



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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T H E

Free Presbyterian Magazine

And MONTHLY RECORD.

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Presbyterians Drifting Romeward.

IT would appear from a variety of circumstances that the War with its terrible events is producing no proper impression on the minds of many, high and low, in the matter of religion. We fail to see, for example, that the tenets and rites of the Roman communion are viewed with more dislike and dread by leaders in the popular Churches, or by their adherents in general, though the Papacy has played a wicked and deceitful part in the present terrible strife. In fact, the evidence is all the other way: the tendency on the part of many would seem to be to think that, as the War has brought Protestants and Roman Catholics together in Army and Navy in defence of the rights and liberties of nations, the religious differences between both parties should be lightly esteemed. This is a dangerous mistake. We yield to none in willingness to give all due credit to members of "the Church" of Rome, who have shown themselves honourable, generous, and true in any department of life—and there, no doubt, have been instances in which they have set a good example to many nominal Protestants—but we are under solemn obligation to take a decided stand against the subtle and ruinous errors of the denomination to which they belong, and nothing that is presently happening should make us resile in the least degree from this position.

What, however, are we to think of proceedings that recently took place in the city of Aberdeen? On Sabbath the 13th January, Dr. Æneas Chisholm, the Roman Catholic Bishop of Aberdeen, died suddenly in Edinburgh. His remains were taken to Aberdeen, and a few days later, the funeral took place from the R.C. Cathedral there to Blair's College. The press notice further runs as follows:—"The funeral was preceded by Requiem Mass in the Cathedral, and was attended by a large and representative gathering. The University of Aberdeen, of which the Bishop was an honorary graduate, was represented by Principal Sir George Adam Smith, Professors Reid, Cash and Terry, and Mr. D. R. Thom, Secretary to the University Court."

Now, we ask the question, "Under what obligation was Principal Sir G. A. Smith to attend a Requiem Mass in a Roman Catholic Cathedral?" He is one of the leading men in the United Free Church, and was recently Moderator of its General Assembly. Has this body ceased to be a Protestant denomination, and has it given up any witness worthy the name against the false doctrines and rites of the Roman Church? If we are to judge by Principal Sir G. A. Smith's conduct, the answer must be in the affirmative. Some may argue with regard to Principal Smith's personal action in the matter that he only attended the Mass in his capacity as a representative of the University, not as a representative of the Church, but this argument goes for nothing. Was he entitled to set aside his Christian obligations as a professed Protestant, in any capacity whatsoever? Verily, not. His action may be garnished over with the specious names of charity, toleration, and courtesy, but grievous disloyalty to Christ and His truth is the only correct description of it. To attend the Bishop's funeral might have been permissible, but to attend the Requiem Mass was a most gratuitous and dishonourable step by way of countenance to a superstitious rite that dishonours the truth of God and the redemptive work of Christ, and has been fitly called the crowning blasphemy of the Papal system.

We all know well already that Principal Smith is one of the outstanding "higher critics" of the Bible in this country, and his present action is in some respects no surprise at all. It requires very little logic to show that the Rationalist and the Romanist are not so far apart as they seem: both tamper with the Word of God, the former taking away from, and the latter adding to, "the words of this book." We feel, bound, however, to call the attention of the people of the United Free Church, who have any sound or Protestant sentiment left in their minds, to the incident under notice as shedding light upon the untrustworthiness of one of their most distinguished men, in matters of faith and practice. Does not his present action cast a reflex light upon his past attitude towards Bible truth, and give just reason to seriously distrust it? We have no personal animus against Principal Sir G. A. Smith, and would wish to write tenderly about him in view of his recent sad losses, but we deeply deplore such unfaithfulness to God's truth and worship, and feel grieved at heart that a man so gifted and accomplished should be leading people astray in ruinous paths, instead of setting the good example of return to "the faith once delivered to the saints."

But we pass on to observe that the above was not the only deplorable action by professedly Protestant Churchmen on the day of the Bishop's funeral. At a meeting of the Aberdeen Presbytery of the Established Church, held that day, Rev. Dr. C. C. Macdonald of St. Clement's Parish, referred to the death of Bishop Chisholm, and moved that the Presbytery record an expression of appreciation relative to the Bishop, whom he praised

as one of the best Christian ministers he had ever known. Rev. Professor Cowan, D.D., seconded the motion, and the motion was passed unanimously. Could anything be more unfaithful on the part of a Presbyterian Church Court? The Bishop might have been a moderate, amiable gentleman, and so forth. But what had ministers of the Church of Scotland in their Church capacity to do with passing resolutions commendatory of anyone who lived and died as a devoted servant of a false Church, "the man of sin," whom Christ will yet utterly destroy? Truly we live in evil times, when "truth has fallen in the street and equity cannot enter." Dr. C. C. Macdonald, in the course of his speech, exposed his own spiritual degeneracy to a marked degree. He said that the Bishop and he had frequently been golfing competitors, and that there it would have been difficult to find out there was any difference between them doctrinally. He added that the older he (Dr. Macdonald) grew, the less sensible he was of any great difference between the Churches. This last utterance may be correctly interpreted as implying that the older he grew, the more blind he was to the difference between truth and error—a sad state of affairs indeed. Does his utterance also indicate that the views and practices of so many clergymen in the Established Church of Scotland have become so like those in the Roman Church that he cannot see any great difference between them?

It is plain enough from the utterances and proceedings which have been reviewed that there is a dreadful departure from original truth and purity in the larger Presbyterian Churches of the country. May God, in His infinite mercy, interpose, and bring them back to "the old" but ever new paths of Apostolic and Reformation times!

LET me read His precious Word; it is the glass by which I am to examine my heart, speech, and behaviour; it is my guide in the way to glory; it is my armour to defend myself, and slay my spiritual foes; it is the food, the sincere milk, on which my soul liveth. Thrice sweet promise! how exactly suited to my case; how richly stored; how pregnant with the goodness of God; how ravishing to my heart! Where wast thou during the late circumstances of my soul? Often have I read thee, but never felt thy power as now. Sweet mystery! doctrine of God in my nature, loving, undertaking, obeying, dying, rising again, and interceding for me! it is like honey to my mouth; it penetrates to the bottom of my heart; it is "like new wine going down sweetly." Just commandment of Heaven, how pleasantly dost thou awe my conscience, reprove my sin, direct my path, and sway my will! Say, could ten thousand years' perusal of plays and romances, afford such pleasure to a soul, as these few lines of inspiration have done to mine? Can souls immortal feed on fancies? Surely not; except to future woe. Ye sons and daughters of pleasure, retire and read your Bibles, to be gay.—*John Brown.*

A Sermon.

BY THE REV. GEORGE HUTCHESON, M.A., of *Edinburgh*
and *Irvine*.

(*Fourth Sermon of Series on Psalm cxxx.*)

(Continued from page 216.)

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“Lord, hear my voice; let thine ears be attentive to the voice of my supplications. If thou, Lord, shouldest mark iniquities: O Lord, who shall stand? But there is forgiveness with thee: that thou mayest be feared.”—PSALMS cxxx. 2, 3, 4.

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FROM the first branch of the psalmist's wrestling and exercise, I have spoken to these three: (1) The deeps, wherewith he was put to wrestle; (2) his cries whereby he wrestles with these deeps; (3) his reflecting upon this his practice, and avowing it before God, as that which afforded him a testimony, that out of the deeps he had cried unto God.

Now, there remains the prosecution of this wrestling and his pleading for audience, in a new and doubled suit, verse 2, “Lord, hear my voice,” etc. While he pleads for the hearing of his voice, the meaning is not, that the voice is all that should be given to God. I confess we should give Him the voice when we can give Him no more, and lament that we have no more to give Him but the voice; but the voice that the psalmist would have heard here, is the voice of his crying out of the deeps, the voice of his most fervent and earnest supplication. Ye see the expressions here are doubled (as frequently in the Book of Psalms) to evidence, how earnest he was in this suit, that he is not complimenting with God, when he is seeking access and audience to his prayers. The expressions also are metaphorical, and borrowed from the carriage of a parent to a child; and upon the matter, his suit is this, “Lord, notice me when I pray,” as the parent will notice the distressed child's cry when he is like to ruin; “and let thine ears be attentive to the voice of my supplications;” that goes a little further. As a parent, knowing a child to be in hazard, will listen and hearken attentively if he can hear him cry, and notice and ponder that cry, and what he cries for; so he pleads with God, that He would be waiting on and attentive, to see and hear if a cry should come from him, and that He would affectionately ponder and notice it when He hears it. For this hearing of prayer, it hath so frequently occurred before, that I shall pass it and the whole verse in three words, that I may come to other things in the Psalm, which I mainly designed to speak unto, when I broke in upon it.

The first thing that ye shall mark here is, that sanctified affliction not only puts the saints to prayer, but also that they cannot rest upon the work wrought of prayer, but they must have an answer to their prayer; “I have cried out of the deeps unto

thee, O Lord; Lord, hear my voice;" he must be heard. The sensible man, when God blesses the distress he is in, to put him to prayer, he doth not rest there, but presses for a hearing, for an answer to his prayer. Two things evidence the truth of this. One is, a sensible man in trouble will find it hard to be out of speaking terms with God, hard to have anything of Saul's case in his lot, that when he sought God in his distress, "he would not answer him, neither by dreams, nor by Urim, nor by prophets" (1 Samuel xxviii. 6). When folk come into trouble, if they have any sense of feeling of their condition, they will know of what worth an intercourse with heaven is, and what it is to have a door open to them from thence, when all doors are shut upon them from earth, and, therefore, they cannot rest on prayer, but will press for audience. Another is, that as it will be hard with sensible saints to be denied audience, so they need and prize the thing they seek. It's not for a fashion, or for a compliment, or for a trifle, that they cry out of the deeps; but their life (if I may so word it) is lying in pledge of what they would be at; there is nothing betwixt them and ruin, but the answer of their prayers, and, therefore, they cannot rest without it.

For use, it leaves a sad conviction on them, who, if they come the length to worship God, and pray to Him, their task is done; they have prayed, and that's enough. I confess, by prayer and supplications, folks may cast many events over upon God, but yet they should bide at prayer, till they get an account of that which they are seeking (Psalms v. 3), "My voice shalt thou hear in the morning, O Lord" (saith David); "in the morning will I direct my prayer unto thee, and will look up." It's an evidence that folks have little pressed upon their hearts the necessity of that they are seeking, when they look not up for an answer. And hence also they have evidence, that (as it is 2 Tim. ii. 19), though they name the name of Christ, it is not their care to depart from their iniquity, that they may not bring a reproach upon prayer, nor obstruct the success of their prayer with God. This is the great fault of formal professors, they will keep up a form or fashion of prayer, but they little know, or labour to know, what it is to traffic with heaven by their prayer.

But a second word shall be this, that suppliants in distress may be exercised with delaying of the answers of their prayers; "I have cried out of the deeps unto thee, O Lord," but he dare not say, that God hath heard him. Therefore he is put to pray over again, "Lord, hear my voice." The sense of non-acceptation may haunt a suppliant, and he may find the thing that he is seeking is not granted; yea, suppliants may not only be exercised with delays, and seeming denials, as Job was, chapter xxx. 20, "I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me not." And Lam. iii. 44, the Church complains, "Thou hast covered thyself with a cloud, that our prayer should not pass through." Not only I say, may suppliants be exercised

with delays and seeming denials, but with very sad dispensations on the back of their prayers, Psalms lxxx. 4, "O Lord God of hosts, how long wilt thou be angry," or wilt thou smoke "against the prayers of thy people?" They may have smoking wrath meeting their prayers, and that for a long time, instead of a comfortable answer, which is sad at all times, but especially in trouble. For clearing what folk should make of this, I shall only name some things that I spoke more largely to at another occasion.

