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Life that shall never End.

LIFE is one of God's most wonderful gifts. Without its possession the wonders of God's creation cannot be realised. It is a gift which God alone can give. No creature, however high in the scale of being, has ever been able to give life. A creature can destroy that which it could never give, and which it can never restore; but it is God's great prerogative to give that which had not been, and to restore that which had been taken away. Man in his journey through time is brought face to face with two tremendous facts in human experience—life and death. We are so familiar with the terms that we have deluded ourselves with the belief that we understand fully what they mean. Scripture throws a flood of light on the dark mystery of death; but how little after all do we understand what it means. It is clear from the teaching of Scripture that it is not cessation of being, for once we have come into being we shall exist as long as God Himself exists. Neither does death mean a cessation of activities, for we shall be active in the world to come, either doing the will of God perfectly in Heaven, or serving the devil in hell. Death may be said to be the transference from one sphere to another, as in natural death, from this world to the world to come. But in this transference, while there is activity in the new sphere, all activity in the former sphere has ceased. Hence death is recognised as the end of man's work in this world. Now this is what took place when man died spiritually. He passed out of the kingdom of God into Satan's kingdom; his activity in God's kingdom ceased, and ceased for ever, as far as his own power was concerned; but there was no cessation of activity in the new sphere, for though dead in trespasses and sins, yet men "*walked*" according to the course of this world,

according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Ephes. ii. 2). And as no power in heaven or earth has ever been able to bring back the dead to this world but God alone, so no power but God's can bring back the spiritually dead from the kingdom of Satan to the kingdom of God. We catch a glimpse of the awful mystery of death in its power to keep that which it obtained. And were it not that there is a stronger than death, "life that shall never end" could never have been. But that is only part of death's power—if we have ever experienced the grief and sorrow that is caused through breaking up the tenderest and most intimate relationships of life, we have a ray of light shed on its awful power to separate. It separates husband and wife, parents and children, brothers and sisters, soul and body. Now this is a separation that man cannot bring to an end. But when we turn away from natural death to view it spiritually, this aspect of death has an added solemnity, and ought to fill us with feelings of the deepest apprehension, when we remember that as the wages of sin it separated us for ever, as far as our own power was concerned, from Him with whom is the fountain of life. And were it not for the bright and cheering hope that is held out to the followers of the Lamb, of a life that shall never end, and which is brought to light in the Gospel, the whole human race might fold its hands in despair as it faced the future enveloped in this dark mystery. The Lord of glory came into the world to destroy the works of the Devil, who had the power of death, and herein is the wonderful wisdom of God in the Cross revealed that it was through death, the death of God's Son, that the gift of life which shall never end came to the Church of the living God. That death was something more to the Saviour than it is to the great bulk of mankind, is made plain in many passages of the Gospels, and also in the Epistle to the Hebrews, where we read: "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared" (Hebs. v. 7). Among the priceless blessings He came to bestow, He mentions everlasting life. He came to give life, and to give it more abundantly. This life was to be obtained not by any good that was in the sinner, but by the infinite merits of the sacrifice of the Great High Priest who brought His people nigh to Him, with whom is the fountain of life. Out of this infiniteness of the life that was in their Redeemer have they

all received. The Lord made no promise to save His people from the experience of natural death, nor from its power to separate soul and body; but He has made it very clear that the separation between God and all those who believe in His name is for ever at an end—they have passed from death to life, and the glorious hope is held out to all His ransomed that the separation between soul and body is not final and complete, but only temporary: for His work was not simply to redeem a part of man, but man as God created him, soul and body. Now this wonderful life which is brought to light in the Gospel is much more than never-ending existence; death may reign supreme and yet there may be no cessation of being, as we have seen; the wicked shall exist for ever, but they shall not enjoy everlasting life. For the realisation of this blessing there must be union to Him, who is the Resurrection and the Life, and this union is effected by His Spirit. The hope of eternal life, which is a good hope through grace, is set before us in the Gospel. This hope is no mere sentimental fancy with no other foundation than this, that somehow or other we will find ourselves in Heaven at last, but it is a hope resting on the finished work of Him who could say after death had done its worst—"Fear not; I am the first and the last: I am He that liveth, and was dead; and behold I am alive for ever more, Amen; and have the keys of hell and of death" (Rev. i. 18). With such a hope and with such a promise, when the final parting with time comes, God's people may well lift up their heads as they approach the swellings of Jordan with the calm assurance that all is well. It is with no feelings of dismay that they need survey the future and the meeting at the judgment seat if so be that they have passed from death to life.

The Scripture speaks of the path of life that leads into the presence of God, where there is fulness of joy, and to His right hand, where there are pleasures for evermore. Such is the hope that is set before God's people, and if Moses could say—"We are journeying unto the place of which the Lord said, I will give it you; come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel (Num. x. 29), with how much a fuller meaning may the believer say the same? But between them and the full realisation of that hope there flows the river of death. Bunyan tells what feelings of dismay overcame Christian as he was passing through the river. He did not feel the ground so quickly beneath his feet as he had anticipated, for the waters were very deep,

but Hopeful encouraged him:—"Be of good cheer, brother; I feel the bottom, and it is good." But Christian could only reply—"Ah, my friend, the sorrow of death hath compassed me about; I shall not see the land that flows with milk and honey." But after being in a muse a while, he cried out—"Oh! I see Him again, and He tells me, When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee" (Is. xliii. 2). After this he found ground to stand on, and "the rest of the river was shallow; thus they got over."

But though the river must be crossed and its waters may be deeper and chillier than ever we dreamt of, yet the future for God's people is bright with a promise that all the darkness of death cannot dim. In his wonderful message to the Corinthian believers, the Apostle, speaking of the final triumph of their Lord over all His enemies, says:—"The last enemy that shall be destroyed is death." Then he tells them when this is to take place, viz.—"When this corruptible shall put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I. Cor. xv. 54). On the morning of the Resurrection what a fulness of meaning will be in the words—"O Death! where is thy sting? O grave! where is thy victory?" when they will be uttered by a countless number, for whom the separation and bitterness and sorrow of death are for ever past. And with a sweeter music than ever Israel sang its sweet song, and on another hill with more refreshing dews than ever fell on Hermon's hill, they shall sing:—

For there the blessing God commands
Life that shall never end.

CLEAVING TO CHRIST.—All I want is a frame of mind best suited to Thy glory. And what is that? Truly that when I have nothing, feel nothing, can do nothing, am worse than nothing, that then, even then, I may be rich in Thee amidst all my own bankruptcy? This, dear Lord, is what I covet, and if Thou withholdest all frames which might melt or warm or rejoice my own feelings, yet if my soul still hangs on Thee notwithstanding all, as the vessel upon the nail, my God and Jesus will be my Rock that feels nothing of the ebbings and flowings of the sea around, whatever be the tide of my fluctuating affections.—*Dr Hawker.*

Sermon Preached by Dr Duncan.

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.”—Eph. iii. 20, 21.

PAUL abounded in prayer, and one mean by which the grace of God wrought this on him was, not only his deep feeling of absolute dependence upon the God of all grace, but his enlarged apprehension, enlarged believing apprehension of God, as the God of all grace. Two things make us stinted in prayer, either little feeling of need, or little hope of supply. Two things make us very enlarged in prayer—deep feeling of need, and enlarged and strong hope of supply. Under the pressure of felt need many are still much straightened; they feel, indeed, that they want much, but they have no expectation, or no high or settled expectation of getting much. They are shut up, they do pray, they cannot help it—a feeling of need makes that they do ask, but they ask of God earnestly, but not amply earnestly, because they feel need, but not amply, because they think He is a niggard. They have not corresponded so faith to their feeling of want, they do not rightly believe in God, as giving to all liberally, and upbraiding not. They are indeed humbled, and are content to be glad to pick of the crumbs that fall from their Master's table; but they are doubtful if they shall get a dog's right to them. How much more is any measure of desire repressed by the thought why that they dare never ask? Now, dear friends, either we are to approach God on our own merits, or we are not. If we are to approach God on our own merits, I don't know how little we should ask. I don't know what we could pray for at all, unless to be cut off, and sent to hell very speedily. Either we are to ask on our own merits, and then we can ask nothing, unless we are to set about it, and pray down damnation on our heads; or we are not to ask on our own merits, but on God's rich mercy, and Christ's glorious merits; and if so, if I am not to ask anything but for that, why let me not disgrace that by asking little things upon it. I know not whether it be more dishonouring to disbelieve that He hears prayer at all, or to think that a little good may be extorted out of an unwilling God. Did you never thus pray, and do you never pray to God in the thought that He is very niggardly, and that you know that

