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The Lord's Day.

"NEVER in all my experience," wrote the saintly Robert Murray MacCheyne in his "Letter on Sabbath Railways," "did I meet with a child of God who did not prize, above all earthly things, the privilege of devoting to his God the seventh part of his time. It is still a sign between God and His Israel." These words occur in a letter addressed to Mr Alexander McNeill, advocate, who made a speech at a meeting of directors of the Edinburgh and Glasgow Railway, proposing that the Company should run trains on the Lord's Day. That was in 1841. Since then many things have happened, and as a country we have travelled far from the respect shown to God's Day in 1841, but Mr MacCheyne's words still hold true, that you will not meet a true child of God who does not value and prize the Sabbath. We have fallen on evil times, and men have become bolder and bolder in their open disrespect of the holy day. But it is of interest to notice that those who show this disrespect are either out and out contemners of God's authority, or so-called Christians whose religion is of the type which the colonists whom Esarhaddon had brought into Northern Palestine professed—"They feared the Lord and served their own gods." This religion, so suitable for the world, has wrought woeful havoc in the attitude of the professing church in Scotland in strengthening those influences that are antagonistic to the Kingdom of Jesus Christ, and has weakened her as a witness for the Lord. Many foolish things have been written about the so-called gloom of the Scottish Sabbath, and the hearts that prompted the sentiments were more bitter than the gall in which the pens were dipped, but no one worthy of the name of a Christian, who has seen in foreign cities the brazen-faced irreverence on God's Day, will ever wish that such a day may come on Scotland or England. But

there is no use of shutting our eyes to the disconcerting fact that the tide is flowing strongly in that direction. Public authorities have countenanced the opening of picture galleries and museums, and have provided bands to entertain the Sabbath-breaker. And to crown all, places of entertainment, such as cinemas and theatres, have been opened, and public parks have been placed at the disposal of those who consider that they are well employed in playing games on the Lord's Day. As for trains, omnibuses, and street cars running on the Lord's Day, these have become so common that the consciences of many have lost their one-time tenderness, and they are not disposed to see very much harm in them. What is the meaning of all this to the professing Church of Christ? Is the enemy to drive us further back, or have we reached a stage when the Lord of the Sabbath will say to these varied and mighty hosts of opposition:—"Thus far shalt thou come and no further." It is well that we should take up our position behind a strong line of defence as the challenge of battle is sounded. It is no use meeting the advancing hosts with the plea that it is in the interests of men that they observe the Lord's Day. That is true, but we must stake all on the fact that God has commanded us to give Him one day in seven, and to keep it holy to Himself. It is not much He is asking of us, but it is the manifest policy of the devil that, if he can, no one will be allowed to give Him even that. Satan recognises that the observance of this day is a mighty hindrance to the advancement of his kingdom, and with a persistence that never wearies he has been attacking in a subtle way in these modern times, one by one, the defences God has placed around religion in the world. We feel the strength of the advancing hosts to be too strong for men to turn them back. Our eyes must be turned to God; and the Lord's people, while attending to all the commanded duties, should pray to the Lord of the Sabbath to arise and plead His own cause. Both State and Church have been guilty in breaking God's commandment, alike by the action and words of men occupying high positions, and as long as the professing Church of Christ in this country thinks more of the opinions of men than the commandments of God, we need not look in that direction for deliverance. This desecration of the Sabbath is traceable to that bad fountain of so many evils—the corrupt heart of man. The ancient counsel and promise still stand, and it is well that we should listen to what was said to Israel of old: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my

holy day: and call the Sabbath a delight, the holy 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 cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it" (Is. lviii. 13-14).

As we began with a quotation from Robert Murray MacCheyne, we will conclude with a few serious questions which he submitted for the calm consideration of all sober-minded men:—

- (1) Can you name one godly minister of any denomination in all Scotland, who does not hold the duty of the entire sanctification of the Lord's Day?
- (2) Did you ever meet with a lively believer in any country under heaven—one who loved Christ, and lived a holy life—who did not delight in keeping holy to God the entire Lord's Day?
- (3) Is it wise to take the interpretation of God's will concerning the Lord's Day from "men of the world," from infidels, scoffers, men of unholy lives, men who are sand-blind in all divine things, men who are the enemies of all righteousness, who quote Scripture freely, as Satan did, to deceive and betray?
- (4) If, in opposition to the uniform testimony of God's wisest and holiest servants—against the plain warnings of God's Word, against the very words of your Wetminster Shorter Catechism, learned beside your mother's knee, and against the voice of your outraged conscience—you join the ranks of the Sabbath-breakers, will not this be a sin against light, will it not lie heavy on your soul upon your deathbed, will it not meet you in the Judgment Day?

Good works being the effect of Justification cannot be the cause of it, any more than the revolutions of a wheel are the cause of its rotundity. A wheel rolls, not in order to be made round, but in consequence of being already so; in like manner good works are the result of being already justified.—*Toplady.*

A Sermon.

BY THE REV. EWEN MACQUEEN, INVERNESS.

“For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”—II. Cor. v. 10.

THE Apostle in this chapter states (1) what is true of all men as sinners, they live here in a tabernacle, the body will be taken down at death. (2) He states what was true of them as Christians—they groaned in this tabernacle, desiring to be clothed upon with the house which is from heaven. (3) Then he states, Who had wrought them to that same thing and (4) that God had given them the earnest of the Spirit, who made them confident, and gave them the knowledge that while they were at home in the body they were absent from the Lord. For as long as God's people are in this world, they walk by faith, not by sight, and if they had their choice they would rather be absent from the body and present with the Lord. This, he says, made them labour that whether present or absent they might be accepted of Him: and he gives the text as one of the reasons why they did this—For we must all appear before the judgment seat of Christ. In these words let us observe three things:—

I. Those about whom the Apostle here writes—“All.”

II. The place at which all must appear—The Judgment Seat of Christ.

III. What all must appear there for—That every one may be judged.

I.—Those about whom the Apostle here writes:—

It is clear that he is treating in this place about all men as responsible beings, for in the next verse he goes on to state that because they know the terrors of the Lord they were persuading men, which shows that such men as needed persuading were at last to be before the judgment seat of Christ. The Spirit of God through the Apostle John in Revelation shows us that he saw the dead, small and great, stand before God at the great White Throne, and that they were all judged according to what was written in the books (Rev. xx. 11, 12, 13)—“I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall

bow, every tongue shall swear" (Is. xlv. 23). "For we shall all stand before the judgment seat of Christ" (Roms. xiv. 10). In the 25th chapter of Matthew, Christ shows that all nations shall be gathered before Him (verse 23). Therefore, we see that the "all" here stated means all the children of the first Adam, the wicked as well as the righteous. Many in our day do not like to think of this, the spirit of infidelity has taken such a hold of sinners that they want to drive all serious thoughts as far from them as they can: but here it stands, and here it will stand, and we all shall find out the truth of it. Paul found this out for himself in time, and all the Lord's people have been taught this in mercy. They found themselves before this Seat in the day God, by His Spirit, convinced them of the reality of His own being and attributes, as Creator, Law-giver, and Judge. They were also taught by the Holy Spirit that the Father had given all judgment to the Son. About this they doubt not that all must appear at the Judgment Seat of Christ. The Psalmist, in Psalm 116, shows clearly that he felt that judgment was passed upon him, and that hell was his portion. The pains of hell got hold on him. Poor sinners, unawakened, unjustified, unsanctified, dream of heaven, but theirs are dreams which a sight of the Judge will banish away eternally. Every awakened man or woman feels that this must be so. That their very condition as responsible human beings demands it: hence many of them desired that they had been of the lower animals, a dog or cat, even a frog, rather than a human being who had fallen so low by sin. Self-destroyed, but responsible beings, therefore, who must appear at the Judgment Seat of Christ. That was what kept Paul three days and three nights in the City of Damascus, without eating or drinking anything, and if all do not realise, it is not because all will not have to stand there, but because all are dead in sin by nature. All must appear—some who will not be willing, who would rather that their bodies would not rise, for their souls to enter into them again to be judged, must appear. All must be there.