1. Though the psalmist hath a testimony that he is crying indeed to God, when yet he is not heard, we should look when we are not heard, that there be nothing wrong in the supplication, Matt. xx. 22, Christ saith to some, "Ye know not what ye ask;" and Matthew xvii., when Peter roved upon the mount, it was so with him. There may be a defect in the matter, manner, or end of the supplication. James (iv. 3) says, "Ye ask, and receive not, because ye ask amiss, to consume it upon your lusts."

2. When our supplications are not answered, we should look that there be not something wrong in the suppliant. Folks may be praying when there is standing unrepented of guilt, that meets them in a strait (as I may hint on the following verse); there may be some controversy, that God hath with the person, which till it be done away, He will not hear needy and pressing suits; and though the controversy may be done away, as to standing guilt, there may be an habitual ill frame, which the Lord would rectify by keeping the suppliant at his bar. They may in ordinary be formal and carnal, and have an edge in trouble, and He will not let them stick there, and therefore will keep them at the back of the door, till they learn to walk with God in ordinary. And 3. When the supplication is right, and the suppliant in a right frame, there should be the exercise of faith, that God will not deny every suit that He doth not answer, or delays to answer. The exercise of faith, that He is but trying us, if we will go to another door, when He delays to answer; yea, this is the exercise of faith, to believe that many suits are not unanswered, which we think are not answered. God answers the suits of suppliants, when He accepts and approves of them (Psalms x. 17). Though He grant not the thing they seek, He answers, when He strengthens the suppliant with strength in his soul (Psalms cxxxviii. 3). And there are answers of faith, which should be read from the Word, and made use of. I have the more briefly passed from this, that this purpose occurred before on another text; and from it take two brief words, and I shall leave it. One is, that suppliants, crying to God in distress, and not coming speed, should be invited to the reflection that I spoke to in the forenoon, to see how all is, that there be nothing wrong in the supplication, nor in the suppliant, that there be no action of guilt, no controversy that must be removed, before a comfortable answer come. That should be a searching lot, when the bill of the needy suppliant is lying at the footstool without an answer. Another is, if even

suppliants may be humbled and exercised with delays, ere they get an answer to their prayers, what will become of them that pray none at all? "If this be done in the green tree, what will become of the dry?" (as Christ says, speaking of His sufferings, compared with the calamity that was to come upon the Jews).

But I proceed to a third word, and that is to clear what it is that God requires of needy and honest suppliants, when they are put to cry, and cry again in prayer, for an answer, and it is not given. Beside what I spoke before of reflection, I shall shortly from the text point at three things to be done, or that God calls for. And 1, in this case, the Lord is calling folk to pray on, "I have called to thee, O Lord," there is prayer; "Lord, hear my voice," there is a new prayer; "Let thine ears be attentive to my supplications," there is a third suit. Although thy belly should cleave to the earth while thou liest in the dust, thou must continue in supplication; although thine eyes should fail in waiting for God, and His salvation, yet pray on; there is nothing formidable in a suppliant's condition, so long as he is not driven from God's footstool, but prays on. 2. Another direction is, that repulses or delays should promote humility in supplications and suppliants. It's here supplications that he puts up, when he pleads for audience. Now the poor use supplications; supplications are the beggars', are the divours¹ language. Many suppliants when they have cried long, and are not heard, may be in peril to fret, to quarrel, to repine, to bark; but that's a wrong method to come speed with God in prayer. Thou oughtest to be the more humble, the longer thou art delayed; thou oughtest to creep the nearer the dust, and come in among the poor that speak supplications. 3. And a third direction shall be from the phrase and metaphor in the text, as I explained it in the entry, that is, that there be a believing, that the Lord hath an affectionate ear to listen unto, and hear the cry of humble suppliants. This is imported in the very terms of the prayer put up to God, as an affectionate parent, ready to notice the cry of His child, when he is in hazard, and cries for help. And this is a needful direction, when the suppliant is held at the door, that beside diligence and humility, he entertain faith, that bodes² well of God. Faith, when God was seeming to destroy Job, made him say, "These things hast thou hid in thine heart: I know that this is with thee" (Job x. 13). I know that Thou hast a kindness for Job, though Thou appear terrible to me. So must faith reckon, when answers to prayer are delayed; I know He will do me good, though I seem not to be noticed.

Now I come to the third and fourth verses, wherein we have the second branch of the psalmist's wrestling, and that is a wrestling with guilt, that might hinder audience, and to give you a general view of these two verses, ye shall take this branch of his

¹ Bankrupts.² Promises.

wrestling in these three: 1. Ye have a very sensible and humble acknowledgment of the desert of sin, in the most godly, verse 3, "If thou, Lord, shouldst mark iniquity, O Lord, who shall stand?" That is, iniquities are so heinous a thing, that if Thou wilt mark them as judge, and, according to the covenant of works proceed with men, none would be justified.

2. Ye have the psalmist's relief being thus humbled, in God's pardoning mercy, on which he lays hold, in the beginning of the fourth verse, "But there is forgiveness with thee."

3. This pardoning mercy in God is amplified from the end He hath before him in letting it forth, "That thou mayest be feared." That is, not only in general, because Thou art a merciful and pardoning God in Christ, men have access to worship and serve Thee, who otherwise art a consuming fire; but in particular, Thy pardoning mercy will excite men to fear and worship so good a God that freely pardons iniquity, under the weight and burden of which they could not stand.

For the first of these, his sensible and humble acknowledgment of the desert of sin in the most godly, I may touch it the more cursorily now, because it will fall in, when afterward I come to speak of the right way of applying pardoning mercy, where I shall take a view of this verse, as it points out the right method of obtaining pardon, and the qualification of the pardoned sinner, calling upon God in trouble; what would I say now upon it, ye shall take up in these three.

1. Ye have the sense of sin and guilt, joined with the sense of trouble.

2. Ye have the sense of guilt meeting a godly man in the teeth, when he is sent to God by prayer in trouble.

3. Ye have guilt meeting him with a terrible aspect, that if God marked it, he nor none is able to stand.

For the first, I shall give it to you in this brief observation, that in right exercise, the sense of sin and guilt should go along with the sense of distress and trouble. The psalmist rests not on his being sensible, that he was in the deeps, but he is also lying under the sense of sin and guilt. A man that hath the mere sense of trouble without the sense of sin, he is no more than a beast that will feel a smart, and so it is a brutish thing to be howling under the sense of trouble, without the sense of sin, Hosea vii. 14, "They have not cried unto me with their heart, when they howled upon their beds." They howled for their trouble, but they called not sincerely unto Me. And verse 16, "They return, but not to the most High: they are like a deceitful bow:" and hence Micah vi. 9, "The Lord's voice crieth unto the city; hear ye the rod, and who hath appointed it." There must be a hearing of the appointer of the rod, as well as the rod itself. To evince the truth of this point, I shall shortly hint at some consequences that readily follow the sense of trouble, without the sense of sin: not to stand upon this that readily they chose a new sin to an outgate, Job xxvi. 1,

"This hast thou chosen rather than affliction." I shall name these three: 1. Where the sense of trouble is without the sense of sin, folks expect to win soon out of it; they are readily a world of conceity folk, that think they will win soon and easily out of their trouble; Judah found the weight of trouble, but not the weight of sin, and when they were going to captivity, they were filled with dreams of outgate, Jer. xii. 4, "They said, He shall not see our last end." And Jer. ii. 25, "They said, Because I am innocent, surely his anger shall turn from me." And when they were brought very low, that delusion did not leave them, Ezek. xi. 15, they say, "Get ye far from the Lord, unto us is this land given in possession." And Ezek. xxxiii. 24, "They that inhabit the wastes, said, Abraham was one, and he inherited the land; but we are many, the land is given us for inheritance." Whence it is clear, that deluded confidence is one of the woeful fruits of the sense of trouble, without sense of sin.

A second is, woeful bitterness, and carnal distempers of spirit, if not when the trouble comes on, because they trust to be soon delivered from it, yet when it continues long. How find ye that people, Jer. v. 19, and the parallel places, who are brought in, saying, "Wherefore hath the Lord our God done all these things unto us?" What's our iniquity? And what's our sin? And Isaiah li. 20, ye may take up the temper of such a people: "Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net; they are full of the fury of the Lord, the rebuke of thy God." Ye will not tame a wild beast, by putting him in a net, but mad him the more; and so are they who continue long under the sense of trouble, without the sense of sin.

And a third consequence is, a woeful issue, whenever delivery out of trouble comes to folk in such a posture; and I find in this issue these two to concur. One is, their hungry starved lusts, meeting with mercies, do surfeit upon them, as the peeled Jews, when they came from the captivity, and had not quit their covetousness, they no sooner come back, but they eat up one another. And another is, when such folk are delivered out of the strait wherein they were, their delivery ordinarily hath the plague of God with it, Psalms lxxviii. 27, etc., when that people cried for flesh, "He rained flesh upon them as dust, and feathered fowl as the sand of the sea; they were filled, he gave them their desire; but while the meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel." This in short would put folk to it in shoring¹ times, to see what they are most affected with, whether with trouble, or with sin? If ye be going with your hands on your loins, what ails you? What affects you most? Sin or trouble? Provocation, or trouble, the fruit of your provocation? Mark it, there is much exercise in sad times, when it is not about

¹Threatening.

sin, and the fruit of that exercise will be found wind, Isaiah xxvi. 18, "We have been with child, we have been in pain, we have as it were brought forth wind." Sense of sin over-weighing sense of trouble, were a blest mean to cure our trouble, Isaiah xxvii. 9, "By this, therefore, shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones, that are beaten in sunder, the groves and images shall not stand up."

But the second note I proposed to be spoken to was, that sense of guilt meets him in the teeth, when he comes to God. The observation is, that guilt will readily meet the people of God, in their approaches to him under trouble. When he is crying to God out of the deeps, and is earnest for audience, God's marking of iniquity stares him in the face, to put some stop and demur to his access and audience, and the issue he would have been at.

If time would suffer, I would deduce this point in these four.

1. A tender soul is known by many heart-smittings for sin, which David was well acquaint with in the wilderness, when he cut off the lap of Saul's garment (1 Samuel xxiv. 5). A very innocent thing to vindicate his own integrity, yet his heart smote him; a heart-smiting for sin was no dainty to him then. I confess, when men are at ease, and are not in a tender frame, they may give way to gross sins, and their heart not smite them. What a temper is David in, when he is at ease and secure? What a wide throat hath he to swallow down adultery, and murder, and to betray a part of his army? 2 Samuel xi., "The sword devours one as well as another" (saith he); "It's the fortune (as we call it) and the chance of war, let it not trouble thee." That was not like David when he was tender; but however the general holds true, that heart-smiting from sense of sin is a most infallible sign and evidence of tenderness and nearness to God. O, but the skin of a conscience near God is thin! A little thing will draw blood of it. And as upon the one hand, ye should try your nearness to God by this, so upon the other hand, ye should look upon it as poor gallantry to digest sin, without a heart smiting you for it. There is a generation of men, who are called strong spirits, gallant men, and wherein doth their strength of spirit and gallantry lie? In contemning the law of God, in treading upon His authority, in defying God; they can commit all wickedness, and sleep in a sound skin, and never be troubled with it. These are our gallants, but the day will come, when that will be found poor gallantry, and that he is the brave spirit, that knows what heart-smiting for sin is, and hath tenderness in his walk.