He has what you need, that it's very good, and you being very unworthy, you don't think He will give it to you. If He give it, it will be a very small portion, and that forced out by your importunity. Well, though no doubt it is better to deal with God as if He were the widow's unjust Judge, than not to pray at all, for then He will forgive and He will grant. But I think it a burning shame for all that, to think of Him as being the widow's unjust Judge. Now, Paul prayed, we have an example in the context; he was concerned about a certain matter, about the stability of the Ephesians, as it might be affected by the tribulation to which he, the Apostle of Christ, was subjected. He says—"Wherefore I desire that ye faint not at my tribulations for you." This was his desire—a generous desire, you see. The tribulation did not trouble him much, so far as he had to bear it; but it gave him somewhat concern as regarded the Ephesians. The tribulation was nothing to Paul, but the effect the tribulation had upon their minds was a great deal. His anxiety then was that they might not faint. Now the Apostle did not think it was an easy thing to keep up the Ephesians under his tribulation. Many, in foolhardiness, are ready to make great martyr-boastings, and they will go through fire and water for Christ, and though all men forsake Him, they never will. They are ready to die for Him; but Paul knew by the grace of Christ what human nature is, a little better, and what human nature in the saints of God even is, and he knew that men were very ready to faint, not only when they feel the cross, but at the bare sight of it upon another man's shoulders. When they saw an Apostle who hath come with the unsearchable riches of Christ, poor, oppressed, persecuted, forsaken, they would be tempted to say—"Is this the blessedness whereof He speaks?" Now, the Apostle thought there was much here to make the Ephesians faint, and yet he did not think it was a necessary thing that they should faint. For all that, there was much to make them faint, and yet it was not absolutely necessary they should faint; there was something which could support them, could keep them from fainting; but it was no little thing; it was a great thing—a Divine thing, and therefore obtainable, for here is the difference between faith and unbelief. Whenever faith sees a thing in God's hands, faith says—I have it. Unbelief says—I cannot get it. Such is the different estimates of faith and unbelief. Paul hath a good hope that the Ephesians would be supported, because he saw that their support lay with God, and this led him to have

a good hope towards God, and to be very prayerful; "Whereof I desire," etc., "for this cause to bow my knees." That was all Paul could do to hold up their hands, namely, to bow his knees; to keep them strong, all he could do was to go into a position of the greatest lowliness, and poverty and weakness, "I desire," etc.; and he bowed that they might get strength, but how much strength? "I bow my knees," etc. That they might not faint at his tribulation, he bowed his knees, that God would strengthen them with might, according to His glory, according to the riches of His glory: the Ephesians needed all that to keep them from fainting, not at their own cross, but even at Paul's; and he asks this; he did not think they needed little, and he did not expect God to give little. He felt need widely and deeply. He believed in grace as widely and deeply and somewhat more; he had not learned to look upon sin as a little thing, small and in petty quantity, but as abounding; but then he had learned to look upon grace as super-abounding; he had not conceived the Ephesians to be very strong people, but very weak people indeed; but then he bowed his knees in expectation of obtaining for them no less strength than according to the riches of his glory, etc. What this would work is described in the following verses on which we cannot enter. Through this strength he would be able to comprehend with all saints, etc., and so would not faint at his tribulation. Now, you say this man knows how to pray. I daresay he does, a little better than you or I, but he does not please himself. I daresay we wonder at what he thinks and asks; but is his thinking and asking the bounds of his desire? No, he grapples with something too great for even his comprehension, with the almighty power of God to give blessings, and, absorbed in this thought, concludes his prayer with the doxology, "Now unto Him," etc., he has both thought and asked a great deal for them, "To Him that is able," etc. Let us attend:—

1st. To Him who is the object of this doxology: and then, if time permit, to the doxology itself.

1st. "Unto Him," etc. You know who this is—the God of all grace and consolation. The God who says, "I know the thoughts that I think concerning you to give you an end and expectation, and an end beyond expectation." Now we, in relation to Him, ask and think; we ask of Him, and we think what we shall ask of Him; we put our ingenuity to ask, the ingenuity of a renewed and spiritual and Divinely instructed mind: we have got a *carte blanche*,

a blank put into our hands by Christ—Ask what ye will. Now, we would think it a sad pity to get nothing, or to get little, when we have such a draft upon God, for all whatsoever ye shall ask the Father in my name, we ask, and we not barely ask; we think, guided by the Word and Spirit of God; we think upon all things that could be good, good for us, good for others, good for our family, good for our congregation, good for our city and country, good for the Church, and good for the world, good for time and Eternity. We are always thinking, at least that is what we should be doing, when He says, "Ask what ye will." Thinking what good we shall ask, and then we ask up to the point of our thinking. Whatever we think we ask, no limit to our asking, but our thinking. The moment we discover anything to be bad, we ask God to put that thing away. As soon as we find anything to be good, we ask God to grant that good thing—yea, we study His very character, amongst other things and attributes, that we may learn how far we shall think that we shall be able to ask; but then, God pity us if that were all the good we were to get. If we were to get no more than we would get by that, poor would we be after all that He is able to do above—abundantly above—exceedingly abundantly above all, etc. When you go with all that you ask, and all that you think, God says—"Poor soul, is that all you want, is it only these trifles—would that please you? would you go away with that only?" That wont please God to give; you think He is not willing to give you so much. I tell you He is not willing to give you so little; above it all, some little addition. Ah, no, abundantly above. He not only hears and answers the prayer, whatsoever ye ask, and give a little more full measure, filled and running over. No, an abundance over and above the asking—abundantly above—an immense quantity more—not that only, not merely an abundance, but an exceeding abundance—an abundance that passes, that surpasses all ordinary idea of abundance. It is not the usual abundance, but it is an exceeding, a surpassing abundance. Now, remember, however, that we do ask, and we do think; we come with our poor, scrimp, narrow-hearted petitions; we would give so little ourselves that we think of others, and we would carry it on to the Great God Himself, to be poor, miserly, wretched creatures; and perhaps, if our hearts were opened by grace, we would give a little. If a man came and said, "Do this," we would say, "We cannot do all that, but we will do something for you." We would do not as we were asked, or thought of, but somewhat a great deal below it; and still

we think we have some generosity. We would feel, and we would do something, and so we think of God. He is good and generous, and something may be got at His hands. The world will not believe that good is to be got at His hands at all. Believers, with their little faith, have rather better thoughts of God. He has some goodness, mercy, and grace. By importunity we shall get something out of Him. He will not disappoint the expectation of the poor entirely and for ever, and if we shall not get all we think and ask; still, we shall get something. So it is we expect; but when we come, what does He give? All that's asked? Of course, He is wise and good and kind, and He reserves in the answering whether it be for His glory and their good, which are indissolubly united together. But if it be really a good thing, they will get up to the asking and thinking; but God would be ashamed to stop there. They might say, "O how happy are we, and how much we have got!—everything we could ask or think." But while they would be filled with joy, God would be covered with shame. I use the language, "He is not ashamed," etc. God would be ashamed to let you away with that. "I am not a little God, poor, niggardly. I have great plenty, and a great heart. I am a bountiful Giver, I give liberally, and upbraid not. Here, take all this." What is it? Ah, poor thing. That transcends thine asking, and even thy thinking; but "Take it by me now, if I will not open the window of Heaven," etc. "But," you will say, "What shall I do with the thing that I cannot think or ask if God will give it?" Why, so far as that may go, if He gives an additional power of mind to receive, I receive it; and if it transcend all communicated power of mind, I say, "Thank thee, my God, for it; I know it is exceeding good; but I cannot understand it; keep it among thy treasures; my blessedness rests not in my intellect, but in Thy favour, and if Thou hast mysterious good in store that I cannot understand, keep it, but keep it for me. It may come that I shall be able to appreciate it more, and understand it better. Meanwhile, as Thou dost not make my asking or thinking the bounds of Thy gifts, neither shall I make my understanding the bounds of my receiving." Now, Paul, says on that he is able to do so—"Unto him that is able," etc. But in respect of his ability, he glorifies him with the Doxology—"To Him be glory," etc., and do you not think that it's just as good when it is said that God is able, as if it had been said that God will? If that is doubted, whether we should not take the declaration that God is able, is just as good, and as import-

ing that He will, let us turn and read together the 11th of Romans. The Apostle, speaking of the cut-off unbelieving Israelites under the present dispensation—"And they also if they abide not still in unbelief, shall be grafted in, for God is able," etc. Therefore they shall be. Mark the argument—He says, "They shall be, because God is able to do it," and this implies that God is able to do that good He will do. "They shall be, for God," etc. The force of the argument lies in the unenunciated thought, what God is able to do, that He will do. Now, God is able to do exceedingly abundantly, etc. And now, though you and I cannot reach it, we know what we are to aim at, we know where we are to point our desires and prayers and thoughts; and whether, since we cannot reach, we are ever more and more to approximate—and that's God's ability. I shall never have asked too much. I shall never have thought too much, till I have asked beyond God's ability, till I have thought beyond God's ability. I shall never have asked up to the point from which I expect my good to come, till I have asked up to, and even that I never shall do—till I have asked and thought, and thought and asked up to God's ability; whatever God can do, that may I ask Him to do, that in the name of Christ may I ask Him to do, and depend that He will do it; and as I cannot reach that in my asking or thinking, what have I to do then? Why, when in explicit prayer I have prayed up to the asking and thinking, I must take to the implicit prayer, saying—"Lord, I cannot ask further," but this is not the point. I would be at Thy power. Here is the point, here is my asking, my thinking, but answer me, Lord, not according to that I ask or think of, but according to that which transcends it, according to Thy power, Thine ability. O Lord Jehovah! do me all the good Thou canst, whatever blessings thou canst bestow, empty Thy goodness on me, on mine, on Thy Church, on the world. This ability is according to the power that worketh, etc. It is not a bare abstraction of the omnipotence of God, but it is the omnipotence of God as working in Church and people of God; it is not barely and simply extrinsic omnipotence. Mark what the Apostle had said—"That ye be strengthened," etc. The Apostle speaketh of the exceeding greatness of His power to us-ward who believe. Now, we may be sure that the whole omnipotence of God was in that, it was all put out, greater act never was done; greater act (we speak reverentially) never could be done; it was on the footing of God's omnipotence. The highest