II. Let us notice the place where all must appear—the Judgment Seat of Christ.

(1) Let us notice the Person at whose Judgment Seat they appear. The Person is the promised Messiah, whom the Father had promised, and for whom the twelve tribes were looking—Immanuel, God with us, the Anointed One as Prophet, Priest, and King, about whom the prophets prophesied, He whose praises the heavenly host sang, on the heights of Bethlehem, a Saviour who is Christ the

Lord. The Godman, having two distinct natures, in one Person for ever. He, who as Prophet reveals to us by His Word and Spirit the will of God for our salvation. He, who as Priest, offered up Himself without spot to God, to make reconciliation for the sins of His people, making peace by the blood of His cross. For by one offering He has perfected for ever them that are sanctified, and who continually makes intercession for His people. He, who as the King, spoiled principalities and powers, making a show of them openly, triumphing over them in the cross. The cross was made by Him the weapon for battering down the ramparts which the devil had raised about the whole elect. He, who as King, took the sting out of death, and the victory from the grave. The King who went up with a shout to the Father's right hand. The King to whom the Psalmist refers when he writes:—"Lift up your heads, ye gates, and the King of Glory shall come in." He is the Person to whom the Father has given this Seat. He glorified the Father upon the earth as the Redeemer and Saviour of His people: the Father has now glorified Him with Himself. For God has highly exalted Him, and has given Him a Name that is above every name, that at the name of Jesus every knee shall bow, of things in heaven and things in earth, and things under the earth, and every tongue should confess, that Jesus Christ is Lord to the glory of God the Father. Him has God exalted to be a Prince and a Saviour. He is offered to us now as our Saviour, to save us from all sin. His blood cleanses from all sin; those who betake themselves to Him, lost and ruined, no matter how lost, they are welcomed by Him. His name is the only name given under heaven, whereby we must be saved. Our prayers will not save us, our tears will not do it, although we should give our bodies to be burned, that will profit us nothing in this matter. Christ is able to save to the uttermost as long as soul and body are yet together. For He is now offering Himself to us to be our Advocate. But if we refuse Him now to be our Advocate, when we will go to this Judgment Seat we will have to meet Him as our Judge.

(2) Let us notice the Seat on which He is said to be seated. The Seat is called also a Throne (Rev. xx. 11)—a Great White Throne—great because of the great One who sits upon it, and of the great numbers who are to be gathered to it, and of the great decisions to be given from it, sealing the eternal destinies of all created mortal beings; white because He who sits on it is the Righteous One. The Throne is founded on Righteousness. All the judgments

from this Throne are righteous. There are four thrones brought before us in God's Word as belonging to God—(1) The Throne of Grace, (2) the Throne of Mercy, (3) the Throne of Judgment, (4) the Throne of Glory (Hebs. iv. 16; Ex. xxv. 22: II. Cor. v. 10: Rev. xx. 11: Rev. xxiii. 3). To the throne of grace and mercy we are freely called in the Gospel now, "that we may obtain mercy and find grace to help in every time of need." All to whom the Gospel comes are called (Is. lv. 1, Rev. xxii. 17), and it is the rejection of God's call in the Gospel that will make the Throne or Seat of Judgment so dreadful in the extreme. Death will call the soul to this Seat, and the last trumpet will call both soul and body to it. The dead in Christ shall rise first, to appear there. Then the wicked, however, unwilling, shall appear. They mock the Lord's people now for their long faces, but we may be sure that a child of God never in this world had such a long face as they will have in that day. They often call this superstition now, but then it will be a most solemn reality to them. This is also called the Judgment Seat, from this the final judgment will proceed, and from the decision there will be no appeal. Oh! friends, make your peace with Christ now: now is the accepted time, now is the day of salvation. To-day, if ye hear His voice calling to save you, harden not your hearts. For once before this Throne our fate is sealed for ever. This will be the most galling thing to His enemies, that the very Person who had been stretching forth His hands to them, while in time, to save them, will then be the Judge to judge them. To-day He is pointed out to us as the Lamb of God, who taketh away the sin of the world. But in that day He will be the Lion of the tribe of Judah (Rev. v. 5, 6). We must appear before this Seat, which means that we are not to be there alway. There for a purpose, once, and never to appear there again, for it is appointed unto men once to die, and after death the judgment. Consider this at the end of another year, for you have done more than enough in the time that is past of your lives to dread this Seat. He that believeth not is condemned already. Oh! flee to Him now, that you may not be ashamed before Him at His coming.

III. The reason why we are to appear at the Judgment Seat of Christ—that everyone may receive the things done in His body.

In the body we act in a threefold manner—(1) in thought, (2) in word, (3) in deed. (1) In our thoughts we hate God and the things of God: enemies in our mind. Young, unchanged friends, is not this the case with you? Your friends do not see your thoughts now, but all will

see them then, if they are not washed away in the merits of the atoning blood of Christ. "The thoughts of the hearts of many shall be revealed." How often God's children feel afraid of their thoughts in this world! The very idea of them being revealed often fills them with dismay. They are judged already and washed therefore, their sins are blotted out, never to appear again. Poor, unforgiven sinner, what a stand it will be for you when the books are opened, and your thoughts are read out. Angels, evil spirits, and all men seeing them as you appear at this Seat. (2) As to the words. Oh! how vile the tongues are often with the name of the Blessed Judge in mockery. How their own words will appear like balls of fire to them then, to burn them eternally. You who never said a word on Christ's side, whose lips were never imploring His mercy, never praising Him for His goodness, how will your words appear to you? He gave you that tongue to glorify Him. What are you doing with it? Is it not time for you, like David, to call it to wake up to praise Him, "That they may receive the things done in the body?" (3) Let us now come to the deeds. According to the Word of God, the first act that is accounted before God is the act of saving faith. Abraham believed God, and it was accounted to him for righteousness. Have you done that, friend. If not you are still under condemnation. Without faith it is impossible to please God. "Faith in Jesus Christ purifies the heart, works by love, and overcomes the world." It is time for us to consider our ways. Many think if they hide their actions from parents and ministers all is well. Do you hide them from Christ, who searcheth the hearts? May the Lord in His mercy bless His word to us, and enable us to live in the world as those who believed His Word in the past did. Consider the text, and may God bless it to you. Let us not be like the foolish bird we read of, which if it hides its head in the sand thinks that all is well. Let us seek a hiding place in Christ Jesus, who alone is a "hiding place from the storm." May He bless His Word!

Prize the Covenant of Redemption, which is a better covenant and founded on better promises than that which Adam broke. The Covenant of Works insisted on a perfection of personal obedience; the Covenant of Grace provides and accepts the perfect Atonement and Righteousness of Christ, as ours.—*Toptady.*

Some Noted Preachers of the Northern Highlands.

REV. DUNCAN MATHESON, KNOCK, LEWIS, AND LATTERLY
OF GAIRLOCH.

DUNCAN MATHESON was born at Plockton, in the Parish of Lochalsh, about the year 1793. His parents and the rest of the family removed to America when he was very young, but he remained in this country. He came under the power of the truth when he was about twenty years of age, and began to study with a view to the ministry immediately after. Mr Alexander Kennedy, brother of Rev. John Kennedy, Redcastle, took a special interest in him, and in this home he found always a warm welcome. Even at this early stage of his Christian career he was considered by those competent to judge to be a true follower of the Lord Jesus. The corruption of his nature, though he was not given to open sin, weighed so heavily on his conscience that he considered himself the chief of sinners, to whom it seemed hopeless that pardon would ever be extended. His conversion made him an honest man even in the merest trifles. He could have no peace until he made reparation for anything he had done amiss to his fellows in his unconverted days. The same principle regulated his conduct during life. He, like a true Christian, had a perfect dread of debt and of defrauding any man, and though he had a large family and a small income, he kept out of difficulties, and lived honourably. He educated a family of seven—five daughters and two sons—and though he had neither poverty nor riches, he managed, like the Psalmist's "good man," to guide his affairs with discretion.

