



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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Words of Sympathy and Goodwill.

IT is with no ordinary measure of sadness that we contemplate the close of one year and the beginning of another under the present circumstances of the nation and the world. The terrible War has now well entered upon the fourth year of its existence, and there is no immediate sign of its termination. The conflict appears to rage as fiercely as ever, with great losses on every side. Truly it is a time of common tribulation such as the world has hitherto never seen. May God, in His infinite mercy, overrule the tremendous ordeal for good to many, and may He hasten its end with all speed, if that be His holy and gracious will! Our thoughts at present chiefly go out to those at home who are more immediately touched by the War, and to those at a distance who are actively engaged in it—our soldiers and sailors.

I.—Let us address a few words of sympathy and goodwill to friends at home. Among these, *the bereaved* are the first to be remembered. We desire to express to them at this season our deepest and tenderest sympathy in their great losses which, in a sense, can never be repaired. How many at the present moment are called to look back upon choice and dutiful husbands, sons, and brothers, who have been reft from them by the painful exigencies of War! We feel unable to write adequate words of counsel and comfort to such persons, wounded in spirit and grieved in mind. The best we can do is to commend them to the Physician that is in Gilead and to the balm that is there. The Lord Jesus Christ has been appointed by the Father as the all-sufficient healer and consoler, who is able to bind up the broken-hearted. Those who are taught of God know this in their own experience, and when they are called to pass through fiery trials, they are moved to seek His face more and more, and to draw by faith out of His fulness deeper draughts than ever of divine consolation. "I am the Lord (He says), who healeth thee." It is our earnest desire that they may richly know Him

as such in their present distress. It would also be a great mercy if others who are bereaved would be led by their sore trials to "seek the Lord while he is to be found, and to call upon him while he is near." These trials have a voice to all. They speak to us concerning our sins; they tell us that there are deadly evils in us and about us that require to be removed; and, along with the teaching of the Gospel, they point us to Christ as the only Saviour who can save us from sin and hell, and meet our every need. "The Son of man is come to save that which was lost." It pleased the Father that in Him all fulness should dwell.

We also desire to express our deep sympathy with the *anxious-minded*, with those who are concerned day and night about their dear friends who are away in Army or Navy. Some of these anxious ones have had bereavements already, and this makes their anxiety all the more intense in relation to surviving relatives still spared but exposed to danger. May God, in the riches of His grace, sustain the minds of all who are burdened, and enable them to come to a throne of grace with their every concern! He sits upon the floods, and reigns King for ever. All creatures and things are in His hands, and nothing can happen without His permission, while it is also true that He is able to interpose and deliver in the direst extremities, when all human effort is unavailing. The chief thing, however, we should be anxious about is our own spiritual salvation, and that of our friends at the War. Many are concerned about the temporal comfort of the soldiers and sailors—and we do not undervalue their concern and effort in the slightest degree—but they have no proper anxiety about their own or others' eternal interests. This is a serious defect. What shall it profit at the end of the day, though the body should be saved for a season, if the soul is at last eternally lost? The thing of infinite moment is the soul's everlasting salvation. If that is secured by union to Christ, all is well, come life or death; but alas! if it be otherwise. May the Lord bless these present anxieties to many who have been hitherto indifferent—leading them to pray in real earnest and to "flee from the wrath to come" unto the Lord Jesus Christ, the one city of refuge, brought near in the Gospel! May much prayer ascend that will be heard and answered, to the praise of God's grace in Jesus Christ!

II.—Our second word is to our soldiers and sailors at home and abroad.

In the first place, we desire to assure them of the warm sympathy and abiding interest of ministers and other friends at home who constantly remember them at a throne of grace, both in their private and public exercises. The boys in the forces are seldom out of their thoughts and supplications, and they often feel that they could stand by their side and fight and suffer with them to the end.

We also wish to express our earnest prayer that the Lord would protect and spare our brave young men scattered as they are in Army

and Navy, in positions of varying difficulty and danger. We hope that God will strengthen them in mind and body for their heavy tasks, and carry them honourably and successfully through to the end of the conflict. To those who have the fear of God in their hearts there is a double warfare; they have to fight the world; the flesh and the devil as well as human foes; and we trust that the Lord's promise will be abundantly fulfilled in their experience, "As thy day, so shall thy strength be." May He be gracious to all, indeed, who would desire to act in accordance with His Word, and may He enable them to set a good example of Christian and moral behaviour before their comrades.

Let us specially press upon the attention of those who are without a saving interest in Christ the necessity of seeking this all-important blessing without delay. "Behold, now is the accepted time; now is the day of salvation." We are fully aware that the din and tumult of the field of battle, or the distractions of careless associates, are not the best circumstances in which to begin seeking salvation. But the urgency of the case is a loud call, which should be heard above every other sound that can reach ears or hearts. If the words, "We know not the day nor the hour when the Son of man cometh," have a message of the most pressing kind for people amidst the quiet of peace, surely they have a very clear, solemn, and urgent message for those who are at the cannon's mouth. Truly, it is madness for any in such dread circumstances to forget their highest good and eternal happiness. Let them by all means do their duty faithfully and nobly to their earthly king, but let them not forget the King, eternal, immortal, and invisible, in whose hand their breath is, with whom are the issues of life and death, and before whose august tribunal all must soon appear "to receive the things done in the body whether they be good or bad." What a precious thing it would be if many of our young men, who have been hitherto unconcerned, would be awakened out of their spiritual sleep and death, and brought to the feet of Jesus, there to be made good soldiers of Jesus Christ! This would be the best compensation for all the losses and sufferings of the present awful time, and many might yet praise God even for the War as an instrumental cause towards the highest and everlasting welfare of themselves and others.

We conclude by expressing our best wishes to our soldiers and sailors for the coming year. May the Captain of the Lord's hosts lead them to victory in the present struggle for His own name's sake; but, above everything else, may He give them the blessing which maketh eternally rich, and the victory over sin, death, and hell, which is the glorious privilege of all whom He thus blesses in Jesus Christ!

It is good to look to your compass, and all that you have need of, ere you take shipping; for no wind can blow you back again.
—*Rutherford.*

A Sermon.

BY REV. JOHN R. MACKAY, M.A., INVERNESS.

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"Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ for ever. Amen."  
—ROMANS xvi. 25-27.

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ALTHOUGH the Apostle Paul was in the fullest sense the human author of all those epistles of the New Testament into which his name is inscribed, yet we learn from those epistles themselves that it was not his usual habit to write his epistles with his own hand, that in writing his epistles he made use of an amanuensis, or one that wrote to his dictation. In this method, Paul was not singular among inspired writers. We know that Jeremiah made use in this way of Baruch, a man like-minded with himself. Peter similarly made use of Silvanus, a man like-minded with him, and Paul, so far as this particular Epistle to the Romans is concerned, made use of Tertius, evidently a man like-minded with himself. But although that was the Apostle's general method—the Epistle to the Galatians, which, he says, he wrote with his own hand, is the only certain exception—we have reason to think that no letter issued from him to any of the Churches without his writing the closing words of the letter with his own easily-identified hand, and this became the token of authenticity and genuineness in all the epistles. That is what is meant by what one reads at the seventeenth verse of the third chapter of second Thessalonians: "The salutation of Paul *with mine own hand*, which is the token in every epistle." Doubtless the same token of authenticity was given in the case of this great Epistle to the Romans, and we are not speaking without warrant when we conclude that just at the twenty-fifth verse of the last chapter of Romans, where our text begins, the Apostle Paul did take the pen in his own hand, and, as the remainder of the epistle to the end forms from this commencement but one sentence altogether, that just the words of our text, the fitting conclusion to the epistle as a whole, were the actual words written by the Apostle in his own hand—a token of the authenticity of the epistle as a whole. Now, this one great sentence which constitutes our present text is extremely rich in content, and we may hope that, with the blessing of the Holy Spirit, an examination of its contents may serve us a useful purpose.

This striking conclusion to the Epistle to the Romans is easily seen to be essentially of the nature of an offering of thanksgivings unto God, for so the construction runs: "Now to Him that is of

power to stablish you . . . be glory through Jesus Christ for ever. Amen ;" and, indeed, it is hard to think of any gracious soul, who with some measure of intelligence had followed the Apostle Paul closely in the powerful statement on behalf of the gospel which he submits to his readers in this great epistle, who would not at its close be disposed to join with the Apostle in offering unto God a similar offering of thanksgiving for His works of wonder done in virtue of the gospel dispensation unto the sons of men. The act of thanksgiving may be said to move outwards in ever-extending concentric circles, with the gospel itself as centre.

When in our text the Apostle speaks of the gospel as "my gospel," he does not of course mean that the gospel is his in the sense of his being the author of it, or of his having invented it. The gospel to Paul has none other for its author but God. It is in that sense the gospel of God ; but Paul was an accredited herald of it, and, as an Apostle, had an infallible understanding of what the gospel of the grace of God means, and it was given to him besides to set forth that understanding which he had of the gospel to others infallibly, and on this account he speaks of it as "my gospel."

He adds, "and the preaching of Jesus Christ"; which we should take to intimate to us that these two words, Jesus Christ, constituted for Paul the sum of the glad tidings. That Jesus of Nazareth, the son of Mary, who was crucified between two robbers on the cross of Calvary, was the very Messiah for whom the Church of God had been looking those four thousand years, the Son of God in whom all the promises of the Old Testament were yea and amen—this was to Paul the sum of the glad tidings, and the thought is, in the present case, the centre about which the action in this offering of thanksgiving moves. There was a time, indeed, when Paul or Saul stumbled at the thought that Jesus of Nazareth, whom His disciples said was the Messiah, met with such an ignominious death ; but that was before he really knew himself to be a guilty sinner that had incurred the intolerable wrath of God. When he did come to know that he was a sinner by nature and practice, he was the more ready to appreciate one that would make atonement for him, and when in the Person of Jesus of Nazareth upon the cross of Calvary he, through grace, identified the God-man who, by His self-sacrifice, turned away for him the wrath of that God whose displeasure as of his Judge he had incurred—well, he would henceforth glory only in the cross of Christ. That was the heart of hearts of the Gospel to Paul.

Now, there were certain aspects of this gospel which were of the profoundest interest to Paul, and upon these aspects he touches with exquisite beauty and taste when, at the close of this great epistle, he offers this offering of thanksgiving unto God, and to these aspects—they are the ever-enlarging rings or circles of which we have spoken—would we now seek to draw attention. The

gospel, then, which in briefest form means the preaching of Jesus Christ, the Apostle Paul loved to think of:—

I.—As a mystery which had been kept secret from the beginning of the world.

II.—As manifested fully in His own time.

III.—As being now made known to all the nations.

IV.—As laying a certain obligation upon every one that hears it.

V.—As being, after all, but an instrument in the hands of God.