proof that He was able to subdue all things to Himself, "Now unto him," etc. "The exceeding greatness of His power to us-ward." "Know ye not that your bodies are the temples?" etc. "The Holy Ghost, the Spirit of God which is in you, crying out," etc.; "Shout, thou inhabitant of Zion," etc. It is the omnipotence of the indwelling God. Thou art poor and feeble, but the Eternal God is not only near thee, with thee; He is in them all, His Almightyness and the communion of the Holy Ghost, including in it from the unity of essence; indeed, from the Persons of the Godhead, as well as the unity of purpose in the economy of redemption. Thereby, truly and really the presence and indwelling of the Triune. All the grace of our Lord Jesus, and all the love of God, being wrapped up and contained in the communion of the Holy Ghost. Now, God, working according to His power in us, is able to do, etc. The Apostle was asking and thinking about stability, not fainting—was then king of strength in the inner man, that Christ might dwell in their hearts by faith. He thinks of all that, because God is able to do it, according to the power wherewith He, the indwelling God, worketh. The Holy Ghost has not left his omnipotence behind; He is not omnipotence in Heaven, and impotent in thee, or particularly powerful in thee. When He comes to dwell in thy heart, He comes in all His omnipotence, and then He is as the spirit of grace and supplication, teaching thee both to think and ask; but then, even then thou art but an evil creature. There are two causes that keep down—1st, We are sinful creatures, even believers; and, 2nd, We are but feeble creatures. Suppose there was no opposition in us to the work of the Holy Ghost, suppose we were passive, yea, most willing, active recipients of Divine grace; God is infinite in knowledge to teach. We are but of finite capacity to learn, and a believer at every step learns but as much; but it was not to do up to that point that the Spirit of God came; but to do all the mighty things that are to be done, and more than the man knows. He comes with all His omnipotence to you; therefore, He is able to do all this, not by anything more, but by the outputting, the exertion of the power that already worketh in us; but we see that God's greatest work for a man is His work in the man—His greatest work. I am not speaking antecedently, but I am comparing the internal good which God does to a man with all the external good He does to Him; and I say the internal good which God does to a man transcends the external good which (at least in this

work) He does to him. The principal thing that God does for us what he does *in* us, "According to the power," etc. There is a power beyond that worketh for us, and that power works the universe for us—"All things work together," etc. That's God's working the universe for us. But not less, in some respects greater, is God's work in us—"He is able to do exceedingly abundantly," etc. Now, what is due to Him who is able thus to do? What should be rendered to Him? Unto Him be glory." Is it not a glorious work? And in doing the glorious work, doth He not manifest the possession of glorious perfections? And for the glorious perfection possessed, and for the glorious work manifesting it and communicating holy blessedness to us in the manifestation, owe we not glory? Make Him glorious we cannot; but think how glorious He is, and tell how glorious he is. Show that forth in lip and life; by His gracious and mighty working we may. And surely His character as set forth thus ably demands it. Unto Him be glory. "Once I have heard, yea, twice, that glory belongs unto Jehovah." "Thine," said Christ, teaching His disciples to pray, "Thine is the Glory." Not only is God all glorious, but all glory belongs unto Him. No other has a right to glory. Were an archangel to glory in His presence the act would transmute him into a devil, and send him straight to hell. Glory is God's prerogative alone. Many things are glorious because God has given them glory and beauty. The sun is glorious, and the stars are glorious, and one star excelleth another star in glory; but they do not deck themselves with their own splendours; they do not feed their own fires. Glory belongeth unto Jehovah. When He has done exceedingly abundantly, above all that we can ask or think, how rich shall we be then, and how glorious! Our houses shall be full of all precious substance; but He did it. If thou hast received, why boastest thou as if thou hadst not received? If the King of Glory hath taken the beggar from the dunghill and exalted him to sit with princes, even with the Princes of the People. When we look on that exalted beggar, we stop not to say, "What a glorious man!" No, we dare not say that at all, unless in connection with—"How glorious the King of Glory who hath in the omnipotence of grace done this thing!" In short, when we are so enriched we are glorious. The Name of our Lord Jesus is glorified in us, and we in Him; but it is as the Name of the Lord Jesus glorified in us that we are glorified in Him, and it is when the glory that God

reflects on the creature, is by the creature ascribed as due only to God when He is glorified as the Author of it—transcendently and infinitely glorious. It is then that the glory rests. When it is appropriated it is lost; but it is possessed when it is as it were tossed back and fore between God and the creature. When the creature gives it to God, God of His rich grace sends it back in greater measure. But the humble creature, emulous of God's glory, sends it all back again to him, and as it reciprocates, so it increases; "Unto Him be glory." Dear friends, these are very instructive words of the Apostle, that "No flesh should glory in His Presence." Mark the connection—no flesh must glory before Him: he that glorieth, let him glory in the Lord. The only way not to glory before Him, is to glory in him. Israel durst not say, "We are a better people than other people," richer or more learned, warlike, or moral; Israel had but one glory legitimately. "Their rock is not as our rock." Might they not say to all the nations, "Their rock," etc., "our enemies themselves being judges. The gods of the nations are dumb idols. Yea, there was no hurt in the Jews saying to all the nations in the world (I speak under that economy)—"Ah, you may be a far better people than us in every way, but our God is a far better God than all your gods put together." He did not glory before God; he gloried in God. He only announced God's glory, and so the people of Christ. Their profession is not of betterness, save of betterness bound upon them, desired and aimed at; little, and clothed with humility, a little unto the praise of Divine grace. They may acknowledge sometimes that they differ, having been made to differ; but of this they can glory. The God and Father of our Lord Jesus Christ is a better God than all the worldlings know. Our Lord Jesus Christ is a glorious Lord, "The Chief among ten thousand." Whatever I be, my Saviour is a glorious one! Thus may we glory, "He that glorifieth," etc. Not even in his relation to God, but secondarily—"Of him are ye in Christ Jesus, who of God is made unto us," etc. God was before the relation, for God constituted that relation. It is therefore not glorifying in our relation, for He made that. His relation is glorious, simply in Himself giving unto the Lord the kingdom and the dominion and the glory and the power, for they are His—"Unto him be glory." All should glorify God, all will not. In the Church alone will God get glory. Most true it is that there is no salvation out of the Church; most true it is that there is no God known out of the Church, however men may have construed that, and defines that wrong,

constituting human and even corrupted societies as the Church. Yet, taking Scripture definition of the Church, the children of God through faith in Christ Jesus. There is no salvation but in the Church, and no glory given to God, but in the Church; and if we pray that all nations and all individuals of the human race may glorify God, this is not praying that God's glory may go beyond the Church, but that the bounds of God's Church might be mightily enlarged; for all glory is in the Church to God's, because it is by Christ Jesus, "Unto him," etc. It is through Christ Jesus that He is able and that He is willing to do exceedingly abundantly above. It is through Christ Jesus that He manifests all the glory of His perfections in the highest degree. All the glory of His perfections as the God of grace and salvation, with all the reflected glory of the ministration of the government of nature in subordination to grace. It is through Christ Jesus that He shines in our hearts, to give us the light of the knowledge of the glory of God. Gifts of exceedingly transcendent abundance come through Christ, and consequently what comes is in the Church, for it is through Christ; by the Spirit of Christ to the ministers of Christ, the law of the Spirit of Christ, etc., lying at the very foundation of all these blessings. Through Christ, therefore, is all the glory to ascend to Him. He is the Mediator, and as all Heaven's bounties pass through the Father's hands into His, so all earth service, all the Church's service, for none on earth but the Church ever do or will serve Him. All the Church's service goes up to God through the hands of Christ. He, receiving of the Father, showers down the blessings; He, receiving of the thanksgiving from man, presents them to the Father, and so through Christ Jesus is kept up through the spirit of prayer, keeping us asking and thinking, and the grace of God doing exceedingly abundantly above all that we can ask or think; this in the reception of blessings the glory of God as well as His goodness. The glory of His goodness being seen, we ascribe honour and glory and blessing, with warm adoring, grateful hearts to the glorious God manifested by the glorious blessings He confers on us by Jesus Christ, and thus Divine adoration, Divine gratitude, unitedly ascend through Christ Jesus, and thus God keeps up by Christ Jesus in the world a Church, and a glorifying of Himself in the Church, "Unto him be glory," etc. It was not in the days of the primitive Church only that God was able and God was willing to do, etc. The arm of the Lord is not shortened since Pentecost that it can-

