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Two Books of God.

ONE of the most solemn and arresting passages of the Word of God is that where the awesome vision of the "great white throne" seen by John, is recorded in the Book of Revelation. "I saw the dead," he says, "small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works." God has His books, in which He has kept a record of the works of men, and He has books, also, in which He has made known His mind and purposes, and which He intended should be read by those to whom they were sent. These books will one day be witnesses against all those who failed to read them. God has spoken to us in the works of creation, and this book will one day leave millions without excuse. But He has in a more particular way spoken to us in His written Word, and it, too, will be a swift witness against millions who light-heartedly treated its message. These are the two books indicated by the title of this article, and a brief consideration of each of them will now be given.

1. The Book of Creation is a book full of the wonders of God as Creator. It tells us nothing of His mighty works of salvation, but to all who have eyes to see and a heart to understand it speaks of the wonders of creation—"Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse" (Roms. i. 19, 20). While the revelation of God is not so full in Creation as in His written Word, still it is sufficiently clear to

leave men without excuse. This is a book that is seldom read even by the Lord's people. Possibly the high claims of science—often falsely so called—to explore and investigate this fascinating realm have turned serious-minded people away from the study of God's great works in creation. But when we turn to His Word we find that some of His greatest messengers read this book with an intelligence keen and penetrating. What a sublime description is given of a lesson read in this book by the Psalmist in the 19th Psalm—"The heavens declare the glory of God; and the firmament sheweth His handy-work. Day unto day uttereth speech and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." And again we find the Psalmist telling us the lesson he had learned in reading this book:—"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man that thou visitest him?" The prophets, too, read this book, and as the spokesman of the Lord, we find one of them giving expression to these commanding words:—"Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall never be abolished" (Is. lxi. 6). Thousands are studying this book, but how few read it with the clearness of vision of Prophet and Psalmist? There is a veil on their eyes that interferes with their vision, and at best most have only the cold, dim light of Science in their hands. God's works in creation are worth our attention, for though they tell us nothing of Him as the God of salvation, they show forth the glory of His wisdom, power, and goodness. This is a book that is seldom read aright, and it is as a sealed book to millions.

2. The Book of God, which is His written Word, is like the other, seldom read aright. In this Book God has been pleased through the inspiration of His Spirit to make known to men His mind. He has told them what they are to believe concerning Himself, and what they are to believe concerning themselves. But thousands that have read this book with the light of the natural eye have never read its message. It is a book that is sealed until the Spirit of God will open the eyes of the understanding. No amount of specialised study either

in the original languages in which this book is written, however useful in itself, nor in the customs of the people whose marvellous history it narrates, will ever make up for the spiritual enlightenment of the Holy Spirit. There were no more thorough students of the Old Testament Scriptures than the Pharisees in the time of the Redeemer, but they rejected Him of whom this Book spoke so plainly and clearly, and the explanation of their conduct, given by an inspired Apostle, is that a veil was on their hearts. The need of light from heaven for the right understanding of God's Word finds expression in the Psalmist's prayer:—"Open thou mine eyes, that I may behold wondrous things out of thy law" (Ps. cxix. 18). God has answered that prayer and the countless number of the saints already at rest, and the countless number yet to be gathered home, will bear testimony one day that God's Word met them and condemned them to their face. It was a sure witness against them, and they found to their dismay that the Book that had lain so long silent on the shelf was "quick (living) and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and a discernor of the thoughts and intents of the heart" (Hebs. iv. 12). And, as surely, as it witnessed in mercy to those to whom He was to show mercy, so surely will it witness one day against those who paid no heed to its warnings and scorned its gracious invitations. This Book has, while being read under the enlightenment of the Holy Spirit, read the hearts of many. It spoke to them as the Word of God, as it indeed is and not the word of men. Satan has thrown the light of human knowledge across the path of multitudes who are studying this Word, and in its glare their eyes have become so dazzled that they cannot read its divine message. But in that purest light of God His people shall see light, and they will join with the Psalmist:—"Thy Word is a lamp unto my feet, and a light unto my path" (Ps. cxix. 105). It is a solemn thought that the heavens above us and the earth on which we stand and the written Word of God upon which our eyes have so often, and with shame we have to say so thoughtlessly, looked, will all one day bear testimony against the final rejectors of the Son of God.

One heaven cannot bear two suns, nor one soul two kings; when Christ takes the throne, sin quits it.—*Flavel.*

Moses' Choice.

A SERMON.

BY THE REV. R. MACKENZIE, M.A., GAIRLOCH.

“By faith Moses, when he had come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward.” (Heb. xi. 24-26).

THE Apostle Paul has devoted this remarkable chapter to a consideration of the general subject of faith. He starts off with a kind of formal definition, which you will find in verse 1. I shall not take up time by way of examining this definition in detail. Merely let me remark, in the first place, that, according to it, the subject-matter of faith is something lying beyond the reach of the senses, “things hoped for” and “things not seen.” Faith penetrates beyond the sphere of physical experience; leads where reason fails; and ushers us into the presence of great spiritual realities to which the senses can never attain. It opens up to the mind's eye a glorious vista which hitherto remained unexplored and unknown, and extends the interests to a new world whose boundaries coincide with those of eternity. And notice, in the second place, how faith acts. It is “the substance of things hoped for, the evidence of things not seen.” In other words, it gives to that which otherwise cannot be experienced here on earth a substantial objective reality which enables the mind to apprehend it, and so illumines its existence that the evidence of it becomes assured. To the true believer, in the lively exercise of faith, nothing is more real and nothing more confirmed than that which he knows only by faith. Indeed, the unseen, the spiritual, the eternal is more truly the world he moves in and communes with than that upon which his bodily eyes open, and to which his physical experience extends. And again, “We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.” Alas, that all have not this gift of faith, for gift it is! Oh, what glorious and soul-absorbing discoveries it would bring us! You can scarcely imagine with what feelings of delightful bewilderment the good man of old, who had been born

blind and whose eyes had been opened, looked for the first time upon the glories of the physical universe, of the ornate, beauty-clad earth, and of the sun-lit and star-spangled heavens. Yet such a discovery, the thought of which so out-reaches conceptual resource, cannot for a moment compare with a faith's experience of the spiritual world, of the new heavens and the new earth in which dwells righteousness, and where glory shines for evermore.

Having thus indicated the scope of his thesis, the Apostle occupies the remaining part of the chapter with a number of concrete instances derived from Old Testament history, in which faith appears to outstanding advantage as tried and triumphant. One of these instances comes under our notice in the words of our text, namely, the case of Moses, for "by faith Moses, when he had come to years, refused to be called the son of Pharaoh's daughter, etc. . . . for he had respect unto the recompense of the reward." You have here indicated, first of all, the appeal that had been made to the natural and carnal element in Moses. There had been presented to him a principedom with all its attendant-honours, riches inestimable, opportunity to indulge in almost any kind of sin that he fancied, and the enjoyment of the particular kind of pleasure in connection therewith that would prove most congenial to, and that would the more thoroughly gratify, his senuous nature. One would think, on the face of it, that such an appeal was overwhelming, particularly when one remembers that the "old man" in Moses was simply hungering and thirsting for just such fare as had been offered, and that the devil was doubtlessly using every ounce of energy and every method of hellish craft to influence him in the direction of accepting it, promising him every happiness he could desire if he would but give way to present-world and sinful tendencies, and yield himself to the allurements of sense gratification. Yet Moses, we gather, chose it not. As against all that the world could offer, and all that perverted nature desired, and as against every subtle argument that the devil could advance, faith in Moses placed "the substance of things hoped for, the evidence of things not seen," and the odds herein presented decided Moses. Having his eyes opened upon the facts of the eternal world, the deception underlying the fascinations of this became apparent, so that the most tempting bait could no longer seduce him. Sense was thwarted, and faith triumphed. And the triumph of faith blessed Moses. This becomes abundantly evident when we read the account of his

subsequent life, of the vicissitudes and responsibilities of it, and on the other hand of the success which attended it and the glory in which it issued. Who, reading the biography, can but admire the personality and applaud the achievements of Moses, the man of God? And we recognise that, in all their greatness and fulness and worth, they have their inception at the very point under observation where Moses chose to renounce the world, to forfeit the best it could offer him, and to cast in his lot with the despised and persecuted people of God, "for he had respect unto the recompense of the reward."