2. There is in the second place this in particular, that when saints go to God, then their guilt readily meets them. Although they have little sense of guilt in ordinary, yet when they approach to God in earnest, their sin will muster up before them.

3. Although in ordinary addresses, they may be little sensible of sin, yet when a strait comes, and they are sent to God, then

their sin will find them out. Though they can walk in ordinary, and be little troubled with guilt, yet in a distress it cross-necks them.

And 4, although wicked men do not readily meet with guilt, because they are plagued with stupidity, yet their guilt will meet with them, and they shall find it marked by God, as if when they came to God in ordinances, they came to proclaim their iniquity.

These are the branches of the point, which now I cannot insist on, to deduce at large. Only if ye have to do with God, and be in earnest, beware of unrepented guilt. The longer it be in meeting with you, it will be the sadder when you and it meet, and the longer it be that ye lay it not to heart, to repent of it, and turn from it, it will be the more sad. God bless what ye have heard.

(To be continued.)

The late Rev. John Robertson.

MR. ROBERTSON was born in Glasgow, the 13th day of August, 1830. His parents possessed a competent portion of earthly riches, but the fact that they were truly pious was by far a greater blessing to themselves and their offspring. They held family worship each morning and evening in their house. It was at family worship on an evening, and while the words were being read, "And being in an agony he prayed more earnestly" (Luke xxii. 44), that he felt his heart melted into faith and repentance. He was about fifteen years of age at the time. He refers to that night's experience in his Diary in the year 1899 in the following humble manner:—"Whatever be my state before God, I surely have cause to praise Him that, notwithstanding all my provocations and backslidings, He has not left me wholly unconcerned about eternal things. This concern has continued with me more or less since that night in St. Vincent Street, at No. 233, in the autumn of 1845, when the words, "And being in an agony," struck me so forcibly that I was led to go to seek after God. If in the end I should be found a hypocrite, the hottest place in hell will be my portion. Oh, that I may be enabled to improve this concern, and never cease seeking God as long as I live; for who can tell but the Lord may return and leave a blessing behind Him." This is another proof of the great blessing of family worship and of the folly and guilt of parents and masters who neglect it in their homes. The loss sustained by children whose parents neglect to instruct them in the fear and admonition of the Lord is indeed very great, and the last account of such parents on the day of judgment, both to the Judge and their own children, will be terrible. The Holy Spirit placed on divine record the care and diligence with which Timothy was taught by his grandmother Lois and by his mother Eunice, and how the faith that dwelt in them, and by which they laboured to instruct him in the things of God and his everlasting felicity, was not without fruit. The same thing was true in his parents' family. A brother of John Robertson died at the age of

twelve years in the full assurance of faith, and a sister at the age of eighteen years. Our readers will remember that a part of the Diary of this sister was published in the F.P. Church Magazine several years since. Mr. Robertson spoke often to us of the two with feelings of the warmest affection, and with an assurance as to their being with Christ in everlasting happiness, while he was left groaning on account of a body of sin in this world of sorrow and sighing.

His father gave Mr. Robertson every facility to acquire the best education. This was not lost outlay, for he was a very good Greek, Latin and Hebrew scholar. His knowledge of the latter was both accurate and profound. The Lord was preparing him for his future work in the ministry of the gospel even when he had no thought of engaging in it. But when the Lord's call to the ministry of the gospel came, he was equipped beforehand with all the university education required.

When he was eighteen years of age, his physician ordered him to take a tour to Egypt and Palestine for the benefit of his health. He left Scotland in 1848. The following entry in his journal will show the bent of his mind:—"I find already the evil and danger of travelling; for I was tempted to go to bed without prayer. Oh that the Lord would quicken me by His Holy Spirit! so that I might be enabled to keep near Himself; for oh! it is dangerous to be travelling much and arriving late at hotels. When I cannot get much time for prayer, my soul must soon become lean. Lord, be merciful to me a sinner for dear Jesus' sake. Amen." The above entry was written in London. At Malta he wrote:—"Tomorrow we will have, perhaps, to leave for Alexandria, which I hope may not be so; for we would thereby have to travel all Sabbath-day in a steamboat. Oh may the Lord watch over and protect and guide me in all my paths—leading me in a plain path—letting me see clearly the path of duty. Now I begin to feel what Mr. B. spoke to me about before leaving home, viz., that I am very apt to grow cold and indifferent about eternal things. Oh that the Lord would quicken me by His Holy Spirit and sanctify me through the truth! I feel I need special supply of grace now as there are so many things to call my heart away from eternal things." After visiting some churches in Malta and observing the degrading superstition and idolatry with which the worshippers were enslaved, he wrote as follows:—"Oh how I ought to bless the Lord for His great goodness in causing me to be born in a land of gospel light! where the gospel is purely preached." On his arrival in Egypt, he was much struck with the poverty and base condition of the poor people which prevailed everywhere in that country, and he observed how the prophecies of the Old Testament were literally fulfilled.

After staying a few weeks in Egypt, he travelled through the wilderness on his way to Palestine. He went the same way which the children of Israel travelled when they passed through

that great and terrible wilderness two thousand and three hundred years before him, and found it exactly as Moses describes it. When they reached Mount Sinai, he went to the top where it is supposed the Lord delivered in such terrible majesty the ten commandments. There he, and his companion, read the ten commandments in Hebrew. This exercise he felt to be very awe-inspiring. He wrote the following note in his journal:—"May the Lord give me a tongue to praise Him for His goodness to me in permitting me to see this once hallowed place. May He write His law upon the fleshy table of my heart, and lead me to Jesus to obtain the remission of all my many transgressions of His most holy, just and good law." He also went to the top of Mount Hor, where Aaron died. The journey from Egypt to Hebron was accomplished in thirty-seven days. In Hebron he wrote the description given by Moses of the wilderness journey:—"He found him in a desert land and in a waste and howling wilderness. He led him about, He instructed him; He kept him as the apple of His eye" (Deut. xxx. 10). He had learned by experience that the above description of the wilderness had not changed in the least since Moses' time, and as regards the Lord's care, goodness and mercy towards himself, he felt that every word had been fulfilled.

He had now arrived in Palestine which, of all lands, is the most interesting to every lover of the Bible. His feelings, in visiting the places referred to in the Gospels in connection with the activities of our Lord Jesus Christ during the time of His tabernacling with men, were sublime and very tender. Knowing that he was now in a town or village in which the Lord preached, and performed miraculous cures; or on the roads on which He walked, being hungry, tired, and followed by throngs of poor people, some of them attracted by His gracious words—words of eternal life—which proceeded out of His blessed lips, others in order to be cured of their maladies, this made a very deep impression upon his mind, and caused many sad thoughts as to the awful retribution which the Jews brought upon themselves by refusing to receive Him as the Messiah promised to their fathers. The tyranny exercised by cruel Turks; the squalor, poverty and misery of the poor; and the superstition and fanaticism of the people made him conclude that it could not then be designated "The holy land." After visiting every place of gospel interest about Jerusalem and the whole surrounding country, and spending about six weeks there, he returned home by Beyrout, Switzerland, and Germany.

The following year (1849) he was again ordered away for the benefit of his health. This time he spent a considerable number of weeks in Egypt. He went up the Nile to the old capital of Egypt, Thebes, or No, of the Old Testament. The ruins of Thebes struck him with amazement. The colonnades, of tremendous size, broken to pieces and scattered upon the ground;

the extraordinary dimensions of the foundations of the public buildings that were once there; the multitude of idols broken and lying in the mud made this ruin a scene never to be forgotten. What struck him most as to the idols was, that each of them lay face downward in the mud with the head broken from the trunk. This reminded him of the fate of Dagon when it fell before the Ark of God. On his way back to Cairo, he visited the pyramids.

Having concluded his travelling in Egypt, he faced the wilderness the second time on his way to Palestine. When he left home this time he took with him several parts of the Old Testament in Hebrew and Arabic. On this journey through the wilderness he accidentally met an Arab. He spoke to the Arab in his own language, and asked him if he could read. The Arab answered that he could. Mr. Robertson asked him to read a part of a psalm, at the same time handing him the Book of Psalms in Arabic. He read a few lines quite correctly. Mr. Robertson asked the Arab whether he heard anything concerning a mighty king called David. He did not hear of him. But it turned out that he had heard of Abraham. Mr. Robertson then told that, notwithstanding David wrote the book he had in his hand, the great God of Heaven was the Author of it, and that it contained God's words to men. The Arab did not hide his amazement at hearing that he had God's word in his hand, but when Mr. Robertson told him that the book was now his own, he could not suppress his joy, but began to shout and jump and praise. Who knows what fruit this little Arabic portion of the word of God may have brought forth in that desert land? One thing we know, that His word will not return unto Him void. He spent over two months in Palestine, and returned home by Alexandria and the Mediterranean route. He concluded this journal by the remark:—"Our way has been attended with many mercies all the time since I left Palestine, for which I have much reason to praise God."

Between the years 1849 and 1880 there does not appear to have been any diary or journal kept by Mr. Robertson. All I can say about that period is that he got married, had a large family, lost his wife, of whom he always spoke with tender affection, and emigrated to Canada in the year 1880. In August of this year, he wrote:—"I came out here with my children in June last, and I desire to record the goodness of God in watching over us and keeping us from all harm during the voyage, and also for preserving me during my long journey to P—— to see my two sons there." He was very seriously exercised this year about his interest in Christ. On the 10th December, he wrote:—"For the last two days my soul has been bowed down under a sense of sin, and it seems as though my faith in the Lord Jesus must be given up. I sought, however, to give myself up to Him and to lie at His sovereign disposal. Truly I am the chief of sinners, and it

sometimes seems impossible for the blood of Christ to wash my guilt away. But, oh! is not this unbelief? His blood cleanseth from *all* sin, and if not mine, this could not be the case." This deep searching of heart originated in his having been prevailed upon to preach publicly in certain places about Kingston, Ontario. He, in 1882, entered divinity classes in Queen's College, Kingston, was examined by the Presbytery of Kingston the 3rd day of July, 1883, and duly licensed to preach the gospel. The extract of the minute of licence lies before us as we write. A few months later he was ordained over the congregation of the Dutch Reformed Church organized by the Rev. R. McDowall in the year 1800 of which he continued pastor until his death in 1844. This congregation of Albany joined the Presbyterian Church, and it had been without a pastor during thirty-nine years; the Rev. John Robertson was his successor in that charge. Mr. Robertson, being a man of real integrity of conscience, would look after the spiritual concerns of his congregation with every care and diligence. He remained in Canada from 1880 till 1895. His diary during these fifteen years reveals the exercises of a mind that was taken up with the concerns of his own soul's interest in Christ as well as that of his family and people.