not save. It was not then and then only the same glory is to God, and the same glory can go up by the same riches of blessing down on the Church. The called, according to God's purpose, both Jews and Gentiles, throughout all ages. The stream of time rolls on, world without end, throughout all the ages of time, not terminating there—"World without end." For shall the communion with God of blessing and praising only run on, while this globe runs round its axis, or whilst the days and nights are measured by the rising and setting of the sun? Throughout all it shall extend, "His name will endure for ever." "I will make thy name to be remembered throughout all generations." But that song of glory is only sung now as preparatory. The redeemed among men are but learning to sing it. Many a false note they admingle with their melody, now poor and puny, for they are but learning the song. But, then, as it shall be perpetuated in this school, on this earth, which Christ hath visited, and hath rendered a school of Heaven. When this school of earth shall end, then as adepts into the choir around the throne of God shall the redeemed among men enter, to sing for ever with perfection of celestial music the song of thousands of the Lamb—"Blessing, and honour, and glory, and power," etc. Amen, so let it be, so it shall be, so let it be. God's Amen declares it shall be, but our Amen says, "So let it be." Praise ye the Lord. Do you set to your seal that God is true? Is your heart Amen from a heart filled with admiration, adoring admiration, and gratitude? Or is your heart hard pressed down with darkness, with care, and with anxiety? Hold an Amen which would burst forth, with which you are pent up, a silent Amen, which your consciousness can scarcely hear, yet an Amen God hears. God will bring it forth into distinctness. And, now, in conclusion, what can we say, friends, but that the whole subject should teach us, as the whole service of the day, that we should ask and think, and think and ask, and press on to the exceeding greatness of the ability. Let us be ashamed of our stunted prayers, with which we dishonour God's rich grace. Let us ask that we may receive, that our joy may be full; for God gives not to end by enriching. No, that's an immediate end; but the ultimate end is that He may be glorified; and let us not stop short of the ultimate end, when enriched; but let us see that when we have all sufficiency in all things, thanksgiving may abound, "Unto him be glory," etc. To conclude, what wretched creatures are they who are far from the Lord Jehovah, who know not this God, who do

not ask, who do not think, who know nothing of communion with Him, who get no blessings of salvation from Him, who give no ascription of glory to Him. Believers! you see you have a struggle to maintain with your sinful nature and with your feebleness, which can ask no more and think no more. You have a strife to maintain with that, maintain it in the view of His power, of His ability to do exceedingly abundantly. And now, if you can look beyond your power of asking and thinking, surely you know there lies an infinity beyond that, and that filled with God's, to you, unknown goodness. Now, thank Him not only for what you see, but give thanks, because beyond your power to ask or think there lies an infinity of power to bestow; yea, and that power worketh in you, believer. Be ashamed to get little, get all things; don't be poor any more; don't be poor when you have to do with Him who is able to do exceedingly abundantly. Get out of your poverty, not by fancying you are rich, but by coming and getting. "Ask and ye shall receive," etc. Now, you know yourselves that your joy is not full yet. Well, if your joy is not full, your Saviour is not pleased. He is not satisfied, that is not satisfaction to Him. He wishes that your joy may be full. Now, why is it not full? What are you doing? Ask, even in this world, with all your asking. It won't be full, but it will be filling, and still Christ saying, "Ask and ye shall receive." He never sets a bound till your joy be full. Nay, He says you have not asked enough if your joy be not full. Now, you are conscious that it is not full; then take your Saviour's directions, "Ask," etc. But give thanks, in everything give thanks; that's one cause also why we get so little good. The prayers of the people of God are often of that kind, just extorted by feeling want, or mostly so. If God is very gracious, and He gives; but they were pressed on by want. It was spiritual selfishness, religious selfishness. Their souls were selfish about salvation. You may know, or do you know, that there is such a thing as spiritual selfishness about one's soul? That is always in a man when he thinks more of his salvation than of the great end of salvation, the glory of God in Christ thereby. However he has asked (and is a bountiful giver), and though the prayer is very selfish, God gives good. Thus the man is relieved; but when he asks for good, it's not so much for God's glory as for his own comfort. He comes and begs and begs, and he gets. He is always begging from God, and always getting, and never says, "Thank you." God will never put away His suppliants. He gives them more than they ask; but that's one cause

why they get so little. Would they not get a great deal more if they were thankful for what they get? Now, if I had a good friend who did me some good when I was in distress, and I fell into another, and go to him, and say, "Sir, I am in misery again; you will need to help me again," and never thank him for what he did before. Why, suppose he did relieve me, I never would be a happy man; besides, there is not a right moral relation between giver and receiver, when there is no gratitude. So, dear friends, whatever God gives, if it should be a very little thing, we are heirs of hell, and should say, "Oh, Lord! I thank Thee for that, give me more"; and the more you get, always give glory, and come and ask and receive, and this prayer, mixed with thanksgiving, thanksgiving with prayer, I cannot tell into what intimacy your communion with God might grow.

The Present Trend of Matters in Religion and Morals.

BY REV. M. MORRISON, LOCHINVER.

IN dealing with this subject there is little, if anything, to say of a cheering and encouraging nature. This country which in the past occupied the leading place among the nations of the world in the sphere of Religion and Morals, is proceeding with quickened pace in a downward course. While here and there a few are found who, deeply conscious of abounding iniquity and declensions from former attainments, feel pained and anxious, the bulk of the people remain stoically indifferent, and in fact, appear to be unconcernedly carried into the retrograde current of the times.

Religion, if estimated by the conduct and profession of those who maintain a nominal connection with it, is a thing which seems to us rather foreign to the religion of the Bible, and to its spirit and character as exemplified by the life of the godly in the past. The religion of the ordinary church-goer, based as it is on modern and unscriptural views, has degenerated into lifeless formalism and ceremonialism. The chill and blight which this kind of religion brings with it have fallen with sweeping energy upon the populace. The result is spiritual deadness, worldly-mindedness, and irreligious spirit are manifest

everywhere. We are, of course, considering the religious outlook in general and not in particular. God's claims upon the mind and heart of a nation, as well as upon that of the individual conscience, are as unchanging and imperative as ever.

In days gone by in Scotland, when God's Word was preached in its purity and power through the land, the people flocked to hear it, but the reverse state of things has begun to exist. Churches, in town and country, are being emptied through the baneful influences of the rationalist movement, which swept like a flood over the Divinity Halls, the pulpit, and the pew. This sapped the hold which the faith once delivered unto the saints had on the minds of the people. All the proposals, articles, and acts, which have been propounded and passed by the larger Presbyterian Churches since over three decades, with a view to incorporating Unions were coloured by this rationalistic movement—disbelief in the leading foundation truths of the Scriptures. To-day they are reaping in their empty churches the poisonous seed they have sown; and until there is a return with repentance to these truths they have forsaken we need not look for a blessing, and the pouring of the Spirit from on high. In brief it may be said with truth that Great Britain is reaping the fruit of German rationalism, French Atheism, and Popish Idolatry, imported into its midst on an ever-increasing scale. The picture which might be drawn in this respect is sombre in the extreme. The true Church of Christ would welcome with feelings of undisguised delight streaks of heavenly light breaking through prevailing gloom, and bringing in its wake a revival and reformation of a nature similar to what was experienced in the past history of the Church of God—not such as we hear of in these days, when any extravagant excitement will pass as a revival. We do not, of course, refer to individual cases in whose experience the word of God is as a hammer breaking the rocks in pieces, and the Holy Spirit making an effectual application of the Word to their consciences.

The late War had by no means the salutary effect upon the lives of the people which many prayed and hoped it would have. On the contrary, it gave an enormous impetus to irreligion and immorality in some of its worst forms throughout the length and breadth of the land, and its corrupting influences are still pulsating through many fibres of the national life.

The Lord's Day as a day of rest and divine worship, is surrendered to the forces of moral and religious revolu-

tion—forces which are the avowed enemies of God and man's spiritual well-being. The lust for gold and the insatiable craving for recreation and amusement, so characteristic of the age in which we live, are making serious and increasing encroachments upon the sanctity of the Lord's Day, and which will soon be bartered away to give place to what is fashionably called the "Continental Sunday." Even the Highlands of Scotland, which used to have a pre-eminent place for its reverence for, and observance of, the Sabbath, is following the example of the Southerner, and is like Judah of old, whose imitating of her apostatising elder sister, Samaria, is so forcibly, and sometimes ironically, depicted by the prophet. The Northern towns prove this, in that the alien can open his trading shop on the Sabbath without fear and in defiance of the magistrate and the sentiments of a Protestant and Presbyterian community. Travelling and sports are very largely patronised on the Lord's Day. We cannot help thinking that the constant rumbling of upheavals and commotions heard throughout the whole fabric of society is in part Divine punishments sent for the widespread disregard of the claims of Heaven. The earth is loaded with human guilt before the Lord, and for this, one way or another, and in His own time, He shall be avenged on the transgressor.