With these few prefatory remarks we proceed to a fuller consideration of what the choice of Moses involved, and of how it lives for ever as an example which those who would do well should follow. In dependence upon the guidance, and with a view to the blessing of the Holy Spirit, therefore, I shall call attention to these four things in particular:—I., Moses' faith; II., Moses' self-denial; III., Moses' choice; IV., The recompense of the reward.

I. Moses faith. I have already, in introducing the subject, dwelt upon the general aspect of faith as it is presented in the definition of verse 1, and as it concerns things, unseen to the natural eye, but which the true believer perceives and to which his hope extends. It remains for me now to direct your minds to a particular aspect which represents faith as related to a Person unseen, whose existence and some, at least, of whose attributes the believer apprehends and upon whom his hope is fixed. In the case of Moses, this particular aspect of his faith seems to be clearly enough indicated in the words of verse 27—"For he endured, as seeing Him who is invisible."

Before proceeding, however, let me address a word of warning. We are here dealing with faith in the Scriptural sense, namely, as the gift of God, and of the operation of the Holy Spirit. Unfortunately, many have "erred, not knowing the Scriptures," and have debased the idea of saving faith to that of a mere natural instinct or of a mere act of human intelligence. Than this view of faith, none could be more dishonouring to God, none more subversive of the principles of vital religion, and none better calculated to put sinners astray for eternity. Let us, then, immediately dispossess our minds of such a notion, and let us wait upon God to initiate us into the mystery of saving faith by the effectual working in us of the Holy Spirit. That which God wrought in Moses, He can accomplish in us:

also, nay, He will accomplish, if we prayerfully apply to Him and diligently employ the means He appointed to this end, as it is written, "Faith cometh by hearing, and hearing by the Word of God."

Now, to return to our subject, it is evident from the whole context that the faith of Moses was of a kind with that which the Apostle inculcates in all his writings. In a word, it was faith in God, the Lord Jesus Christ, the Saviour of the world, "whom," says the Apostle Peter, "having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." I do not deem it necessary to take up time by way of showing that the Lord Jesus Christ was the Saviour of the saints of the Old Testament as of the New. Merely let me state the fact in evidence of the wonderful efficacy of the Atonement. The cross of Christ is the centre upon which the destinies of His world-church turns. So is it the point upon which the faith of all believers converges, that of the former ages from one direction in prospect, and that of latter times from another direction in retrospect. Here all the lines of spiritual vision, separated at their outset by the breadth of continents and by the interval of ages, meet in focus; here, in spirit, as in person upon the Mount of Transfiguration, Moses and Elias, Peter, James, and John, come together to view the person, to contemplate the work, and to adore the glory of the Saviour. The redeeming and saving efficacy of Christ's atonement transcends time, as does the person and activities of the Holy Spirit who applies it. And, therefore, as Abraham desired to see Christ's day, he saw it and rejoiced; and, therefore, also, did Moses see "Him who is invisible," and seeing, believed in Him to the saving of his soul.

We sometimes distinguish between the initial act of faith and its subsequent progressive exercise in the soul. There must have been a time in Moses' life, as, generally speaking, there is in the life of every believer, when, sensibly, he first appreciated and first appropriated the salvation of God as wrought out by Christ, and as revealed by the Holy Spirit in the promise—a time when, as a lost sinner, and, as the ninetieth Psalm suggests, terrified by the wrath of God on account of his "iniquities" and "secret sins," he appealed to God's mercy and fled to the institution of it in the Gospel. This faith in act was but the manifestation of spiritual life. And the spiritual life which thus directed him to Christ to be reconciled to God through Him, and to breathe in the free atmosphere of His atonement, that

same spiritual life was responsible for the habit of faith to which thenceforward he was given over, and which is indicated in the words, "He endured, as seeing Him who is invisible." Moses' after-life was one of great stress, of manifold temptations, of hardships and responsibilities and trials such as have seldom fallen to the lot of one man. Yet he endured, he persevered, not perfectly, perhaps, but in a manner never the less creditable to the work of grace wrought in him in conflict with the powers of a corrupt nature and of a tempting devil. Being once and for all vitally united by faith to the Lord Jesus Christ in all the consummate fulness of His saving resources, he was accustomed ever afterwards to draw by faith out of His fulness grace for grace. Here is the secret of his success, the spring of his power, and the glory of his example. After all, Moses was nothing and had nothing beyond his fellows but by the grace of God, and He who made him what he was and gave him what he had says to us, "Ask, and it shall be given you."

(To be Continued)

The Late William Mackay, Cooper, Stornoway.

WILLIAM was born at Achmore, Lewis, and notwithstanding the inestimable privilege of being brought up under the example and precepts of his godly father and mother, he grew and lived unconcerned for eternity until he reached the allotted span. He was a good tradesman, and enjoyed the confidence of his employers, whose interests always received from William due concern and attention. Having good health and a very strong constitution, he worked right through until three years ago (when 72), having found himself in the grip of a malignant malady, he was forced to retire. On being told of his trouble necessitating an operation, which could only be done South, he became very dejected. Although up to this he manifested no concern in spiritual matters, it was remarkable how certain he was to be in his pew on Sabbath, whether at home or not. Through the failing of his eyesight, a commendable fact was brought to light, which proved that he was not at all the stranger to the truth his apparent irreligion would make him out to be, and an inattentive listener in the house of God. He would almost invariably give chapter and verse of the portion of Scripture which he desired read to him. Having

now become concerned, this knowledge of the letter of the Word, with the memory of much that he had heard from the pulpit, proved a blessing to him under the teaching and stirring of the Spirit. The writer regrets he cannot recall the passage William said which encouraged him to go South for his operation, and supported him much while there. He was sent home incurable, with a private message to his wife informing her she might expect the end within eight months. But he outlived this time by over two years. The doctor evidently underestimated the extraordinary strength of his constitution.

It was not long after his return when he was enabled to entertain hope concerning the salvation of his soul. The first ray of hope he thought he enjoyed was through a sermon which he heard six years before from Mr Macintyre on Is. lx. 10—"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light. Let him trust in the name of the Lord, and stay upon his God" coming back to his memory. His memory was good and retentive, and with many other things the home teaching was now having a resurrection, and he was not idle, bed-ridden though he was. He came through several temptations, and the child-like simplicity with which he would relate his experiences in them and his deliverances were very interesting and edifying. On one occasion, when very depressed, he said to two friends:—"I am either in Christ or out of Him to-night, and I do not know which." One of the friends answered:—"Your question seems to be from the Lord, and the Lord will answer it, and I do not think He will keep you long in your awful suspense." Two nights later one of the friends called, and found William nothing better. To the question, "Where will we read?" he answered, "Where you please." On reading the 5th Chapter of John slowly, he said at a certain verse—"Stop! read that verse again; well, if that is true, I am in Christ after all." His bonds were burst asunder, and his countenance changed. Since then, William would always quote the passage in his prayers. Some time after, a kind, old Christian friend visited him. At the time William was suffering much pain, but tried to listen to the aged Christian relate some experiences in connection with the deliverance of the sinner out of sin, and sin out of the sinner, which seemed somewhat confusing to poor William, in his bodily agony at the time, which the friend did not fully observe. "Are you done now?" he asked. "Yes,"

was the reply. "Well, I do not know whether or not I followed you in what you said, but I tell you it is written—'Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life; and shall not come into condemnation; but is passed from death unto life.' I cast my anchor in that verse, where I feel safe, although I don't know much about what you say." On one occasion, hearing of a friend being seriously ill, he said, "Tell him to come daily to the Cross, to look upon Christ and the awful burden He carried." To another he sent the message—"The truth is worth believing. Jesus Christ is unsearchably rich, and is as unsearchably kind and liberal as He is rich, and of such generous forgiveness that He will not condescend to look at the amount of the debt. He is remitting and forgiving, and that he (Kenneth) is as welcome to come with his sins as I was."