He returned to Glasgow on the 18th October, 1895, and began to attend divine services on the Sabbath-days in several of the Free Churches of the City. The doctrines taught and the mode of worship were so alien to what he was accustomed to in the Free Church in earlier days that, like Noah's dove, he could not find a standing place on solid ground. One day on the street, he met a lady whom he knew before he left for Canada, and complained to her of how the Free Churches in Glasgow had drifted from "the old paths." She answered him that he should go to St. Jude's and that he would find there a people clinging to the old paths. Next Lord's day he appeared in St. Jude's and continued to come each Sabbath after that. Not long after, he was asked to assist by preaching to the English congregation in the hall when Gaelic was preached in the church. This he agreed to do. The following entry appears in his diary:—21st January, 1896—"Last night at St. Jude's prayer-meeting, with which I have connected myself as being altogether most congenial to me, Mr. S. gave an excellent address on Romans i. 18. I think this section of the Free Church has done right in continuing in their old ways, and I cast in my lot with them. The people and ministers seem the most serious I have met, and they are seeking to maintain the truth of God in purity." He did not endeavour to slacken their pace in their efforts to maintain the truth of God in its purity.

At the meeting of the Synod of our Church, held at Inverness the 3rd day of July, 1900, the writer brought before the Synod the desirability of placing Rev. John Robertson's name on the list of the ministers of the Church. The Rev. J. R. Mackay, Inverness, moved that Rev. John Robertson be received

as a retired minister of the F.P. Church. This motion was seconded by the Rev. D. Macfarlane, Dingwall, and unanimously agreed to. In the year 1902, he was unanimously appointed Moderator of the Synod. He very reluctantly, on account of his low opinion of his own suitableness for the office, accepted the Moderatorship, and performed all the duties of that office to the entire satisfaction of all the members of the Synod. He was again urged to accept the Moderatorship in 1912, but he could not be prevailed upon to accept of the office.

Mr. Robertson was a man possessed of a very meek and humble disposition. He considered himself to be far behind other ministers, both as regards qualifications for the ministry of the gospel, and the grace needful to speak the truth in love towards its Author, the souls of men, and towards the truth itself. All who had the privilege of knowing him personally, and of hearing him preach, formed a very high opinion of him as a very faithful minister of the gospel, who manifested much zeal for the glory of God and the souls of his hearers. This zeal was not without fruit. One case comes to our mind, that of a young lad who had been very careless until one Sabbath day listening to Mr. Robertson's appeals to sinners to forsake their evil ways and to return to God through the Lord Jesus Christ, and that He would have mercy upon them. The effect on this young lad was that from that day he forsook all the ways of sinners and sin, and has been a member in full communion with our Church since several years. He has had, like the most of our young men, to join the Army. Two years ago, he lay sick in a hospital in England. A bishop of the Church of England came into the ward in which he lay and prayed. He then spoke to one and another of the sick soldiers. At last he came to his bed, and began to speak to him. The young soldier said to the bishop, "You seem to think that men will go to heaven without being born again, and without repentance toward God and faith toward the Lord Jesus Christ. You are greatly mistaken, and I warn you to cease teaching such soul-ruining doctrines to men, for they are contrary to God's Word." If there were many men in our Army like this young man, there would not be so much encouragement given to chaplains who teach the vain dreams of their own deceitful hearts instead of the unerring Word of God. No one would have more delight than Mr. Robertson in hearing that his children were walking in the truth, but he was taken away to the rest that remains to the people of God before the above happened. The last day will reveal how many he was instrumental in bringing to a saving knowledge of the way of salvation, but we are certain that his faithful presentation of Christ crucified, as set forth in the gospel, has not been fruitless.

He assisted in St. Jude's congregation during seventeen years. The real gentleman and Christian appeared combined in him from first to last. But he was not one of those who imagine that a

man must surrender and compromise truth and principle so that he may be considered a gentleman and not a bigot by men who hold the truth in unrighteousness. In maintaining the well-defined position of his Church, and in adhering firmly to the same unto the end, no man could show more zeal. The admiration in which he was held by old and young in the congregation increased from year to year. This was true very specially as regards the godly among us. The large number of our young men and women who came regularly to hear him on Sabbath manifested the profound esteem in which they held him. This was sincerely reciprocated on his part. The intense interest he had in the young, and the earnest desire he had for their salvation could hardly be surpassed. To me, it was really one of the greatest pleasures of my life to have had his private fellowship and assistance during these years, and we cannot express on paper how greatly we missed him when he was taken away. The memory of that sincere friendship will not be effaced from our heart in time. During his closing years, Mr. Robertson resided in Greenock, and at fortnightly intervals, conducted the English services there with much acceptance. His death was sincerely mourned by the friends in Greenock.

During the last year of his life he was unable through physical infirmity to attend to any public duties. His resignation to the Lord's will was all that could be desired. Not a murmur was ever heard coming from his lips. His devoted daughter nursed him with the tenderest care and affection to the last. He passed away to be for ever with the Lord on the 21st day of December, 1914. His remains were laid to rest in the family burying place at the Glasgow Cathedral. We feel that the prayer of the prophet Isaiah should be repeated by us: "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace, they shall rest in their beds."

We desire to express our sincere sympathy with each member of his family at their loss, which we feel very heartily to be ours also. Albeit that the Rev. John Robertson reached the age of 84 years, the pang of separation was very keenly felt by us all, and will continue to be felt until we will pass away. N. C.

The Vatican Peace Note and the Italian Disaster.—In an article headed "The Allies and the Vatican," the Rome correspondent of "The Times" says:—"I was on the Italian front when the Pope's Note was published, and for many weeks afterwards, and I know the effect it had upon some of the troops. I shall not forget the language used about the Pope by an Italian General, a good Catholic, who knew how some of his men had been shaken by the action of the Vatican. For the time being the spirit of the troops overcame the suggestions of an easy peace, but when their heroic efforts during August and September had come to an end, the poison worked again here and there."

The Foundations of the Sabbath in the Word of God.

AN ADDRESS

BY THE REV. PROFESSOR BENJAMIN B. WARFIELD, D.D., LL.D.,
PRINCETON, NEW JERSEY, U.S.A.

(Continued from page 319.)

IT was not merely natural but inevitable that in this positive proclamation of universal human duties to a particular people, a special form should be given their enunciation specifically adapting them to this particular people in its peculiar circumstances; and it was eminently desirable that they should be so phrased and so commended as to open a ready approach for them to this particular people's mind and to bring them to bear with especial force upon its heart. This element of particularity embedded in the mode of their proclamation, however, has no tendency to void these commandments of their intrinsic and universal obligation. It only clothes them with an additional appeal to those to whom this particular proclamation of them is immediately addressed. It is not less the duty of all men to do no murder, not to commit adultery, not to steal, not to bear false witness, not to covet a neighbour's possession, that the Israelite too is commanded not to do these things, and is urged to withhold himself from them by the moving plea that he owes a peculiar obedience to a God who has dealt with him with distinguishing grace. And it is not less the duty of all men to worship none but the one true God, and Him only with spiritual worship; not to profane His name nor to withhold from Him the time necessary for His service, or refuse to reverence Him in his representatives, that these duties are impressed especially on the heart of the Israelite by the great plea that this God has shown Himself in a peculiar manner his God. The presence of the Sabbath commandment in the midst of this series of fundamental human duties, singled out to form the compact core of the positive morality divinely required of God's peculiar people, is rather its commendation to all peoples of all times as an essential element in primary human good conduct.

It is clearly this view of the matter which was taken by our Lord. How Jesus thought of the Ten Commandments we may easily learn from His dealing with the rich young ruler who came to Him demanding: "Good Master, what shall I do to inherit eternal life?" "Thou knowest the commandments," our Lord replied; "If thou wouldst enter into life, keep the commandments." Nothing new is suggested by our Lord: nothing but the same old commandments which Jehovah had given Israel in the Ten Words. "*Thou knowest* the commandments," says he: "*the* commandments." They are the well-known commandments which every one in Israel knew well. "I have nothing else to say to thee except what you already know . . ." so one of the

most modern of modern commentators (Johannes Weiss) paraphrases our Lord's response: "He who would be worthy of the kingdom of God must keep the primeval commandments of God." And that no mistake might be made as to His meaning, our Lord goes on to enumerate a sufficient number of the Ten Commandments to make it clear even to persistent misunderstanding what commandments He had in mind. "Thou shalt not kill," He specifies, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother, and, He adds, summing up as much of them as He had repeated, "Thou shalt love thy neighbour as thyself." So little does Jesus imagine that the Ten Commandments were of local and temporary obligation that He treats them as the law of the universal and eternal kingdom which He came to establish.

Nor has He left us to infer this merely from His dealing with them in such instances as this of the rich young ruler. He tells us explicitly that His mission as regards the law was, not to abrogate it, but "to fulfil it," that is to say, "to fill it out," complete it, develop it into its full reach and power. The law, He declares, in the most solemn manner, is not susceptible of being done away with, but shall never cease to be authoritative and obligatory. "For verily I say unto you," He says, employing for the first time in the record of His sayings which have come down to us, this formula of solemn asseveration—"Verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." So long as time endures, the law shall endure in full validity, down to its smallest details. The concluding phrase of this declaration, rendered in our Revised Version "until all things be accomplished," and perhaps even more misleadingly in the Authorised Version, "till all be fulfilled," is not a mere repetition of "Till heaven and earth pass away," but means, in brief, "until all which the law requires shall be done, until no item of the law shall remain unobserved." So long as the world stands no iota of the law shall pass away—till all that it prescribes shall be performed. The law exists not to be broken or to be abrogated, but to be obeyed; not to be "undone," to employ an old English phrase, but to be "done." It is to be obeyed, and it shall be obeyed, down to the last detail; and, therefore, in no detail of it can it be set aside or safely neglected. "The thought is," remarks H. A. W. Meyer justly, that "the law will not lose its binding obligation, which reaches on to the final realisation of all its prescriptions, so long as heaven and earth remain." Now, the law of which our Lord makes this strong assertion of its ever-abiding validity, includes, as one of its prominent constituent parts, just the Ten Commandments. For, as he proceeds to illustrate His statements from instances in point, showing how the law is filled out, completed by Him, He begins by adducing instances from the Ten Commandments: "Thou shalt not kill"; "Thou shalt not commit

adultery." It is with the Ten Commandments clearly in His mind, therefore, that He declares that no jot or tittle of the law shall ever pass away, but it all must be fulfilled.

Like Master, like disciple. There is an illuminating passage in the Epistle of James, in which the law is so adverted to as to throw a strong emphasis on its unity and its binding character in every precept of it. "For whosoever shall keep the whole law," we read, "and yet stumble in one point, he is become guilty of all." "The law is a whole," comments J. E. B. Mayor; "it is the revelation of God's will; disregard to a single point is disregard to the Law-giver, it is disobedience to God, and a spirit of disobedience breaks the law as a whole." If then, we keep the law, indeed, in general but fail in one precept, we have broken, not that precept only, but the whole law of which that precept is a portion. We might as well say, if we have broken the handle or the lip or the pedestal of some beautiful vase, that we have not broken the vase but only the handle or the lip or the pedestal of it, as to say that we have not broken the law when we have broken a single one of its precepts. Now, the matter of special interest to us is that James illustrates this doctrine from the Ten Commandments. It is the same God, he declares, who has said, Thou shalt not commit adultery, and Thou shalt not kill. If we do not commit adultery but kill, we are transgressors of the holy will of this God, expressed in all the precepts and not merely in one. It is obvious that James might have taken any others of the precepts of the Decalogue to illustrate his point—the Fourth as well as the Sixth or Seventh. The Decalogue evidently lies in his mind as a convenient summary of fundamental duty; and he says in effect that it is binding on us all, in all its precepts alike, because they all alike are from God and publish His holy will.