The honourable practice of family worship in Protestant Britain, and especially in Scotland, which obtained in former times when true religion flourished, is discontinued, and the morning and evening sacrifice offered at the family altar is a thing of the past. Those among whom it is practised and acknowledged to any considerable extent are those in the South or North who still cleave to the good old ways, and are accustomed to listen to faithful and evangelical preaching. This sad omission in the family and dereliction of solemn duty on the part of parents for which they shall yet be held accountable to God, has borne abundant fruit in the ignorance of the truth, disobedience to parents, impatience of moral restraints, revolt against authority, coarseness of feeling and conduct, insensateness of mind and heart prevalent among the rising generation. This is sadly ominous for the future. With regard to our own young people, we should say, with a humbling sense before the Lord amid the manifold provocations offered, their life and character seem more or less influenced by faithful declaration of the Word from Sabbath to Sabbath. There are exceptions such as some who come under the blight of modernism.

The influences of war conditions have told, sad to say, on some of our young men and women as on others, which is evidenced in the fact that they have turned their ear away from the truth, and live as they please on Sabbath as on week-day.

The poisonous doctrine of Socialism is gaining ground stealthily and openly among different classes of society, and the unwary and ignorant are an easy prey to the venomous atheism and class hatred propaganda of its champions. They are multiplying what are called "Proletarian Sunday Schools," in which the young are taught that there is no God and no Saviour, and that, in effect, man is a God to himself. What this will result in eventually to this country and its people and time-honoured institutions we shrink from contemplating. The zeal with which this poison is spread would be commendable in a far more worthy cause.

The morals of a nation or of a distinct community are in keeping with its religious condition. The former is largely dependent on the latter, not the latter on the former. It is religion, whatever kind it is, that determines the moral view entertained by its subject.

The Ten Commandments, which are for ever obligatory on every rational being favoured with their possession, have ceased to be subjects of instruction to the people. Their binding and imperative demands on the conscience, on pain of even disastrous consequences in this life itself, are not declared from the pulpits of this country. The result is laxity and looseness in views and conduct in a repulsive degree. The home-life of the present generation is not of a kind which fosters, much less positively inculcates, the healthy principles and rules embedded in the moral law. Therefore the moral tone and conscience is at a low ebb. The spiritual aspect of life is buried out of sight, and the sensations of the carnal mind must get free exercise and full gratification, as therein only life at its best can be lived and felt. The means which the devil has devised are ample and suitable. The theatre, the picture-house, the music-halls, and the dancing saloons; yea, and the football grounds, etc., are multiplied for filthy lucre by designing men to meet the ever-growing demands made by the populace. Even the Lord's Day, as if, forsooth, the six days of the week were not sufficient, is invaded to gratify the morbid sensuality and carnal taste of fallen man. Novels and trashy stuff are read by old and young with insatiable avidity, and the supply is keeping pace with the demand and vice versa. This light and sensational literature is widely read in the home, on holiday, and recreation rounds, while travelling hither and thither on motor, train, and steamer. Swearing, lying, cheating, indecent language, and questionable game-

playing are on the increase instead of otherwise. We could ~~wash~~ from our inmost heart that a more consoling and cheering report could be given, but facts cannot be suppressed.

Intemperance, we are glad to note, is on the decline in many places, largely, we believe, through the state of widespread unemployment, which we pray and hope may soon come to an end, and as a result of the abolition of a goodly number of licences North and South under the operation of the Scottish Temperance Act, 1913.

We feel Ireland cannot be left outside our purview. The unhappy state of that country can only be solved and rectified by the overthrow of Priestcraft—a contingency which we regard, as far as we can see, as rather remote—and also by the full and free declaration of the Word of God throughout its borders. Jesuitical intrigue and Priestdom are the primary causes of the orgies of crime, murder, and plunder which are now the ordinary factors in the common life of its inhabitants. We in Scotland should feel profoundly grateful to the Most High for the blessed fruits which Protestant liberty and Gospel ordinances have vouchsafed to us. Life is considered sacred as yet and right to property secure, all which is due to the teaching of the Word of God in the past. Let us see to it that, in dependence on God's grace, we shall not allow these fruits, and especially the causes, to be filched away from us at whatsoever cost. The so-called Peace Treaty made with that country is only a part and parcel of a religio-political independence and separation which is the absolute minimum demand of the Jesuits. Anyone who can use his reason and intelligence profitably can see this is the ultimate goal. The Church of Rome is out to bargain for nothing less, because her ultimate aim is dependent on total separation between Great Britain and Ireland. Such a consummation so devoutly wished for by them would constitute a mighty bulwark, because they would be free to form and enter into alliance with other ill-disposed and papal countries for the overthrow of Protestantism in Great Britain, and to regain the ascendancy of the Pope's temporal power over the nations. The present Pope is one of the most capable and most far-seeing diplomats that was ever proclaimed a Sovereign Pontiff at the Vatican. We have, therefore, grave fears for the future, unless the Lord in His infinite mercy stretches forth His hand to thwart the formidable machinations of evil-designing men. That Church proves herself to be what she has always been, an enemy to truth and righteousness; and human life and orderly civil government which stand in her way, barring the progress of her aspirations, must, whenever possible, be destroyed.

The late Mrs Nicolson, Duisdale, Skye.

MRS NICOLSON was born at Uig, Skye, in the year 1843.

Her father, Donald Lamont, was a man of sterling worth who had to endure considerable hardships for truth and conscience sake in his day. This example of consistent piety was not without its effect on Mrs Nicolson.

The Lord called her effectually in her youth out of the world and its sinful pleasures, and she gave ample proof in all her after life that she was really separate from it. She could say with Ruth—"Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." She lived 26 years at Portree after leaving Uig. During her stay there she lost her husband and a son and daughter.

The writer remembers distinctly the satisfaction it gave the late worthy Neil Mackinnon when Mrs Nicolson made known to him that she had separated from the so-called Free Church in 1893. She continued a consistent Free Presbyterian to the last, and felt more convinced as the years rolled past that the step she took then was the right one.

Her son, Donald Nicolson, who acted the part of a dutiful son towards her changed the home from Portree to Lamlash in the Island of Arran. She accompanied him there. She used to come up to Glasgow occasionally for the week-end. The writer had the great pleasure and privilege of knowing her more intimately during the five years of her sojourn there than he had up till then. From conversations with her on these occasions he formed the opinion that she was a deeply exercised Christian. Her real womanly modesty combined with prudence in all she said and did, and the intelligent grasp with which she held the doctrines and principles of God's word, made a deep impression on the writer's mind. She impressed him as being, without exaggeration, a mother in Israel.

Her son got settled at Duisdale, Sleat, Skye, eight years before her end came. In this place, owing to distance from the means of grace, and the infirmities of age, she was not able to attend often; but that did not abate her love to the Lord's people or to the cause of Christ. She wrote repeatedly to the writer to encourage him when a few of the ministers of our Church were putting forth their utmost efforts to bring about a union with the Free Church. The schism these men made in the F.P. Church caused her much pain and anxiety. She lived to see that their efforts did not succeed in breaking up the Church, for which she expressed her profound thankfulness to the Lord

The Rev. Ewen Macqueen called to see her shortly before her end came, and notwithstanding that she was confined to her bed, she caused notice to be sent to some of her neighbours so that Mr Macqueen would preach. This was the last time she heard the gospel preached in this world.

Mrs Nicolson was truly a lover of the Lord's people. It became very evident when any of them visited her, that they were truly her people, and that she delighted in their fellowship. They were to her what the Roman brethren were to the Apostle Paul, who went to meet him on his way as a prisoner to their city: "Whom when Paul saw, he thanked God, and took courage." The late Neil Mackinnon and his wife used to go now and again to see her. Their visits were to her like an oasis in the wilderness. They are now together where there will be no parting for ever.

The night she was taken away, she took part in family worship about 10 o'clock, and she entered on her everlasting rest before 3 o'clock next morning. This took place on the 29th March 1921. Her remains were laid to rest at Portree to await the day upon which all they that are in their graves shall hear the voice of the Son of God and shall come forth; they who have done good to the resurrection of the just, and they who done evil to the resurrection of damnation.

We desire to express our sincere sympathy with her dutiful son, and all who mourn our loss.

N. C.

An t-Urramach Aonghas MacMhaoilan.

Searmoin III.

Eoin, I. Caibh, 29 Rann.

"Feuch Uain Dé, a ta toirt air falbh peacaidh an t-saoghail."

(Continued from page 216).