I.—The gospel is the revelation of a mystery which had been kept secret or silent from the beginning of the world, that is, from eternal ages, for so the words, “from the beginning of the world,” are more literally rendered. The same thought is conveyed when, in 1 Cor. ii. 7, the Apostle speaks of the gospel as “the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory,” or, in Eph. iii. 9, he speaks of “the mystery which from the beginning of the world hath been hid in God.” To speak of the gospel as a mystery is not to say that from its very nature it must for ever be altogether unintelligible to finite beings, and so to man; for then no man could be saved. But it does mean that the gospel is a great deep which can only in part be ever understood of finite beings, that from all eternity it formed the counsel of God, Father, Son, and Holy Ghost; that this counsel or divine purpose was not discoverable by human reason, and that, even after in an objective sense it has been revealed, fallen men are not, apart from the unction which comes from the Holy One, capable of appreciating it so as to be saved by it. This purpose, then, these counsels, these inter-communings between the Persons of the Godhead concerning the way in which God was to be glorified in the salvation of sinful men was kept silent so far as a creaturely audience were concerned for ages which were measurable to the eternal God only. Now that thought suggests to us that the gospel must have meant much to God Himself. The gospel as it means pardon of sin and renewal of the nature in time, and as it means a hope of never-ending blessedness treasured up for believers in heaven, is a magnificent thought or, scheme. But not, even so, if we restricted our conception to these precious aspects of it, would the gospel have that comprehensiveness which characterised Paul’s gospel. He thought of it as in the present, he thought of it as in the future, but he thought of it also as in the past—and such a past, ages immeasurable to man. And the fact that he so thought of it with great delight suggests to us that the gospel should be regarded, not merely from the point of view of what it is fitted to be to sinful men who are appointed to die, and after that to come to the judgment, but also from the point of view of what it has ever been to God Himself. Sometimes the question is put by men sceptically inclined, What was God doing before

He created the world? Calvin, following Augustine, quotes with apparent approval the somewhat tart answer which an ancient disciple gave to a sceptic, who pressed him with that very question, in the form that He was preparing a hell for the inquisitive. To us it seems an ample reply to say that, from eternal ages the heart and mind of the Trinal-God was occupied with a purpose, the presuppositions of which were the manifesting of Himself as Creator and as Lawgiver, but a purpose which in the main meant the glorifying of every perfection of the divine nature in connection with the revelation of Himself as the Saviour of an innumerable company of natural rebels of the human race. God is the all-sufficient One, and it was from no sense of want within Himself that He purposed salvation; yet it was the good pleasure of His will in some way to identify the blessedness that appertained to His Trinal life with the manifestation of His love, of His wisdom, of His power to sinful men. I reckon that what the Wisdom of God, who is none other than the Word, the Son of God, says in the eighth chapter of the book of Proverbs, bears one out in this: "From everlasting I was set up, from the beginning, or ever the earth was . . . Then I was by Him as one brought up with: and I was daily his delight, rejoicing always before him"—which is as much as to say that the Father's eternal blessedness was in the fellowship of the Son, and that the Son's blessedness in turn was in the fellowship of the Father. But when He takes up those two words ("delight" and "rejoicing"), in which the inter-penetrating mutual blessedness of the Persons of the Godhead finds expression in human speech, and uses them to set forth His interest in sinful creatures, as when He goes on to say: "Rejoicing in the habitable parts of his earth, and my delights were with the sons of men"—does He not in some manner identify His own blessedness with His purpose to reveal Himself as the Saviour? It is in the direction of the doctrine that we are at present handling that those wonderful words which occur in Christ's intercessory prayer also look—"For Thou hast loved them as Thou hast loved Me." And the same interpretation fits well to many other passages of holy writ which might be instanced, but time would fail us. Let me repeat, however, that the gospel was a mystery that was kept silent, or it had no audience beyond the Three Persons of Godhead, from eternal ages, and in that very circumstance we are taught that it is not of the nature of an afterthought with God, that it was not as something suddenly sprung upon man with the rising of an emergency; on the contrary, it was long and well weighed in all its innumerable aspects, applications and ramifications, it is, in a word, as David put it long ago, a covenant well ordered in all things and sure. Let none of the people of God, therefore, in any extremity of circumstances into which they may have fallen, imagine that they were not well provided for by their God in the provisions and arrangements of this mystery hid for ages with God Himself. And

let not any one whose heart the gospel, that meant so much to God, never filled, think that he is taught of God.

II.—We proceed to another aspect of the gospel which was of such consummate interest to the inspired Apostle. What was hidden or kept silent for eternal ages was at length manifested, and were it not that it was manifested it had availed nothing for any of us. When he says that the mystery is now manifested, the sense obviously is that he is referring to that ultimate and perfect dispensation of the gospel which was vouchsafed to the children of men in the Apostle's own days. Yet we are by no means to infer from that that up to the days of the Apostles there had been absolute silence concerning this mystery in the world. The whole context of our text makes it very plain that rather we should say that the meaning is that a process of revelation which began with the first promise of a Saviour in Eden reached its culmination in the Incarnation, obedience unto death, resurrection, glorification, of the Son of God, and in the giving of the Holy Spirit, as the fruit of Christ's entering heaven with His own blood, as on the day of Pentecost, and in other remarkable evidences of His presence. Those things of which we have the record, from the historical standpoint, in the four Gospels and in the Acts of the Apostles, are the manifestation of that mystery which was kept secret from eternal ages which the Apostle Paul here in the main intends, but those very things stand related to the promise of a Saviour in the Old Testament Scriptures as a key does to a lock. Well, this manifestation ought to be regarded by us as really not less wonderful in itself than was the purpose of which we have already said so much. That "eternal life which was with the Father" was none other than the Son, whom He appointed heir of all things, by whom He made the worlds, the brightness of His glory, the express image of His Person, who held up all things by the word of His power, considered as set apart from all eternity in the purpose to be a sacrifice, and this eternal life was manifested in the Person of the Living One, who became dead, and is alive for evermore, and who has implemented His promise concerning the giving of another Comforter who should abide with His Church as Christ's vicar until Christ the second time come for His bride. In this wonderful manifestation there is given us the saving knowledge of God. We do not know God savingly except we know Him in His love, neither can we know Him in His love, except we know Him in His gifts, or rather, one would say, in His two-fold gift, the gift, the unspeakable gift, of His own Son, and the gift, the immeasurable gift, of the Spirit of that same Son. But this is the knowledge which is vouchsafed to sinful creatures in virtue of the gospel. This is the manifestation of which Paul writes.

III.—Although the mystery was manifested after a perfect manner with the coming of the day of Pentecost, yet up to and at that time the gospel audience, so to put it, were comparatively few. But it was not God's purpose that the audiences should, for

long after the perfect manifestation had been given, remain few, and to this circumstance concerning the making known of the mystery, a circumstance also full of profoundest interest to Paul, we would now in the third place seek to draw your attention. In the matter of publicity, and, so far as human audience is concerned, the gospel mystery is considered by Paul as given us at three stages. In the first stage, which is coterminous with eternal ages, there was no human audience; at the second stage, it had a comparatively small nation for audience; but at the third stage, the stage at which the middle wall of partition was brought down, the gospel has potentially the whole world as its audience. "It is," says our text, "made known by the scriptures of the prophets according to the commandment of the everlasting God to all the nations." It was a great wonder to Paul that the Messiah should have come to His ancient Church. But it was a still greater wonder that he himself should be the chosen vessel to bring the unsearchable riches of Christ to the door of the Gentiles. He, in fact, spent his whole strength in order that the manifested mystery might be heard tell of by the whole world. In this effort of his he met much opposition. But there were two things that sustained him. In the first place, the same Old Testament scriptures which had foretold the coming of the Son of God into the world, foretold that, with the coming of Messiah, a process would be set agoing whereby the law of the Lord from Mount Sion, the word of the Lord from Jerusalem, should ultimately embrace the whole earth. And in the next place, there was the direct order of the King of kings, of the Lord of lords, the commandment of the everlasting God, directly given, that the Gentiles, without becoming Judaised, should be made partakers of the gospel. Had not the Lord of glory Himself given His marching orders to the eleven in these words: "Go ye, therefore, and teach all nations"? Had not the Apostle Paul himself his commission, in the same sense, from the same Lord, when it was said to him: "I will send thee far hence unto the Gentiles"? This process, although there be now no living infallible preachers, is still going on, and it will go on until the earth shall be filled with the knowledge of the Lord as the waters cover the channels of the deep, and so at length Christ shall see of the travail of His soul and be satisfied. Of this gospel, for the making known of which he used all his gifts and graces, Paul was not ashamed. He knew that there was not that human being upon the earth that could afford to do without it, that could escape everlasting destruction apart from it. That on the one hand. On the other hand, he believed that there was not a man or woman so abandoned, so heavily loaded with the wrath of God upon this earth, if he or she embraced the Christ of God, brought near to sinners in the preached gospel, but would by this be infallibly saved, delivered from that death which means so much more than temporal death in order to enter upon and enjoy a life that is so much more than temporal life, life that shall never end.

As, then, he had regard to the glory of God, and to the wellbeing of his fellow-sinners, he found it his meat and drink to make this mystery which had been kept silent from eternal ages, but which was perfectly manifested in the Apostle's own days, fully known to every creature that is under heaven. In doing this his activities were in unison with God's plan and programme touching the gospel. But he knew that God would raise up many other heralds to enter in a sense into his labours, and this thought, which was so full of interest to Paul, ought also to be full of interest to us, and, in fact, will be so, if the grace we have be of the same quality as his.