An equally instructive allusion to the Decalogue meets us in Paul's letter to the Romans. Paul is dwelling on one of his favourite themes—love as the fulfilment of the law. "He who loveth his neighbour," he says, "hath fulfilled the law." For, all the precepts of the law—he is thinking here only of our duties to our fellow-men—are summed up in the one commandment, "Thou shalt love thy neighbour as thyself." To illustrate this proposition he enumerates some of the relevant precepts. They are taken from the second table of the Decalogue: "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet." Clearly the Ten Commandments stand in Paul's mind as a summary of the fundamental principles of essential morality, and are, as such, of eternal validity. When he declares that love is the fulfilment of these precepts, he does not mean, of course, that love supersedes them, so that we may content ourselves with loving our neighbour and not concern ourselves at all with the details of our conduct toward him. What he means is the precise contrary of this: that he who loves his neighbour has within him a spring of right conduct towards his

neighbour, which will make him solicitous to fulfil all his duties to him. Love does not abrogate but fulfils the law.

Paul was not the originator of this view of the relation of love to the law. Of his Master before him we read: "And He said . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole law, and the prophets." That is to say, all the precepts of the law are but the development in detail, in the form of announced obligations, of the natural workings of love towards God and man. The two tables of the Decalogue are clearly in mind as respectively summed up in these two great commandments. And the meaning is, again, not that love to God and man supersedes the duties enumerated in these two tables, but that it urges prevailingly to their punctual and complete fulfilment. As loving our fellow-men does not so fulfil all our duty towards them that, loving them, we are free to rob and murder them; so loving God does not so fulfil our whole duty to Him that, loving him, we are free to insult His name or deny Him the time necessary for His service. Love, again, means not the abrogation but the fulfilment of the law.

It cannot be necessary to multiply examples. Nothing could be clearer than that the Ten Commandments are treated by our Lord and the writers of the New Testament as the embodiment, in a form suited to commend them to Israel, of the fundamental elements of essential morality, authoritative for all time and valid in all the circumstances of life. All the references made to them have as their tendency, not to discredit them, but to cleanse them from the obscuring accretions of years of more or less uncomprehending and unspiritual tradition, and penetrating to their core, to throw up into high light their purest ethical content. Observe how our Lord deals with the two commandments, Thou shalt not kill, Thou shalt not commit adultery, in the passage near the beginning of the Sermon on the Mount, to which we have already had occasion to allude. Everything external and mechanical in the customary application of these commandments is at once swept away; the central moral principle is seized with firmness: and this central moral principle is developed without hesitation into its uttermost manifestations. Murder, for example, is discovered in principle already in anger; and not in anger only, but even in harsh language. Adultery, in the vagrant impulses of the mind and senses; and in every approach to levity in the treatment of the marriage tie. There is no question here of abrogating these commandments, or of limiting their application. One might say rather that their applications are immensely extended, though "extended" is not quite the right word: say rather, deepened. They seem somehow to be enriched and ennobled in our Lord's hands, made more valuable and fecund, increased in beauty and

splendour. Nothing really has happened to them. But our eyes have been opened to see them as they are, purely ethical precepts, declaring fundamental duties, and declaring them with that clean absoluteness which covers all the ground.

(*To be continued.*)

Letter from Rev. J. B. Radasi,

MISSIONARY, MATABELELAND.

THE following interesting letter from our Missionary in Matabeleland has been received by the Rev. Neil Cameron, Convener of Foreign Mission Committee:—

C/o NATIVE COMMISSIONER, BEMBESI,
MATABELELAND, SOUTH AFRICA, 14th November, 1917.

MY DEAR MR. CAMERON,—I am still enjoying good health, which is a matter to be very thankful for, as there are many people laid up with fever. I am kept very busy, visiting the sick, reading the Word of God, and praying with them. And as some of our men who used to assist me in preaching to the outside stations, have gone to "the Front," German East Africa, that has made me very busy. But whenever I have an opportunity—even during week-days—I visit these places, and preach to the people. They are still enrolling people to go to German East Africa, all over the country and in our district as well. Another batch went away last week, with a few men from our congregation and another elder. These, I understand, will remain till the War is over. The others who went first were enrolled for two years.

I have not heard from you for some time; I hope you are keeping well. I am also kept busy with the day school. I am at present teaching alone, as my assistant went to Lovedale this year to finish her education and qualify for a teacher; and as I have seventy-eight children on the books, I am kept very busy. It is a matter to be very thankful for to the Lord that my health, so far, has been good. We should be very glad of a visit from one of our ministers after the War.

The mail from Europe is now very irregular on account of the War. We sometimes have to wait for a month without getting a mail. And so I would like you to send me at once the money (school fees) for the boy whom I intend to send to Lovedale at the beginning of next year. It is well that we should have teachers belonging to our own Church, who are in sympathy with our cause and our simple mode of worship, without instruments or uninspired hymns—simply using the inspired Psalms for praise. We shall be very glad when we get the whole of the book of Psalms complete in metre. It is to be hoped that the Lovedale authorities will let us have them as early as possible. They did not tell us how far they had gone in reviewing them.

I must now conclude with kindest regards to you.—Yours sincerely,

J. B. RADASI.

Air Iomadh Puing Dhiadhachd.

LE MR. EGIN UELSH.

“Na dean dhuit fein dealbh snaidhte, no coslas sam bith a dh’aon ni, a ta ‘sna neamhaibh shuas, no air an talamh shios, no ‘sna h-uisgeachaibh fuidh ‘n talamh. Na crom thu fein sios doibh, agus na dean seirbhis doibh; oir mis an Tighearn do Dhia, is Dia eudmhoir mi, a’ leantuinn aingidheachd na’n aithrichean air a chloinn, air an treas, agus air a cheithreamh ginealach, dhiubh-san a dh’fhuathaicheas mi: agus a’ nochdadh trocail do mhiltibh dhiubh-san a ghradhaicheas mi, agus a choimhideas m’ aithnean.”—EXODUS XX. 4, 5, 6.

B’EN ni aig na stad sinn, a bhi comharachadh a mach na meadhonaibh agus an cleachdamh a dh’aithn Dia dhuibh ‘na fhocal, a bhi air bhur cleachdadh anna, am feadh a tha sibh ann an tigh bhur cuairt, agus am feadh a ta sibh as eugmhais a bhi lathair maille ris an Tighearn, agus bhur Ceann; eadhon na meadhonaibh do’n do gheall Dia beannachd ma ghnathaicheas sibhse iad, agus mar an ceudna chuir e an ceill mallachd orra-san a tha ‘deanamh dearmad orra. Agus do bhrigh ‘s nach ‘eil aite anns an sgrìobtuir a tha comharachadh a mach na meadhonaibh so co maith ris an dara h-aithne; uime sin rinn mi’n t-aite so thaghadh a chum na criche so fein. ‘Se so an diubhair a tha eadar a cheud agus an dara h-aithne, tha a cheud aon ag agradh lathaireachd Dhe a bhi ann ad’ anam; tha’n dara h-aithn a’ comharachadh a mach na meadhonaibh leis am feud thu aoidheachd a thabhairt do a lathaireachd ann ad’ anam, agus as-eugmhais nach ‘eil e so-dheanta dhuit lathaireachd Dhe a chumail maille riut. Mar air son t-umhlachd do na cheud aithne, tha do sholus, do bheatha, do shaorsa an urra ris; ‘se sin, ann ad’ aonachd bheannaichte agus ann an comh-chomuinn mhilis ri aon Dia ann an trì pearsaibh, an t-Athair, am Mac, agus an Spiorad Naomh do thuigse a bhi air a lionadh le eolas De anns an uile ghliocas agus thuigse spioradail; bhur cuimhne a bhi air a lionadh le cuimhne air a ghràdh, agus fhábhar, agus a chaoimhneas, agus a lathaireachd, thar na h-uile nithe, bhur toil a bhi air a cuir fo smachd agus umhal do thoil-sa ‘s na h-uile nithe; bhur cridhe, agus bhur n-uile aignibh, a bhi air an lionadh le eagail agus gaol, agus le urram agus suiu, le tlachd ann-san agus irioslachd. Cha robh umhlachd air a thabhairt riamh do’n aithn so le neach air an talamh ach le Iosa an hain; agus bithidh an aithn so an sin iomlain ‘nuair a bhitheas Dia na h-uile anns na h-uile dhuit; ‘se sin an uair is se Dia d’uile sholus, d’uile bheatha, d’uile aoibhneas agus ghairdeachas, d’uile chomas agus shaorsainn; agus do bhrigh ‘s gur e so an ni air am bheil sibh uile gu bhur suil a bhi ris, eadhon an comh-chomuinn beannaichte sin ri bhur Dia; oir is truagh do’n anam sin a tha as-eugmhais a cho’chomunn agus an aonachd sin ri Dia, oir c’aite am faigh thu solus, agus gairdeachas, agus saorsa, ach uaith-san, an ti ‘se an solus agus a bheatha e

fein? Uime sin cha'n fhaigh thu gu brath do lan deth lathair-eachd Dhe gus am faic thu e aghaidh ri aghaidh. Thug so air Daibhidh a radh, Salm xvii. 15, "Nuair a dhuiseas mi as an uaigh, sàsaichear mi le do chomsamblachd gu siorruidh tuille." Agus 'se so maithas ar De, nach e a mbain gu'n d'thug e dhuinn aithne gu'm bu choir dhuinn a lathaireachd fein a bhi againn, ach gu'n d'orduich e an leithid do mheadhonaibh leis am feudadh sinn a lathaireachd fhaotainn; agus an uair a gheibh sibh e, gu'm feud sibh aoidheachd a thabhairt da agus a choimhead maille ribh. Uime sin, anns an dara h-àithn so, tha e a' toirmeasg dealbh snaidhte sam bith a dheanamh; leis am bheil e air thuigsinn uile innleachda' dhaoine, a chum le sin gu'n cuireadh E thu fuidh fhiahaibh a bhi sireadh lathaireachd Dhe; oir cha'n urrainn uile innleachd dhaoine no ainglibh 'ur cuir air bhur n-aghairt anns an aonachd spioradail so agus ann an comh-chomunn maille ri 'ur Dia, ach a mhain na meadhonaibh a dh'orduich e fein na fhocal; uime sin tha e a' toirmeasg ni air bith a dhealbh no a dheanamh cosmhail ris. 'Na dheigh sin, 's an ath aite, tha e a' toirmeasg cromadh sios no aoradh a thoirt dà an deigh e bhi air a dheanamh.

'San treas aite, tha e a' cuir sios aobhairean na'm briathra so, "oir is mise an Tighearn' do Dhia, is Dia eudmhor mi;" uime sin feumaidh tu na h-uile ni a dheanamh a dh'aithneas mise dhuit, agus feumaidh tusa a bhi umhail do m'aithne-sa, agus cha'n ann do neach air bith eile, oir tha mise posda riut; uime sin ma ni thu air a chaochala 'sa dh'aithneas mi dhuit, cuiridh tu'n gnìomh iodhal-aoraidh dubailt, aon diubh ann an aghaidh a chéud aithne, ann an cuir suas ni sam bith ann do chridhe ach mise, agus ni sam bith a ghradhaicheas tu ni's mo, dha'n d'thoir thu na's mo do dh'umhlachd, na's mò do urram, na's mò do dh'eagal na dhomh-sa, tha thu a' cuir an ni sin suas ann do chridhe mar Dhia dhuit, agus 'nuair a b'aill leat a dhol mu'n cuairt a chum seirbhis no aoradh a thoirt dhomh-sa an Tighearn do Dhia, air doigh eile thuille air an rathad a dh'aithn mise, ann an sin tha thu a' briseadh a cheangail-phòsaidh a bha air a dheanamh eadar mis agus thus; air an aobhar so tha e ag radh, "is Dia eudmhor mi"; 'se sin ri radh, cha'n urra mi giulan leis, gu'n d'thugadh tu seirbhis dhomh air rathad eile thuille air an dòigh a dh'aithn mi dhuit ann am fhocal.