Mr Matheson was licensed by the Presbytery of Dornoch, 23rd November 1830. On the 27th September 1831, he was ordained and inducted to the pastoral charge of Knock, as successor to the Rev. Robert Finlayson, who had been called to Helmsdale. Mr Matheson laboured here for twelve years, and his labours among the people were greatly blessed. At the Disruption his congregation, which held him in the greatest respect, followed him to a man. In the year following the Disruption (1844), he was called to the Free Church of Gairloch, and inducted there on the 24th day of July 1844. Here he laboured to the day of his death, and won from the Lord's people a place in their hearts that was a treasured memory to them

long after he went to his rest. Even to this day his name is mentioned with the profoundest respect in Gairloch and the surrounding district. His intimate knowledge of the corruption of the human heart and God's great remedy, which were emphasised in his preaching, made him a true son of consolation to the Lord's people. His sterling honesty of character and his well-known faithfulness begot a confidence in his hearers that was not easily shaken. His favourite themes in preaching were faith, repentance, and the death of Christ. He, as a true servant of Christ, shunned not to declare to his people the whole counsel of God. He was an earnest student of the Word, and studied the Scriptures earnestly in the original tongues. In theology he read Turretine, Mastricht, and other noted Calvinistic theologians. He was also a diligent student of church history, and was familiar with the contendings of the Church generally, and particularly in Scotland.

His manner left the impression that he was hasty and overbearing, but he had a generous and tender heart, which revealed itself on more intimate acquaintance with him. He was stern in rebuking sin, and having no fear of man when the honour of his God was concerned, he was not deterred from doing his duty by the consideration of the proprieties and conventions of a hypocritical politeness.

His consideration for others comes out in a story told of him. A friend, on one occasion, in course of a conversation on the Widows' Fund, happened to say to him that it was unjust that he should be made to pay the annual premium seeing his wife, who had died, would not benefit. "When I was a young married man," was the reply, "I was often afraid I might be removed suddenly from my wife and family. I had the satisfaction then of knowing that this small provision was made for them, and now I am willing to pay for the comfort I then enjoyed."

The deep spirituality of his mind came out in his conversation. All who came in contact with him were impressed with this feature of his character. In connection with this we quote from a letter sent to his daughter after his death by the Rev. George Stevenson, Pulteneytown, with whom Mr Matheson stayed when preaching to the Gaelic-speaking fishermen at Wick. "My wife and myself," says Mr Stevenson, "often spoke of the precious seasons at family worship, and of the remarkable spirit of devotion which rested on your father when he led our devotions; his exercise was always fresh and varied, and marked him out as one that had constant communion with God. I had also many pleasant walks with your father, and enjoyed much his conversation, which was always about religious

subjects, and which showed him to be deeply versed in the Scriptures, and to be constantly feeding on them for himself, as well as gathering treasures from them for the edifying of others."

Mr Matheson was confined to bed for twelve months before his death, and passed through a fiery ordeal from the great Accuser. The tempest-tossed and weary Christian set about examining himself in case after all matters were not right with him. One day he thought he heard a voice narrating the incidents of his life, and ending with the announcement—"Now you need not believe a word I said, for I am the father of lies." From this time onward the Tempter ceased and he had peace. As Mr Matheson had no bodily suffering, it was easier for him to wait patiently for the coming of the Lord. "I am here dying without pain," he said, "my days are like a shadow that declineth, and I am withered like the grass." He passed to his everlasting rest on 12th December 1873, in the 80th year of his age, and 43rd of his ministry.

National Recognition of Religion.

I.

THE relation that ought to subsist between the State and the Church has been a subject of controversy since the time of the Emperor Constantine (died A.D. 337). The questions at issue are not merely theoretical or unimportant, but are at once practical and of far-reaching importance. The leading positions maintained in regard to the above relationship may be set forth under four heads:—

First, Hildebrandianism, or the position held by the Church of Rome. According to this view the Church is supreme, and the State is in subjection to it. It receives its distinctive name from Pope Gregory VII. (Hildebrand), whose thoroughgoing ecclesiastical despotism marked his pontificate as an epoch in the development of Papal claims.

Secondly, the opposite extreme is Erastianism, so named after Erastus, a celebrated physician, and professor at Heidelberg about 1580. It maintains that the State is supreme, and that the Church is subject to the State. This view came into special prominence during the meetings of the Westminster Assembly by the advocacy of the learned Erastians, Selden, Lightfoot, and Coleman, and the controversy has produced a literature of first-rate importance. Among the treatises dealing with the subject may be men-

tioned Gillespie's "Aaron's Rod Blossoming," and Rutherford's "Divine Right of Church Government." Dr Bannerman thus characterises Gillespie's notable treatise:—"This famous treatise is unquestionably the most able, learned, systematic, and complete work on the Erastian controversy in existence. It deserves, and will repay, the most careful study" ("Church of Christ," II. 432). Erastianism came under review again at the Disruption, and the powerful logic of Principal Cunningham gave it as severe a hammering as ever it received in Scotland. No more able arguments against this view in modern writings can be found than in his "Historical Theology" (I. 397), and "Discussions on Church Principles" (pp. 196, 211). In this connection, Dr Bannerman's "Church of Christ" (Vol. I.), should also be mentioned.

Thirdly, another view is that popularly known as Voluntaryism. It is of a late date, and it appeared in Scotland as a disturber of the ecclesiastical peace. Whatever may have been its history in other countries, it has anything but an enviable reputation in Scotland, from its first appearance in the Secession Churches, which it broke up into Old Lights and New Lights, until its latest church wrecking exploits under the worldly-wise policy of Principal Rainy in the once powerful Free Church of Scotland. The Secession Old Light and New Light controversy among the Anti-burghers, however, had one redeeming feature, in that Dr MacCrie's "Statement" was produced.

Thoroughgoing Voluntaryism maintains that the Church and State are distinct, and that the State has nothing to do with religion at all. To quote Dr Wardlaw, "The true and legitimate province of the civil magistrate in regard to religion is to have no province at all." It would banish religion from our State schools, not because of the fear of the kind of religion that would be taught there, but because the State ought to have nothing to do in thus recognising religion. It would refuse anything from the State in support of religion, and some of its votaries in the United Free Church found it very difficult to reconcile their "hirplin practice wi' their creed," when Parliament handed back the property they had forfeited by the law of the land. Concerning Voluntaryism, Dr Cunningham, in dealing with the different views of the relation of Church and State, says:—"We shall begin with the newest or most modern, because it is also in some respects the simplest and most sweeping. It is what has assumed to itself, though inaccurately and unwarrantably, the name of the Voluntary system—a name derived from a partial representation of

one of the views to which the principle leads, and not in any respect fairly descriptive of the principle itself. It amounts in substance to this—that the only relation that ought to subsist between the State and the Church—between civil government and religion—is that of entire separation; or, in other words, its advocates maintain that nations, as such, and civil rulers in their official capacity, not only are not bound, but are not at liberty to interfere in any religious matters, or to seek to promote the welfare of the Church of Christ as such” (Historical Theology, I. 391). Voluntaryism is a very different thing to the opposition that may be legitimately offered to a Church established by the State which is corrupt in doctrine and unscriptural in discipline. In its very nature Voluntaryism will have no religion recognised by the State, however pure it is. The theory has been ably dealt with by Dr Cunningham in his “Historical Theology” (Vol. I.), and Dr Bannerman in his “Church of Christ” (II. 137-162). The latter gives a “Note on the History of Voluntaryism” in the same work (II. 354).*

The fourth view held as to the relation between the Church and the State is that which is known as the National Recognition of Religion or the Establishment Principle. This view maintains that the Church and State are two co-equal independent powers, each supreme in its own distinct province, and neither having any authoritative control over the other. According to this view, the civil magistrate is bound, in the exercise of his proper authority, to aim at the promotion of religion and the welfare of the Church. But though this obligation brings the Church within the scope of the State’s care, it does not bring it within the sphere of its jurisdiction. This is the doctrine set forth in the Westminster Confession of Faith, and held by the Free Presbyterian Church as a scriptural doctrine. It is the view that will be set forth in this series of articles dealing with the subject of National Religion. The term “magistrate” or “civil magistrate” which meets us so often in dealing with the above, is used to designate the authority possessed by the supreme civil power, and entitled to frame the laws, and to regulate the whole proceedings of a nation.