IV.—But that brings us to speak briefly concerning the gospel as laying an obligation upon every one to whom it comes as read or preached. The mystery manifested is made known to sinners for the obedience of faith. You see the covenant of grace no less than the covenant of works, the gospel no less than the law comes to us demanding obedience. But it is with a difference. The obedience which the gospel demands is called here the obedience of faith. What is that? Well, it may be put in this way. The law as covenant demands works of our own as the condition of our obtaining life. In fact, if we had been able to render such works, life would have been ours by the covenant of works, and in no other way. But works involve strength to perform them, and so, as under the curse of God's law and naturally without His Spirit, we are without strength. Of course, not every one has that conviction; in fact, no one that thinks it would be wrong of God to give him his everlasting portion with the Murderer and the Father of lies has that conviction. Hence is it necessary that the genuine and now impossible claims of God's law should be pressed upon us, that we might learn our hopeless helplessness under the law as a covenant. What then? Is there no hope? None by the way of getting a reward for works done by us. But there is by the way of receiving a gift, an absolutely free gift. The gift of God is eternal life, through Jesus Christ our Lord. Now, this receiving of this gift is that obedience of faith to which in the first instance the gospel invites us sinners. What is a gift? A gift is of such a nature that, when offered to you, there is no condition attaching to it in order that it should be your own, but that you would receive it as it was offered to you. If you add any other condition save this, you begin to buy the gift, that is to make it not a gift at all. But it must be received. It matters not however precious the thing offered be, nor how suited to your needs the thing offered is, if you refuse it, if you will not receive it, you are nothing the better for the gift; it may be, from your insulting the person offering, that you may be very much the worse for it. And here we would observe that great wrath is incurred within the gospel audience, as I may call sinners hearing the gospel, because of the doubting and contemptuous way in which God's most precious gift of His own

Son, together with pardon and an inalienable title to life in and through Him, is despised and refused by many. There are many, and the language of their heart is: "Oh, I don't know what mind God has towards me, although I hear that this gift is being urged upon me that I might accept it, and therefore I'll have nothing to do with this gift." If even a fellow-creature like myself were sincerely to offer to another fellow-creature such a trifling matter as an orange or an apple, and that other fellow-creature would assume the attitude of one saying, "I don't know what mind you have towards me, although you are making me this offer, and I'll have none of it," would I not feel wronged? I certainly would. And will not God feel wronged if, when He sincerely offers, yea, rather urges you to take His Son, brought nigh to you in virtue of the gospel, as a gift in which He should be doing infinite good against your evil, you, instead of welcoming that gift, turn round and say, "Oh, I don't know what mind He has towards me, and I'll have none of His gift." By Himself he hath sworn that what is naturally pleasing to Him is to see men accept His Son and live! But the gift, to enrich us, must be received by us. Not upon the palm of the hand, as, say, a florin might be received, but into the heart, with our understanding, intellectual and moral, with our will we must receive Him. And, if we do so receive the gift as He is sincerely offered to us, we shall find that with the Son we have pardon, and a sense of love made ours with which our eternal destruction shall stand for ever incompatible, impossible. Let us never then forget that the gospel demands obedience. But it is not an obedience of the ordinary run. In order to our rendering it, as reasonable beings, we must have our false confidence of strength, of life and of hope taken from us. So shall we be made glad as beggars to receive a gift, and such a gift! And the longer we shall live receiving it, the more deeply we shall understand that every time we appropriate this gift as our own, God is manifesting Himself to us as One that does us infinite good against our, in a sense, infinite evil. But the gift must be received. Christ in the gospel comes to none in order that He should be despised, trampled under foot, but, instead of that, that He might be a prophet in our understanding, a priest in our conscience, a king in our will and affections, that He might be to us an Head, a Shepherd, an Husband, our all in all. He that so receives Him just in His own Word will be saved; he that will not so receive Him will be damned.

V.—And yet, finally, the gospel is but an instrument in the hands of God, the Holy Spirit. Doubtless the term, "gospel," is often used in a wider sense, so as to include its own application. But in our text the Apostle distinguishes the glorious instrument, which is the mystery made known unto all the nations for the obedience of faith, from the agent who really makes that gospel the power of God unto salvation, that agent being God, the Holy Spirit. This is, in a sense, the ring that embraces under it all the

other rings which, as we have said, form the concentric circles which have the gospel—the preaching of Jesus Christ—as their centre. “Unto Him who is of power to stablish you according to my gospel,” does Paul offer this offering of thanksgiving. The gospel, considered exclusively as an instrument, does not strengthen any believer, much less—may we say—quicken the dead. It is God, by His Spirit, that is of power to strengthen the living and of power to quicken the dead. But God, as an agent, connects Himself with an instrument, and the agent uses but the one instrument, both when we pass from death to life and when we are preserved from repassing from that life to death again; yea, when we are enabled to enjoy life—life more abundantly. And that instrument is the gospel. The Apostle Paul had always a deep consciousness of his dependence upon the Spirit of God, in order that the gospel, of which he was so distinguished a herald, might be the power of God in reality even unto salvation to so much as one of his hearers. He gives emphatic utterance to this conviction and this sense of dependence when, in writing to the Corinthians, he says, although it should be a Paul that planted and an Apollos that watered, it is God alone that gave the increase. Yea, he says that, if looked at apart from the effective agency of the Holy Spirit, the planter and the waterer—be they whom they may—are simply nothing. The increase is from God.

Now, this is not said to take away from the responsibility which Christ in the gospel lays upon every soul, nor from the warrant and freedom which the gospel bestows upon each and all to receive Christ, and pardon and life through Him. Yet it has to be said, in order that we should make bare the misery of the condition in which the Fall and actual sin left us—a condition according to which we are naturally incapable of appreciating Jesus Christ so as to welcome Him in our hearts. It has also to be said in order that we might ascribe praise to God, who not only sent His Son to save us with the infinite price of His own precious blood, but also sends His Holy Spirit to save us with the infinite power which is His. And this power does attend a preached gospel. He promised, saying, “Lo, I am with you alway.” It is, in fact, the glory of the gospel that it should not merely be the ministry of righteousness, but also the ministry of the Holy Spirit—the Spirit who is life-giving to the dead because of the righteousness which is brought near to us in the gospel, so that duty and grace are seen here to go hand in hand.

We have thus touched upon some aspects of the dispensation of the gospel which had a peculiar interest to the Apostle Paul. We have room only to ask, in conclusion, Are you yourself now disposed to say of this mystery, which was kept silent from eternal ages, and was fully manifested in the fulness of time, and is being now made known to you in a preached gospel, “It is all my salvation and all my desire”? In so affirmatively answering, you manifest yourself to be a fellow-sharer with Paul himself in the great salvation.

Diary of the Rev. James Calder,

MINISTER OF CROY, INVERNESS-SHIRE. BORN, 1712; DIED, 1775.

Edited from the Original MSS., with Illustrative Notes,

BY THE LATE REV. WM. TAYLOR, M.A., STIRLING.

(Continued from page 285.)

Inverg., 15th Dec., 1735.—My dear but offended Lord has not yet so sensibly returned as he departed; but graciously encourages my hope, and disposes and inclines my soul to wait for Him in the use of means. He helps me in some measure to cry and breathe for the north and south winds of the Spirit to remove the fatal indisposition I laboured under last night, to revive decayed love, to restore that ancient friendship and fellowship—that holy intercourse and familiarity with God and Christ, which was once my crown, my joy, and glory; and, in a word, to cause the spices of my garden so to flow and flourish as I might with holy confidence, humble boldness, and joy invite my Beloved to His garden to eat His pleasant fruits.

Inverg., 29th Dec., 1735.—T'other day, being in some measure concerned and humbled on account of vain thoughts and carnal views in the immediate acts of worship, it pleased the Lord next morning to afford some spirituality and enlargement, which I foolishly and vainly leaned to and trusted in, as if it were sufficient of itself to bear me up in future exercises and emergents. I secretly imagined that my mountain stood strong and secure, and that I should never be moved. But the Lord sadly convinced me of my weakness and folly by a sensible desertion in the very next exercise. Upon my retiring I was surprised and grieved at this sudden turn, and cast up my Bible with a view to inquire and know the cause of it; when lo! mine eyes fixed upon that passage, Prov. xxx. 21, 22, "For three things the earth is disquieted, and for four which it cannot bear; for a servant when he reigneth, and a fool when he is filled with meat." Oh! vain, proud, self-sufficient soul, learn humility at length on your own cost; learn to trust always on the grace that's in Christ, and to glory in your infirmities, that His power may rest on you and be glorified in you. O this is a difficult and hard lesson! Lord, enlighten by Thy Spirit, that I may creep in the dust and walk softly all the days of my life.

Inverg., 9th Jan., 1736.—I had several little ups and downs since my last observation, which I did not record partly by reason of laziness and partly because of hurry. I hope the Lord has in some measure been teaching me the elements of the life of faith all this while. I was somewhat helped (I record it as a monument of the Lord's goodness) to trust and rejoice in what Christ did and possessed for His people amidst my felt poverty and spiritual straits. Particularly I found this exercise, this afternoon, attended

with more than ordinary freedom and pleasure, arising from a firm persuasion that this was one peculiar way of glorifying God and Christ and exalting free grace, while I acquiesced in the Lord's dealing thus with me, and desired nothing more than to be kept in a spiritual, calm, even, uniform frame and temper, wherein I was generally greatly deficient. I thought a powerful unction and effusion of the Holy Spirit might have a mighty influence this way, even to transform and spiritualise my carnal mind, and to make me night and day cry out, "*None but Jesus: whom have I in heaven but Thee, and there is none on earth I desire besides Thee?*" which, therefore, I with submission prayed for; and glory to His name, He suddenly put this new song into my mouth—(though I could not raise it with such a strong and lively assent as I could wish)—Lord, keep humble and thankful, that I may come afresh with the empty pitchers of faith to the inexhaustible fountain that is in Christ, without dependence on what I have already received, the folly whereof I have often experienced to my cost. O to be preserved continually by the mighty power of God through faith to salvation!

CHAPTER III.—HIS MINISTRY.

James Calder was ordained to the ministry of the Gospel in the year 1740. His first charge was Ardersier, in the north-east of Inverness-shire. This is the parish in which is situated Fort-George, the northernmost of three forts which were constructed last century in and near the "Great Valley of Scotland," known now as the line of the Caledonian Canal, with the very needless intention of keeping the Highlands in awe. Before a year had elapsed, the people of Inverness endeavoured to procure his removal to that town, but his parishioners, in a curious document still extant, resisted the proposal before the Presbytery, and he himself declined it on the plea of feeble strength. In 1742 he was married to Miss Anne Inglis, daughter of the minister of Cullicudden in Ross-shire, a good man, whose memory still survives as "the Lamb of Cullicudden." She appears to have been like-minded with her husband, but she died early, leaving him in sole charge of three sons and one daughter. His translation to the neighbouring parish of Croy took place in 1750.

Beyond these naked facts we are acquainted with almost no particulars of his ministry or life for twenty-two years.* His extant Diary begins in 1762. It bears internal evidence of having been written with the consciousness that it might one day be perused by his family. The general title is—

"MEMORANDUMS."

"*Croy, 12th Oct., 1762.*—The solemn work, through the good

* We have no doubt that much important information regarding both might be gleaned from the Records of the Presbytery of Inverness and from other contemporary sources. We hope that some competent person, having leisure, will yet undertake this task.

hand of God upon us, is brought to a comfortable conclusion : all praise to His blessed and gracious name ! The servants of our Lord were wonderfully assisted on this occasion, and His people greatly edified and comforted. But, alas, how cold and formal was I in delivering a great part of the action-sermon ! But blessed be His name, when I came to address myself more immediately to the most solemn part of my work my bonds were loosed, my heart enlarged, and on the whole it was a pleasant, happy Communion to my poor soul."