Bha na briathraibh so airt an labhairt le Eoin Baiste, mu thimchioll an Tighearn Iosa Crìosd. Ann am fàidhdaireachd an fàidh Esais, bha e air a roimh-innseach mu Eoin, gu 'm biodh e na Roimh-ruith-fhear aig Crìosd, na theachdaire dol roimh a ghuis, a dh'ullachadh a shlighe; agus tha e soilleir, gu robh triall Eoin air thalamh co-fhreagarrach ris an fhàidhdaireachd a rinn Esaias mu thimchioll. Bha Eoin air a bhreith, agus air fhoillsachadh, ùine bheag an toiseach air Crìosd; agus dh'inntinn e air a mhinistirealachd fhollaiseach tamull beag an toiseach air mar an ceudna; agus rè a mhinistirealachd fhollaiseach, bha e mar "Ghuth ag èigheach

anns an fhàsach, Ulluichibh slighe an Tighearna, doanaibh a cheumanna dìreach.” Bha ministreileachd Eoin do nàdur gèur agus dùsgaidh, a bha treòrachadh a luchd-èisdeachd gu mothachadh air an cionta 's air an truaighe mar pheacaich, agus air an fheum a bha aca air Crìosd mar Shlànuighear; mar so, bha Eoin, le a mhinisreileachd, ag ullachadh inntinn an t-sluaigh air son gabhail ri Crìosd an uair a bhiodh e air fhoillseachadh: mar tha am maighstir-sgoil a dol an toiseach air a mhinisteir, agus le theagasg 's le oilean, ag ullachadh an t-sluaigh air son a mhinistear, bha Eoin le theagasg ag ullachadh an t-sluaigh air son Chrìosd, agus “mar mhaighstir-sgoil, gan treòrachadh d'a ionnsuidh.” Bha cuid do luchd-èisdeachd Eoin air an dùsgadh gu mothachadh air an cionta, agus ag iarraidh teicheadh o 'n fhearg a ta ri teachd; ach cha robh Eoin gan treòrachadh, na gam brosnachadh gu bhi sealltuinn ris féin air son maitheanas peacaidh, na slàinte d' an anamaibh; ach a dh'ionnsuidh Chrìosd, an “t-aon ainm a thugadh fo neamh tre m feud peacaich a bhi air an tearnadh.” Bha Eoin toileach a féin isleachadh, chum 's gu 'm biodh Crìosd air àrdachadh, agus inntinn an t-sluaigh a tharruing o gach stéidh mhearachdach, a dh' ionnsuidh an “aon bhunait a shuidhich Dia ann an Sionn.” 'S ann chum na crìche so a ghairm e air an t-sluaigh a dh' ionnsuidh Chrìosd, mar Uan Dé, ann am briathraibh ar teagasg: mar gun abradh e—“Thainig a nis am Mesia, tha e cheana na sheasamh 'n ar measg, air fhoillseachadh fa chomhair bhur sùl: Beachdaichibh air le deagh aire. Feuch Uan Dé, a ta toirt air falbh peacaidh an t-saoghail ”

Ann an labhairt o na briathraibh so, bheir mi fa near,

I. Cuid do na h-aobharaibh, air sgàth am bheil Crìosd air a ghairm “Uan Dé.”

II. An doigh anns am bheil e toirt air falbh peacaidh an t-saoghail.

III. An doigh anns am bheil e iomchuidh do phecaich a a bhi sealltuinn irs an Uan so.

Tha mi 'n tùs gu bhi toirt fa'near, cuid do na h-aobharaibh, air sgàth am bheil Crìosd air a choimeas ri Uan, agus air a ghairm “Uan Dé.”

1. Anns a cheud àite, tha e air a ghairm “Uan Dé,” do bhrìgh gu robh e air ullachadh, agus air àrach le Dia, air doigh nach robh aon uan eile a bha riamh air thalamh. 'S le Dia an talamh is a làn, an domhan agus a luchd-àiteachidh, 's leis an spréidh air mìle cnoc, 's leis gach uan a tha 'g ionaltradh air aghaidh na tamhainn—ach 's e Crìosd aon ghin Mhic, 's e Crìosd Uan Dé, ann an seadh sonraichte, ann an seadh nach buin do uan, na do aon chreutair eile bha riamh air thalamh. 'S e 'n Tihearn Iosa Crìosd an dara pearsa anns an Diadhachd, agus mar an dara pearsa,

bha e maille ris an Athair mu 'n do leagadh bunait an domhain, air àrach ann a uchd o bhithbhuantachd. " 'N uair a thug e reachd do 'n fhairge. 'n uair a shuidhich e bunaite na talmhainn, an sin bha mise aige," deir an t-Uan so, "mar neach a dh' altrumadh maille ris, agus bu mhi a thlachd gach là, a deannmh gairdeach ais 'n a fhianuis an comhnuidh, agus bha mo thlachd maille ri cloinn nan daoine."

Tha e soilleir o na briathraibh so, gu robh an Tighearn Iosa Criosd, cha'n e mhain maille ris an Athair o bhithbhuantachd, ach na Uan a bha ro-mheasal, ro-mhuirneach aig Dia an t-Athair; be aon taghta an Athar, a "Mhac gràdhach," anns an robh a mhòr thlachd: gidheadh, bha e air ullachadh agus air ordachadh leis an Athair, gu bhi na iobairt rèitich, air son peacanna a shluaigh. Ach ged 'bha Mac Dhé air ordachadh o shiorruidheachd gu bhi na iobairt rèitich, cha robh e ann an staid anns am feudadh e bhi air a thairgse mar iobairt, gus an robh e air fhoillseachadh anns an fheòil; 's ann an deigh do chorp a bhi air ullachadh dha, a bha ni-eigin aige r' a thoirt suas; s' ann an deigh dha nàdur na daonnachd a ghabhail air féin, a bha e ann an staid iomchuidh chum e féin a thoirt mar iobairt, gum smal, do Dhia. Bha na h-uain a bha air n toirt sus mar iobairtaibh fo 'n lagh, air an àrach le daoine, air an toirt a mach a treudaibh dhaoine, agus air an iobradh air costas dhaoine; ach bha 'n t-Uan naomha so air ullachadh, agus air iobradh, air costas Iehobhah an t-Athair.

2. Bha Criosd air a choimeas ri uan, air sgàth co fìorghlan, agus naomha 's a bha e, 'n a ghuth 's na ghnìomh, na chridhe, 's na chaithe-beatha. Bha e air iarraidh le Dia, gu'm biodh na h-uain a bha air an toirt suas mar iobairtibh fo 'n lagh, saor o ghaoid, saor o smal, o uireasbhuidh air bith; agus bha e cronachadh nan Iudhach gu gèur, an uair a bha iad a taisbeanadh sannt agus cruadhas an cridhe, le bhi tairgse dha-san as dall, an tinn, agus am bacach, mar iobairtibh, agus a gleidheadh roghadh na treud dhoibh féin. Le 'n leithid so a dh' iobairtibh, bha iad a brosnachadh Dhé gu feirg, agus a cosnadh mallachadh an àite-beannachadh dhoibh féin. Ach bha 'n t-Uan a dh' fhullaich Dia gu bhi na iobairt loisgte dha féin, na Uan gum smal, saor o uireasbhuidh, o thruaillidheachd air bith. Bha 'n Tighearn Iosa Criosd ann an sealbh air dà nàdur eadar-dhealaichte—nàdur na Diadhachd, agus nàdur na daonnachd, agus bha dha nàdur fìor-ghlan agus naomha. Mar Dhia, bha e ann an sealbh air naomhachd neo chrìochnach; agus mar dhuine, bha e saor o smal air bith do thruaillidheachd a pheacaidh. Cha b' ann trid ginealach a gnàthaichte a bha e air a dheanamh na dhuine, ach bha nàdur a dhaonnachd air a dhealbh, air doigh mhiorbhuileach agus neo-ghnàthaichte, le cumhachd a an Spioraid Naoimh, ann am broinn na h-oighe Muire, agus air a bhreith leatha saor o pheacadh.

Thainig Crìosd a dh' ionnsuidh an t-saoghail na leanabh ro-naomha, eadar-dhealaichte o gach leanabh eile a rugadh le mnaoi o thoiseach an t-saoghail, agus air an aobhar so, bha o air a ghairm "Ni Naomha," leis an aingeal a thug a cheud sgeula do Mhuire mu thimchioll. Mar thainig e dh' ionnsuidh an t-saoghail saor o pheacadh, bhunaich e naomha, neo-lochdach, agus dealaichte o pheacadh, fad aimsir a chuairt air an talamh: "cha d'rinn e peacadh, agus cha d' fhuaradh ceilg na bheul." Cha do bhris e riamh aon aithne do 'n lagh a tha naomh, agus cothromach, agus maith; cha d' rinn e riamh aon ni a bha 'n lagh a toirmeasg, agus cha mho a thainig e goirid ann an aon phuinc, air an umhlachd iomlan a bha 'n lagh ag iarraidh; bhunaich e 'g coimhlionadh, ag àrdachadh, agus ag cuir onair air an lagh, gus an do chrìochnaich e a thurus air an talamh. Ged a bha e gabhail comhnuidh a' measg pheacach, ag itheadh, 's ag òl maille ri peacach, agus air a chuairteachadh le truaidlidheachd an t-saoghail so o là gu là, gidheadh ann am buillsgean na truaidlidheachd so, bhunaich e naomha na ghuth, 's na ghnìomh; choimhead se e féin gun smal o'n t-saoghal.