Agus anns an àite fa dheireadh, tha e a' bagradh breitheanas na'n aghaidh-san nach gnàthaich na meadhonaibh ceart, no dhealbhas meadhonaibh dhoibh fein; agus tha e a' cuir an ceill beannachadh doibh-san a ni feum deth na meadhonaibh laghail, oir tha e 'ga ghabhail mar chomhara gaoil dha; uime sin tha e ag radh, 'leantuinn peacanna na'n aithriche air a chlann.'

(Thugaibh an aire) Cha'n 'eil a h-aon agaibh nach smuainich so na pheacadh, eadhon Dia sam bith eile a bhi agaibh 'n'ur cridhe; ach cha'n 'eil sibh a' faicsinn na h-uile, ach tha so na pheacadh, na meadhonaibh a ghnàthachadh, a dh'iarraas daoine eile o dhealbh

an cridhe fein oirbh a chum seirbhis a thabhairt do Dhia leo, o' nach 'eil barrantas agaibh 'o fhocal Dhe, agus gidheadh chi sibh gu'n robh mòran air am peanasachadh, do bhrìgh gu'n d'rinn iad an ni nach robh laghail dhoibh a dheanamh 'nam pearsaibh fein; agus gidheadh a tha laghail do mhuinntir eile air dha bhi air òrduchadh dhoibh; mar a chi sibh ann am Mic Aaroin, nach do shaoil na pheacadh teine coimheach a thabhairt a steach do'n phaillion a chum tùis a losgadh leis, gidheadh thuit breitheanas Dhe orra anns an dearbh sheirbhis, Lebh. x. i. Mar an ceudna chuir Ussah a lamh ris an Airc 'nuair a bha i cosmhail ri tuiteam, ge do rinn se e leis an eud a bha aige air son glòir Dhe; gidheadh do bhrìgh 's nach robh a ghairm air a thabhairt da le Dia, thainig breitheanas Dhe air, agus thuit e sìos marbh; mar sin, ann bhur n-uile dheanadais, 'nuair a chronaichear sibh anns an ni a tha dochair, tha so na fhocal coitchion ann bhur beul, gu bheil 'ur rùintean gu maith, ach cha'n 'eil 'ur rùintean gu maith as-eugmhais tuigse; oir ma tha thu a' tabhairt seirbhis do Dhia as-eugmhais a bhi tuighsinn àithntean, tha sin na bhriseadh air a choimhcheangal eadar thus agus esan, agus peanasaichidh esan e, "Leantainn aingidheachd na'n aithrichean air a chlann," agus am peachadh so ann a' measg chaich; saoilidh mòran nach smachdaich Dia a leithidh sin do dh'aingidheachd, mar an uair a tha doine toirt seirbhis do'n Tighearn an deigh am faoinbharail fein; ach feudaidh sibh fhaicinn an ceart agbaidh sin ann an so, agus feudaidh sinn fhaicsinn, Dia a rinn lagh co farsuinn a cho-tharruing ann an crìochan co goirid, gaidheadh tha e co farsuinn ann an cuir sìos an dara h-aithne, cia mheud ann an toirmeasg, ann an seoladh, ann am bagradh, ann an geallaidhean, agus na h-uile do thaobh 's gu'n robh eolas maith aige nach deanadh aon fhocal ar comhairleachadh gus an aithne so a choimhead; uime sin tha e a radh, "Cha dean thu dhuit fein dealbh snaidhte sa'm bith"; 'Se sin cha dealbh thu meadhan le do ghliocas fein gu seirbhis a thabhairt do'n Tighearn do Dhia. A ris tha e ag ràdh, "Cha chrom thu, thu fein sìos da;" 'Se sin, cha chleachd thu na meadhonan a dhealbh thu fein, no a dealbh neach air bith eile do reir am faoinbharail fein, 'nuair a dhealbhar e. Ciod e tuille? "Oir is mis' an Tighearn do Dhia, is Dia eudmhoir mi;" Uime sin bithidh fhios agam 'nuair a chuireas tu iodhol-aoraidh an gnìomh, agus a thuiteas tu air falbh uamsa, a' leantuinn d'fhaoin-bheachd fein, agus a dheanamh do reir nòs na'm fineacha eile; agus a nis, do bhrìgh 's gur aithne dhomh e, cha'n fuiling mi e, ach peanasaichidh mi e. Ciod e tuille? "Leantuinn aingidheachd." Tha e na aingidheachd seirbhis a thoirt do Dhia air a chaochlaidh do dhoigh 'sa dh'àithn e fein. Ciod e tuille? "Na'n aithrichean air a chlann, gus an treas agus a cheithramh ginealach." Leanaidh mi aingidheachd, cha'n e mhàin ort fein, ach air an treas agus air a cheithreamh ginealach a thig a mach o d' leasraidh, agus diolaidh an ceithreamh ginealach air a shon. Agus air eagal gu'n abradh iadsan, "Thighearn, cha pheanasaich thu sinne aig am bheil cridhe

gu seirbhis a thabhairt dhuit, cha'n ann mar a dh'àithn thu dhuinn, oir tha gràdh againn dhuit, uime sin tha e ag radh, "Dhiubhsan a dh'fhuathaicheas mi." Mar gu'n abradh e, Cha'n ann, cha'n ann, Cha'n 'eil mi a' meas sin na gradh ciod sam bith rùn a tha agad, chan 'eil thu ach a' tabhairt fuath dhomh, thusa nach 'eil a toirt seirbhis dhomh a réir m'òrdugh suidhichte fein. Shaoil le Nadab agus Abihu, le Sàul agus Ussah, gu'n robh gràdh aca do'n Tighearn; ach 's ann a bha fuath aca dha, do bhrìgh 's nach d'rinn iad do reir òrdugh. Ciod e tuille. 'Nochdadh tròcair do mhiltibh dhiubh-san a gràdhaicheas mi agus a choimhideas m'aitheantan.' Tha e ann an so ag innseadh an diol-tuasdail a bhios air a cheangal ri gnàthachadh meadhon aoraidh Dhe; "A' nochdadh tròcair;" 'Se sin, gheibh thu truas a ghabhail ri do thruaighibh, gheibh thu maitheanas ann do pheacana', agus gheibh thu doille agus cruas do chridhe air atharachadh: gheibh thu tròcair gu saor, cha'n ann a m'áin dhuit ein, ach mar an ceudna do na miltibh ginealach a thig o d' leasraidh. Tha e ag radh, 'dhiubh-san a ghràdhaicheas mi agus a choimheadas m'aitheantan.' Tha coimhead na dara h-àithne na chomharadh air do ghràd do Dhia, mar a ta briseadh oirre na chomharadh air t-fhuath dha'n Tighearn: C'ar son? Air tùs, do bhrìgh 's gur i àithn Dhe a thann; 'San ath àite, do bhrìgh 's gu'm bheil ann an sin air a chuir sìos na dleasdanas a tha t-Fhear-phòsda aig iarraidh ortsa, a bhean-phòsda-sa: agus 3, àite, do bhrìgh 's gu bheil e na dhearbhadh air do gràdh do thaobh-san; oir do reir 's mar a ghràdhaicheas tu e, bithidh tu cùramach a chum na meadhon uile a gnàthachadh leis am feud thu aoidheachd a thabhairt da. 'Nis, air son an aobhar so mhinich mi an dara h-àithne, dh'fhaicinn leis a mheadhon so, am bi sibh ullamh gu meadhonaibh aoraidh Dhe easdeachd, mu bheil mi gu labhairt ribh.

Am bheil sibh ullamh ma ta? Agus am feud sibh a ràdh, labhair, a Thighearn, oir tha do sheirbhiseach ag eisdeachd? Agus a bheil sibh ullamh gus na meadhonaibh eisdeachd leis am feud sibh bhuir sàth fhaotinn do lathaireachd Dhe anns a bheatha so, agus cionnas a dh'fheudas sibh dearbhachd fhaotainn gu' faigh sibh tròcair 'san latha sin, agus gu sìorruidh tuille? Eisd iad a nis ma ta a chum 's gu'm bi thu beo gu maith, agus 'nuair a bhàsaicheas tu, gu'm feud thu a ràdh, Thighearn, Bha mi ullamh gu cleachdamh uile mheadhonan do sheirbhis ann an neart agus ann an treibhdhìreas mo chridhe, am fhead 's a bha mo shlàinte agam, ge d' nach b'ann ann an iomlaineachd, gidheadh ann an treibhdhìreas mo chridhe; bithidh an nì sin fein air a mheas dhuitsa mar ùmhlachd iomlain do na h-àithntean uile. Am b'ail leibh ma ta aithne fhaotainn air ciod iad na meadhonan sin bu chòir duibh a ghnàthachadh, agus tha na's mò ann diubh na a h-aon no dha?

Air tùs, Tha aoradh fhollaiseach Dhe, ann an eisdeachd an Lagh agus an t-Soisgeil air a chuir an ceill duit anns a

mhinistirealachd so, agus ann thu fein a cheangal le aont ri aoradh follaiseach Dhe, anns a cho-thionail fhollaiseach, le bhi ag radh Amen le ùrnuigh fhollaiseach Naoimh Dhe, agus ann bhi sìneadh a mach do lámhan, agus ann an gahail ad ionnsuidh fein seula agus sacramainte' cùmhnaint faicsinneach Dhe, agus ann an àite a thabhairt do achmhasanaibh na h-Eaglais, agus ann a bhi toirt àite do iuchreachean rioghachd Dhe; 'siad so meadhonan follaiseach aoraidh Dhe, mar an ceudna trasgaidhean agus taingealachd fhollaiseach: uime sin 'se so aon deth na meadhonaibh a tha air àithneadh duinne a chleachdadh, eadhon a theachd a mach, mar gu'm b'eadh, anns an achadh fhosgailt, agus bòideachd fa' chomhar an t-saoghail, gu'n ceangail thus thu fein maille ri buill Chrìosd, agus, "gun glac thusa cùpan na' slàinte, agus gu'n ioc thu do bhòidean ann am measg chàich," Salm cxvi. 13. Oir tha mòran diubh gu bhi air an cuir cuideachd ann an aon chùpan, agus 'se so aon deth na meadhonaib leis am feud thu do thuigse a lionadh, do chuimhne, do thoil, agus uile oisinnibh do chridhe, le làthaireachd Dhe, uime sin na ghràdhach sibh e le éisdeachd fhocail, agus co fhada 'sa bitheas sibh beo gu'm bi sibh 'n'ur luchd com'pairt de chomh-chomuinn a naoimh; a chum's gu'm feud sibh a ràdh maille ri Daibhidh, "Aon ni ghuibh mi air an Tighearn, sin iarraidh mi, a bhi 'm chòmhnuidh ann an tigh an Tighearna, rè uile làithean mo bheatha, a chum gu' faicinn maise an Tighearna, agus gu' fiosaichinn na theampull," Salm xxvii. 4. "C'a so ghràdhach do phailluna a Tighearna na'n sluagh! Tha m'anam a' miannachd, 'seadh, eadhon a' fannachadh le deidh air cùirtibh an Tighearn: Tha mo chridhe agus m'fheoil ag eigheach gu h-àrd air son an De bheò. Oir is fearr là a'd' chùirtibh na mìle; b'fhearr leam a bhi dorsaireachd ann an tigh mo Dhe, na bhi'm chomhnuidh ann am paillunaibh aingidheachd," Salm lxxxiv. 1, 2, 10.