Such is the first entry in the Diary. For the sake of southern readers, it is necessary to explain that the "solemn work" mentioned above was the dispensation of the Lord's Supper, with preliminary and subsequent days of worship, as then very solemnly observed over most of Scotland. The preliminary days were, generally, one devoted to humiliation, fasting, and prayer ; one (in the Highlands) to a conference for self-examination ; and one to special preparation of soul. Then came the Communion Sabbath, followed by a day of thanksgiving. In the northern Highlands, at the time when this Diary was written, crowds used to gather from other parishes, on all these days, to the parish where the Lord's Supper was administered. This custom, which proved an important means of spreading vital religion over a wide district, has by no means even yet died out in those parts.

The following extracts show the minister of Christ in his daily parochial work and home life, as well as the exercise of spirit he was at this time passing through in preparation for a greatly enlarged blessing which God was about to grant on his labours during several succeeding years :—

"16th.—Visited three sick families. The Lord was graciously assisting.

"17th.—Catechised in M—— of K——, a graceless village. The Lord gave liberty in reproving, and freedom in praying for their conversion and reform.

"18th.—Baptised a child to one Munro, residing in Campbelltown of Ardersier, a native of Urquhart, in Ferintosh. A sweet gale of the Divine Spirit breathed all along in time of administering this solemn ordinance. The child's name—Catherine Munro. O may it be recorded in the Lamb's Book of Life !

"19th.—This night, family worship was gone about in a heartless, formal, unsavoury frame. Alas ! I've offended the Lord and provoked Him to deny His usual presence and countenance, by my shameful wasting an hour of precious time before worship in an amusement innocent in itself, but unnecessary and unseasonable, and, therefore, sinful and offensive, at a time when I ought to be employed to better purpose ! Oh, how much good might have been done in the precious hours which I have thrown away so prodigally and to so little purpose ! Father, forgive this awful waste and unaccountable abuse of so valuable a talent as precious time, and help by Thy grace to husband and improve it with

greater care, and vigilance, and prudence, and diligence than ever I have hitherto done. This I resolve in the strength of grace : Lord, let Thy grace be sufficient for me ! Amen.

"22nd.—Spent an hour in sweet spiritual conference with a very young person, M—y R—s, asking liberty to attend our monthly fellowship meeting, which was granted, as there is a promising appearance. This is now the fourth person who has been awakened here within less than a year in a way of terror or law-work. With most of them, blessed be the Lord, the thunder of Mount Sinai is turned to the melody of Mount Zion. The complaint of a cold heart, and the want of love to all that's lovely, still remains. O Jesus, pity me !

(To be continued.)

The Foundations of the Sabbath in the Word of God.

AN ADDRESS

BY THE REV. PROFESSOR BENJAMIN B. WARFIELD, D.D., LL.D.,
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I AM to speak to you to-day, not of the usefulness or of the blessedness of the Sabbath, but of its obligation. And I am to speak to you of its obligation, not as that obligation naturally arises out of its usefulness or blessedness, but as it is immediately imposed by God in His Word. You naturally dwell on the joy of the Sabbath. This is the day of gladness and triumph, on which the Lord broke the bonds of the grave, abolishing death and bringing life and immortality to light. As naturally you dwell on the value of the Sabbath. This is the day on which the tired body rests from its appointed labour ; on which the worn spirit finds opportunity for recuperation ; an oasis in the desert of earthly cares, when we can escape for a moment from the treadmill toil of daily life and, at leisure from ourselves, refresh our souls in God. I am to recall your minds—it may seem somewhat brusquely—to the contemplation of the duty of the Sabbath ; and to ask you to let them rest for a moment on the bald notion of authority. I do not admit that, in so doing, I am asking you to lower your eyes. Rather, I conceive myself to be inviting you to raise them ; to raise them to the very pinnacle of the pinnacle. After all is said, there is no greater word than "ought." And there is no higher reason for keeping the Sabbath than that I ought to keep it ; that I owe it to God the Lord to keep it in accordance with His command.

It may nevertheless require some little effort to withdraw our thoughts even for a moment from the utility of the Sabbath and fix them on its bare obligation. Since Prudhon taught the world the natural value of the Sabbath, its supernatural origin and sanction have, in wide circles, passed perhaps somewhat out of

sight. In its abounding usefulness to man, it may seem so obviously man's day that we may easily forget that it was for two thousand years before it was discovered to be man's day already the Lord's day; and, stretching back from that, from the creation of the world God's day. The Sabbath is undoubtedly rooted in nature; in our human nature and in the nature of the created universe. Unbroken toil is not good for us: the recurrence of a day of rest is of advantage to us, physically, mentally, spiritually. But had we been left to find this out for ourselves, we should probably have waited very long for it. Certainly Prudhon tardily learned it from observation, not of pure nature, but of the Sabbath-rest ordained by God. We are told on the highest authority that "the Sabbath was made for man." Man needs it. It blesses his life. But man apparently would never have had it, had it not been "made" for him; made for him by Him who from the beginning of the world has known all His works, and, knowing man, has made for him from the beginning of the world the day of rest which he needs. He who needed no rest, in the greatness of His condescension, rested from the work which He had creatively made, that by His example He might woo man to his needed rest.

The Sabbath, then, is not an invention of man's, but a creation of God's. "This is the day that Jehovah hath made"—a verse than which none in the Psalter has had a more glorious history—does not refer to the Sabbath; but it is not strange that it has been so frequently applied to it that it has ended by becoming on the lips of God's people one of its fixed designations. It is Jehovah who made the Sabbath; though *for* man, the Sabbath is not *of* man, but has come to man as a gift from God Himself. And, as God has made it, so He has kept it, as He has kept all else that He has made, under His own hand. It is in the power of no man to unmake the Sabbath, or to remake it—diverting it from, or, as we might fondly hope, adjusting it better to, its divinely appointed function. What God has made it, that will He Himself see that it shall remain. This in effect our Saviour tells us in that very saying to which we have already alluded. For, immediately upon declaring that "the Sabbath was made for man"—with the open implication, of course, that it was by God that it was made for man—He proceeds to vindicate to Himself the sole empire over it. "So that," he adds, "the Son of Man is Lord even of the Sabbath."

The little word "even" should not pass unobserved in this declaration. "The Son of Man is Lord *even* of the Sabbath," or perhaps we might translate it "also" or "too"—"the Son of Man is Lord also of the Sabbath," "of the Sabbath too." In the former case it is the loftiness of the lordship which is Lord even of the Sabbath which is suggested; in the latter, it is the wideness of the lordship which our Lord asserts for Himself which is intimated. Both elements of significance are present, however,

in either case. The emphasis in any event falls on the greatness of the authority claimed by our Lord when He declared His lordship over the Sabbath, and the term "Lord" is in the original thrust forward in the sentence, that it may receive the whole stress. This great dominion our Lord vindicates to Himself as the Son of Man, that heavenly being, whom Daniel saw coming with the clouds of heaven to set up on earth the eternal kingdom of God. Because the Sabbath was made for man. He, the Son of Man, to whom has been given dominion and glory, and a kingdom, that all peoples, nations, and languages should serve Him—who reigns by right over man and all things which concern man—is Lord also of the Sabbath. There are obviously two sides to the declaration. The Sabbath, on the one hand, is the Lord's Day. It belongs to Him. He is the Lord of it; master of it—for that is what "Lord" means. He may do with it what He will: abolish it if He chooses—though abolishing it is as far as possible from the suggestion of the passage: regulate it, adapt it to the changing circumstances of human life for the benefit of which it was made. On the other hand, just because it is the Lord's day, it is nobody else's day. It is not man's day; it is not in the power of man. To say that the Son of Man is Lord of the Sabbath is to withdraw it from the control of men. It is to reserve to the Son of Man all authority over it. It is not man but the Son of Man who is Lord of the Sabbath.

When we wish to remind ourselves of the foundations of the Sabbath in the Word of God, it is naturally to the Decalogue that we go first. There we read the fundamental commandment which underlay the Sabbath of which our Lord asserted Himself to be the Lord, and the divine authority and continued validity of which He recognised and reaffirmed when he announced Himself Lord of the Sabbath established by it. The Ten Commandments were, of course, given to Israel; and they are couched in language that could only be addressed to Israel. They are introduced by a preface adapted and doubtless designed to give them entrance into the hearts of precisely the Israelitish people, as the household ordinances of their own God, the God to whom they owed their liberation from slavery and their establishment as a free people: "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage." This intimacy of appeal specifically to Israel is never lost throughout the whole document. Everywhere it has just Israel in mind, and in every part of it it is closely adapted to the special circumstances of Israel's life. We may, therefore, read off from its texts many facts about Israel. We may learn from it, for example, that Israel was a people in which the institution of slavery existed; whose chief domestic animals were oxen and asses, not, say, horses and camels; whose religious practices included sacrificial rites; and who was about to enter into a promised land, given to it of the Lord for its possession. We may learn from it also that Israel was a people to whom

the Sabbath was already known, and who needed not to be informed, but only to be reminded of it: "*Remember* the Sabbath day . . ." Nothing can be clearer, then, than that the Ten Commandments are definitely addressed to the Israelitish people and declare the duties peculiarly incumbent upon them.

Unless it be even clearer that these duties, declared thus to be peculiarly incumbent upon the Israelitish people, are not duties peculiar to that people. Samuel R. Driver describes the Ten Commandments as "a concise but comprehensive summary of the duties of the Israelite towards God and man. . . ." It does not appear but that this is a very fair description of them. They are addressed to the Israelite. They give him a concise but comprehensive summary of his duties towards God and man. But the Israelite, too, is a man. And it ought not to surprise us to discover that the duties of the Israelite towards God and man, when summarily stated, are just the fundamental duties which are owed to God and man by every man, whether Greek or Jew, circumcision or uncircumcision, barbarian, Sycthian, bond or free. Such, at all events is, in point of fact, the case. There is no duty imposed upon the Israelite in the Ten Commandments, which is not equally incumbent upon all men, everywhere. These commandments are but the positive publication to Israel, of the universal human duties, the common morality of mankind.

(To be continued.)

Air Iomadh Puing Dhiadhachd.

LE MR. EGIN UELSH.

"Oir a ta gradh Chriosd 'gar comh-eigheachadh, air dhuinne breithneachadh mar so, mar fhuair a h-aon bas air son na 'n uile, gu'n robh na h-uile marbh: Agus gu'n d'fhuair e bas air son na'n uile, chum iadsan a ta beo, nach biodh iad a so suas beo dhoibh fein, ach dhasan a dh'fhuiling am bas air an son, agus a dh'eirich a ris."—2 COR. v. 14, 15.