3. Bha Crìosd air a choimeas ri uan, air sgàth a cluin-eas, a mhacantachd, agus fhoighidìn fo gach masladh is amhghar a dh' fhuiling e anns an t-saoghal pheacach so. Bha Crìosd fìor-ghlan agus naomha na uile chaithe-beatha, mar thug mi cheana fa'near—cha robh aon neach a riamh air thalamh, o thuit an ceud Adhamh, a dh'iomchair e féin co naomha, neo-lochdach, ris an Tighearn Iosa Crìosd: cha do mheall e aon duine riamh, cha d' rinn e lochd air coimhearsnach a riamh, cha d'rinn e ainneart air a bhochd, na eucoir air a bheartach, na dearmad air an uireasbach, na tailceas air an ùmaidh; ach ghiùlan se e féin gu h-ion-raic, neo-chiontach, rè astar a bheatha anns an fhàsach so. Agus bha e, cha 'n e mhaìn saor o lochd, ach a ghnàth a dol mu 'n cuairt a deanamh maith—a deanamh maith do chuirp agus do anamaibh dhaoine, a deanamh maith an aghaidh an uile—seadh, a toirt buaidh air an òle leis a mhaith. A nis, 'n uair a bheir sinn fa'near co naomha, neo-lochdach, maitheasach, agus tròcaireach, 's a dh'iomchair Crìosd e féin anns an t-saoghal so, dh'fheudamaid a bhi ullamh gu chomh-dhunadh, agus sin le deadh reuson, nach biodh aon namhaid aig air thalamh, nach biodh aon neach a' measg luchd-àiteachaihh na talmbhainn gu h-iomlan, a thogadh lamh, na cos, na teangadh an aghaidh Uan co neo-lochdach, na thairgeadh cron air bith a dheanamh air-san a bha ghnàth a dol mu 'n cuairt a deanamh maith; gidheadh, tha e soilleir, gu robh Uan Dé air a chuairteachadh le naimhdibh lionmhor, agus mìorunach revaimsir irioslachaidh.

Bha a luchd-dùthcha fèin, anns a choitchionn, nan naimhdean dha, a bha ga bhuaireadh, ga mhaslachadh, ga ghèur-learnhuinn, agus gu tric ag iarraidh a bheatha thoirt air falbh. Fa-dheòidh, thuit e nan lamhaibh, agus an uair a ghlac iad e, cha do chaomhain iad an lamhan aingidh air: Bhuaill iad e, lot iad e, mhaslaich iad e—seadh, chuir iad gu bàs e air a chrann-cheusaidh. Ach ciod mar ghiùlain an Tighearn Iosa Criosd e fèin fo gach masladh agus amhghar a dh'fhuiling e o a naimhdibh? Ghiùlain le ciùneas, le macantachd, agus le foighidìn dolabhairt; ghiùlain se e fèin mar uan gun lochd, a dh'imlich-eas an lamh le 'n cosgrar e. “An uair a chàineadh e, cha do chàin a ris; an uair a dh'fhuiling e, cha do bhagair; ach dh'earb se e fèin ris-san a bheir breith cheart.” “Shàruicheadh e, agus rinneadh ainneart air, gidheadh, cha d'fhosgail e a bheul; thugadh e mar uan chum a chasgraidh, agus mar chaor a bhios balbh an làthair a luchd-lomairt, mar sin cha d'fhosgail e a bheul.”

4. Bha Criosd air a choimeas ri uan, do bhrìgh gu robh e air a roimh-chiallachadh, agus air a shamhlachadh leis na h-uain a bha air an toirt suas mar iobairtibh fo 'n lagh. Tha e soilleir o na sgriobtuiribh, gu robh uain a' measg nan ceud chreutairibh a bha air an iobradh le ordugh Dhé anns an t-saoghal so gu h-iomlan. Ann an toisoach a Bhio-buill, tha e air innseadh dhuinn gu robh Abel na bhuach-aill chaorach, agus gu 'n d'thug e do cheud-ghinibh a threud agus d' an saill, tabhartas do 'n Tighearna, agus gu robh meas aig an Tighearna air Abel, agus air a thabhartas. A nis, tha e na ni ro chinnteach, gu robh uain a' measg nan ceud-ghinibh d' an d'thug Abel suas a thabhartas, agus gur ann air a sgàth so, ann an tomhas eigin, a tha Criosd air a chumail a mach anns na sgriobtuiribh, mar uan a bha air a mharbhadh o thoiseach an t-saoghail. Bha e, ann an seadh àraid, air a mharbhadh anns na h-iobairtibh ud leis an robh a bhàs air a shamhlachadh anns an eaglais o thoiseach. Bha uain, cha 'n e mhaire a' measg nan ceud chreutairibh a bha air an iobradh air thalamh, a reir toil Dé, ach tha e soilleir mar an ceudna, gu robh iad air an iobradh ni bu tric, agus ni bu lionmhoire na bheag do chreutairibh eile; oir bha e na ordugh suidhichte fo 'n t-Sean-Tiomnadh, uan a bhà air a thoirt suas mar an iobairt mhaduinn agus fheasgair, o là gu là, air altair an Tighearna. Agus cha 'n 'eil ag sam bith, nach robh roghainn air a dheanamh do 'n uan air son na h-iobairt laitheil, seachad air creudtairibh eile, do bhrìgh gu robh e na shamhladh anabarr freagarrach air an uan a dh' ullaich Dia air a shon fèin—air an uan naomha, neolochdach, a bha ri peacaidh an t-saoghail a thoirt air falbh.

Bha 'n t-uan càisg, air doigh àraidh, na shamhladh air Uan Dé, a bha ri peacaidh an t-saoghail a thoirt air falbh. Aig àm na càisg, a' measg nan Iudhach, tha 'n t-uan so air a mharbhadh, bha fhuil air a dortadh, agus air a crathadh air dà ursainn, agus air àrd-dorus tighean chloinn Israel; bha fheoil air a ròstadh le teine, agus air a h-itheadh le aran neo-ghoirtichte, agus luidhibh searbh. O na deas-ghnàthaibh so, tha e soilleir, gu robh an t-uan càisg air ordachadh le Dia gu bhi na iobairt air son an t-sluaigh, agus na chuir do 'n t-sluagh, aig an àm cheudna. Bha clann Israel air an saoradh le fuil, agus air am beath achadh le feoil an uain so. Uime sin, bha 'n t-uan càisg na shamhladh ro-fhreagarach air Uan Dé, a thug e féin mar iobairt air son a phobuill, agus a rinn cuirm dhoibh do " nithibh blasda, agus làn do smior " air an iobairt a thug e suas; agus a tha cuir an céil, gu bheil a bheatha mhaireanach aig gach neach a dh' itheas do 'n chuir so. " Esan a dh' itheas m' fheoil-sa, agus a dh' òlas m' fhuil-sa, tha bheatha shiorruidh aige, agus fogaidh mise suas e air an là dheireannach."

(To be Continued.)

Church Notes.

Southern Presbytery Resolution on Sabbath Desecration.—At a meeting of the Southern Presbytery of the Free Presbyterian Church of Scotland, held in Glasgow, the following resolution was unanimously passed:—"The Presbytery desire vehemently to protest against the desecration of the Fourth Commandment, perpetrated so daringly and persistently by leading members of the Government of this country, and by the Corporations of the Cities of London, Glasgow, etc., thereby bringing guilt and God's wrath upon our nation and its cities, etc. The Presbytery would warn, with all seriousness, transgressors of the Law of God in general, and desecrators of the Fourth Commandment in particular, that God will assuredly bring us as a nation, and as cities, and as individuals, to a strict account for our provoking sins, except timely repentance will prevent the impending judgment."

Deputy to Canada.—The Rev. D. Beaton reached Glasgow on Monday, 13th November, after a fairly good passage across the Atlantic.

Acknowledgment of Donations.

Rev. Mr Macqueen thankfully acknowledges 20s from Mr Macdonald, Home Farm, Portree, and 10s from Miss Walker, Blackboat, for Church Funds.

Mr Alexander MacGillivray, General Treasurer, Glen-Urquhart Road, Inverness, acknowledges, with grateful thanks, the following donations, up to 15th November:—

Edinburgh Church Purchase Fund.—Mr Maclean, 16 Marchmount Crescent, Edinburgh, begs to acknowledge, with sincere thanks, the following donations:—A Friend, 5s; per Mrs Macfarlane, F.P. Manse, Dingwall—Miss Morrison, F.P. Manse, Dingwall, 10s; per Miss Macinnes, Gogernburn—Rev. E. Teaz, Larne, 20s; Miss Cameron, Yorkhill, Glasgow, 10s; per Mr James Mackay—D. Mackay, Bighouse, 20s; Friend, Australia, 10s; per Mr Peter Anderson—Miss Macdonald, Grantown-on-Spey, 10s; A. Macqueen, Dalnagarry, Moy, 20s; per Mr William Day—A Friend, Skye, 5s.