Lose not your Master, Christ, in the throng of this great market. Let Christ know how heavy you and your cases, burdens, crosses, and sins are, and He will bear all. Dry wells send us to the Fountain.—*Rutherford*.

* Dr Bannerman, though writing in defence of the National Recognition of Religion, was an advocate for union with the United Presbyterian Church.

Gleanings from many fields.

“How to Live in the World, so as to Live in Heaven.”

[The following letter was written to his brother by the Rev. John Eliot, the apostolic missionary to the Red Indians. He was born at Nasing, in Essex. His parents were eminently godly, so that, to use his own words, “his first years were seasoned with the fear of God, the Word, and prayer.” He studied at Cambridge, and showed special ability in the Greek and the Hebrew languages. He emigrated to New England, and became pastor of the church in Roxbury, where he continued until his death. His missionary work among the Indians earned for him the honourable title of “The Apostle to the Indians,” though he himself deprecated it. The Indians had the greatest respect for him, and his influence over them was extraordinary. The sachems and powwows or juggling priests bitterly opposed him, but, nothing daunted, he continued his good work with apostolic zeal and fervour, until villages of praying Indians began to appear in different parts of the colony. His missionary labours have rendered his name illustrious throughout Christendom, and are one of the romances of missions. He died on 20th May 1690, in the 86th year of his age.]

YOURS I received, and thought on. The question is, How so to live in this world as yet to live in heaven? It is one of the common-places of my heart that I have often occasion to study, and therefore takes me not unprovided. It is hard to keep the helm up among so many cross winds, and eddies, and out-lands, and boarding of creatures, as we meet withal upon this sea of glass and fire. And truly that man knoweth not his own heart who finds it not difficult to break through the entanglements of the world. Creature smiles stop and entice away the affections from Jesus Christ. Creature frowns discompose and tempestuate the spirit, that it thinks it doth well to be angry. Both ways grace is a loser. We had all need to watch and pray, lest we enter these temptations. The greatest of our conflicts and causes of your complaints, seem here to have their original. Temptations follow tempers. As there are two predominant qualities in the temper of every body, so there are two predominant sins in the temper of every heart; and pride is one in all men in the world; the other is care about futurities.

I will tell you familiarly what God hath done for my soul, and in what track my soul keeps towards Himself. 1. I am come to a conclusion to look for no great matters in the world, but to know Jesus Christ and Him crucified. I make best way in a low gale. A high spirit and a high sail together will be dangerous; and therefore I prepare to live low. I desire not much; I pray against it. My study is my calling; so much as to attend that without distraction, I am bound to plead for; and more I desire not. By my secluded retirements, I have advantages to observe how every day's occasions insensibly wear off the heart from God, and bury it in itself; which they that ever live in the noise and lumber of the world cannot be sensible of. 2. I have learned to see a need of everything that God gives me; and to need nothing that He denies me. There is no dispensation, though cross and afflictive, but, either in or after it, I find I could not be without it; and nothing that I am without, whether it be taken from me or not given to me, but sooner or later God quiets me in Himself without it. 3. I cast all my care on the Lord, and live securely on the wisdom and care of my heavenly Father. My ways are, you know, in some sense hedged up with thorns, and grow darker and darker daily; but yet I mistrust not my good God in the least, and live more quiet in the absence of all by faith, than I should do, I am persuaded, if I possessed them. I think the Lord deals kindly with me to make me believe for all my mercies, before I have them; they will then be Isaacs—sons of laughter. For the less reason hath to work upon, the more freely faith casts itself upon the faithfulness of God. I find that, while faith is steady, nothing can disquiet me; and when faith totters, nothing can establish me. If I ramble out among means and creatures, I am presently lost, and can come to no end; but if I stay myself on God, and leave Him to work in His own way and time, I am at rest, and can lie down and sleep in a promise, though a thousand rise up against me. Therefore my way is not to cast beforehand, but to work with God by the day. Sufficient to the day is the work thereof. I find so much to do continually with my calling and my heart, that I have no time to puzzle myself with peradventures and futurities.

As for the state of the times, it is very gloomy and tempestuous. But why do the heathen rage? Faith lies at anchor in the midst of the waves, and believes the accomplishment of the promise through all these overturnings, confusions, and seeming impossibilities. Upon this God do I live, who is our God for ever, and will guide us to death. Methinks I lie becalmed in His bosom, as

Luther in such a case. I am not much troubled; let Christ see to it. I know prophecies are now dark, the books are sealed, and men have all been deceived, and every vision fails; yet God doth continue faithful; it is He that promiseth who will also do it. I believe these dark times are the womb of a bright morning.

Many things more I might have added; but enough. O brother, keep close to God! and then you need fear nothing. Maintain secret and intimate acquaintance with Him; and then a little of the creature will go a great way. Take time for duties in private. Crowd not religion into a corner of the day. There is a Dutch proverb, Nobody will get by thieving, or lose by praying. Lay up all your good in God; so as to overbalance the sweetness and bitterness of all creatures. Spend no time in forehand contrivances for this world; they never succeed; God will run His dispensations another way. Self-contrivances are the effects of unbelief; I can speak by experience. Would men spend those hours they wear out in plots and devices, in communion with God, and leave all on Him by venturesome believing, they would have more peace and comfort. The Lord Jesus be with your spirit! Pray for your own soul, pray for Jerusalem, and pray hard for your poor brother.

Letter from Rev. J. B. Radasi.

F.P. Mission, Ingwenya, Bembesi,

Matabeleland, 19th December 1922.

My Dear Mr Cameron,

I have received your letter dated the 26th October, and also the Bank Draft for £50 10s you sent through Reuter from Cape Town, and I thank you and our people in Scotland most sincerely for the gift, and for their kindness and interest in sending relief to our people here. Our people highly appreciate what you have done for them, and wish me to thank you and the people at home very much. It has come as a great relief to them, and it will greatly help them, too, to get seed for sowing. The Government has begun again to send mealies for seed, and as the people are so numerous that want food and seed, each family is only allowed one bag. As the bags come fortnightly, they are taken up at once by those whose names are there first, and the others have to wait till the next lot comes. Usually one hundred bags are sent at a time, and as this district is so very large it takes

a long time to supply them all. So you will see that what you and our people have done has been a great help to our people here. The Chief Native Commissioner was also here last month visiting this district, and he reduced the price of a bag to 20s instead of 21s. He has done everything in his power to relieve the distress, and has himself visited the famine-stricken districts. The natives highly appreciate what the Government and Chief Native Commissioner have done for them. The price now charged by the shopkeepers is £1 10s for a bag of mealies in this district. They say they pay £1 8s a bag at Bulawayo, and railage 1s 6d a bag. So I thought it best to go to our Native Commissioner, and ask him if he could not allow me to have 20 bags of mealies from the lot that will arrive this week, and another 20 bags later on. He said he could not let one person have so many at one time. I explained to him that they were not for one person, but for our starving people at Bembesi, Ingwenya, Libeni, Morven, and Induba. So he said he would communicate with The Authorities at Salisbury, and let me know again. For £40 a person will be able to get 40 bags if they consent. I shall be glad if we can get some of these Government bags. I bought the material for clothing at Bulawayo—print for dresses and material for boys' shirts at 1s 6d per yard, and for grown-up men's khaki suits. Our women from Cape Colony will make the dresses and the shirts.