During the last fifteen months of his earthly journey, he frequently expressed the desire of getting ease from pain and strength at the Communion time as would permit of his going forward to the Lord's Table. This, however, was not to be, but William was resigned to the good-will of Him who does all things well, and from his bed never missed an opportunity of speaking well of Him who loved him and gave Himself for him. When he realised he was nearing the end, he often asked that the 23rd Psalm be read to him, as the most suitable portion for him now. Within half-an-hour of the change, Mr Donald J. Matheson, student, read this Psalm and prayed with him, and carried away a very solemn impression. We believe our late friend is now at the table above. It was said to David that he was not to build the house, but that it was good he had it in his heart to do so. At the prospect of Mr Macintyre leaving Stornoway, William was much perplexed, but latterly he was quite reconciled, believing the Lord would provide a pastor for the shepherdless flock. Several friends outside the Lews, who were privileged to visit William during the past three years, will have pleasant recollections of their intercourse with him. To his sorrowing widow, whose devoted nursing of him is beyond praise, and to his grown-up family, we extend our sincere sympathy in their bereavement.

A. McK.

Blessing comes in at the back door, while we are expecting it at the front, and truly thus the friend thou art looking for may be in thine house, and thou know it not.—*Gurnall*.

Short Gleanings from Boston's "Crook in the Lot."

1. There are many now in heaven who are blessing God for the crook they had in their lot here. What a sad thing must it then be to lose this teeth-wind for Immanuel's land.

2. Delays are not denials of suits at the court of heaven, but trials of the faith and patience of the petitioners. And whoso will persevere will certainly speed at length. Luke xviii. 7, 8: "And shall not God avenge His own elect, which cry day and night unto Him though He bear long with them? I tell you that He will avenge them speedily."

3. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." This will balance the crook in your lot be it what it will; while they who have no well-grounded hope of salvation will find the crook in their lot in this world such a weight as they have nothing to counterbalance it; but the hope of eternal rest may bear up under all the toil and trouble met with here.

4. What makes the yoke gall our necks, but that we struggle so much against it, and cannot let it sit at ease on us (Jer. xxxi. 18). How often are we, in that case, like men dashing their heads against a rock to remove it! The rock stands unmoved, but they are wounded and lose exceedingly by their struggle.

5. The decree of God, purposing the crook for us from eternity; "for He worketh all things after the counsel of His own will" (Eph. i. 11), is in the sealed book, in which are written all the black lines that made the crook. Whatever valleys of darkness, grief, and sorrow we are carried through, we are to look on them as made by the mountains of brass, the immovable divine purposes (Zech. vi. 1).

6. The question betwixt heaven and us is, whether God's will or our own must prevail? Our will is corrupt, God's will is holy; they cannot agree in one. God says in His providence our will must yield to His, but that it will not do till the iron sinew in it be broken (Roms. viii. 7; Isai. xlviii. 4).

O grey-headed sinners! I could weep over you. Your grey hairs, which ought to be your crown, are now your shame.—*George Whitefield*

Gleanings from Many Fields.

THE FOUNDATIONS OF THE SABBATH IN THE WORD OF GOD.

BY THE REV. PROF. WARFIELD, PRINCETON, U.S.A.

II.

(Continued from page 182.)

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

Paul was not the originator of this view of the relation of love to the law. Of his Master before him we read: "And He said . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole law, and the prophets." That is to say, all the precepts of the law are but the development in detail, in the form of announced obligations, of the natural workings of love towards God and man. The two tables of the Decalogue are clearly in mind as respectively summed up in these two great commandments. And the meaning is, again, not that love to God and man supersedes the duties

enumerated in these two tables, but that it urges prevailingly to their punctual and complete fulfilment. As loving our fellow-men does not so fulfil all our duty towards them that, loving them, we are free to rob and murder them; so loving God does not so fulfil our whole duty to Him that, loving Him, we are free to insult His name or deny Him the time necessary for His service. Love, again, means not the abrogation but the fulfilment of the law.

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

We have no such formal commentary from our Lord's lips on the Fourth Commandment. But we have the commentary of His life; and that is quite as illuminating and to the same deepening and ennobling effect. There-

was no commandment which had been more overlaid in the later Jewish practice with mechanical incrustations. Our Lord was compelled, in the mere process of living, to break His way through these, and to uncover to the sight of man ever more and more clearly the real law of the Sabbath—that Sabbath which was ordained of God, and of which He, the Son of Man, is Lord. Thus we have from Him a series of crisp declarations, called out as occasion arose, the effect of which in the mass is to give us a comment on this commandment altogether similar in character to the more formal expositions of the Sixth and Seventh Commandments. Among these such a one as this stands out with great emphasis: “It is lawful to do good on the Sabbath Day.” And this will lead us naturally to this broad proclamation: “My Father worketh even until now, and I work.” Obviously, the Sabbath, in our Lord’s view, was not a day of sheer idleness; inactivity was not its mark. Inactivity was not the mark of God’s Sabbath, when He rested from the works which He creatively made. Up to this very moment He has been working continuously; and, imitating Him, our Sabbath is also to be filled with work. God rested, not because He was weary, or needed an intermission in His labours; but because He had completed the task He had set for Himself (we speak as a man), and had completed it well. “And God *finished* His work which He had made”; “and God saw everything that He had made, and behold it was *very good*.” He was now ready to turn to other work. And we, like Him, are to do our appointed work—“Six days shalt thou labour and do *all* thy work”—and then, laying it well aside, turn to another task. It is not work as such, but our own work, from which we are to cease on the Sabbath. “Six days shalt thou labour and do *all thy* work,” says the commandment; or, as Isaiah puts it: “If thou turn thy foot from the Sabbath——” (that is, from trampling it down) “from doing thy pleasure on my holy day” (that is the way we trample it down); and “call the Sabbath a delight, and the holy (day) of the Lord honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.” In one word, the Sabbath is the Lord’s Day, not ours; and on it is to be done the Lord’s work, not ours; and *that* is our “rest.” As Bishop Westcott, commenting on the saying of the Lord’s which is at the moment in our mind,

put it, perhaps not with perfect exactness but with substantial truth: "man's true rest is not a rest *from* human, earthly labour, but a rest *for* divine heavenly labour." Rest is not the true essence of the Sabbath, nor the end of its institution; it is the means to a further end, which constitutes the real Sabbath "rest." We are to rest from our own things that we may give ourselves to the things of God.

The Sabbath came out of Christ's hands, we see then, not despoiled of any of its authority or robbed of any of its glory, but rather enhanced in both authority and glory. Like the other commandments, it was cleansed of all that was local or temporary in the modes in which it had hitherto been commended to God's people in their isolation as a nation, and stood forth in its universal ethical content. Among the changes in its external form which it thus underwent was a change in the day of its observance. No injury was thus done the Sabbath as it was commanded to the Jews; rather a new greatness was brought to it. Our Lord, too, following the example of His Father, when He had finished the work which it had been given Him to do, rested on the Sabbath—in the peace of His grave. But He had work yet to do, and, when the first day of the new week, which was the first day of a new era, the era of salvation, dawned, He rose from the Sabbath rest of the grave, and made all things new. As C. F. Keil beautifully puts it: "Christ is Lord of the Sabbath, and after the completion of His work, He also resteth on the Sabbath. But He rose again on the Sabbath; and through His resurrection, which is the pledge to the world of the fruit of His redeeming work, He made this day the Lord's Day for His Church, to be observed by it till the Captain of its salvation shall return, and having finished the judgment upon all His foes to the very last, shall lead it to the rest of that eternal Sabbath which God prepared for the whole creation through His own resting after the completion of the heaven and the earth." Christ took the Sabbath into the grave with Him and brought the Lord's Day out of the grave with Him on the resurrection morn.