Mr James Nicolson, Clydebank, acknowledges, with sincere thanks, the following donations in aid of the Building Fund:—Friends, per R. Sinclair, 40s; Mrs McC., Clydebank, 20s; Collecting Card, per M. Macleod, £9 6s.

North Tolsta Building Fund.—Rev. Neil Macintyre begs to acknowledge, with sincere thanks, the following contributions:—Mr A. Stewart, Waternish, 20s; Blyth Postmark, 10s; Mrs Patterson, Altnacealgich Hotel, 20s; Mrs Robertson, Gorthlick, Stratherrick, 20s; Lochinver and Stoer Congregation, £8 18s 6d.

Kyle Building Fund.—Mr Angus Fraser begs to thankfully acknowledge, on behalf of the Plockton and Kyle congregations, the following subscriptions to the above Fund:—Per Mr D. Macrae, Kyle—Mr D. C., Portree, 20s; Mr D. McR., 7s 6d; Mr D. McL., 2s 6d. Per Mr M. Stewart—Mrs McA., Stornoway, 20s. Per Mr A. Fraser,—Friends, Laide, etc., £3 6s; Inverasdale, £4 7s; Opinan, Port Henderson, Badachro, etc., £6 3s 6d; Melvaig, £4; Strath, Kerrysdale, etc., £8 13s 6d; Mr R. J. M., 10s; Mr P. McK., Kinlochewe, 10s. Per Miss J. Macrae, Kyle, £5 0s 6d (by C. Card); per Mrs Gillies, Kyle, £5 (by C. Card); per Miss M. A. Mathieson, Plockton, £5 6s (by C. Card); Friend, Lochcarron, 10s; Shiel-daig and Ardhleslaig, £8 15s; "Kenmore," Arrina, Fernbeg, Cuaig, Callakille, and Loanbain, £9 7s; Mr A. M., of Dornoch, 20s; Mr M. McK., Manchester, 10s; Mr J. McK., Lochinver, 10s.

Rev. N. Cameron desires to thank most sincerely the donors of the following to the Matabele Famine and Clothing Fund, to 13th November 1922:—G. McK., London, 20s; A. U. and K. S., London, 26s; A Friend, Inverness, 40s; Three Friends, Tomatin, 6s; J. MacAdie, Bralbin, 22s 6d; Mrs McK., Halkirk, 10s; Miss G. S., Halkirk, 10s; Miss A. B. Mackenzie, Glasgow, 25s; A

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Sustentation Fund.—Per Rev. D. Graham—Mrs Maclean, New Zealand, for Shildaig Sustentation, £4; F. P. Harrogate, £1; Mrs Cattnach, Kinrara House, Kingussie, 10s; per Mr M. Mackay, for Starthy Sustentation—T. Finlayson, Trantlemore, Forsinard, £1.

Jewish and Foreign Missions.—L. C., Poolewe postmark, 2s; Mr D. Clark, Pittsburg, U.S.A., for training girl at Lovedale, £6.

Corrections.—Correction on last issue, Colossians iii. 23, £98, add from Mrs Macinnes, Forthill, Broadford, Skye. September issue—the Congregation of Lochalsh, Canada, should have been the Congregation of Ontario, Canada, £12 9s 11d.

Foreign Mission's Famine Fund.—Rev. Neil Cameron desires to thank very sincerely the kind friends who have so heartily and liberally subscribed to the above fund, and, as he has got what may suffice to meet the needs of our poor people in South Africa, he wishes that no more be sent after this Magazine will appear. If more will be needed, another notice will be given.

N. C.

Notice to Congregational Treasurers Re Building Fund.

—It is requested that Congregational Treasurers should send in at once to Mr A. MacGillivray, Glen-Urquhart Road, Inverness, a Statement of the Debt under which Congregational Buildings are, if they wish to share in the allocation of the Church and Manse Building Fund.

The Magazine.

Subscriptions.—All Subscriptions for the Magazine should be sent to **Mr Alexander MacGillivray**, Woodbine Cottage, Glen-Urquhart Road, Inverness, and *not to the Editor*. The Magazine is supplied for one year, post free, for 5s *prepaid*; and 5d per month post free. The Subscription to Canada and Australia is 4s 6d, as the postage to these countries is cheaper.

Important.—Annual Subscribers are respectfully requested, in future, to send their prepaid subscriptions in April of each year. New subscribers who begin subscribing for the Magazine during the year are requested to send the amount which will cover payment until the end of the Magazine year in April. Attention to this matter will materially lighten our Treasurer's work.

Renewals, Discontinuances, or Changes of Address.—Instructions as to the above should be sent to **Mr MacGillivray**, *one month before they are to take effect*. We specially call subscribers' attention to this rule, as failure to attend to it causes unnecessary trouble in issuing Magazines to addresses which have been changed by subscribers without notice being sent or notice sent too late. *Write name and address distinctly.*

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Free Distribution Fund.—The purpose of this Fund is to provide free copies of the Magazine to Public Libraries, etc. We are also sending 150 copies to Mr Brider, Bristol, for free distribution among soldiers and sailors, and, if possible, we should like to continue this monthly parcel.

Subscriptions Received for Magazine.—H. Brown, Craw, Lochranza, Arran, 5s; R. Munro, 14 Cross Street, Partick, Glasgow, 5s; H. Mackay, 3415 Ash Street, Vancouver, B.C., Canada, £1; A. Macdonald, Renfrew Street, Vancouver, B.C., Canada, 2s 6d; M. Beaton, Dunhallin, Waternish, Skye, 3s 4d; D. A. Stewart, St John's House, Oban, 5s; J. Menzies & Coy., West Nile Street, Glasgow (quarter), 4s 4d; M. Martin, Northton, Harris, 3s, A. Macleod, Betty Hill, Thurso, 2s 6d; Mrs Mackay, Sordley, House, Farr, Thurso, 2s 6d; R. Macsween, Achiltibuie, Ullapool, 5s; Mrs J. MacIennan, 23 Gress, Back, Stornoway, 5s; K. Mackenzie, Lochrosque Castle, Achnasheen, 5s; Mrs A. Mackintosh, Lochrosque Castle, 5s; Miss A. Bell, Rhilochan, Rogart, 2s 6d; D. Macdonald, 13 Cove, Inverasdale, Ross, 5s; Mrs D. Fraser, Badachro, Gairloch, 2s 6d; P. Cameron, Chapelton, Boat of Garten, 5s; A. Macpherson, Docharn, Boat of Garten, 5s; C. Mackay, Scourie Village, by Lairg, 5s; Mrs D. H. Fraser, 436 Evergreen, Youngstown, Ohio, U.S.A., 4s 4d; Miss Ina Urquhart, c/o Mrs Russell, Redlands, Bearsden, 2s; J. Macleod, 14 MacIennan Street, Mount Florida, Glasgow, 5s; Mrs Andrews, 13 Camberage Terrace, Hyde Park, London, 5s; Mrs L. Maclean, 5 Upper Breakish, Broadford, Skye, 2s 6d; Mrs Macleod, Polichape House, Drumbeg, Lochinver, 10s; T. Beaton, Greig Street, Inverness, 5s; St Jude's Collectors (for October, 250 copies), £4 3s 4d; K. Macleod, Otamgiwais, Auckland, New Zealand, 10s; Miss C. Mackay, Upper Carmilla Street, Halkirk (quarter), £1 0s 6d; R. Kelso, Achmore, Pirn Mill, Arran, 5s; N. Montgomery, Vatten, Dunvegan (quarter), 13s; D. Maccall, Post-Office, Uddingston, 2s 8d; K. Kemp, Cullicudden, Conon-Bridge, 5s; Miss J. M. Maclean, Buckingham Terrace, Glasgow, 2s 6d; W. H. Jarvis, Hillcott, Budleigh, Salterton, Devon, 5s; J. Finlayson, 9 Shore Street, Applecross, 5s; D. Macdonald, Cove, Inverasdale, Ross, 15s; Mrs Macleod, Millbank, Strath, Gairloch, 4s; G. Mackenzie, Achlyness, Rhiconich, Lairg, 5s; in Appreciation of Mr Macmillan's Sermons—Friend, Portree, 2s 6d; Mrs Macinnes, Forthill Broadford, Skye, 5s; D. Macdonald, Arriecharvoch, Broadford, Skye, 2s 6d; D. Macsween, Borrosdile, Leverburgh, Harris, 5s; Miss A. Mackenzie, Reanacarn, Lochinver, 5s; Mrs H. Cattanaach, Kinrara House, Kingussie, 5s; M. Macleod, Glenhinisdale, Portree, Skye, 5s; Mrs A. Matheson, Glenhinisdale, Portree, Skye, 5s; Mr D. Stewart Mackenzie, Sailors' Rest, Dunkerque, France, 2s 3d.

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