuaineachadh, gu

faic anama nan naomh Dia féin! Mar sin that na Sgriobtuir a' teagsag dhuinn, gu'm "faic sinn aghaidh ri h-aghaidh, agus gu'n aithnichear eadhon mar a ta aithne oirnn," 1 *Cor.* xiii. 12. Agus gu'm "faic sinn e mar a ta e," 1 *Eoin* iii. 2. Gidheadh, chan urrainn do na naoimh a chaidh beachd iomlan a bhi aca air Dia; chan urrainn doibh an ni sin, a ta neo-chriochnacha thuigsinn. Feudaidd iad beantuinn ris an t-sliabh ach chan urrainn doibh a chùirteachach 'nan gairdeinibh, chan urrainn doibh le aon sealladh d'an sùil, fhaicinn ciod a ta fàs air na h-uile taobh; ach bithidh iomlaineachd na diadhachd 'na raon gun chrìoch, anns an imich a' mhuinntir ghlàraichte gu sìorruidh, a' faicinn an tuilleadh de Dhia; a chionn nach urrainn doibh gu bràth ruigheachd gu crìoch an ni sin a ta neo-chriochnach. Feudaidd iad an soithichean a thabhairt chum a' chuain so na h-uile mionaid, agus an lionadh le uisgeachaibh nuadh. Nach bu taitneach an sealladh, a bhi faicinn gach buaidh agus gnè gràdhach a ta'n so agus an sin air an sgaoileadh am measg nan creutairean, air an cruinneachadh ri chèile ann an aon! Ach bhitheadh eadhon a leithid so do shealladh, isal ann an tomhas neo-chriochnach ann an coimeas ris an t-sealladh bheannaichte so a bhitheas aig na naoimh ann an nèamh! Oir chì iad Dia, anns an taisbeanar gu soilleir na h-iomlaineachdan sin uile; le iomlaineachdan neo-chriochnaichte eile, do nach 'eil an lorg as lugha r'a fhaicinn 'sa' chreutair. Annsan chì iad gach ni a ta taitneach, agus cha bhi ni ann ach sin a ta taitneach.

An sin bithidh iad làn-chinnteach, a thaobh gràidh Dhé dhoibh, a ta iad a nis cho ullamh air a chur an teagamh air na h-uile tionndadh. Cha bhi iad na 's mò air an cur gu dhearbhadh dhoibh féin, le comharaibh, le taisbeanaibh, agus le teisteis: Bithidh eòlas foillsichte aca uime. Amhaircidh iad (leis an urram as mò bithidh e air labhairt), ann an chidhe Dhé, agus chì iad an sin an gràdh a bh' aige dhoibh o shiorruidheachd, agus gràdh, agus an deadh-ghean a bhios aige dhoibh gu sìorruidheachd! Bithidh aig a' mhuinntir ghlàraichte tuigse ro shoilleir agus chinnteach mu timchioll firinnean Dhé; oir, 'na sholus-san chi sinne solus, *Salm* xxxvi. 9. Bithidh solus na glòire 'na mhineachadh iomlan air a' Bhiobul agus fuasglaidh e gach ceist chruaidh agus shneimheach 'san diadhachd. Chan 'eil aoibhneas air thalamh, comh-ionann ris an eòlas sin a ta 'g éirigh a fhoillseachadh na firinn; chan 'eil foillseachadh air firinn cosmhuil ri foillseachadh firinn nan Sgriobtuir, air a dheanamh le Spiorad Dhé do 'n anam: "Tha aiteas orm ri t'fhocal-sa," deir an Salmadair, "mar neach a fhuair creach mhor," *Salm* cxix. 162. Gidheadh is foillseachadh neo-iomlan a th' againn dheth am feadh 'sa ta sinn an so: Cia làn thar tomhas an sin a bhitheas e, bhi faicinn fosgladh an ionmhas uile a ta folaichte 'san raon sin! Bithidh iad mar an ceudna air an thoirt gu tuigsinn uile oibre Dhé. Bithidh maise oibre a' chruthachaidh agus an fhreasdail an sin air an cur ann an sealladh ceart. Bithidh eòlas nàdurra air a thoirt gu h-iomlaineachd le solus an glòire. Bithidh dealbh fhidhe an fhreasdail, a thaobh na h-eaglais, agus gach uile dhaoine, an sin air a gearradh a mach, agus air a cur mu choinneamh sùilean nan naomh; agus chithear i 'na coimeasga maiseach, air chor as gu 'n abair iad le cheile, air dhoibh beachdachdh orra, "Rinn e gach uile ni gu maith." Ach, air dhòigh àraidh, bithidh obair na saorsa 'na iongantais sìorruidh do na naoimh, agus bithidh iad a' gabhail iongantais agus a'