A CHUM 's gu'n tuig sibh so na's fearr, tha e ag innseadh roimh so, gu 'bheil am a bheath na bhasachadh gach la, agus gu'n robh e fuaidh iomadh crois agus trioblaid air son aobhar Chriosd, agus tha e ag innseadh na'n solasan a chum suas e fuaidh na h-uallaichibh so do thrioblaidibh anns a bheatha so, nach 'eil ach air son tiota', agus gu'n aobhraich iad dhuinne tròm chud-throm gloir a ta ni's re-ana-bharraich agus sìor mhaireannach; agus uime sin cha d' amhairc e air na nithe a ta r'am faicinn, air dha fhaicsinn nach robh iad ach aimsireil, ach dh'amhairc e air na nithe nach 'eil ri'm faicinn', ach a tha air am faicsinn a mhàin le sùil a chreidimh, "a faicinn gu'm bheil iad sìorruidh." An deigh sin tha e ag innseadh an ni air am bheil fhios aige, 'nuair a bhios an corp so aigesan, a tha e a' gairm tigh talamhaidh a phaillium, air a sgaoileadh as a chèile; gu'm bheil e gus na's fearr

fhaotainn na aite, “eadhon, aitreabh o Dhia, 'se sin, tigh nach do thogadh le lámhan, siorruidh anns na neamhaibh.” Agus a chum so a dhearbhadh, tha e toirt a steach cinnteachas uinn o ughdar a bheatha, an neach is e Dia, “an tì mar an ceudna a thug dha-san geall daighnich an Spioraid,” agus air a sin tha e a' suidheachadh. Na dheigh sin tha e ag innseadh “nach robh e an so ach na choigreach, agus as láthair o'n Tighearn”; uime sin gu'm bu roghnaichte leis atharrachadh as a chorp agus a bhi a chomhnuidh maille ris an Tighearn; agus tha e ag innseadh, nach'eil ach aon ni air a' bheil e an geall, a ni a b'e so, “co-dhiubh bu bheatha no bu bhàs dha, no co dhiubh a bha e aig a bhaile no o'na bhaile, gu'm biodh e taitneach do'n Tighearn,” agus gu'n deanadh e a dhìchioll air a thoileachadh anns gach ni. Ann an sin tha e ag innseadh an t-aobhar air son an robh e an geall air so a mhàin; oir, a deir esan, “Feumaidh sinn uile taisbeanadh fa'chomhar caithir bhreitheanais Chrìosd,” far am bi gach ni air a dheanamh follaiseach, ma's maith, no ma's olc e, a chum's gu faigh gach neach a ni a rinn e 'sa cholainn, co-dhiubh is maith no olc e.”

An deigh sin tha e ag ràdh, air dhuinne fhios a bhi againn air uamhas an 'Tighearn, tha sinn a' cuir impidh air daoine. Oir, nach fheum an là sin a bhi uamhasach, 'nuair a bhitheas na neamha agus an talamh gu léir air an cuir na'n teine, agus 'nuair a chrathar na beanntaibh, agus a chrìochnaicheas an talamh, agus a reubas na creagan. Air dhuinne, tha e ag ràdh, fhios a bhi againn air “uamhas an Tighearn, tha sinne cuir impidh air daoine”; 'se sin tha sinn 'gan deanamh cinnteach as an latha uamhasach sin, agus tha sinn a' cuir impidh orra bhi deanamh nithe a tha taitneach do Dhia a nis, ann an laithibh an cuairt; agus tha e gabhail Dhia, agus an coguisibh féin mar fhianuis, gu'n robh esan fìrinneach ann an sin a dheanamh. Agus air 'eagal 's gu feudadh cuid a smuaineachadh gu'n deach e thar crìochan a ghairm, agus gu'n robh e as a chiall; uime sin tha e a' coinneachadh so, anns na briathraibh so, agus tha e ag ràdh, oir ma tha sinne a dh'eabhuidh ceill, 'sann do Dhia, agus ma tha 'ar ciall againn, 'sann duibhse; agus 'an sin tha e air teachd a dh'ionnsuidh so a leubh mi dhuibh, agus ni mi a mhìneachadh dhuibh, “Tha gaol Chrìosd 'gar comh-eigneachadh; 'se sin, tha e 'ga mo cheangal le leithid do cheangal, air doigh 's nach dàna leam ach mo dhìchioll a dheanamh air a bhi taitneach do Dhia, agus impidh a chuir air na h-uile duine 'san t-saoghal (co fhada 'sa ruigeas mo ghairm), iad féin ullachadh air son latha mòir sin a bhreitheanais, oir bithidh e na là uamhasach dhoibh-san nach bi ann an tomhas-eigin air an ullachadh air a shon. An deigh sin tha e ag innseadh dhoibh, cìod e an gaol a bha ann an so a rinn air an doigh so a chomh-eigneachadh; do bhrìgh, 'deir esan, gu'm bheil sinn a' breithneachadh, ma fhuair a h-aon bàs air son na h-uile, an sin gu'n robh na h-uile marbh. Mar gu'n abradh e, B'e so gràdh Chrìosd dhuinne, gu'n do bhàsaich e air ar son, agus

tha dearbhachd agam gu'm bheil a bhas-san làn fhreagarach air son mo shaoradh-sa an làthair caithir bhreitheanais Dhia, mar gu'm bàsaichinn-sa, agus gu'n giùlaininn am mallachd mi féin, mar gu'm biodh mo cheann féin air a sgathadh dhiom, agus mar sin feudaidh tusa bhi, a tha creidsinn anns a Mhac, feudaidh tusa bhi cinnteach gu'n robh a mhallachd air a giùlain air do shonsa, agus nach teid thu gu bràth a mugh, ach gu'm bi a bheatha shiorruidh agad; feudaidh tu a bhi co chinnteach agus ge d' bu tu féin an duine a ghiùlaineadh 'i, agus a bheireadh ùmhlachd do'n Athair a dh'ionnsuidh dearbh bhàs a chroinne-cheusaidh; uime sin tha feum agaibh a bhi ag ùrnuigh air son creidimh, do bhrìgh 's gur e a mhaoin an aon neamhnuid a tha anns an t-saoghal; oir ni e comasach thu a bhi beo gu maith ann an so, agus glòir shiorruidh fhaotainn an deigh so. Agus bhàsaich e air son na'n uile. C'ar son a fhuair e bàs air son na'n uile? C'ar son a fhuair e bàs air do shonsa? Ciod a thug a nios o neamh e? Ciod a rinn a thàirneadh ris a chrann? Ciod a thug a mach fuil a chridhe? Cìod e ach do pheacaidhean-sa agus peacaidhean an taghaidh bhith-bhuan!

'Nis, ciod e ris am bheil e sealltainn air a shon uat-sa? Ciod e a tha e ag iarraidh o do laimh-sa air son fògradh na'n trì bliadhna deug-thar-fhichead sin o' neamh air do sgàth-sa? 'Se so an ni a tha e ag iarraidh, do bhrìgh 's gu'm bheil do pheacaidhean-sa air am maithheadh dhuit, agus do bhrìgh 's nach 'eil dèthead dhuit-sa, agus do bhrìgh 's gu'm bi thu beo gu siorruidh, oir tha e mar sin dhuit-sa a tha creidsian na'n geallaidhean. Air faicinn ma ta gu'm bheil a chùis mar sin, 's e crìoch na h-uile dheth so nach bi sibh-se beo dhuibh fein, agus a chuid eile do bhur beatha nach caith sibh e air bhur brù agus air bhur druim, ach air son Iosa Crìosda, air tùs a bhàsaich air do shon, agus a nis a tha air eiridh a ris; 's e so a chrìoch, nach leibh fein sibh fein na's faide, ach na tha romhaibh deth bhur beatha, gu'm bi sibh beo a chum a ghloir-san a bhàsaich air bhur son, agus a dh'eirich a ris, agus a thug a steach maille ris earrann dibh; agus an earrann is fearr dibh a chum na neamhaibh maille ris fein. An deigh sin tha e ag radh, "o so suas cha'n aithne dhuinne aon duine a reir na feola," etc. Mar gu'n canadh e, 'se so mo bhrèith, 'nis cha bhi meas agam tuille dhiom fein, no do dhuine sam bith a reir na feola, ni h-eadh, cha bhi air son Chrìosd fein, do reir na'n còirichean feolmhoir a bha aige mar a thainig e mach o ghineil Dhaibhidh, agus thainig e a dh'ionnsaidh a rioghachd, agus mar a shuidh e air a rìgh-chaithir; ach 's aithne dhomh e mar a tha e na Mhac do Dhia, agus na Rìgh air a chrùnadh 's na flaitheanas. Agus an deigh sin tha e ag radh, "uime sin, ma tha neach sam bith ann an Crìosd, is creutair nuadh e." C'ar son? "Do bhrìgh 's gu'n deachaidh na seann nithe seach, agus gu'n d' rinneadh na h-uile nithe nuadh." Cionnas a tha sin a' tachairt? O'n latha 'san do dhoirteadh fhuil, tha neamh, agus talamh, agus gach ni a tha anna air teachd gu a bhi nuadh, agus tha iad uile a' feitheamh

air son latha an saorsa fa-dheoigh. 'Nis, a' faicinn gu'm bheil gach uile chreutair a' fàs nuadh, is cuibhidh dhuit-sa a tha ann an Crìosd a bhi ad chreutair nuadh. An uiread so air son mineachadh na'm briathran.

'Nis, tha dà ni a tha sibh gu a thabhairt fainear: 'Se a cheud nì, an doigh anns am bu chòir duibh a bhi beò; 'se'n t-ath nì, na h-aobhairean a chum bhur glùasad suas gu a bhi beò air an doigh sin, agus tha iad agaibh mar aon air an cuir sios ann an so, an doigh anns am bu chòir duibh a bhi beò, cha'n ann duibh féin gu bhur miannaibh fein a riarachadh, ach a chum a bhi beò do Chrìosd agus seirbhis a thabhairt dha-san. 'Se'n t-aobhar gu'r gluasad a chum a bhi beò air an doigh so, anns a cheud aite, "Do bhrìgh 's gu'm féum sibh uile taisbeanadh ann an lathair caithir bhreitheanais Chrìosd; agus uime sin bu chòir duibh uile a bhi 'deanamh maith, oir da reir 's mar bhitheas 'ur saothair, eadhon mar sin bithidh bhur duais; mar a thubhairt Daniel xii. 3, "Agus dealraidh iadsan a ta glic mar shoilleireachd na'n speur: agus iadsan a thionndaidheas mòran gu fireantachd mar na reultan fad saoghal na'n saoghail." A ris, "gheibh gach duine do reir 's mar a rinn e anns a chorp, co dhiubh is maith, no oic e, uime sin bu chòir dhuinne ar dìchioll a dheanamh gu'm bi sinn taitneach do Dhia, agus mar sin suim a bhi againn do'n là sin; oir esan ag nach bi suim do'n là sin cha bhi e gu brath air ullachadh air a shon.