These things will be given to those people who were unable to attend the services for the want of clothes, and those children who were unable to come to school for the same reason. I was afraid that by sending to Cape Town the railage and Custom duties might be somewhat heavy. About June this year I bought a map of the world for £1 5s for the Ingwenya School, and they told me in Cape Town that the railage would cost 2s to Rhodesia, and yet when the map arrived at Bembesi they charged me 11s 8d, and when I asked the reason for so high a rate, they said it was because it had come by mail train. I have noted the name for your cables. I am very sorry to say the Bibles have not arrived yet, and I have not heard a word about them. I must now conclude with kindest regards to you. Our people also wish to be remembered to you. Many thanks for 10s sent by friend to me.—Yours sincerely,

J. B. RADASI.

The joy of the Lord is the strength of His people, whereas unbelief makes our hands hang down and our knees feeble; dispirits ourselves, and discourages others; and though it steals upon us under the semblance of humility, it is indeed the very essence of pride.—*Newton*.

The faith that justifies is the faith that purifies; the blood that justifies is the blood that sanctifies.—*J. H. Evans*.

The Higher Criticism in the Mission Field.

ONE is ready to charitably suppose that all who go out to the Mission Field are fired with a heavenly zeal, and that they are loyal followers of the Lord Jesus Christ. For a number of years, however, there have not been wanting warnings by those who knew that Satan has been busy sowing the seeds of infidelity in the Mission Field. Some months ago we called attention to a remarkable article by the Rev. Dr Griffith Thomas, in the "Princeton Theological Review," in which he reveals a distressing state of things in the China Mission Field. The Higher Criticism and the teaching of Modernism have been accepted by a great number of missionaries, and in a pamphlet issued by Mr Watkin Roberts the same distressing state of matters is revealed in the Indian Mission Field. For some time past a keen controversy has been going on in connection with this matter in the Church Missionary Society. It has ended with those who accept the infallibility of the Bible in breaking off from the parent Society and forming a new association. This, in itself, is an encouraging sign that there are still some who will not allow money contributed for teaching the truth of the Bible to be used in the propagation of German unbelief. The condition of things in India, as made known by the above booklet, is deplorable. Here is a quotation from a preacher of the Gospel in high repute in the Indian Church—"If the other parts of India are anything like this province, the case is a very sad one. The Higher Critics seem to have occupied all the positions of prominence here. The Missionary Professors are most of them Higher Critics . . . Many of those who come out now are Higher Critics. They help to destroy our faith rather than build it up. It seems to me that what is now needed, so far as India, or at least this part of India, is concerned, is to awaken the Churches in England and Scotland to a firm and solemn resolution not to send out men and women who are not faithful to the Lord and to His Word." Mr Roberts quotes quite a number of passages from the sermons and addresses of missionaries, and also from missionary periodicals, to show how strong a hold the modern views have. From what is known of the United Free Church at home, it is not surprising that it figures in bad company in India. The Theological Colleges and Educational Institutions are also seriously infected. Professor Peake's Commentary, which has been described as "sodden with infidelity," has a wide circulation, and

is doing its deadly work among Indian missionaries and students. In some of the school prayers the name of Jesus is omitted, on the ground of its unsuitability to non-Christians. Yet these schools are kept up and maintained by money collected for missionary purposes. If things go on as they are going, it will soon be necessary for Christians at home to send out money to native Christians, many of whom are deeply grieved at the new teaching, to evangelise the missionaries that have gone out from England and Scotland. We are not forgetful of the deadly leaven that leavened so many of the churches at home when we call attention to what is taking place in the Mission Field, but it does come as a shock to learn that the Enemy has so successfully sown his bad seed in the Mission Field. It is his purpose to choke the good seed if he can, and it grieves one to know that he has so many active agents.

The Late Dugald Maciver, Elder, Stornoway.

JOB complained that the Lord had "broken him with breach upon breach," and the same in a measure is true of the Stornoway Kirk Session. One after another of their number is being called away by death to their eternal rest. The January number of our Magazine recorded the death of Donald Mackenzie, elder, North Tolsta, and now we have to record the death of Dugald Maciver, who was removed from the Church below to the Church above on 26th March 1922.

Dugald was born 73 years ago, at Grushadder, Laxdale, Stornoway. During the first years of his life he lived "without God and without hope in the world." It is generally true of those whom the Lord purposes to save that, however far they may walk according to the course of this world, the Spirit strives with them by His Word and providence. This was true in Dugald's case, for, even in his most careless days, he was often seen retiring to secret places to pray, and never neglected the commendable practice, which we fear is fast dying out, of holding family worship.

He was very reticent in speaking of his own experience, so that we never could ascertain the means used in his conversion. When, however, the change did take place, it was so apparent that no one doubted its reality. He made a public profession, and had a place among the Lord's people before the Free Presbyterian Church was formed. The sad departures of the pre-Union Free Church from her own distinctive principles, which culmin-

ated in the passing of the Declaratory Act, 1892. caused him and others in Lewis much grief, and they determined that they would not be involved in the guilt of such departures. When, therefore, a few formed themselves into a separate congregation, in defence of truth and principle, Dugald heartily associated himself with them. The congregation soon recognised him as a man of sterling piety and character, and in March 1894, he, with Messrs Donald Macleod and Donald Maclean, was elected an Elder. This was the first election of office-bearers in the congregation. He continued a most useful and intelligent member of the Kirk Session until his death. It might be said of him in a measure, as was said of John Knox, "That he feared the face of no man." He was never afraid to express his mind in what he thought was right. Though of somewhat fiery temper, yet, if proved to be wrong, he was always ready as a Christian and a gentleman to withdraw and apologise.

During the vacancy which occurred in the congregation, when their minister joined the Free Church, Dugald proved a tower of strength in encouraging the people to remain steadfast, and also in often conducting the services with much acceptance. Though not an eloquent speaker, his public services were always acceptable, and comforting to the Lord's people.

He was much attached to the late John Macdonald and Danie Maciver, elders, and ever since their death (both died the same day), Dugald was never the same. On the day in which these two worthies died, as he was preparing to go to hold worship with Mrs Maciver and family, word came that John Macdonald had died. At first he could not understand what the message conveyed; he was in a measure stunned. When he did realise it, the shock was so great that he never recovered his normal strength. He began gradually to decline, especially his memory, and for the past six years was practically laid aside. While he had lost all interest in worldly affairs, his mind was as active as ever in the Scriptures. Shortly before he died, he was asked was he afraid of death. "Yes," he replied, "but I am not afraid of the Judgment Seat." "Mark the perfect and behold the upright, for the end of that man is peace." His death has caused a great blank in the congregation, and may the Lord raise up the children instead of the fathers.

To the widow and two daughters who nursed him so lovingly and tenderly during his illness, and to all the members of the family, we tender our sincere sympathies. May the God of her husband and of their father be their God.

N. M.

Questions for the Heart.

Quest. 1.—Do I make the approbation of God, or the applause of men, the very end and main design of my religious performances? according to I. Thess. ii. 4; Col. iii. 23. Will the acceptance of my duties with men satisfy me, whether God accept my duties and person or not?

Quest. 2.—Is it the reproach and shame that attends sin at present, and the danger and misery that will follow it hereafter, that restrains me from the commission of it? or is it the fear of God in my soul, and the hatred I bear to it as it is sin? according to Ps. xix. 12, and Ps. cxix. 113.

Quest. 3.—Can I truly and heartily rejoice to see God's work carried on in the world, and His glory promoted, by other hands, though I have no share in the credit and honour of it, as Paul did? Phil. i. 18.

Quest. 4.—Is there no duty in religion so full of difficulty and self-denial, but I desire to comply with it? And is all the holy and good will of God acceptable to my soul, though I cannot rise up with like readiness to the performance of all duties? according to that pattern in Ps. cxix. 6.

Quest. 5.—Am I sincerely resolved to follow Christ and holiness at all seasons, however the aspects of the times may be towards religion, having a secret reserve in my heart to launch out no further than I may return with safety, contrary to the practice and resolution of upright souls? Ps. cxvi. 3, 4; Ps. xlv. 18, 19; Rev. xxii. 14.