Agus 'nuair a bhlheas tu ri bàs, ann an sin gu' feud thu a ràdh ri'd' chlann, gràdhach mise an Tighearn, agus ghabh mi tlachd ann an uile mheadhonaibh aoraidhsan sa mhaduinn agus mu fheasgair. Bithidh mi air mo lionadh le a làthaireachd, agus bha mise air mo bheannachadh ann mo ghairm, agus dh'òl mis do dh'abhnaichibh uisge na bheatha; agus lionadh mi le sailt tigh an Tighearn fein; uime sin tha mi guidhe oirbh deanaibh-se a ni cèudna, agus gheibh sibh-se beannachd mar fhuairr mise.

'Nis, Tha aig an dara h-àithn so, na's mò na na meadhona' follaiseach so, a dh'fheudas sibh a chleachdadh maille ris a chuid eile de na noimh ann a meadhon a cho-thionail maille ri d' bhrathre; tha innte na meadhonaibh uaighnidheach so, a dh' fheumas a bhi deanta gach là maille ri do ghairm, air an là fèmaidh tu a bhi aon chuid aig an tigh maille ri'd' mhnaoi, agus do chlann, 's do sheirbhisich, air neo bithidh tu ad aonar, air neo bithidh sibh maille ri cuideachd eile 'nuair a tha sibh ann bhur teaghlachibh, agus cionnas bu chòir duibh sibh fein a chleachdamh ann bhur teaghlachibh. Tha mi guidh a mheud agaibh 'sa tha

deanamh coguis do aoradh Dhé, gu'n cleachd sibh na meadhonaibh uaigneach ann bhur tighibh air a chuid a's lugha 'sa maduinn agus air feasgair gach aon là : Tha fhios agam gu maith gu'n d' fhuair cuid agaibh beannachd Dhé an sin ann bhur teaghlaidhean. Agus cia mar bu chòir dhuibh sibh féin chleachdadh ann bhur teaghlaidhean fad a chuid eile do'n là, Eadhon deannaibh mar a rinn Solamh, air a leithid do dhoigh 's nuair a chi muinntir eile an t-òrdugh maiseach sin ann bhur tighibh, gu'm feud iad a radh, "Is sona do dhaoine, agus is sona do séirbhisich a ta na'n seasamh 'an so a' d' làthair, agus a tha aig eisdeachd do ghliocas ; beannaichte gu'n robh an Tighearn do Dhia a gràdhach thu, agus a thug dhuit tigh agus a chuir thu os cionn teaghlach ; agus gu'm feud do seirbhisich féin a ràdh bu mhaith air mò shon-sa, nam faodainn seasamh aig bòrd mo mhaigstir, a chum's gu'n cluinnin an gliocas agus na briathraibh gràs-mhor a tha teachd a mach as a bheul. Agus sibse a ta n'ur ban-mhaighstiribh, bitheadh briathraibh a ghràis ann bhur bheul, agus ann bhur bilibh, shnàidhibh sgàrlaid, "Chum's gu'm fosgail sibh 'ur beoil le gliocas, agus gu'm bi lagh a choimhneis air bhur cridhibh 's air bhur teangaibh." Biodh so na chleachdadh duibh 'nuair tha sibh 'n'ur teaghlaidhean.

'San ath aite, a ris 'nuair a ta sibh ann an cuideachd, aidichibh bhur peacaidhean d'a chéile, earaillichibh a chéile, cronaichibh, teagaisgibh, sòlasaichibh a chéile, agus an còmhnuidh bithibh 'deanamh maith-eigin ciod 'sam bith cuideachd 'sam bheil thu na'm bi thu. Agus anns an àite mu dheireamh, 'nuair a tha thu ad' aonar, agus 'nuair a leughas tu focal Dhé : oir is beannaichte esan a leughas briathraibh an leabhar so, agus a ni iad. Ciod e tuille? Deanaibh ùrnuigh do ghnath, agus deanaibh ùrnuigh 'san Spioaad le dùrachd, deanaibh ùrnuigh air son na'n uile dhaoine. Ciod e tuille? Aidichibh bhur peacaidhean am fianuis De, faicibh iad, agus gabhaidh gràin diubh, agus thugaibh fuath dhoibh. Ciod e tuille? Bi taingeil 'sna h-uile nithe. Dean faire do ghnàth, anns na h-uile ni a ni thu, thoir an aire do d' chridhe, thoir an aire do d' bheul, thoir an aire do d' chosaibh, nach sleamhnaich iad ann am puing dleasdanas sam bith. Ciod e tuille? Beachd-smuainich air focal agus air oibre Dhe, beachdaich air do thruaighe fein, agus beachdaich air tròcair Dhia ; beachd-smuainich air an lagh, agus beachd-smuainich air an t-Shoisgeil ; smuainich air do thuiteam ann an Adhamh, agus smuainich air d'èiridh a ris ann an Criosd. Ciod e tuille? "Cuir ort uile armachd Dhe, crioslaich do leasraidh le firinn, cuir ort uchd-éididh na fireantachd, cuir ort brògan ullachaidh Soisgeil Chriosd, comhdaich do cheann le clogaid na slàinte, agus, thar na h-uile nithe, gabh ad' ionnsuidh sgéith' a chreidimh, a tha comasach air uile shaighde teinteach an droch-spioraid a mhùch-adh, agus gabh ad' ionnsuidh claidheamh an Spioraid, ni 'se focal Dhe." Cuir ort an armachd so uile, agus seas fuidh d' armachd rè an là uile, agus luidh sìos leis mu fheasgair, agus coidil leis fad na h-oidhche.

Ciod e tuille? 'San àite mu 'dheireadh, comharaichibh leibh fein gach oidhche mu'n d'thig sibh gu'r leapaichibh, am breith-neachadh air tràcair Dhe a fhuair sibh tràd an là, an tì mar fhear pòsda a tha cuir comharaidhean gaoil do'r n-ionnsuidh gach aon là, eadhon cosmhail ri duine nàdurach, air dha bhi o'na bhàile, tha e'n tràs agus a ris a' cuir comharaidhean gaoil a dh'ionnsuidh a bhean, a chum a cumail ann an cuimhne air; gabhaidh si iad, agus taisgidh 's i suas iad ann a ciste; ge d' nach mor a's fhiach iad, gleidhidh si ann an sin iad, do bhrìgh 's gu'm bheil gràdh aice dha-san a chuir iad. Mar so bu chòir dhuibhse dheanamh; oir tha'n Tighearn, bhur Fear-posda gràdhach, a' cuir comharaidhean gaoil do'r n-ionnsuidh gach aon latha, a chum 'ur cuir ann an cuimhne air fein, agus a dh'fheuchainn ciod am meas a tha agaibh orra air a sgàth-san. Nach bu chòir duibh gabhail riu le buidheachas, agus an cuir suas ann bhur cridheachan, agus an cumail ann an sin air a sgàth-san a chuir iad? 'Nis 's iad so na meadhonaibh a dh'fheumas gach aon agaibh a chleachdadh, na'm b'aill leibh lathaireachd Dhe a bhi a' lionadh bhur cridheachan, agus mar a b'aill leibh tràcair fhactainn do bhur n-anama, agus mar b'aill leibh beannachd fhagail aig bhur clann 'n'ur deigh; oir le so feudaidh sibh deadh thiomnadh a dheanamh, agus ma dh'fheumas sibh dìlib chothromach fhagail do'r clann, feudaidh sibh uile gheallaidhean Dhe air an deanamh ann am fuil Iosa Criosd, a chuir an cèill doibh. Cha'n abair mi tuille aig an àm, ach do'n Tighearn Iosa Criosd maille ris an Athair, agus ris an Spiorad Naomh, gu'n robh gach uile mholadh, a nis agus gu sìorruidh. Amen.

Memorial Services for the Dead.—Memorial services for those who died in the War are getting very common, and seem in many cases to be very like Roman Catholic services, prayers being offered that amount to supplications for the dead. Recently a united memorial service was held in Edinburgh by the congregations of St. George's Established Church and St. George's United Free Church. Revs. C. W. Taylor and Dr. Kelman presided. Special notice was taken in the press of the fact that the principal piece of music, which was performed, was the composition of Sir Edward Elgar, a Roman Catholic author. Here again is the Romeward drift.

Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 24th January:—

SUSTENTATION FUND.

John MacLeod, Kinlochewe, £1; F. MacDonald, Kinlochewe, £1; Per Rev. J. S. Sinclair—"Friend," Morayshire, 2/; Miss Lizzie Mackay, Grantown-on-Spey, 6/; Mr. and Mrs. Mackenzie,

11 Second Coast, for Aultbea Congregation, £1; D. MacLennan, for Aultbea Congregation, 10/; "Anonymous" (Beaully postmark), £1; Per J. MacInnes, Broadford—Alex. MacLean, Luib, Broadford, 10/; Mrs. MacBean, Clune House, Newtonmore, £1; Per A. MacLennan, Rona—A. MacLennan, New Zealand, £1.

HOME MISSION FUND.—Per Captain MacDonald, Maryhill—"F.P. Friend," 5/; Per Rev. J. S. Sinclair—"A Friend," Morayshire, 2/.

JEWISH AND FOREIGN MISSIONS FUND.—F. Macdonald, Kinlochewe, 10/; Per Rev. J. S. Sinclair—"Friend," Youngstown, Ohio, U.S.A., 12/, "Friend," Morayshire, 2/, "South Africa," 1/, and M. Macphail, Maryhill, Glasgow, 5/; "Anonymous" (Beaully postmark), £2; Mrs. MacBean, Clune House, Newtonmore, 5/; "Friend," Halkirk, 5/; Per Rev. N. Cameron—"Anon," Glasgow, 7/, and Mrs. J. MacInnes, Glasgow, 5/.

MISSION TO FORCES FUND.