'Se'n ath aobhar, gràdh Chrìosd a rinn e a dhoirteadh a mach ort, agus a dhoirt e mach air do chridhe leis an Spiorad Naomh. Ach cha mhothaich thus an gràdh so mur breithnich thu, agus mur bhi dearbhachd agad ann do chridhe, gu bheil bàs a Mhic co eifeachdach dhuit-sa agus ge do bhàsaicheadh tus am bàs sin thu féin, agus gu' bheil umhlachd Chrìosd do'n Athair a chum bàis a chroinne-cheus, air a dheanamh dhuit-sa mar t-umhlachd-sa an t-aon nì is ge do b'urrainn thusa dheanamh thu fein, a chum 's gu'm biodh agad fìor chòir gun teageamh air uile gheallaidhean na slainte air a deanamh ann an Crìosd; agus air uile thoill-tinneas; agus feumaidh tu a chreidsinn nach 'eil dìteadh dhuit-sa, do bhrìgh 's gu bheil thu ann an Crìosd.

Ach gu ath-philltinn, c'ionnas bu choir dhuibhse bhi beò? 'Nis, am b'àill leibh fhios a bhi agaibh air a so, tha féum agaibh uile air fios a bhi agaibh air, oir bithidh sibh uile air bhur deanamh aithnichte am fianuis Dhé, agus bithidh bhur coguisibh gu leir air an tarruing a mach linnochd agus rùisgte ann an lathair caithir a bhreitheanais; 'an sin cha bhi sibhse a bha beò gu cothromach air bhur cuir fuidh nàire, oir èiridh sibh a chum aiséiribh na beatha; ach eiridh na h-aingidh a chum aiséiridh an dèidh. Am b'àill leibh aithne a bhi agaibh, ma ta, cia mar a bhiodh sibh beò gu maith, agus a chuireadh sibh onair air Dia anns an t-saoghal so, a chum 's gu faigh sibh a bheath shiorruidh an deigh so? Dh'innis mi dhuibh iad a cheana, agus fathast b'àill leam gu'n cuimhnichheadh sibh iad.

Sa chéud àite, Feumaidh sibh a bhi air 'ur "lìonadh le eòlas

air a thoil anns an uile ghliocas agus thuigse spioradail"; agus uime sin tha feum agaibh air a bhi ag ùrnuigh air son an Spioraid, a theagaisgeas sibh 's na h-uile nithe. 'Se sin a cheud ni.

'San dara h-aite, Feumaidh tu gràdh Dhé a chumail do ghnàth ann do chridhe, agus ni so ullamh thu anns gach uile nithe.

'San treas aite, Feumaidh sibh ùmhlachd a thoirt do Dhia anns an olc tha e toirmeasg a sheachnadh, agus ann an deanamh a mhaith a tha e ag àitneadh dhuibh. 'Nis, a chum do chomhnadh, feumaidh tu cridhe onaireach agus treibhdhireach a bhi agad; oir tha thu ad' Chriosduidh iomlain ma tha do chridhe treibhdhireach, agus cha'n'eil iomlaineachd eile a tha Dia ag iarraidh ort anns a bheatha so.

'Sa cheithreamh aite, Feumaidh tu a bhi dichìollach ann an seirbhis Dhé, feumaidh tu thu féin a chuir fa'leth air son seirbhis Dhé, agus feumaidh tu thoirt fa'near, nach robh thu air son crìoch sam bith eile air do chuir a dh'ionnsuidh an t-saoghail, ach air son seirbhis a thabhairt da. Chuala sibh mu'n "duine dhichìollach gu'n dean e saoihbreas; ach gu' bheil an leisgein a' miannachadh, agus anam eas-bhuidheach"; uime sin cha'n fhaod sibh suidh sìos ann an so, feumaidh sibh a bhi do ghnàth a' ruith, ge do bhiodh tu air do thogail suas a dh'ionnsuidh an treas neamh agus ge do chluinneadh tu briathraibh do-labhairt nach b'urradh do dhuine sam bith a labhairt, mar a rinn Pòl; gidheadh cha'n fhaod thu suidh sìos ann an sin, ach feumaidh tu a dhol air t-aghaidh agus do réis a ruith le foighidin gus an ruig thu dh'ionnsuidh a chombaraidh.

'Sa chuigeamh aite. Feumaidh sibh buan-mhaireanachd a bhi agaibh; agus uime sin feumaidh sibh cuing Chriosd a ghabhail air bhur guailibh, agus feumaidh sibh a ràdh, smuainicheadh muinntir eile an ni as àill ièd, smuainichidh mise do chuing milis do m'anam; agus gu ma fada gu'n robh e uamsa a shàilsinn e a bhi na uallach dhomh, an oidhearp a thabhart oir do thoileachadh anns gach ni, ach ge do 's maith a dh'fhaodainn innseadh duibh, o fhocal féin, cia mar bu chòir dhuibh Dia a thoileachadh, ach as-eugmhais creidimh agus cleachdaimh cha dean m'innseadh air maith air bith dhuibh.

Anns an aite mu dheireamh, Feumaidh sibh macantachd cridhe, agus irioslachd inntinn a bhi agaibh, a chum 's gu'm bi focal Dhé na lagh duibh a chum smuaineachadh air a latha agus a dh'oidheche. Tha mòran agaibh, 'nuair a tha sibh a' luidh sìos, agus ag eiridh suas, cha'n'eil fhios agam am bheil uiread agaibh agus smuain gu a smuaineachadh leibh féin, Cìod e so a tha mi a' deanamh? Am bheil e còrdadh ri toil Dhé? 'Bheil agam-sa barrant air a shon o fhocal De? Ma ta, tha feum agam air sealltainn ris an fhocal, a chum 's gu'n dean mi e a mhàin na riaghailt do mo bheath ré an la gu h-iomlain; uime sin feumaidh sibh deadh air thabhairt, "air eagal 's gu'm bi ann an aon neach agaibh droch cridhe gus an Dia bheò a thrèigsinn; agus air dhuinn a bhi air ar saoradh o laimhean ar naimhde, gu'n deanadh

sinn seirbhis dha as eugmhais eagail." 'Nis, air son riaghailte dha na so, feumaidh sinn na h-aithntean a thuigsinn; oir 'se sin an t-aon rathad gu seirbhis a thabhairt dà, eadhon aithntean a choimhead. Tha cuid agaibh a' saòilsinn gu' bheil sibh a' tabhairt seirbhis maith na's leoir do Dhia ma ni sibh ùrnuigh ris 'sa mhaduinn agus mu fheasgair; saoilidh cuid e na's leoir ma gheibh iad ni-eigin do bhròn air son am peacaidhean rè an laithean uile; tha cuid 'ga shaoilsinn na's leoir ma gheibh iad deoir aig àm air bith. Ach cha'n iad na nithe so gu léir an diadhachd sin a bheir oirbh dealradh a mach mar na reultaibh fad saoghal na'n saoghail; ach feumaidh sibh speis a bhi agaibh do aithntibh uile, mar a bha aig Daibhidh, o'na cheud aon gus an aon mu dheireadh: agus ann an sin, anns a.

Cheud àithne biodh e na smuainte dhuit, 'S tusa, O Thighearna, mo Dhia, a thug o ifrinn mi, agus o dhaorsa a pheacaidh, agus o thràilleileachd an t-sàtain; uime sin cha bhi agam-sa Dia eile thuille ortsas. 'Se so an t-seirbhis a tha e aig iarraidh, is glòir so, a ràdh, is tu mo Dhia, agus thug thu mi o ifrinn, agus tha agad sìorruidheachd do dh'aoibhneas air ullachadh air mo shon ann am flaitheanas; air an aobhar sin, air mo shon-sa dheth, cha roghnaich mi Dia sam bith eile ach thusa na d'aonar, agus cha bhi a h-aon sam bith eile agam a thuille ortsas; agus 'se so mo thlachd a mhàin eolas a bhi agam ort, gu umhlachd a thabhairt dhuit, gu t-eagail a bhi orm, gu do ghràdhachadh, a chum m'anam a lionadh leat, gu mo chridhe a shuidheachadh ort, gu imeachd ann ad' fhiannais, agus bithidh tu na h-uile anns na h-uile dhomh. Air falbh leis na h-uile gàirdeachas agus toillintinn ach a mhàin sin a tha agam anns an Tighearna mo Dhia, agus uime sin cha bhi a h-aon agam ach esan.

Mar sin amheircibh 'nuair is àill leibh, cha'n fhaigh a h-aon eile an t-àite ann mo chridhe. 'Nis, 'nuair a gheibh thu so cha'n fheud thu stad ann an sin, feumaidh tu a dhol air t-aghaidh a dh'ionnsuidh.

An dara h-aithn, agus ann an sin their thn, Thighearna, tha fios agam gu' bheil thu ad' Dhia treun, cumhachdach, agus eudmhoir, agus is aill leat gu'n d'thugainnsa umhlachd do t-aithntibh; uime sin gradhaichidh mis thu agus coimheadaidh mi t-aithntibh, a chum's gu' faigh mi trocair gus na mìltibh ginealach. Tha fhios agam gu'm bu choir dhomh a bhi ag ùrnuigh gun sguir; Tha fhios agam gu'm bu choir dhomh a bhi taingeil 'sna h-uile nithe, agus gu'm bu choir dhomh mo bheul a lionadh le d' mholadh; Tha fhios agam gu'm bu choir dhomh a bhi a' labhairt umad ri muinntir eile; Tha fhios agam gu'm bu choir dhomh mo shligheibh aideachadh dhuit, agus gu'm bu choir dhomh t-fhirinn aideachadh do na h-uile a chuireas ann an teagamh i; agus tha fios agam gur e'n t-aoradh a tha thu ag iarraidh, aoradh a thabhairt duit ann an spiorad agus ann am firinn; air an aobhar sin, 'san àite is faisge dhuit fein bithidh aig t-aoradh-sa àite ann mo chridhe. 'Nis, cha'n fhaod thu stad ann an so idir, ach feumaidh tu a dhol

troimh gach pong 'san lagh, gus am feum thu a radh maille ri Daibhidh, Salm cxix. 97, "O Thighearna, cia ionmhuinn leam do lagh!" Salm xix. 10, "Tha iad na's milse dhomh na mhil, 'seadh na mhil a shileas as na ciribh meala. Agus cha bhi so do-dheanta dhuit, air gheibh thu iad so uile tre chreidimh; uime sin, sin a mach do lamh a dhionnsuidh na fola sin, agus gheibh thu an spiorad milis sin air a chuir a nios ad' ionnsuidh, a dh'fhosgaleas na laghan so uile agus a sgrìobhas iad air do chridhe."