Quest. 6.—Do I make no conscience of committing secret sins, or neglecting secret duties? or am I conscientious both in the one and in the other? according to the rules and patterns of integrity in Matt. vi. 5, 6; Ps. xix. 12—4.

FLAVEL'S "TOUCHSTONE OF SINCERITY."

The Purposes of Rugged Providences.

As the water lifted up Noah's Ark nearer heaven, and all the stones that were about Stephen's ears did but knock him the closer to Christ, the Corner Stone; so all the strange, rugged providences that we meet with shall raise us nearer heaven, and knock us nearer to Christ, that precious Corner Stone.

REV. THOMAS BROOKS.

Searmoinean leis an Urramach Alonghas MacMhaolain.

Searmoin III.

Eoin, I. Caibh, 29 Rann.

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

(Air a leantuinn o t.-d. 313)

3. Tha e iomchuidh dhuinn a bhi sealltuinn ri Uan Dé, le irioslachd agus bròn diadhaidh. An uair a dh' fhaig Crìosd uchd an Athar, thainig e dh' ionnsuidh saoghal na lochdainn agus na trioblaid, agus bha e na dhuine doilghiosach agus eòlach air bròn rè astar a bheatha anns an fhàsach so. Bha e, cha 'n e mhain eòlach air bròn, ach bha 'bhron ro-mhòr, thug a bhròn barrachd air bròn gach neach eile bha riamh air thalamh. Dh' fheudadh e le firinn a ràdh, “O, sibhse uile tha gabhail am rathaid, amhaireibh, agus faicibh am bheil bròn air bith cosmhuil ri mo bhròn-sa.” Seallamaid ris ann an gàradh Ghetsemane, a dortadh a mach deòir, agus fuil, agus guidhe ghéur, seadh agus anam fèin gu bàs, fo uallach trom na feirg a thoill peacanna a phobuill. Cluinneamaid e air a chrann-cheusaidh, ag éigheach a mach, “Mo Dhia, mo Dhia, car son a thréig thu mi?” agus smuainicheamaid a nis, an robh bròn air bith cosmhuil r' a bhròn-san. Ach 's e dleasdanas deiseicbuil Chrìosd comh-fhulangas a bhi aca r' am Maighistir ann a amhgharaibh, a bhi bròn maille risean a bha ri bròn, a bhi sealltuinn risean a bha air a lot air an son, le h-irioslachd agus bròn diadhaidh.

Nam biodh neach air bith do 'm luchd-èisdeachd, d' am bheil Crìosd luachmhor, am fagus da anns a ghàradh, agus na fhianuis air athchuingean agus àrd-éigheach maille ri déuraibh, nach biodh anam air a chràdh? nach biodh e ullamh gu bhi gul maille r' a Fhear-saoraidh, gu bhi a' measgadh a dhéuraibh le déuraibh Chrìosd? Nam biodh tu dlùth dha 'n uair a bha e dol a mach a baile Ierusalem gu Calbhari, agus gu 'm faiceadh tu an t-Uan naomha, neo-chiontach so, ullamh gu fannachadh, fo uallach trom a chroinn-cheusaidh, O, nach biodh tu ullamh gu bhi taisbeanadh do chomh-fhulangas, le bhi togail a chroinn-cheusaidh na dheigh, agus ga leantuinn? Nam biodh tu dlùth dha 'n uair a bha e air a chrann, agus gu 'n cluinneadh tu 'n glaoch ard, agus goirt leis an do ghearrain e mar rinn an t-Athair a thréigsinn, nach ruigeadh an glaoch ud do

chridhe? nach fhosgladh e tobar a bhròim dhiadhaidh, agus nach amhairceadh tu air-san a bha air a lot, a caoidh, mar a chaoidheas duine air son aon ghin mhic? 'S ann le bròn diadhaidh a thigeadh do chloinn Dé a bhi sealltuinn ri Crìosd gach là, do bhrìgh gur ann air an son-san a dh' irioslaich se e féin, agus a dh' fhuiling e péin agus bàs. B' e eu-ceartan a phobuill, aobhar gach cradh agus amh-ghar a dh' fhuiling e, na anam agus na chorp, rè aimsir a chuairt air an talamh. " Lotadh e air son am peacanna, bhruthadh e air son an aingidheachdan," bha lamh gach aon dhiubh trom air, an uair a thug se e féin suas mar iobairt gun smal do Dhia. O, nach iomchuidh, uime sin, gu 'm biodh an cridheachan a leaghadh, agus an suilean mar thobar dhéur, gach uair a sheallas iad ri crann-ceusaidh an Tighearna Iosa Crìosd. 'S ann le bhi sealltuinn ri Crìosd. le creidimh agus irioslachd, a tha comh-chomunn aig a dheisciobuil maille ris ann a fhulangas, agus air an cuir ann an coslas cruth r' a bhàs.

4. Anns an àite mu dheireadh, tha iomchuidh gu 'm bitheamaid a sealltuinn ri Uan Dé, le mòr thaingealachd cridhe. Nam biodh duine bochd anns an duthaich so ann an teanntachd, agus ann an uireasbhuidh ro-mhòr, agus gu 'n tìgeadh caraid saoi bhir na rathad a ghabhadh truas deth, agus a bhiodh toileach a shaoradh o a theanntachd, fhiachan a phaigheadh, agus uireasbhuidh a leasachadh, seadh, agus roinn co pàilt d' a stòras féin a thoirt da, 's a bu leòir chum a dheanamh saoi bhir agus sona rè aimsir a bheatha, nach biodh aobhar mòr aig an duine bhochd sin a bhi taingeil d' a charaid? Ach nan tuiteadh an duine bochd ann an laimh namhaid a bhiodh a rùnachadh a bheatha thoirt air falbh, agus gu 'n cuireadh a charaid saoi bhir e féin ann an gàbhadh agus cumart bàis. chum a theasairgin o laimh a namhaid, nach biodh aobhar a thaingealachd gu mòr air a mheudachadh? nach ann le cridhe a leaghadh le gràdh, agus a lasadh le taingealachd, a thigeadh dha bhi smuaineachadh, 's ag iomradh air a charaid a rinn nithibh co mòr agus tròcaireach air a shon? Ach O a chreidmhich bhochd agus uireasbhuidheach, thoir fa'-near meud na nithibh a rinn agus a dh' fhuiling Crìosd air do shon-sa. Nach do ghabh e truas dhìot an uair a bha thu ann a t-fhuil, ann do staid chailte? Nach d' fhag e uchd an Athar, agus nach d' thainig e dh'ionnsuidh an t-saoghail thruaillidh so chum do thearnadh? Nach d' irioslaich se e féin chum thusa àrdachadh? Nach d' rinn se e féin bochd, chum thusa dheanamh saoi bhir? Nach do leag e sìos a bheatha féin chum do thoirt gu sealbh air beatha mhaireannach? Nach do ghairm e thu o dhorchadas gu solus, an uair a ghabh e seachad air muinntir eile?

Nach do phaighe e d' fhiachan? Nach do leasaich e t-uir-easbhuidh? Nach d' thug e dhuit còir air beannachdaibh spioradail an nuadh choimh-cheangail? Seadh, nach d' rinn e na nithe so uile chum do thoirt gu sealbh air saorsa ghlòrmhor cloinne Dhé? Ó nach mòr a ta thu ann an comain an t-Slànuighear so air son lionmhoireachd a thrò-cairibh? “Ciod a dh' iocas tu dha air son na rinn e dhuit do mhaith?” Tha e soilleir nach bi thu choidheh comasach air ath-dhiol a thoirt da air son na tròcair a dheonaich e cheana dhuit, an uair a thug e thu gu staid slàinte. Ach ciod air bith a rinn e cheana air do shon, tha e toileach tuille dheanamh, tha e toileach tuille do ghràs, do chomhfhurtachd, agus do cho-chomunn maille ris féin a dheònachadh dhuit; tha e toileach do ghlanadh, do naomhachadh, agus do threòrachadh air an t-slighe gu Sion; do ghiùlan gu tear-uinte troimh ghleann dorcha sgàil a bhàis, agus do nochdadh fa-dheoidh an làthair Athair gun smal gun lochd. O cia mòr a ta thu, uime sin, ann an comain an Uain so? 'S ann le cridhe leaghadh le gràdh, agus a lasadh le taing-ealachd, a thigeadh dhuit a bhi sealltuinn ris, agus ga leant-uinn o là gu là.