It is true enough that we have no record of a commandment of our Lord's requiring a change in the day of the observance of the Sabbath. Neither has any of the Apostles to whom he committed the task of founding His Church given us such a commandment. By their actions, nevertheless, both our Lord and His Apostles appear to commend the first day of the week to us as the Christian Sabbath. It is not merely that our Lord rose

from the dead on that day. A certain emphasis seems to be placed precisely upon the fact that it was on the first day of the week that He rose. This is true of all the accounts of His rising. Luke, for example, after telling us that Jesus rose "on the first day of the week, on coming to add the account of His appearing to the two disciples journeying to Emmaus, throws what almost seems to be superfluous stress on that also having happened "on that very day." It is in John's account, however, that this emphasis is most noticeable. "Now, on the first day of the week," he tells us, "cometh Mary Magdalene early," to find the empty tomb. And then, a little later: "When therefore it was evening on that day, the first day of the week," Jesus showed Himself to His assembled followers. The definition of the time here, the commentator naturally remarks, is "singularly full and emphatic." Nor is this all. After thus pointedly indicating that it was on the evening of precisely the first day of the week that Jesus first showed Himself to His assembled disciples, John proceeds equally sharply to define the time of His next showing Himself to them as "after eight days"; that is to say it was on the next first day of the week that "His disciples were again within" and Jesus manifested Himself to them. The appearance is strong that our Lord, having crowded the day of His rising with manifestations, disappeared for a whole week to appear again only on the next Sabbath. George Zabriskie Gray seems justified, therefore, in suggesting that the full effect of our Lord's sanction of the first day of the week as the appointed day of His meeting with His disciples can be fitly appreciated only by considering with His manifestations also His disappearances. "For six whole days between the rising day and its octave He was absent." "Is it possible to exaggerate the effect of this blank space of time, in fixing and defining the impressions received through His visits?"

We know not what happened on subsequent Sabbaths: there were four of them before the Ascension. But there is an appearance at least that the first day of the week was becoming under this direct sanction of the risen Lord the appointed day of Christian assemblies. That the Christians were early driven to separate themselves from the Jews (observe Acts xix. 9) and had soon established regular times of "assembling themselves together," we know from an exhortation in the Epistle to the Hebrews. A hint of Paul's suggests that their ordinary day of assembly was on the first day of the week (1 Cor. xvi. 2). It is clear from a passage in Acts xx. 7 that the custom of "gathering together to break bread" "upon the first day of the week"

was so fixed in the middle of the period of Paul's missionary activity that though in haste he felt constrained to tarry a whole week in Troas that he might meet with the brethren on that day. It is only the natural comment to make when Friedrich Blass remarks: "It would seem, then, that that day was already set apart for the assemblies of the Christians." We learn from a passing reference in the Apocalypse (i 10) that the designation "the Lord's Day" had already established itself in Christian usage. "The celebration of the Lord's Day, the day of the Resurrection," comments Johannes Weiss, "is therefore already customary in the Churches of Asia Minor." With such suggestions behind us, we cannot wonder that the Church emerges from the Apostolic age with the first day of the week firmly established as its day of religious observance. Nor can we doubt that apostolic sanction of this establishment of it is involved in this fact.

In these circumstances it cannot be supposed that Paul has the religious observance of the Lord's Day as the Christian Sabbath in mind, when he exhorts the Colossians to keep themselves in indifference with respect to the usages which he describes as "the shadow of the things to come," and enumerates as meat and drink and such things as festivals and new moons and Sabbath days (Col. ii. 16). They have the substance in Christ: why should they disturb themselves with the shadow. He does indeed sweep away with these words the whole system of typical ordinances which he repeatedly speaks of as weak and beggarly elements of the world. In a similar vein he exclaims to the Galatians (iv. 10): "Ye observe days and months and seasons and years. I am afraid of you lest by any means I have bestowed labour upon you in vain." In thus emancipating his readers from the shadow-ordinances of the Old Dispensation, Paul has no intentions whatever, however, of impairing for them the obligations of the moral law, summarily comprehended in the Ten Commandments. It is simply unimaginable that he could have allowed that any precept of this fundamental proclamation of essential morality could pass into desuetude.

He knew, to be sure, how to separate the eternal substances of these precepts from the particular form in which they were published to Israel. Turn to the Epistle to the Ephesians, sister letter to that to the Colossians, written at the same time and sent by the hand of the same messengers, and read from the twenty-fifth verse of the fourth chapter on, a transcript from the second table of the Decalogue, in its depth and universalising touch, con-

ceived quite in the spirit of our Lord's own comments on it. "Wherefore," says Paul, "putting away falsehood, speak ye each one truth with his neighbour; for we are members one of another." That is the form which the Ninth Commandment takes in his hands. "Be ye angry and sin not; let not the sun go down upon your wrath; neither give place to the devil." That is Paul's version of the Sixth Commandment. "Let him that stole, steal no more; but rather let him labour, working with his hands the thing that is good, that he may have whereof to give to him that hath need." That is how he commends the Eighth Commandment. "Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear." Thus Paul subtilises the requirements of the Seventh Commandment.

If we wish, however, fully to apprehend how Paul was accustomed to Christianise and universalise the Ten Commandments while preserving nevertheless intact their whole substance and formal authority, we should turn over the page and read this (Eph. vi. 2): "Children, obey your parents in the Lord: for this is right. Honour thy father and mother (which is the first commandment with promise) that it may be well with thee, and thou mayest live long in the earth." Observe, first, how the Fifth Commandment is introduced here as the appropriate proof that obedience to parents is right. Having asserted it to be right, Paul adduces the commandment which requires it. Thus the acknowledged authority of the Fifth Commandment as such in the Christian Church is simply taken for granted. Observe, secondly, how the authority of the Fifth Commandment thus assumed as unquestionable, is extended over the whole Decalogue. For this Commandment is not adduced here as an isolated precept; it is brought forward as one of a series, in which it stands on equal grounds with the others, differing from them only in being the first of them which has a promise attached to it: "which is the first commandment with promise." Observe, thirdly, how everything in the manner in which the Fifth Commandment is enunciated in the Decalogue that gives it a form and colouring adapting it specifically to the Old Dispensation is quietly set aside and a universalising mode of statement substituted for it: "That it may be well with thee, and thou mayest live long on the earth." All allusion to Canaan, the land which Jehovah, Israel's God, had promised to Israel, is eliminated, and with it all that gives the promise or the commandment to which it is annexed any appearance of exclusive application to

Israel. In its place is set a broad declaration valid not merely for the Jew who worships the Father in Jerusalem, but for all those true worshippers everywhere who worship Him in spirit and in truth. This may seem the more remarkable, because Paul, in adducing the commandment, calls especial attention to this promise, and that in such a manner as to appeal to its divine origin. It is quite clear that he was thoroughly sure of his ground with his readers. And that means that the universalising reading of the Ten Commandments was the established custom of the Apostolic Church.