An deigh sin rach a dh'ionnsuidh an treas àithne, agus abair, 'Thighearn, tha d'ainm luachmhoir agus ionmhuinn leamsa; tha d'ainm glormhoir ann mo shealladh; uime sin, ann mo ghairm 's ann mo ghiulain, 'se so an t-aon ni air am bi mi'n geall, d'ainm beannaichte a chuir an ceill; air a leithid do dhoigh, agus co-dhiu a dh'itheas no dh'olas mi, gu'n saothraich mi a chum oidheirp a dheanamh air mo Dhia a ghloireachadh, nach bi ainm beannaichte air eus-onaireachadh, aon chuid leam fein no le muinntir eile, co fhad 'sa 's urrainn domh am bacadh; agus cuidichidh mi co fhada 'sa ta am chomas, a chum gu'm bi eagal roimh ainm Dhe agus urram air a thabhairt dha leis na h-uile.

Cha teid mi aig an àm so na's faide na, na tri aithntean so, agus bu choir dhuit a bhi air do stiùradh leo gach là, agus annt-san bu chòir dhuit an Tighearn fhaicinn do ghnàth, agus a chuir fa 'chomhar do shùilean, a chum 's gur e aoradh a mhàin do thlachd gach aon là, agus gur e ainm agus a ghloir an t-aon chrìoch a bhitheas agad ann ad' uile chaith-beatha agus chòmh-radh.

'Nis, na'm b'àill leibh so a dheanamh, bheireadh so oirbh deairadh a mach mar lòchranaibh soluis do'n t-saoghal, a chum's air dhoibh a bhi 'faicinn 'ur deadh oibre, gu'n d'thugadh iad glòir do Dhia. O ciod a ghlòir a bheireadh so do Dhia, agus ciod e an t-aoibhneas do-labhairt agus an t-sith a bheireadh e do t'anam féin! Bu chòir do d' chaith-beatha a bhi air neamh: ann an sin bhiodh beannachadh Dhé air a mhèudachadh ort féin agus air do shliochd ad' dheidh, ann an sin bhiodh aoradh Dhe furras dhuit, agus bu chòir do chuing Chrìosd a bhi dhuit na cuing bu mhilse a ghiulain thu riamh, agus cha bu chòir do bhur saothair ann an seirbhis Dhia a bhi doilghiosach duibh.

'Nis, an dean sibh so a mhuinntir ionmhuinn, agus tha mis a' tabhairt dearbhachd dhuibh, gu' faigh sibh a mach le'r fiosrachadh féin nach 'eil e na ni diomhan seirbhis a thoirt do'n Tighearn. Gu'n deònaicheadh Dia dhuibh so a dheanamh, air sgàth Chrìosd. Dhà-san maille ris an Athair, agus an Spiorad Naomh gu'n robh gach uile ghloir gu saoghal na'n saoghail. Amen.

THE times are such that it is almost impossible for a man to go to heaven without getting a nickname by the way. But it is better to go to heaven with a nickname, than to go to hell without one.

Petition to the King *re* Ordinary Week-Day of Humiliation with Thanksgiving.

THE Southern Presbytery of the Free Presbyterian Church has sent the following Petition to His Majesty the King, through the Secretary of State for Scotland :—

“May it please your Majesty,—The Southern Presbytery of the Free Presbyterian Church of Scotland, considering with all due regard the command of your Majesty to observe the first Sabbath of January, 1918, as a Day of Prayer and Thanksgiving in connection with the War, desire respectfully to express their humble judgment that an ordinary week-day should be devoted to special religious exercises in this connection, and that these exercises should consist of Fasting and Humiliation as well as Prayer and Thanksgiving.

“The Presbytery would, with all deference, call attention to the following facts and considerations in support of their judgment :— (1) The Lord’s Day has been already appointed by the Lord’s own authority for divine worship, so that to use it for any other purposes, except those that come strictly within the category of necessity and mercy, is sacrilege ; (2) The authority of Kings and Magistrates in relation to the Lord’s Day is only administrative ; (3) None who claim to be Christians and patriots require any order from human authority to “pray” for their country and its forces in the present terrible struggle, for it is universally recognised that all such persons constantly pray for both in their private and public devotions ; (4) The Presbytery consider that an ordinary week-day is the proper period of time to set apart for such an additional approach to God as the present situation calls for, and that, in view of individual and national shortcomings and transgressions, the exercises of fasting, humiliation, and confession of sins, as well as those of thanksgiving to God, are becoming and desirable.

“The Presbytery would, therefore, in conclusion, humbly beseech His Majesty the King to issue an order in Council to have the 1st day of January, 1918, or any other ordinary week-day, set apart for Humiliation, Prayer and Thanksgiving in connection with the War.”

Copies of this Petition were also sent to the Prime Minister and the Press. The Secretary for Scotland and the Prime Minister formally acknowledged receipt of the same.

Petition Laid before the King.—The following letter has also been received by the Clerk of the Southern Presbytery from the Secretary for Scotland,—“Scottish Office, Whitehall, S.W. 1, 19th December, 1917.—Sir, with reference to your letter of the 3rd instant, I am directed by the Secretary for Scotland to inform

you that the Petition by the Southern Presbytery of the Free Presbyterian Church of Scotland on the subject of the observance of a Day of Prayer and Thanksgiving has been laid before the King.—I am, Sir, your obedient servant,

(Signed) JAMES M. DODDS."

Resolution re Luther and the Reformation.

THE following resolution has been drawn up by a Committee of the Southern Presbytery, and copies have been sent to the Press:—

"This Presbytery desires to record, with thanks to God, that He, of His goodness and mercy, raised up eminent men at the beginning of the sixteenth century, who were instrumental in delivering the principal nations of Europe from the sink of superstition, idolatry, and degradation, in which they had lain for centuries, under the baneful influence of the Papacy. The Presbytery would, in view of recent criticisms, take occasion to bear testimony that the name of Martin Luther is to be held in honourable and lasting remembrance as that of the most notable agent employed by God in this great work, and would recall with constant gratitude the powerful manner in which he was enabled to bring to light and enforce the great fundamental doctrine of justification by faith in the Lord Jesus Christ as against the God-dishonouring and soul-ruining doctrine of human merit taught by the Papacy.

"The Presbytery would further point out that Luther, though not perfect in opinion or in practice, was one of the greatest benefactors that Germany and the world ever had; that he laboured by tongue and pen at the continual risk of his life to advance the true Gospel; and that, among other benefits which he conferred, he translated the Holy Bible into the common language of the German people—a boon of inestimable value. The Presbytery feels fully justified in declaring that the present rationalists of Germany are acting quite contrary to Luther's principles and doctrines, and that the Reformer is in nowise chargeable with the brutish and fiendish fruits of infidelity which appear in the present terrible War.

"The Presbytery, in conclusion, would lay decided emphasis upon the important and never-to-be-forgotten facts that Luther, Calvin, Knox, and others, were only instruments in God's hands; that the Reformation was God's work; and that its abiding value depends, not upon the merit of those human witnesses, however excellent, but on the worth and efficacy of the infallible 'Word of God, which liveth and abideth for ever,' which brought them out of spiritual darkness, and through whose proclamation they were instrumental, under the blessing of God's Spirit, in leading large numbers of their fellow-men into the light and liberty of the glorious Gospel."

Notes and Comments.

The Capture of Jerusalem by the British.—During the past month the British troops, under General Sir Edmund Allenby, succeeded in capturing Jerusalem without much bloodshed or destruction. The news has naturally excited a thrill of intense interest throughout the world, and has given great satisfaction to the people of our country, and to the Allies in general. All who are sincerely interested in the cause of Christ must rejoice that the Turk has been dispossessed of a city around which cluster so many sacred and supernatural associations from the earliest centuries of the world's history, a city where God had His temple during the Old Dispensation, and where the Son of God "made flesh" preached the Gospel, performed "many wonders and signs," and finished the great work of a purchased redemption, although at the same time a city where the greatest wickedness was displayed in connection with the rejection and crucifixion of God's Son. We rejoice in the hope that the Lord may yet use the British people to bring the Gospel with power to Palestine, and if the Jews are to be restored to their own land, we trust the Gospel will reach them effectually there. Apart from this, the return of the Jews to Palestine will produce no beneficial result for the kingdom of God. Beloved for their believing fathers' sake, may God graciously cause them to return to Himself in receiving His eternal Son, whom they have so long rejected, as their personal Redeemer and Saviour! There will then be the fulfilment of the Apostle Paul's inspired intimation in the eleventh chapter of the Romans, their grafting in again to "the olive tree" of the Church, being "life from the dead" to the Gentiles.

Protestant Societies and Dr. Sarolea's Attack upon Luther.—We are pleased to observe that the Scottish Women's Protestant Union, and the Acting Committee of the Scottish Reformation Society have sent strong protests to the Senatus of the Edinburgh University against Dr. Sarolea's attack upon Luther and the Reformation as a gross abuse of his position as Lecturer on the French language in the University. The latter Society declared that the views of the Lecturer were fitted "by misrepresentation to do public injury to the cause of Protestantism, and to commend to his youthful hearers the claims of the Church of Rome, to which he belongs."

The Luther Commemoration.—The Western Committee of the Scottish Reformation Society passed a Resolution on this subject on 4th November, in the course of which they express their surprise that "in some sections of our Presbyterian Church in Scotland there have been hesitation, reluctance, and even a certain kind of opposition, to this commemoration," and they proceed to assert that "they who have opposed this Luther Commemoration will have themselves to blame if the imputation is made that, under cover of a protest against the deification of

the State in Germany, there lies a changed attitude to the whole Reformation movement on the spiritual side, and to the anti-Christian system of the Papacy against which that movement struck such a deadly blow." The Western Committee need have no doubt about "the changed attitude" on the part of many leading nominal Protestants to Popery; their general views of doctrine and worship supply convincing evidence of the truth of this.

The Halifax Disaster.—The awful disaster which laid a third of the city of Halifax, Nova Scotia, in ruins would have, in ordinary times, appalled the civilized world, and even in these days of terrible happenings he must have had a hard heart who could read unmoved the account of the explosion which spread ruin and death over such a wide area. According to one of the latest accounts there are 1,200 deaths, 8,000 injured, and 25,000 homeless. To add to the distress a snowstorm raged on Sabbath and Monday, which, at times, assumed the form of a blizzard. Help came pouring in from all directions to the stricken city as the magnitude of the calamity moved the hearts of men to show compassion to the victims who had escaped death but who were injured and homeless. The cause of the explosion is reported to have been a collision in a storm of a Norwegian ship with one carrying a cargo of high explosives. Perhaps we have been too callous as a nation, when our own country and other countries have been turned into huge arsenals for the manufacture of explosives to destroy human life. No doubt the necessity of the case demands it, but the light-hearted indifference that characterises not only the munition workers, but the country as a whole, when tons upon tons of material are being manufactured for the one purpose of destroying life and mangling the body and limbs of human beings, is sadly symptomatic of the times. Such is war. And well may we turn our eyes from these scenes of carnage unto Him who is the Prince of Peace, whose battles are not fought with confused noise and garments rolled in blood.