1. Anns a cheud àite, feudaiddh sinn fhoghlum o'n teagasg so, gur ann o a fhìor ghean-maith féin a dh' ullaich Dia an t-Uan a bha ri peacadh an t-saoghail a thoirt air falbh. Thug an leagadh an cinneadh-daonna uile gu staid peacaidh agus truaighe, agus dh' fheudadh Dia gu ceart-bhreitheach am fagail gu dol a dhith anns an staid so. Cha robh e fo chomain air bith dhoibh, cha robh e fo na fiach-aibh a bu lugha do neach air bith do shliochd ciontach Adhamh; dh' fheudadh e, uime sin, an t-ionmhan diubh fhagail gu bhi cailte gu sìorruidh, gun smal air bith a thoirt air glòir a bhuaidhibh, na air onair a mhòrachd féin. Gidheadh, cha d' fhag e 'n cinneadh-daonna uile gu bhi cailte anns an staid thruagh so; oir thagh e cuid diubh o sìorruidheachd, chum na beatha maireannaich, agus chuir e Mhac féin a dh' ionnsuidh an t-saoghail chum an saoradh o chionta agus o thruaighe. 'S e 'm peacadh an eucail is eaglaich agus is milltich a rinn greim a riamh air luchd-àiteachaidh an t-saoghail so, agus cha 'n 'eil ioc-shlaint, na leigh sam bith air thalamh, a tha comasach an eucail so a leigheas; ach tha feartan ann am fuil an Uain, tha ioc-shlaint a sruthadh o lotaibh Chrìosd, a tha leòir-fhoghainteach chum an eucail so a leigheas, agus chum fois anama thoirt do na h-uile a ta fo uallach spioraid leòinte. Ach 's ann o a fhìor ghean-maith féin a dh' ullaich Dia an ioc-shlaint so a leigheas gach truaighe thug am peacadh air an duine.

2. Tha fuil na h-iobairt a thug an Tighearn Iosa Criosd suas, leòir-fhoghainteach chum am peacadh is truime dath a ghlanadh as, agus am peacach is mo dheanamh rèith ri Dia. Cha robh fuil tharbh na ghabhar a riamh leòir-fhoghainteach chum peacadh a thoirt air falbh, agus cha 'n fheud nithe truailidh, mar a ta airgiod agus òr, saorsa o 'n pheacadh a cheannach do neach air bith, ni mo tha éifeachd ann an deòir an aithreachais, na ann an deadh oibribh dhaoine. chum an glanadh o pheacadh agus o neo-ghloine; cha 'n 'eil ni air bith air fhoillseachadh dhuinne fo neamh, a tha glanadh o gach peacadh, ach fuil an Tighearn Iosa Criosd. 'S ann trid fuil Chrìosd a tha a dheisciobuil uile air an ionnlaid, air am fireanachadh, agus air an naomhachadh; 's ann le fuil an leigh a tha iad air an leigheas, agus 's ann trid feartaibh na h-iobairt a bha gun smal, a bhios iad uile fa-dheoidh air an nochdadh an làthair Dhé gun smal.

3. Cha 'n 'eil buannachd spioradail, na saorsa a cheannaich Criosd, aig neach sam bith, co fhad 's a tha e beò ann an gràdh, 's ann an cleachdamh a pheacaidh, agus cha bhi buannachd na saorsa so am feasd, aig neach air bith a tha bàsachadh anns a pheacadh. Tha mòran ann an ifrinn d' an robh saorsa an t-soisgeil aon uair air a fàirgse; ach cha bhi buannachd na saorsa so choidhich, aig neach air bith a chaidh cheana sìos do 'n t-slochd. Cha 'n 'eil buannachd na saorsa so aig neach sam bith do phobull taghta Dhé, co fhad 's a tha e buanachadh na staid neo-iompaichte. Bha Pòl na shoith-each taghta, agus bha Peadar na shoitheach taghta; ach fhad 's a bhuanaich iad as eugmhais gràs iompachaidh, bha iad le cheile nan cloinn feirg, eadhon mar chàch. 'S ann le bhi air an iompachadh, a tha peacaidh air an deanamh nan luchd-compairt do 'n t-saorsa 'cheannaich Criosd. 'S ann a nis a tha iad air an saoradh o chionta pheacaidh, agus o mhallachadh an lagha; 's ann a nis a tha iad air an aisig gu sìth, agus rèite maille ri Dia; 's ann a nis a tha 'n deadh obair a tòiseachadh anns an anam, a bhios air a crìochnachadh ann am beatha mhaireannach. Uime sin, tha e ro fheumail dhuinne bhi ceasnachadh, an robh sinn féin air ar dùsgadh, air ar soillseachadh, air ar breith o 'n Spiorad, air ar deanamh nar luchd-compairt do n t-saorsa so, ni as eugmhais nach fhaic sinn rioghachd neimh.

4. 'S e dleasdanas an dream a fhuair eòlas spioradail air Criosd, a bhi gu tric a sealltuinn ris tre chreidimh. Thoir oidheirp O chreidmhidh, air a bhi dlùthachadh gu tric ri crann-ceusaidh Chrìosd, agus a sealltuinn ris an Uan a bha air iobradh, chum do pheacaidh a thoirt air falbh.

Am beil thu fo mhothachadh géur air ole a pheacaidh? Seall ri fuil Chrìosd, a tha glanadh o gach peacadh. Am bheil thu fo agartas coguis, agus fo eagall feirg? Seall risean a dhoirt fhuil chum fearg Dhé a chosg, agus chum a choguis chiontach a ghlanadh o oibribh marbh. Am bheil thu caoidh tha cruadhas do chridhe, thar truaillidheachd do nàduir? Seall ri lotaibh Chrìosd, a 'm bheil ioc-shlaint a sruthadh, chum an cridhe cruaidh a leaghadh, agus an t-anam leòinte a leigheas. Am bheil thu fo dhiobhail mis-nich tre iomad buaireadh? Seall risean a tha guidhe nach diobradh do chreidimh thu, agus gheibh thu spionnadh nuadh.

(Ri leantuinn.)

Notes and Comments.

Romanism in the Church of England.—The bare-faced effrontery of Romanising clergy in the Church of England is almost incredible. A notable victory for a true-hearted Protestant Churchwarden, Mr W. Charles W. Vincent, has been achieved in getting a faculty to remove the Popish paraphernalia introduced into St Magnus-the-Martyr, London Bridge. The Rector, the Rev. H. J. Fynes Clinton, is a Romaniser of a thorough-going type, and possessed of an astuteness that is quite in keeping with the ethics of the school to which he belongs. Mr Vincent, acting on the faculty received from the Bishop, has removed an alabaster stand for holy water, a tabernacle for the reservation of the sacrament, and the gilded throne used at services of the adoration of the mass and other Popish articles. That such should be found in a professedly Protestant Church is incredible but the greatest mystery of all is how the Romanising priest is permitted by the Bishop of London to continue his services at the above church.