moladh na h-innleachd ghlòrmhoir gu saoghal nan saoghal. An sin gheibh iad làr bheachd air cho freagarrach 'sa tha 'n t-innleachd so do bhuadhan na diadhachd; agus do chor pheacacha; agus leughaidh iad gu soilleir an coimhcheangal a rinneadh eadar an t-Athair agus am Mac, o uile shiorruidheachd, a thaobh an slàinte! Bithidh iad gu bràth a' gabhail ioghnaidh, agus a' moladh agus a' gabhail iongantais do dhìomhaireachd a' ghliocais agus a' ghràidh, a' mhaitheis agus na naomhachd, an trècair agus an ceartas, a ta taisbeanadh 'san innleachd ghlòrmhor! Bithidh an anama gu siorruidh sàsuichte le sealladh do Dhia féin; agus mu 'n taghadh leis an Athair, an saoradh leis a' Mhac, agus com-chur na saorsa ri leis an Spiorad Naomh!

(Ri leantuinn).

Notes and Comments.

Fools at their Folly while the Empire is Shaking.—We can understand men indulging in healthy humour to soften the keenness of the edge of the many hardships which they are called upon to endure but to indulge in the idiotic song-singing which for a season had the Seigfried Line as its theme reveals a type of mind in these dreadful times as deplorable. The Lord's Day is not considered without bounds for these who entertain (?) the armed forces of the Crown if we are to believe what a writer in one of the London dailies says. "Every 'Sunday' evening," he says, "at church time there is put on the air a costly broadcast which is an insult to British intelligence. The type of humour consists of a vulgar exchange of abuse. . . . We must be a nation of lunatics to permit such a waste of money for such a sordid show." The attitude of mind which led Nero to fiddling while Rome was burning unfortunately did not cease with Nero.

A Busy Day.—The following letter appeared recently in the *English Churchman* in which attention is called to the increasing abuse of the Sabbath: "God gave the day for rest and worship, otherwise work would have been carried on for seven days a week. It was never meant for pleasure nor for unnecessary work. To-day everything involving work is done. Children are evacuated and parents go to see them by special trains on that day. Numbers of people are admitted to and dismissed from hospitals on 'Sundays,' and soldiers often return from leave. Most important broadcasts are given on that day (our Statesmen being the chief offenders in the matter). There are also 'Sunday' inspection of troops, British Legion displays, etc. It is not necessary to refer to the amount of pleasure, in cinemas, etc., all these involving more or less work. This is an entire misconception of the day. It was given for mankind to have time to think of the greater life hereafter which is eternal and to be spent in the presence of the Author of all life. The need of it is emphasised again and again in the Bible. If people cannot spend one day with God, how can they hope to spend eternity with Him? Let us apply this question to ourselves individually. Whatever others may do, may those who read these lines thank God for the day, and

remember as far as they can to keep it holy. It is the only Commandment which has the word 'Remember' in it."

Moving Onwards.—In the Woman's 'Guild page of *Life and Work: The Record of the Church of Scotland* (March) there is an item to the following effect: "The season of Lent is to devout souls throughout Christendom a special opportunity for self-examination, penitence, prayer and sacrifice. As our thoughts dwell day by day on the lonely vigil of our Lord we feel anew our utter unworthiness and dedicate our lives afresh to Him." Christmas, then Easter and Lent and where is the Church of Scotland going to draw the line. It shows the modern drift towards Episcopacy when such a paragraph gets a place in the official organ of the Church.

The New Archbishop of Canterbury.—The appointment to this high dignity is not only of interest to the Church of England in particular but to the country in general. Dr. Lang, the former Archbishop, had a Presbyterian up-bringing but he shed his Presbyterianism very effectly and was a strong help to the ritualistic party in the Church of England. Dr. Temple, the newly-appointed Archbishop, is a man of outstanding gifts. He is an advocate for reformation in the Church of England but unfortunately it is not the kind of reformation that produced men who were willing to die for their faith. He has never shown any sympathy with the Evangelical position. His theological attitude as evidenced in the extraordinary report of the Archbishops' Commission on Doctrine and which was reviewed in our pages is thoroughly modernistic.