Can we doubt that as Paul, and the whole Apostolic Church with him, dealt with the Fifth Commandment, so he dealt with the Fourth? That he preserved to it its whole substance and its complete authority, but eliminated from it too all that tended to give it a local and temporary reference? And why should this not have carried with it, as it certainly seems to have carried with it, the substitution for the day of the God of Israel, who brought His people out of the land of Egypt, out of the house of bondage, the day of the Lord Jesus, who brought them out of worse bondage than that of Egypt by a greater deliverance, a deliverance of which that from Egypt was, but a type? Paul would be dealing with the Fourth Commandment precisely as he deals with the Fifth, if he treated the shadow-Sabbath as a matter of indifference and brought the whole obligation of the commandment to bear upon keeping holy to the Lord the new Lord's Day, the monument of the second and better creation. That this was precisely what he did, and with him the whole Apostolic Church, there seems no room to question. And the meaning of that is that the Lord's Day is placed in our hands by the authority of the Apostles of Christ, under the undiminished sanction of the eternal law of God.

I cannot throw aside my religion, yet how hard it is to keep it—to think, speak, act, and live as a Christian—to be one inwardly and outwardly—to be a true follower of the Lamb, whithersoever He goeth—to walk daily and hourly with godly fear in exercise—to conquer sin, and live a life of faith in the Son of God. If this be true religion, how little I seem to have of it! . . . But what is it that does keep our religion for us, and keep us from falling? What is it that does save and support us amidst all the conflict by the way? You have the reply in the words of our precious passage, "My Beloved standeth behind our wall." He it is who keeps pouring in the oil, and as He pours, we will praise; as He works, we will give Him all the honour."—*George Cowell*, in the "Gospel Magazine."

Searmoinean leis an Urramach Honghas MacMhaolain.

Searmoin V.

Gnìomhara, iii. Caib., 19 Rann.

“ Air an aobhar sin, deanaibhse aithreachas, agus bithibh air bhur n-iompachadh, chum gum 'm bi bhur peacanna air an glanadh as an uair a thig àmanna fionnuaireachd o làthair an Tighearna.”

(Air a leantuinn o t.-d. 222).

2. Tha 'n t-àm anns am bheil an Tighearna foillseachadh a thròcair do neach sam bith, le bhi maitheadh a pheacanna, agus a labhairt sìth r' a anam, 'na àm fionnuaireachd o a làthaireachd. Anns an dara Sàilm dèug thar fhichead, tha Daibhidh a toirt cunntas dhuinn air an staid bhronach anns an robh anam féin aig àm araidh fo mhothachadh air cionta pheacaidh, agus fo eagal corruich Dhé. Tha e gearan gu robh làmh an Tighearna trom air, a là agus a dh' oidheche, gus an robh a bhrìgh air atharrachadh gu tiormachd an t-samhraidh. Ach an uair a thòisich fìor aithreachas air òibreachadh, agus a dh' aidich e a pheacaidh le tuirse cridhe, le bròn diadhaidh, dh' fhoillsich an Tighearna thròcair dha ann am maitheanas peacaidh, ann a bhi labhairt sìth r' a anam; agus cha e soilleir gu robh an t-àm so 'na àm fionnuaireachd, oir thòisich an Salmadair gun dàill ri seinn—“ I; beannaichte esan a fhuair maitheanas 'na ea-ceartaibh, is beannaichte an ti nach cuir an Tighearna peacadh as a leth.” Anns a t-seachdamh caibideil do 'n t-soisgeil a reir Lucais, tha cunntas againn air bana-pheacach mhòr a bha air a toirt gu fìor aithreachas. Thainig a bhean so aig àm àraidh a dh' ionnsuidh tigh coimhearsnaich anns an robh Crìosd 'na shuidh aig biadh, agus air dhith a bhi leaghadh ann am bròn diadhaidh, agus air a lionadh le teas-ghràdh do Chrìosd, nigh i chosan le a deuraibh, agus thiormaich i iad le folt a cinn. Tha e soilleir gu robh a bhean so ann am doilgheas mòr air son lionmhoireachd a peacanna; ach chuir Crìosd an ceill gu follaiseach, gu robh a peacanna bha lionmhor air a' maitheadh dhith; seadh, chuir e air falbh i leis na briathraibh sòlasach so, —“ Shlànuich do chreidimh thu, imich an sìth.” A nis, feudaidd sinn a bhi cinnteach gu robh an t-àm so 'na àm fionnuaireachd, 'na àm anns an d' thainig anam brònach na mna so gu sìth agus aoibhneas, tre chreidimh anns an Tighearna Iosa Crìosd. Tha gach àm anns am bheil Crìosd

a toirt a làthaireachd spioradail d' a phobull, agus a togail solus a ghnais air an anamaibh, 'na àm fionnuaireachd. An uair a chuir e 'n ceill d' a dheisciobluibh gu robh e mu thimchioll dealachadh riu, agus dol chum an Athar, bha iadsan ro thuirseach, lion do-bròn an cridhe; ach dh' innis e dhoibh aig an àm cheudna gu 'm faiceadh e ris iad, agus gu 'n deanadh an cridhe gairdeachas. A nis bha 'n gealladh so ann an tomhas air a choimhlionadh air feasgar an là air an d' éirich e o na marbhaibh, an uair a sheas e na' meadhon, a labhair e sith riu, agus a nochd e dhoibh a làmhan agus a thaobh. Thug an sealladh obain so d' am Fear-saoraidh caoimh, ur-chomhfhurtachd do na deisciobluibh, oir tha 'n' soisgeulach ag innseadh dhuinn gu robh aoibhneas orra, an uair a chunnaic iad an Tighearn.

3. Bithidh an t-àmh anns am bi na fireanaich air an gairm o thruaillidheachd, agus o thrioblaidibh an t-saoghail so, a dh' ionnsuidh sonas sìorruidh, 'na àm fionnuaireachd o làthair an Tighearna. An uair a tha iad air am fiosrachadh le h-ionnlaid na h-ath-ghineamhuinn, tha iad mar an ceudna air am fireanachadh, agus air an uchd-mhacachd gu àireamh cloinne Dhé; ach co fhad 's a tha iad air thalamh, cha 'n 'eil iad air an làn shaoradh o thruaillidheachd a pheacaidh, no ann an làn-shealbh air an t-sonas a cheannaich Crìosd air an son. Tha 'm peacadh 'nan cridhe, agus 'nan cuideachd, anns gach ceum do astar am beatha tre fhàsach an t-saoghail so, agus ga mheasgadh féin gach là le 'n uile ghnìomharraibh. Tha 'n smuaintean, an briathra, an oibre, seadh, agus an gràsan, ann an tomhas eigin, air an truailleadh leis a pheacadh co fhad 'sa tha iad a buanachadh anns an staid neo-iomlan so. Tha truailleadh a nàduir 'na h-aobhar iomad trioblaid do 'n fhìor iompachan. Tha e gu tric air a chràdh le mothachadh air co diomhaireachd 'sa tha a smuaintean, co dorch a 'sa tha intinn, co mealltach 'sa tha chridhe, agus co neo-chomasach 's a tha e air a mhaith a bu mhiann leis a dheanamh. Tha e ga fhaicinn féin gach là, 'na chreutair anmhuinn agus truailidh, a tha teachd gearr air an tomhas sin do sholus, do naomhachd, agus do chomh-chomunn maille ri Dia, air am bu mhiann leis ruigheachd, agus uime sin, tha e gu tric ullamh gu ohi gearan, 's ag éigheach leis an Abstol, "Och is duine truagh mi! co a shaoras mi o chorp a bhàis so?"