The King's Call to Prayer.—Our King has made a Proclamation requesting that the first Sabbath of January be set apart as a special day of prayer for success to our arms in the present struggle. So far, so good. But one wonders why a Sabbath should be specially devoted to this. Is not every Lord's Day specially devoted to God, and is there not prayer continually offered from public assemblies on this day on behalf of our country? Surely it would be more becoming to devote one of our own days to this purpose, and, in praying to God for success, that we should confess our own sins and the sins of our nation. Then again, one misses from these Royal Proclamations any recognition of the Lord Jesus Christ. If this is done intentionally to avoid wounding the susceptibilities of the King's non-Christian subjects, it is a deliberate slight to Christ, and the preferring of the creature to God over all, who is blessed for ever. If it is an

overlook, then it proclaims with undisguised plainness how little Christ is thought of in Great Britain. Yet He has been set on His holy Hill of Sion, and unto Him all power in heaven and earth has been given. And if the Father so honours Him, shall we be held guiltless for so ignoring Him in the hour of our sore need, as if He were non-existent?

Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 21st December:—

SUSTENTATION FUND.

M. Mackenzie, Doune Gardens, Aviemore, £1; Mr. A. Macpherson, Scotstown, Strontian, 10/; Mr. and Mrs. A. Mackenzie, Drumchork, for Aultbea Congregation, £2; Per Rev. J. S. Sinclair—"Comarach," 5/; Per Rev. N. Cameron—Pte. W. Macpherson, France, £1, and "Lady Friend," £5.

JEWISH AND FOREIGN MISSIONS FUND.

Mr. A. Gillanders, Arrina, Strathcarron, 10/; Achnasheen postmark, 10/.

FREE DISTRIBUTION OF MAGAZINE.

"A Friend," Carrbridge, 2/6; Miss Mary Mackenzie, Inver, Lochinver, 5/; M. Mackinnon, The Lodge, Portree, 3/; "Friend," Caithness, 10/; Miss Bessie Mackenzie, Edinburgh, 10/.

BIBLES TO SOLDIERS AND SAILORS.

Per Mr. M. Urquhart, Dingwall—Mr. W. MacNair, British Columbia, 10/; Mr. A. Gillanders, Fernabeg, Arrina, Strthcarron, 5/; Mr. J. MacLennan, Applecross, 5/; "Friend," Caithness, 5/; Achnasheen postmark, 5/; Per Rev. E. Macqueen—Mrs. Campbell, Ardrishaig, 2/6.

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Rev. N. Cameron desires to acknowledge, with thanks:—For Bibles and Books to Soldiers and Sailors—"Friend," Edinburgh, 10/; R. M'D., Applecross, 5/.

The Treasurer of the Dingwall Congregation (Mr. Murdo Urquhart, Craig View) acknowledges, with thanks, the following donation to the Manse Building Fund:—Per Rev. D. M'Farlane—"Wellwisher," Inverness, 2/6.

The Editor of Magazine (Rev. J. S. Sinclair) acknowledges, with thanks, the following donations:—For Bibles to Soldiers and Sailors—Miss Hendry, Catacol, Arran, 3/3; "A Friend," Morayshire, 2/; "Two Sympathisers," £1. For John Knox's Sustentation Fund—Mrs. Jarvis, Devon, 10/; John Knox's Poor—"A Friend," 10/.

Church Notes.

Communions.—Inverness, fourth Sabbath of January. Dingwall, first Sabbath of February; Stornoway, third.

Day of Humiliation, etc., in Southern Presbytery.—The Southern Presbytery has appointed (D.V.) Tuesday, the first day of January, 1918, to be observed as a Day of Fasting and Humiliation, with Thanksgiving, in the congregations within its bounds.

Reply from Free Church Commission.—The Synod Clerk of the Free Presbyterian Church has received from the Clerk of the Free Church Commission, which met on 21st November, a Statement in reply to the Free Presbyterian "Statement of Differences," drawn up by the Committee of the Free Church Assembly anent Relations with the Free Presbyterian Church, and adopted by the Commission on the date mentioned.

Rev. W. Matheson in Canada.—We have pleasure in stating that the Rev. William Matheson, our Church's deputy, arrived safe and well, after a good passage, at Montreal, about the 19th November. No War dangers were encountered. We trust that Mr. Matheson's visit to the various places of our Canadian Mission field will be attended with the divine blessing, and that the cause of truth may be revived and strengthened.

The Magazine.

Subscriptions Received for Magazine.—Mrs. Mackenzie, Tain, 6/; J. Campbell, Ardross Place, Inverness, 3/; Cpl. J. Mackenzie, Cromarty, 2/6; A. Macleod, Kyle, Rona, Raasay, 6/; Miss J. Mackenzie, Inver, S. Erradale, Gairloch, 3/6, and Gen. Mag. Fund, 3/; E. Leslie, Miss B. D. Ross, and Mrs. D. Mackenzie, Park Hill, Ont., 3/ each; D. Murchison, Rannoch Sta., Gen. Mag. Fund, 10/; D. Macleod, H.M.T. "Eva Wales," 3/; "Sailor," Gen. Mag. Fund, 2/; J. MacInnes, Broadford, 17/6; Lieut. I. A. MacInnes, Ireland, 6/; D. MacLachlan, Hyndland, 3/, and Gen. Mag. Fund, 7/; Nurse B. Macleod, Achnacarnin, 6/; Mrs. M. Campbell, Strathpeffer, 4/; A. M'Lennan, for St. Jude's Collectors, 53/12; Miss MacCuish, Glasgow, S., 1/6; J. MacCuish, merchant, Obbe, Harris, 3/; F. Macdonald, Ardherslaig, Lochcarron, 9/, and Gen. Mag. Fund, 1/; R. Matheson, Lenbain, Shieldaig, 6/; Mrs. M. Macbeath, Scotscaid, 3/; Miss B. Mackenzie, Helensburgh, 3/; J. Macewan, Silvercraig, Lochgilphead, 3/; M. Beaton, Waternish, 3/3; C. Beaton, Inverness, 3/; G. Murray, Invershin, 3/; Miss Mackenzie, Shore St., Point, Ullapool, 3/; C. Gillies, Lochgilphead, 3/, and Gen. Mag. Fund, 7/; Mrs. Fraser, Pitlochry, 3/; M. Macleod, Glenhinnisdale, Portree, 9/, also per above, Mrs. A. Matheson, 3/; Mrs. Macleod, Alness, 15/; A. Macleod, Bettyhill, 13/9; "Friend," Glasgow, Gen. Mag. Fund, 3/; Miss Yeudall, Kingsmills Road P.O., Inverness, 15/; Miss B. Morrison, 8 N. Tolsta, 3/; Rev. D. Mackenzie, F.P. Manse, Gairloch, 9/; Miss M. Ross, W.A.A.C., Dalmellington, 1/6; A. Mackenzie, Drumchark, Aultbea, 6/; H. Brown, Lochranza, 3/; Mrs. Mackie, Tiroran House, Mull, 2/; Mrs. MacLennan, Shettleston, 2/; Mrs. Sutherland, Winnipeg, 4/; D. Macrae, Kilchoman, Islay, 3/; R. Kerr, Recham, Lochinver, 3/; Mrs. Neilson, Carnoustie, 3/; Miss Cunningham, Tarbert, Harris, 3/; J. Adamson, Helmsdale, 4/2; W. Ross, Kingussie, 4/; Mrs. Cattanaich, Kingussie, 3/, and Gen. Mag. Fund, 5/; Miss Banks, Tilney Street, London, 5/; J. Banks, Wolverhampton, 3/; Mrs. Macdonald, Tocharvaig, Isleornsay, 3/; J. Maclean, Reef, Achil-tuibe, 4/; K. M'Lean, D. MacIver, and J. Macaulay, Breasclete, 3 each; N. Cook, Whitefarland, Arran, 7/6; Miss J. Mackenzie, Ardesie, Dundonell, 3/; Miss Hendry, Catcol, 6/; R. Ross, Cleisk Mill, Kinross, 2/6; Miss MacVean, Kincardine, Ontario, 6/; Miss F. Macaskill, Kincardine, Ontario, 4/; P. Macdonald, Newton, Ontario, 18/; Mrs. M. Taylor, Carman, Manitoba, 4/; J. Macleod, MacLennan Street, Mount Florida, Glasgow, 3/, and General Magazine Fund, 7/; Mrs. Fraser, Birnam, 3/; Per Miss M. Mackenzie, Inver, Lochinver—Mrs. J. Mackenzie, New Zealand, 10/; D. Manson, Monton, near Manchester, 3/, and General Magazine Fund, 2/; Mrs. Gilles, Fladda, Raasay, 3/; Miss D. Ross, Golspie, 3/; J. Adamson, Helmsdale, 5d.; Mrs. Sutherland, Viewforth Gardens, Edinburgh, 4/; M. Mackenzie, Suie, Luib. Perthshire, 3/; Mrs. Macallum, Wemyss Bay, 9d.; Miss Hamilton, Perth, 3/; Miss MacGregor, Shielbridge, Acharacle, 9/; Sister A. L. Macleod, Royal Waterloo Hospital, London, S.E., 3/; Miss K. Mackenzie, Lochrosque Castle, 3/6; John Macdonald, Dusan, N. Uist, £1; R. Kelso, Achamore, Pirmill, Arran, 3/; J. Hamilton, Whiting Bay, 3/; Mrs. Ferguson, Bridge of Allan, 3/; Miss M'iver, 29 Norfolk Street, London W., 3/; Miss Macnair, High Blantyre, General Magazine Fund, 6/; Second Lieutenant W. Sinclair, France, General Magazine Fund, 10/; R. R. Sinclair, London, S.W., 3/; Per above—Miss Remne, Eaton Place, Miss Campbell, Tachbrook Street, and Miss L. Mackenzie, Eaton Terrace, all London, S.W., 3/ each.

Free Distribution to Soldiers and Sailors.—Per Rev. A. Mackay, Oban—D. Macdonald, 3/; J. Campbell, Ardross Place, Inverness, 7/; Mrs. MacInnes, Broadford, £1; Nurse D. Macleod, Achnacarnin, 4/; Comarach, 5/; D. M'L., C., General Free Distribution, 5/; Mrs. Miller, Port Dover, Ontario, 8/; Mrs. Cattanaich, Kingussie, 5/; Miss Banks, Tilney Street, London, 10/; Miss MacVean, Kincardine, Ontario, 6/6; M. M'Phail, Maryhill, 7/6; "F.P. Friends," per Captain Macdonald, 7/6; J. Macdonald, N. Uist, 10/; Per Rev. N. Cameron—"Lady Friend" (per Rev. N. Macintyre), 10/, Nurse Murray, France, 4/ and "F.P." Kyle, 1/.

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