Almost Incredible.—As a specimen of what is going on in the Church of St Magnus-of-the-Martyr, London Bridge, referred to in the preceding note, we quote the following from the "Churchman's Magazine," in connection with a passion play acted there at the end of the year:

"Now to the function of the evening. The 'pretended' sacrifice of the mass commenced, and went through its course with its pretended victim, pretended blood, and all the other pretences associated with it. On the stage a curtain was drawn at varying parts of the service to reveal actors and actresses pretending to be

Bible characters. One man pretended to be John the Baptist, another Simeon, another Joseph, another Zacharias, and so on. None of them pretended to be Barabbas. Unless the priest at the altar filled the role. Then there were women pretending to be the Virgin Mary, Elizabeth, Anna, Mary Magdalene, etc. In one or two tableaux, the Lord Jesus Christ as an infant, was pretended by a doll! This doll was kissed, bowed to, adored, and worshipped. At the consecration of the host, curtains were drawn, revealing a man, naked, with a white napkin about his loins, speckled here and there with pretended blood, lying on a cross of wood placed on the floor of the stage. At the elevation of the wafer, the curtains were again drawn aside to reveal the cross raised with the naked man upon it, and pretended blood on his hands and feet where the nails should be. This tableau remained through the "elevation" of wafer and chalice, until the head of the man dropped on his chest, and a rattle of sheet iron pretending the earthquake announced the pretended death. The next tableau revealed the pretended Christ pretending to bless the disciples in the upper room. To the one pretending to be Thomas, the chief actor drew aside his white flimsy garment to show his naked side with a pretended spear thrust. There followed a horrible pretence of the ascension, the calling out of the Church, and, last of all, the culminating blasphemy. In this was shown what pretended to be Heaven, with a Popish altar in the background, and before it, gathered en masse all the actors and actresses who had taken part. The person acting as Christ held a chalice in his hand to give the sacrament to all."

It seems almost incredible that such a daring travesty of sacred things could take place in this country in the name of religion. At this blasphemous acting the Duke of Newcastle presided, and in his speech said that the company gathered to show their sympathy with the priest and the Church of St Magnus in the persecution they were receiving. He further added that if every child was taught the meaning of the Mass, "England, I think, would be the happier and better country." To the ducal utterance we add weightier words, uttered by Him who saw clearly through and exposed the shallow sophistries of men:—"If therefore the light that is in thee be darkness, how great is that darkness!"

Glasgow's Disregard of the Sabbath.—The Corporation of this great city seems determined to persist in its Sabbath-breaking career. Its latest encroachment on the Lord's Day is the inauguration of its "Safety First

Week" on the Sabbath. The Rev. Neil Cameron, writing to one of the Glasgow evening papers, utters the following protest:—"It seems they (the Corporation) are determined to start every new project on the Lord's Day. For instance, the sub-way was re-opened on that day—the running of tram cars to Canniesburn was started on that day—and now the "No Accident Week" movement (whatever that may mean) is to be inaugurated on that day. If the citizens of Glasgow do not awake, they will lose the indispensable rest of the Lord's Day, and will have a hand in bringing the curse of God upon the city, by allowing our representatives in the Town Council to turn it into a day for work and pleasure. Let us remember that it is written:—'Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work'; also, 'Cursed is every one that continueth not in all things written in the Book of the Law to do them.' The Lord has not abrogated the Fourth Commandment."

Irish Republicans and the Roman Catholic Hierarchy.

—At the annual conference of the Irish Republicans in Scotland, held recently in Glasgow, the action of the Roman Catholic hierarchy in Ireland "branding the Irish Republican Army as murderers and robbers, while remaining silent at the shameless murders of helpless prisoners," was condemned. One wonders how the authorities permit these rebels to meet in this land that has given them a home to talk treason, though we have no regrets in seeing them bold enough to defy the Roman Catholic bishops, even though we do not sympathise with the reason they assign for so doing. The public press, even those papers that shouted loudest in praise of the Irish Treaty, is no longer able to hide the deplorable condition of things in the Free State. Murders, military executions, tearing up of railways, destruction of buildings, is the order of the day, and when it is likely to come to an end no one foresees. Most sane people now realise that Ireland's sorrows were in herself, and not from Britain.

Filling the Cup of Judgment.—It is now well known that Bolshevism is founded on sheer atheism, and the accounts published recently in the press of the daring blasphemy of the "Reds" of Moscow showed that this godless rule is swiftly filling the cup of judgment. That the religious observances of the Greek Church should be held up to ridicule may be a very small matter, but when it comes to mockery of the Son of God, the mad infatuation of the scorners is not reckoning with Him whose will it is that in all things His Son should have the pre-emi-

nence. As we read the account of these mockeries, the words of the Second Psalm seemed to have an added solemnity:—"Let us break their bonds asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak to them in wrath, and vex them in his sore displeasure. Yet have I set my King upon my holy hill of Zion."

London Protest Against Games on the Sabbath.—

Great meetings were held in London on the 23rd January to protest against the London County Council's action in permitting games in the public parks on the Lord's Day. The Solicitor-General, Sir Thomas Inskip, was in the chair. The opponents of games on the Sabbath, he said, were called Puritans. He was proud to be ranked among the Puritans, and in the succession of Pym, Eliot, and Hampden, since Puritanism did more for this country than almost any other movement of its kind in the history of our race. He concluded by saying that the final test of the matter in dispute is the fact that the Sabbath was a divinely appointed day for service to God. It was intimated at the opening of the meeting that an overflow meeting was held in a neighbouring church, and that so many applications had been received that the applicants would have filled the Queen's Hall, where the main meeting was held, three times over.

Satan's Use of the Press.—Some of our readers may have seen that masterpiece of Satan's propaganda, the American "Sunday" newspaper. It is got up seemingly regardless of cost, and with an attractiveness altogether lacking in the editions issued for reading on lawful days. This is how a writer giving an account of American journalism describes it:—"It should be included among the seven wonders of the world. I have one in front of me now. There are no fewer than 156 pages. The sheets measure 24 by 19 inches, and there are eight columns on a page. The news columns are copiously illustrated; it has in addition 12 separated pages of coloured photogravures of fairly good character, and four additional pages of highly coloured pictures, with accompanying letterpress of low class and silly wit. Religious talk runs side by side with the latest divorce court scandal. Finance jostles with the latest music-hall ditties, and theatrical news rubs shoulders with the latest crime. There is a special literary supplement of well-written articles, a sensational love story, and the latest political news of the world dished up with spicings of rare blend! It takes the average American all day long to get through these pages, and from my brief experience of an American Sunday he must fairly well compass the contents of his mammoth newspaper, which weighs over two and a-quarter pounds. You see everyone reading it—as he goes along the street, as he rides on the trams, as he sits on his doorstep—the

white man, the black man, the yellow man, the Pole, the Jew. You can see people devouring its contents as they sit in the open cafes or lounge in the luxurious divans of the hotels." Unfortunately we need not throw stones at America in this matter. The devil has been successful in forcing his way into British journalism, and the newspapers published for reading on the Lord's Day do not make for that righteousness that exalts a nation.

An Australian Check on Sabbath Games.—While that great bulwark of religion is being attacked from a hundred quarters, it gives one some encouragement to note that now and again the Sabbath-breaker is not getting all his own way. Some time ago, according to the "Times" correspondent, the Melbourne City Council decided to open the parks on Sabbath for cricket and tennis. When the matter came up for sanction by the State Government of Victoria, it was vetoed. The report does not say on what grounds, but it is something to know that the legislature of Victoria set its face against this flagrant form of Sabbath desecration.

Sabbath Fishing.—For many years our fishermen have strongly opposed fishing on the Lord's Day, but it would appear that the ancient danger is still present with us of mixing with the heathen and learning their ways. The English custom of fishing on Sabbath seems to have appealed to some of our fishermen, and we are informed that some of the Wick boats now go out on the Lord's Day. This is, perhaps, only a small beginning, but seeing the trend of events in other directions, who can tell where it will end. It is to be hoped that our fishermen will sternly set their face against Sabbath fishing, and that they will maintain the position hitherto observed by them. Our heartfelt sympathies go out to our fishermen in the adverse circumstances that have threatened their livelihood, but setting at nought God's commandment will not improve matters for them, even as far as this world is concerned.

Church Notes.

Communions.—Ullapool, first Sabbath of March; Portree and Tarbert (Harris), second; Lochinver, third; Kinlochbervie, fourth; Lochgilphead, second Sabbath of April; St Jude's, Glasgow (Jane Street, Blythswood Square), fourth; and Wick, fifth.

Acknowledgment of Donations.

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