"A Free Presbyterian," 10/; "Friend," Letterewe, Achnasheen, 10; Miss Banks, London, 10; F. MacDonald, Kinlochewe, 10/; Per Rev. J. S. Sinclair—"Friend," Youngstown, Ohio, U.S.A., 12/, M. Macphail, Maryhill, Glasgow, 7/6, J. MacDonald, Dusary, North Uist, 10/, "Friend," Morayshire, 1/, and D. Livingstone, Applecross, £1; Per A. Tallach, Treasurer—Raasay Congregation, £2 8/; D. MacLennan, Laide, Aultbea, 2/; M. L. H., Glasgow, 5/; C. Munro, Simcoe, Ontario, Canada, 8 4; Admiralty, Chatham, £5 18/9; "Anon" (Beaully postmark), £1; Per Miss MacIver, Inverness—"Friend," Killearnan, £1; "Wellwisher," Oban, 10/; "Friends," Canada, 12/6; Per A. R. Finlayson—F.P. Church, Lochalsh, Canada, collection, £5 4/2 (25 dols.); Per D. Davidson, Treasurer, Moy—W. M'J., 3/, A. M'J., 3/, M. D., 3/, Mr. F., 1/3, "Friends," 3/, J. D., 5/, J. M'Q., 3/, Mrs. D., 2 6—total, £1 3/9; "Anon," Glenhinisdale, Skye, 5/; Admiralty, Portsmouth, £10; Mrs. MacBean, Clune House, Newtonmore, 5/; "Friend," Halkirk, 7/6; Miss C. MacLeod, Courtenay House, Liverpool, 5/; M. M., Ardniskean, Lochcarron, 10/; Per Rev. N. Cameron—Admiralty, London, £23, Mrs. Urquhart and sister, Oban, 6/, "Friend," Dumbarton, 5/, Mrs. Chisholm, Thornhill, 8/, "F.P.," Kyle, 2/, Mrs. N., 5/, M. C., 5/, Miss M. C., 2/6, "Friends," Greenock, £1 10/, "F.P.," Partick, 5/, and D. G., Kirkintilloch, 3/6; D. Mackay, Saval, Lairg, 10/; A. Campbell, Diabaig, Achnasheen, 5/; Per Rev. D. A. Macfarlane—Miss Mackay, Inchcape, Rogart, 5/; Captain MacLennan, Plockton, 10/; Mrs. MacBean, Newtonmore (for Comforts to Forces), 5/; Per Rev. J. R. Mackay, M.A.—"Friends," Portree and Sheggans, £3 15/6, collected by Miss A. Munro, Bosville Terrace, Portree.

Rev. Neil Cameron acknowledges, with many thanks, the following donations:—"Anon," £1 for St. Jude's Sustentation Fund, £1 for the poor, and £1 for N.B. Society's Collection; "Anon," 10/ for St. Jude's poor and 10/ for comforts for Soldiers.

The Treasurer of the Dingwall Congregation (Mr. Murdo Urquhart, Craig View) acknowledges, with thanks, the following donation to the Manse Building Fund:—From Mr. William Macnair, British Columbia, £1.

Rev. D. A. Macfarlane, Lairg, acknowledges, with thanks, 10 dols. from Mr. James Mackay, Quesnel, B.C., for Lairg Sustentation Fund.

Rev. John R. Mackay, Inverness, begs to acknowledge receipt of

10/- from Mrs. Grant, Dornoch, for Bibles for Sailors. (Omitted from last month.)

Mr. A. Mackenzie, Ardindrean, Lochbroom, acknowledges, with thanks, 10/ from Mrs. Maclean, Ardcharnich, and 10/ from Miss Mackenzie, Schoolhouse, Scotsburn, for Lochbroom Manse Building Fund. (Omitted from last month.)

Rev. J. S. Sinclair acknowledges, with thanks, 5/ for Mr. Radasi, per Mr. James Fraser, from "A Friend," Ardgour; 5/ for Bibles to Soldiers and Sailors, from Miss A. Cameron, London; and from Mr. D. Sutherland, Castletown, Caithness, £1 for John Knox's Sustentation Fund, 10/ for Mission to Forces Fund, 5/ for Bibles to Soldiers and Sailors, and 5/ for Free Distribution of Magazine.

Per Mr. A. MacGillivray, General Treasurer, Inverness:—Miss C. MacLeod, Courtenay House, Liverpool, 2/6, and "A Free Presbyterian," 10/, for Bibles to Soldiers and Sailors.

[We regret that, owing to circumstances, the acknowledgment of a number of donations to Mission to Forces Fund, etc., per Rev. J. S. Sinclair, is held over till next month; also instalment of Diary of Rev. James Calder.]

Church Notes.

Communion.—Dingwall, first Sabbath of February; Stornoway, third. Ullapool, first Sabbath of March.

Day of Humiliation, etc., in Northern Presbytery.—The Northern Presbytery, out of regard to the Lord's extraordinary judgments which are upon the earth, and also out of a sense of the many mercies with which His judgments are mingled, have resolved that it was desirable that a special day should be set apart for Fasting, Humiliation, and Thanksgiving at an early date, and have appointed Thursday, the 14th February, for that purpose, and hope that all the congregations within the bounds of the Presbytery will be careful to observe this day.

Mission to Forces in England.—Rev Alexander Macrae, Portree, has succeeded the Rev. Norman Matheson, Halkirk, in the work of conducting Gaelic services for the naval men at Chatham and Portsmouth. If any desire Mr. Macrae to visit sailors or soldiers, they may write him to the usual address—Mrs. Mackay's, 19 Bryanston St., Portman Square, London, W.

Notice to Congregational Treasurers re Building Fund.—It is requested that Congregational Treasurers should send in at once to Mr. Alexander MacGillivray, Woodbine Cottage, Glenurquhart Road, Inverness, a statement of the debt under which congregational buildings are, if they wish to share in the allocation of the Church and Manse Building Fund.

The Magazine.

Subscriptions Received for Magazine.—A. Ross, Liverpool, £1, and General Magazine Fund, £1; Miss Cox, Ventnor, Isle of Wight, 3/; M. Macleod, Linneranich, Ullapool, 3/6; A. M'Lennan, for St. Jude's Collectors,

51/10½; Mrs. M. Macleod, B. Dornie, Achiltibuie, 3/; Mrs. Macrae, Ardachy, Beaulay, 3/; Mrs. Jarvis, Devon, 3/; D. Livingstone, Applecross, 3/; W. Mackay, Pitfour, Rogart, 3/; Mrs. Paterson, Inver House, Lochinver, 3/; Miss E. Abel, Fort Belvedere, Berks, 3/; Per Rev. D. Graham—A. MacIay, Ardhleslaig, Shieldaig, 3 6; A. Matheson, Badidarroch, Lochinver, 5/; J. MacIachlan, Glasgow, 7/6; Misses Fraser, Kingussie, 3/, and Gen. Magazine Fund, 5/6; M. Beaton, Dunhollin, Waternish, 3 6; Per Miss M'Pherson, Lochgoilhead—Private W. M'Pherson, 2 6; J. Cameron, missionary, Tomatin, 6/; Miss Macinnes, Scalpay House, Broadford, 3/; F. Macdonald, Kinlochewe, 5/; Miss M'Gregor, P.O., Tolstachaolais, 3/6; Mrs. D. Fraser, Diabaig, 3/; G. Macquarrie, Sollas, N. Uist, 2/6; Per R. R. Sinclair, London—A. Hayles, Brighton, 1/; W. Dallas, Aviemore, 7/; Mrs. Macpherson, Arrina, Shieldaig, 3/6; P. Macewan, Laird, Sask., 12/; Miss Mackay, Grantown-on-Spey, 6/; A. MacIennan, missionary, Rona, Raasay, 4/; J. Adamson, Stafford Street, Helmsdale, 4/2; R. Neilson, bookseller, Greyfriars Place, Edinburgh, 16/11; Miss B. Macleod, Park Circus, Glasgow, 2/; "A Friend," Glasgow, General Magazine Fund, 3/; Colin S. Swanson, Burntisland, 3/; Miss Sinclair, Argyle Street, Glasgow, 3/, and General Magazine Fund, 7/; N. Macleod, Culnacraig, Achiltibuie, 3/; Per Mrs. Mustard—Mrs. Forrest, Chesley, Ontario, and others, 18/; F. C. Sutherland, Scotsclalder, 3/; J. Macdonald, Bridge End, Strathcanaird, 13/6; R. Reid, Esq., of Killellan, 3/; Miss A. Cameron, Eaton Terrace, London, S.W., 5/; W. Mackinnon, Auchnamara, Lochranza, 6/; Mrs. M'Gregor, Fernamore, Shieldaig, 3/; G. Mackenzie, Burnside, Culkein, Lochinver, 3/6; D. Gillies, Grove Park, Kirkintilloch, 3/; Mrs. Campbell, Shieldaig, Strathcarron, 4/; Mrs. M'Gregor, Matarawa, New Zealand, 7/6; Captain Finlayson, Glasgow, General Magazine Fund, 10/; A. R. Finlayson, Lucknow, Ontario, £4 10/6; "A F.P. Friend," 6d; J. Macaulay, Ardbain, Applecross, 3/; Mrs. Macleod, Droman, Kinlochbervie, 3/6; H. Sawyer, Hull, 3/; A. Mackinnon, missionary, Laide, 3/; also, per above, R. Maclean, First Coast, and R. Mackenzie, No. 1 Laide, 3/ each; Miss Macleod, Minton Cottage, Lairg, 3/; Mrs. Beaton, Kelso, Sask., General Magazine Fund, 4/; G. Baird, Brucefield, and D. Clark, Egmondville, Ontario, 3/ each; J. J. Hogg, London, N., 3/; Second Corporal D. Morrison, R.E., Cromarty, General Magazine Fund, 4/; D. Maclean, missionary, Applecross, 3/; A. Macfarlane, Chesley, Ontario, 6/, and General Magazine Fund, 14/10; Miss Maclean, bookseller, Dingwall, 24/; Per Miss M. Urquhart—J. MacFarquhar, Cullicudden, 3/; Mrs. Bannatyne, Blackwaterfoot, Arran, 6/9; Alex. Macleod, Spalding, South Australia, 9/; W. Mackay & Son, booksellers, Inverness, £4 11/5; H. Mackay, Hilton, Fearn, 3/; Miss Macdonald, Larkfield, Dumfries, 3/6.

Free Distribution to Soldiers and Sailors.—A. Ross, Liverpool, £1; Mrs. Miller, Port Dorn, Ontario, 8/4; Mrs. Paterson, Inver House, Lochinver, 2/; "A Friend," 10/; Mrs. Macleod, Alness, 2/6; per above—"A Friend," 1/6; Per A. MacGillivray, Gen. Treasurer, Inverness—"A Friend," Carrbridge, 2/6, Miss M. Mackenzie, Inver, Lochinver, 5/, Miss Mackinnon, The Lodge, Portree, 3/, "A Friend," Caithness, 10/, and Miss D. Mackenzie, Edinburgh, 10/—total, 30/6; "Friends," Brawlin, 10/; P. Macewan, Laird, Sask., 8/; Private Angus Clunas, Canadians, 5/; Per Mrs. Mustard, Chesley, Ontario, 7/; F. C. Sutherland, Scotsclalder, 2/; Captain Finlayson, Glasgow, 10/; "A F.P. Friend," 6d; G. Baird, Brucefield, Ontario, 6/; Mrs. Bannatyne, Blackwaterfoot, Arran, 1/3; Miss M'Gregor, Ullapool, 3/; J. Coltart, Gordon Street, Glasgow, 10/; Per D. Davidson, Tomatin—J. D., 3/, Mrs. D., 2/6, "Friends," 3/—total, 8/6; "Anon" (Tain postmark), 3/; K. M'L., Edinburgh, 10/; Captain Macdonald, Maryhill, 5/; James Fraser, Carnoch, Strontian, 6/; Per A. MacGillivray, General Treasurer, Inverness—"Friend," Letterewe, 11/, Mrs. Munro, Simcoe, Canada, 8/4, Tarbert (Harris) Congregation (per J. MacLeod, Treasurer), £1, "Matthew ix. 37, 38," 5/, Capt. MacLennan (per D. Mackay, Plockton), 10/, Miss MacLean, Tomatin, 3/, "Anon," Glenhinsdale, Skye, 5/, Mrs. MacBean, Clune House, Newtonmore, 5/, and "Friend," Halkirk, 7/6; Mrs. Bannatyne, Arran, 1/3.

(Several Subscriptions, etc., held over till next month.)