Anns an fhàsach so, tha 'm fìor chreidmheach mar an ceudna air a chuartachadh le mòran do naimhdebh spioradail; tha 'n Diabhul, an saoghal, agus an fheòil, a cogadh 'na aghaidh, agus trid truailleadh a nàduir, agus mealltaireachd a chridhe, tha e buailteach a bhì tuiteam ann am buaireadh gach là, agus a toirt cionta agus triob-

laid air anam féin. Uime sin tha e feumail da a bhi ri faire, 's ri ùrnuigh gun sgar, a bhi cuir deadh-chath a chreidimh, a bhi gleachd, cha 'n e mhaire ri fuil agus ri feòil, ach ri uachdaranachdaibh, ri cumhachdaibh, ri riaghlairibh dòrchadais an t-saoghail so, agus ri aingidheachd spioradail ann an ionadaibh àrda. An uair a bheir sinn fa 'near cor sluagh Dhé anns an t-saoghal so, co cealgach 's a tha 'n cridhe, co truailidh 's a tha 'n nàdur, agus co lionmhor 's a tha 'n naimhdean, tha e ro shoilleir nach 'eil fois na saorsa iomlan o thrioblaid na o theinn a feitheamh orra 'n taobh a bhos do 'n uaigh, agus gur ann an uair a ghairmear iad o 'n t-saoghal a ta làthair, a dh' ionnsuidh saoghal nan spiorad, a dh' ionnsuidh fois shiorruidh, a thig, ann an seadh iomlan, àm am fionnuaireachd o làthair an Tighearna. Co fhad 's a tha iad air chuairt anns an fhàsach so, tha tonn air thonn do nithibh buaireasach éigin 'g an leantuinn o là gu là; ach an uair a thig iad gu Sion le caithream agus aoibhneas siorruidh air an cinn, gheibh iad gairdeachas agus subhachas, agus teichidh bròn agus oisnach air falbh. “Oir beathaichidh an t-Uan a tha am meadhon na righ-chaithreach iad, agus treòraichidh e iad gu beò-thobraichibh uisge, agus tiormaichidh Dia gach deur o 'n sùilibh.”

(Ri leantuinn.)

Ceit Mhor, Loch-Carrunn.

II.

(Air a leantuinn o t.-d. 226.)

Aig àm araidh air dhi dol do chitsin a' mhinistir, 's i feitheamh ri còmhraidh ris, tha e air innseadh gun robh a h-aire air a tharruing, le fuaim linn do thunnagan òga bha tighinn dlùth dhi far an robh i na suidhe. Gun fhios aice gun robh duine sam bith ga cluinntinn thòisich am boirionnach bochd dall, ag radh, “O mo thunnagan bochda, is sibh na creutairean sona, sona; cha do cheus sibh an Slanuihear mar a rinn mise; b' fhearr do Cheit Mhoir gun robh i na tunnaig cosmhuil ribhse; oir O, an sin cha bhitheadh aon pheacadh aice ri fhreagradh air a shon—cha bhitheadh peacadh, cha bhitheadh peacadh!” Feudaidh an naidheachd so a bhi suarach le cuid, no theagamh amaideach; ach cha 'n eil an fhaireachduinn a tha ise foillseachadh mar sin; oir is lionmhor na peacaich a chaidh a dhùsgadh aig an robh iarrtas Ceit dhal, a rachadh gu toileach ann an cruth coin no cloiche, oir an sin “cha bhitheadh peacadh aca ri freagairt air a shon—cha bhitheadh peacadh, cha bhitheadh peacadh!” Anns an treas bliadhna d'a h-àmghair bha déigh mhòr aig Mr Lachun gu 'n suidheadh i aig bòrd an Tighearna, agus air

an aobhar sin ghnàthaich e gach uile reusanachadh chum a h-aomadh gu cuimhne chumail air gràdh Chrìosd na bhàs. Ach cha b' urrainn ni sam bith impidh a chur oirre gu aontachadh. " 'Ne ise a rachadh air a h-adhairt a dh'ionnsuidh a' bhùird naoimh sin! ise aig an robh a làmhnan suas gu guallinean an fuil a' Shlanuifhir! Cha suidheadh; dheanadh a lathaireachd an t-òrdugh! beannaichte á thruailleadh, agus bu leoir e gu 'n co' thional uile shallachadh! Cha suidheadh, cha suidheadh ise gu bràth aig a' bhòrd; cha robh an comanachd air a son sa!" Ach bha am ministir gu'n rùn fhaotainn ann rathad nach do shaoil e riamh.

Thainig an t' Sàbaid, dhluthaich àm cruinneachaidh, ach bha Ceit cho daingean na barail s' a bha i roimhe. Cha'n aithne dhomhsa an dearbh àite s'an do chruinnich an comhthional Gaidhlig air Sàbaid a' chomanaichidh ud; ach co-dhiu, mar bu ghnàth, aig a leithid sud do dh'àm chaidh na bùird a sgaoileadh (shuidheachadh) anns a' mhachair fhosgailte, am measg beanntaibh fiadhaich Loch-carrunn. Am faca riamh, neach do'm luchd leughaidh bòrd na Sàcramaid ga sheirbheiseachadh aig nach do shuidh ach aon chomanaiche? ach chunnacas a lethid so do shealladh air an latha ainmeil ud, agus b' i Ceit bhochd, agus Mr. Lachun a mhàin a bha mun ghnòthach.

Bha na bùird uile air an seirbheiseachadh; bha na samhlaidhean air an tabhairt air falbh, phill am mhinistear do'n bhùth (tent) gu tòiseachadh air an t-searmoin chodhunaidh, agus na h-uile a' feitheamh ri ceud bhriathraibh an fhir-labhairt, 'n uair a chualas gu h-obann glaoth eudochais ann an iomaill a chomhthionail—glaoth, bho bhoirionnach ann an cruaidh chàs, a chualas gu soilleir air feadh a' chomhthionail, agus do 'n fhreagair, mactalla nan creag, mar gum b'ann le co-fhaireachduinn. 'Se guth Ceit Mhor a bh'ann, shaoil i nis gun robh gach ni seachad—gun robh an cothrom caillte, agus nach tilleadh e gu bràth tuilleadh! Ghabh an co'thional iongantais; leum na ceudan air an cosan, agus dh'amhaire iad gu geur a dh'ionnsuidh an ionaid bho'n cual iad an glaoth. Ach cha b'e sin do'n mhinistir e; dh' aithnich Mr. Lachun an guth ud, agus is math a thuig e aobhar a cràidh. Gun fhocal a ràdh, thaining e mach as a' bhùth, agus chaidh e null air feadh an t-sluaigh gus an d'rainig e an t-àite; agus air dha Ceit a ghabhail gu caoimhneil air làimh, threoraich e i am measg a' comhthionail, a bha fo mhòr ioghnadh, a dh'ionnsuidh bòrd a' chomanachaidh, agus chuir e i na suidhe, na h-aonar, aig a' cheann. Dh' àithn e 'n sin na samhlaidhean a bhi air an toirt a làthair agus an cur air a bhòrd; agus an sin shuidh an t-aon

chreutair dall aonaranach ud, a measg nam mìltean, leatha féin. Bha gach suil a bha 'san chomthional mhòr ud ag amharc le iongantas air an aon bhean chomanachaidh—ach cha robh fios aice-se gun robh iad mar so ga h-amharc. O nach robh agam peann Bhuinein no Bhostoin gus an cuir-inn sìos na trom-fhaireachduinnean domhain sin bha snamh na h-uchd, a bha ann impis sgàineadh. Cha d'fhoillsicheadh riamh nithe diamhair a' chridhe ud; ach is mi tha cinnteach, ma tha aon earrann do'n Sgrìobtur is mò tha gabhail a steach na cheile an fhaireachduinn a bha os ceann gach uile fhaireachduinn na h-inntinn, aig an àm chudthromach ud, 'san robh a lethid do thogail spioradail aice, gur breathnachadh aon aig an robh deadh fhios ciod e bhi air irioslachadh san duslach mar a bha Ceit: "Is ràdh fìor so, agus airidh air gach aon chor air gabhail ris, gun d'thainig Iosa Crìosd do'n t-saoghal a thearnadh pheacach, d' am mise an ceud fhear."