Not Before Time.—Horse racing, dog racing and boxing exhibitions are to be restricted. Cinemas, theatres, etc., are exempted. Why the Government moves at a snail's pace in regard to these matters is one of the mysteries of the restrictions imposed on the nation in matters that affect the nation more vitally than the pleasure-minded section of the community. It is to be hoped that the Government will take their courage in both hands and restrict opportunities for drinking. Are the vested interests too strong for them?

Some Points Worth Noting.—The *Universe* (Roman Catholic weekly) informs its readers that Mr. Curtin, Prime Minister of Australia, is a Roman Catholic and that his War Minister, Mr. Forde, belongs to the same persuasion. *The Churchman's Magazine* calls attention to the fact that Mr. Robert William Foote, a Papist, has been appointed Joint Director-General of the B.B.C. In last issue it was recorded that Sir Cecil Graves, another R.C., had been appointed Director-General of the same Corporation. The B.B.C. was bad enough in many respects before but if history repeats itself the new appointments will not make for its improvement from a religious stand-point. In connection with the foregoing it is also to be noted that Mr. Eric St. John Bamford, a Roman Catholic, has been appointed Deputy Director-General to the Ministry of Information. Rome is a past mistress in the policy of infiltration which works such havoc in the military sphere.

Learning the Hard Way.—We have been a pleasure-loving people, dishonouring God's day, picnicking and bathing. Now the seashores are

barred—no picnicking, no bathing. We have preferred motor travel to church going—Now there is a shortage of motor fuel. We have ignored the ringing of church bells calling us to worship—Now the bells cannot ring except to warn of invasion. We have left the churches half empty, when they should have been filled with worshippers—Now they are in ruins. We would not listen to the Way of Peace—Now we are forced to listen to the Way of War. The money we would not give to the Lord's work—Now is taken from us in taxes and higher prices. The service we refused to give to God—Now is conscripted for the country. Lives we refused to live under God's control—Now are under the nation's control. Nights we would not spend "Watching Unto Prayer"—Now we spend in anxious Air Raid Precautions. The evils of modernism we would not fight—Now—see what Germany, the seat of this teaching, has produced.—*Evangelical Christendom.*

Church Notes.

COMMUNIONS.—*April.*—First Sabbath, Portnalong, Stoer and Achmore; second, Lochgilhead and Fort William; third, Greenock; fourth, Glasgow and Wick. *May.*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh. *South African Mission.*—The following are the dates of the Communion:—Last Sabbath of March, June, September and December. **NOTE.**—Notice of any additions to, or alteration of, the above dates of Communion should be sent to the Editor.

Notice to Congregational Treasurers.—Congregational Treasurers are reminded that copies of their financial statements, duly audited, are to be sent to the Clerks of Presbyteries under whose jurisdiction their congregations are.

Notice to Clerks of Kirk-Sessions and Deacons' Courts.—Clerks of Sessions and Deacons' Courts are hereby reminded that their records, with Communion Rolls, are to be sent for examination to the Clerks of Presbyteries under whose jurisdiction their congregations are, not later than the end of April. Sufficient to cover return postage should be included.

Notice to Magazine Subscribers.—Subscribers are respectfully reminded that their subscriptions for 1941-42 are now due and Mr. John Grant, 4 Millburn Road, Inverness, will feel obliged by an early remittance. The annual subscription is 4s. 6d., post free. Subscribers are requested to read the instructions on page ii. of the cover of the Magazine and to state whether they are new or former subscribers when sending their subscriptions. The subscription for the two Magazines—Free Presbyterian and Young People's—is 7s. 6d., post free.

Southern Presbytery.—This Presbytery have recently sent strongly worded protests to the Directors of the B.B.C. in respect of the Passion Play in which our Lord is impersonated. Another protest was sent to the Right Hon. Anthony Eden pointing out the sin of broadcasting on the Lord's Day an account of his recent visit to Moscow.—James A. Tallach, Clerk of Presbytery.