Bha na briathran a ghabh Mr. Lachun mar steidh theagaisg an ire mhaith cho iongantach ris a' chuid eile do na thachair; b' iad briathran Mhaois di Pharaoh (Ecsod. x 26): "Cha'n fhàgar ionga 'n ar déigh"—co-chordadh aithnichte ris na briathran, "Iadsan a thug thu dhomh ghleidh mi, agus cha do chailleadh a h-aon diubh." Is duilich leam nach eil e n'am chomas a bheag sam bith do'n t-searmoin iongantaich ud, anns an d'fhuair am fear labhairt saorsa anabarrach, a chur an làthair an leughadair. Ach b'e suim an teagaisg, gun robh iadsan uile, a bha air an tabhairt anns a' chùmhnamh leis an Athair Shìorruidh, do'n Mhac, cho sàbhailt is ged bhitheadh iad cheana ann an neamh, agus nach bhitheadh aon anam air a threigsinn na air fhàgail gu dol a dhith—"Cha bhitheadh, fiù Ceit Mhor!" Se "Bord Ceit Mhoir," a theirtadh riamh tuilleadh ris an t-seirbhis iongantaich so, agus tha e air aithris gun robh cho maith ri dà cheud anam air an dùsgadh gu cùram spioradail leis an aon searmoin ud, agus gun do lean mòran dhiubh air an adhairt gu diadhachd dhomhain agus fhirinneach. B' aithne do'n mhinistir a chaidh ainmeachadh, e fein, naoinear dhiubhsan a fhuair an ceud mhothachadh air an staid, aig seirbhis a' bhuird ud, agus bha iad uile, nuair a b'aithne dhasan iad anabarrach cliùteach 'san diadhachd. Bha Ceit Mhor beò mu thrì bliadhna an deigh dhi an ceud chomanachadh a ghabhail, a' sealbhachadh na "sìthe De a tha thar gach uile thuigse," agus a' làn fhoillsicheadh na h-uile comhara gun robh a caithe-beatha dlùth agus iriosal maile ri Dia.

Faith opens up in a way for the understanding; unbelief closes it.—*Augustine.*

Prayer for Pastors.

BY REV. JOHN BERRIDGE.

ON THE DEATH OF GEORGE WHITEFIELD.

Send help! O Lord, we pray,
And Thine own Gospel bless;
For godly men decay,
And faithful pastors cease.
The righteous are removed home,
And nought but scorers takes their room.

While Satan's troops are bold,
And thrive in number too;
And flocks in Jesus' fold
Are growing lank and few.
Old sheep are moving off each year.
And few lambs in the folds appear.

Old shepherds, too, retire
Who gathered flocks below;
And young ones catch no fire,
Or worldly-minded grow.
Few run with trumpets in their hand,
To sound alarm by sea and land.

O Lord! Stir up Thy power
To make the Gospel spread,
And thrust out preachers more
With voice to raise the dead;
With feet to run where Thou dost call;
With faith to fight and conquer all.

The flocks that long have dwelt
Around fair Sion's hill,
And Thy sweet grace have felt,
Uphold and feed them still;
But fresh folds build up everywhere,
And plenteously Thy Truth declare.

As one Elijah dies,
True prophet of the Lord,
Let some Elisha rise
To spread the Gospel Word;
And fast as sheep to Jesus go
May lambs recruit His folds below.

Memoirs of Elizabeth Cairns.

(Continued from Vol. XXVII, p. 279.)

NINTH PERIOD.

IN the beginning of the next year I continued under composure of mind and health of body to a wonder; and as for outward comforts of life, I wanted for nothing necessary for my throughbearing. Oh, what reason have I to say as it is said of Job, "The Lord hath returned my cap-

tivity indeed;" and as to the Gospel I am daily hearing, by it I am sometimes confirmed of former experiences, and get clearer views of fundamental truths, and thereby refreshed and strengthened; but my best times are in secret between God and my soul.

In the three months of summer, I had some opportunities of attending sacramental occasions, where I heard some sermons with great satisfaction, and enjoyed sensible visits from my dear Redeemer. "But oh! when I think on the terrible backslidings of the Church of Scotland, and the misimprovements of word and sacrament, I am filled with wonder at His great goodness! and long-suffering, both as to myself and others; but He is God and not man, therefore we are not consumed."

I have been twice threatened with a sudden death this summer, and yet spared. "Oh, that I by his grace may spend the rest of my life to the glory of God and the service of my generation, always standing on my watch-tower, saying, 'Come, Lord Jesus.' For all the crumbs and drops He hath given, and yet allows me in this my wilderness-state, yet I long to be away from this body of death and mortal life, and so put in case to see Him as He is, and made like unto Him; but I earnestly desire, if it be His will, I may not die an unordinary death."

This has been a melancholy day to me, though it be the Sabbath. I have been plagued all the day with a wandering heart. Oh, that this may not be the beginning of evil days! For those fifteen months I have had many good days, on the remembrance of which I desire to reflect and also to mourn over misimprovements; and when I was in prayer I was led out in pleading with the Lord that He would not send me back to a wilderness of desertion and temptation again, and that was suggested to my mind, that the Lord pitied His children as a man pitied his son that served him; but it was objected in my mind that I could not serve the Lord. Yet there was an immediate power sent that turned my soul to look to Christ, and thereby I was helped to plead and apply the complete obedience He gave to the law, with the full satisfaction He yielded unto the Father's justice in the room of the elect sinner.

This week I have felt much deadness and wandering of spirit, yet some blinks were allowed me; and on the Sabbath I got rational hearing, and several marks were given of saving power, and I could not deny but I had found them in my experience, and in secret I was helped to lay my case before the Lord; and while I was pleading in prayer, that passage in Luke vii. 37, 38, "And, behold, a woman in the

city, which was a sinner, stood at Jesus' feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment." And ver. 48, "He said unto her, Thy sins are forgiven," etc. Oh, this portion of Scripture was sweet to me, for I believe that by faith His people have as real access to Him at this day, and have the like intimation of the forgiveness of their sins.

This week I have had pleasantness of mind, and sometimes much refreshed in secret prayer and meditation. On the Sabbath morning I was filled and refreshed with the hope of heaven and believing views of what is there. I heard a lecture on Ps. xlv., where in the beginning of the psalm the Psalmist records what the Lord did for His people. The minister did remark that it was the duty of every one to observe the Lord's works, and to transmit them to posterity, from the fathers to the children, what God had wrought in their days. Oh, I thought this reached me with a conviction, who had so little observed what God had done for His Church and people in my day.

God's Name to be Praised.

IT is a marvel of mercy that the sun should rise on the rebellious sons of men, and prepare for the undeserving fruitful seasons and days of pleasantness; let us, for this prodigy of goodness, praise the Lord of all. From hour to hour let us renew the strain, for each moment brings its mercy, and when the sun sinks to his rest, let us not cease our music, but lift up the vesper hymn:—

Father of heaven and earth !

I bless Thee for the night,

The soft, still night !

The holy pause of care and mirth,

Of sound and light.

Now far in glade and dell

Flower-cup, and bud, and bell

Have shut around the sleeping wood-lark's nest,

The bee's long-murmuring toils are done,

And I, the o'er-wearied one,

Bless Thee, O God, O Father of the oppressed !

With my last waking thought.

—Spurgeon's "Treasury of David."

The Spirit finds sinners in such a helpless condition that they are unable to repent or believe, as they are to purchase salvation.—*Gurnall*.

Notes and Comments.

The Bible in American Schools.—Mr W. S. Fleming, writing in the "Christian Statesman," gives an interesting account of the attitude of various States in America to the reading of the Bible in the public schools. In twelve States, with a population of 23 millions, the Bible is banned or, at least, not read in the schools. The officials who are responsible for this state of matters, we are told, number only about thirty. The State of Illinois excludes the Bible on the ground that it is a "sectarian book." In the States of Massachusetts, New Jersey, Pennsylvania, Tennessee, Alabama, Georgia, and probably Mississippi the Bible is read by law every morning in every schoolroom. In addition to these, the Bible is used every morning in all the schools of New York City, Washington, D.C.; and Indianapolis. The population of the above States and Cities is about 30 millions. In regard to the practice in the remaining 29 States Mr Fleming sums it up as follows:—"1. Maine, New Hampshire, Vermont, Connecticut, Virginia, West Virginia, North Carolina, South Carolina, and Florida report that the use of the Bible in their schools is almost universal. 2. Delaware, Kentucky, Ohio, Indiana, Iowa, North Dakota, South Dakota, Kansas, and Colorado use the Bible quite extensively. 3. The Book is little used in the schools of Michigan, Nebraska, Missouri, Wyoming, and Texas, the reason for the slight use in the first three probably being the wide-spread belief in those States that its use is forbidden. 4. The Bible is not used in the schools of Oregon."

The First Bible Printed in Scotland.—The first Bible printed in Scotland, says "The Bible in the World," was issued complete in 1579. In the same year, by Act of Parliament, every gentleman, householder, and others "worth thrie hundreth merkis of yeirlye rent or abone," and every yeoman and burgess with five hundred pounds, had to provide, under a penalty of ten pounds, "a bible and psalme buke in vulgare language in their houssis for the better instruction of thame selffis and thair famelijs in the knowlledge of God." And to see that the provisions of this law were carried into effect, the following year a searcher was appointed with power to visit the houses of those signified by the Act, "and to require the sight of their Psalme Buikis and Bybillia."

Training Children for the Devil.—There are not wanting abundant evidence of the diabolical origin of Sovietism, but it is well that we should have real facts

from those who have witnessed what is going on in Russia. Mr Harold Gibson, writing in the "Daily Telegraph," says:—"One of the most serious aspects of the anti-religious movements is its effect on child life, and in describing the reasons for the absence of childish laughter in Russia I ought possibly to have made more of this. I did not do so, because I do not think that much progress has been made in this direction as yet, though undoubtedly if the campaigns were to continue for any length of time it would have a pathetic effect. No religious teachers are allowed to teach their religion to children under 18 years of age, and efforts are being made to rob the children of any faith which they have. The ridiculous nature of some of these efforts was described to me by two teachers in an elementary school in Moscow. The children in this school had naturally been taught to pray, but now they were to be taught that prayer to God is nonsense, because no God exists."

Romeward Drifting in the Church of England.—

The decided drift towards Rome by thousands in the Church of England is filling true Protestants, not only in that denomination but outside of it, with feelings of real concern. The movement for an alternative Prayer Book in which many of the Roman practices are recognised is ominous owing to the want of opposition offered to them by the Episcopal bench or where opposition is offered it is of the Laodicean type. Personally, we feel the best revision of the Prayer Book would be to get rid of it altogether, but as it is recognised by the law, it is to be hoped that any revision that will be made will not strengthen the position of the Romanisers in the Church of England. Dr Knox, formerly Bishop of Manchester, in a letter to Evangelicals in the Church of England, thus summarises the nature of the proposed changes if adopted:—"What will happen to the service of the Holy Communion. A deliberate attempt will be made to turn the Communion into a Mass. All the proposed alterations in the alternative Prayer Book will strengthen the idea of the Mass at the expense of the idea of Holy Communion. If these alterations take effect the priest will be robed in Mass vestments. The Prayer of Consecration will be altered so as to make it the offering upon the altar, the sacrifice of the body and blood of Christ. No restraint is placed on elevation, genuflexions, incense, lights, and ringing of bells—though it was on condition of such restrictions that Bishop Handley Moule consented to the vestments. Non-communicating attendance is made easier. Reservation of the elements will become lawful, with the

knowledge that it will be used, for the very practices which Prayer Book revision set out 'to make it cease.' "

A Specimen of Modern Superstition and Credulity.

—The "Churchman's Magazine" reprints the following letter by a Jesuit Priest, William Delany, by name, from the "Dublin Evening Herald":—"Many thanks for publishing my letter about the Decree of Pope Pius X., granting an indulgence of 7 years and 7 quarantines every time to every Catholic who would reverently pronounce the three Holy Names, Jesus, Mary, Joseph. May I draw out for your readers the manifest consoling consequences that clearly follow?—1. That inasmuch as we can easily pronounce these Holy Names 20 times in one minute, it is plain that we could easily do so at least 1000 times in an hour. 2. Hence, as there are granted for each time an indulgence for 7 years and 7 quarantines, whoever would so love his departed friends as to give even one hour to repeat this prayer for them would thereby obtain 1000 times 7 years and 7 quarantines for their guardian angels to carry down to the suffering souls. 3. It needs no argument to make clear that the guardian angels who would carry down such indulgences would speedily be accompanied on their way back to Heaven by no small number of rejoicing souls, who would most assuredly repay that debt abundantly from their places in Heaven." For superstition and credulity it would be hard to find a match to that of this Jesuit priest.

Mussolini and the Vatican.—The rise of Mussolini to such commanding power in Italy has attracted the attention of the civilised world. His attitude to the Vatican is a question of much interest to Protestants, and from an interview given to a French correspondent and quoted in the "Times," we are left in no doubt as to his deferential attitude to the power that would crush Italy as effectively as ever Socialism threatened to do when the Facist blow fell upon it with such crushing effect. "What an absurd mistake," says Mussolini, "it would be to ignore such a moral power as that, a power two thousand years old, and with an influence, daily increasing, over four hundred million souls." Whatever keenness of political vision Mussolini may have, it is evident from the above that his spiritual vision is dim and uncertain.

As the old, so the new creation begins in light; the opening of the eyes is the first work of the Spirit.—*Flavel.*

No stone, nor steel, nor diamond is so hard as the impenitent heart of a man.—*Luther.*

Church Notes.

Communions.—January, Last Sabbath, Inverness, February—First Sabbath, Dingwall; third, Stornoway. March—First Sabbath, Ullapool; second, Portree; third, Lochinver; fourth, Kinlochbervie.

Ordination and Induction of Rev. Roderick Mackenzie, M.A.—The Western Presbytery of the Free Presbyterian Church met in Gairloch on Monday, the 15th day of October, for the ordination and induction of the Rev. Roderick Mackenzie, M.A., to the pastoral charge of the congregation. Although the weather was very wet, there was a large congregation present. The Rev. M. Morrison, Lochinver, Moderator pro tem., preached the ordination sermon from Romans i. 16, and thereafter solemnly ordained with prayer and the imposition of the hands of the Presbytery Mr Mackenzie to the office of the ministry, and also inducted him to the pastoral charge of the congregation. He afterwards addressed him in appropriate terms as to the duties of his office, and Mr Macdonald, Portree, suitably addressed the congregation. The call was signed by 536 members and adherents. It was unanimous, and the proceedings throughout were marked by the utmost cordiality and harmony. May the Holy Spirit be poured forth in rich measure on both minister and people! Our desire is that Mr Mackenzie's ministry may be much blessed, and that he and his congregation may be enriched with all spiritual blessings in heavenly places in Christ Jesus. D. M. M.

Notice to Congregational Treasurers.—It is requested that Congregational Treasurers send in at once to A. Macgillivray, Woodbine Cottage, Glen-Urquhart Road, Inverness, a statement of the debt under which their Congregational Buildings are, if they wish to share in the allocation of the Church and Manse Building Fund.

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Alexander Macgillivray, General Treasurer, Woodbine Cottage, Glen-Urquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to the 7th November.

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