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A Call to go Back.

THE Word of God is full of illustrations of the truth of the divine announcement:—"My thoughts are not your thoughts, neither are your ways my ways." And in none do we get clearer illustration than in the methods adopted by man to advance the cause of God in the world. There is a time to advance and there is a time to stand still and there is a time to go back. The children of Israel, when the commands fell on their ears, "Stand still and see the salvation of the Lord," and again, "Speak unto the children of Israel that they go forward," must have heard them with perplexed minds. The circumstances confronting them when they were asked by Moses to stand still were anything but of a reassuring and quietening nature. And when they were commanded to go forward the only way to onward progress was seemingly so effectually closed that there was no prospect, humanly speaking, of moving forward at all. But the Lord's ways are not our ways. If there is a time to move forward and a time to stand still, so there is a time to go back. It is a procedure that does not fall in with the skilfully outlined plan of carnal wisdom or of spurious religion, but it is a method that has divine sanction and warrant, and this may to a great extent account for its unpopularity with those whose religion is in name only. When He who has "the seven spirits of God, and the seven stars," took a survey of the churches in Asia Minor, He said to the Church in Sardis:—"I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember, therefore, how thou hast received and heard, and hold fast, and repent." The movement that was to bring life and reviving to the Church in Sardis was not a forward, but

a backward movement. And we may be sure that these words fell on ears as ill prepared to receive them as when Israel heard the words:—"Stand still." Were all the well-planned schemes so carefully thought out, so frequently spoken about, and so assiduously pressed on the attention of the people, were all these to be set aside and a movement in the opposite direction to be begun? One can picture to one's self the consternation that would grip the minds of the busy workers in the Church in Sardis as they heard these words. After all these years of advancement, and continued progress in increasing light in their own estimation, to go back was surely a counsel of despair. Yet such was the movement set before the Church in Sardis as its only hope. The ceaseless activities of that busy hive of workers were taken notice of in heaven, but not with approval. The activities of the busy workers were not due to spiritual life. The church, though it had a name that it was living, was dead. Still, there were a few things remaining even in Sardis that were worthy of preservation, and the Church receives the imperative call:—"Be watchful and strengthen the things which remain, that are ready to die." The Church whose woeful condition is here described is called upon to go back to the past (1) to remember how it had received and heard, (2) to hold fast, and (3) to repent.

(1) Remember how thou hast received and heard. The Church in Sardis knew other days. There were days when God's precious truth was warmly and gladly received. And it is now reminded of these days, but the busy workers in the Church of Sardis would be ready to say that was good enough for the fathers and mothers, but we are children of a more enlightened age. Be that as it may, the call to the Church in Sardis is, Remember how thou hast received and heard. With what joy the precious truths of God were listened to! Are these times gone for ever? Will the Church not listen to her Lord, and recall the days when His strong right arm was made bare before the nations? The Devil has put it into the minds of some foolish people that to go back to past attainments is a monstrous idea, but the faithful and true Witness commands the Church in Sardis to take this step as its only hope. This is what we need in England, Scotland, and Ireland.

(2) The Church in Sardis is also to hold fast what of truth it still has. Everything is not yet gone, but God's truth has reached a very low ebb. The things

that remain are ready to die. The busy, active church life is not keeping these things alive—soon they will die, and the Church in Sardis is called upon to strengthen them. God's truth has been neglected. Some of the most precious truths of His Word have been allowed to be fiercely attacked, and those that still remain are ready to die.

(3) The Church in Sardis is summoned to repent. To put on sackcloth because of its wayward ways. To spend some time weeping for dishonour done to God. The haughty spirits in the Church in Sardis must have listened to these words in amazement. Yet this was the only hope for better days for the Church in Sardis. When God shall have mercy upon Sion the professing Church will willingly acknowledge that it has backslidden from Him, that it has not been as loyal to Him as it ought to have been. The disloyalty of so many branches of the professing Church in the land is one of the saddest sights and most discouraging signs of the times. Still we have God's Word to encourage us for the future:—

“When Sion by the mighty Lord
built up again shall be,
In glory then and majesty
to men appear shall He.”

A Sermon

BY THE REV. M. MORRISON, LOCHINVER.

“I am the rose of Sharon, and the lily of the valleys. As the lily among thorns so is my love among the daughters. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.”—Song of Solomon, ii. 1-3.

THERE is such a wonderful connection between these three verses that we cannot very well take one verse singly, without marring the relation which subsists between the parties, speaking in them. The figures made use of are significant. The realm of nature is a wide field of rich and beautiful variety, whence the Holy Spirit is pleased to borrow appropriate metaphors to set forth truths of deep spiritual meaning. Of such a character is the figurative language here employed; and may the Holy Spirit help us to understand, and speak upon these words.

It will be noticed that the person speaking in the first and second verses is the Lord Jesus the Saviour of Sinners. In the first, He speaks and describes Himself under the figure of a rose and a lily. In the second verse He gives a description of His Spouse, the Church, by comparing her to a lily among thorns. His loved one among the daughters is as the lily among thorns. In the third verse, we have the Church, which Christ loved and gave Himself for, commending with all her might the Lord Jesus as her beloved, by resembling Him to an apple tree among the trees of the wood; and, further, adding her solemn confession of faith working by great love and great delight in the shelter and refuge afforded by His merit and righteousness, and in the fruit and nourishment yielded by His death and resurrection.

Let me endeavour for the present to say something on Christ as "the rose of Sharon." There is a striking similarity between some of the expressions of the Old Testament and the New, in which the character of the Redeemer and the relation He sustained to His people are set forth. In the Gospel of John, for instance, He says:—"I am the true vine, and my Father is the husbandman," and the mutual relation between Him and His people is declared by the relation subsisting between "the branches and the vine." We discover the like beautiful idea in these words of the Song. When He appeared to Moses in the burning bush, and commissioned him to go to deliver the children of Israel it was by the name of "Jehovah," the "I am that I am" He revealed Himself. And while He reveals Himself here as the same "I am," the same unchangeable, self-existent Being, He is pleased to predicate of Himself by the figure, "the rose of Sharon and the lily of the valleys," something which at once suggests to us His marvellous condescension in coming to be a Saviour and Redeemer to sinful men.

1. "I am the rose of Sharon." This rose would appear to excel all other roses in nature and qualities. It was particularly noted for its natural beauty and glory; its sweet-scented perfume and fragrance; its attractive appearance; its rich and luxurious growth; the consoling and beneficial uses to which it was put; the desire it excited in one's mind to have it in possession; and, finally, its free and easy accessibility. The word "Sharon" means in Greek, open spaces, as fields, etc., which are common to all. "The rose of Sharon," therefore, is the rose of the fields. The fields of Palestine were fruitful in roses. This rose was not

confined to gardens, as if it were the property of a few; it grew by nature without the toil of human hands; it was the work of God. What a combination of qualities is in the rose of the field !

The Lord Jesus possessed a beauty and glory which was natural to Him as the eternal Son. The glory which is essential to Him as a divine person is a glory that cannot be known by angels or men. But He was pleased to give glimpses of His glory unto men, in stooping so low as to take our nature unto Himself and in what He did in that nature. He is elsewhere described as "the brightness of the Father's glory and the express image of His Person." If the rose is regarded as an emblem of glory or majesty, how much of glorious majesty shone forth in this stupendous stoop of the Eternal Son ? That glory which He had with the Father was by His incarnation veiled to human eyes, so that when He appeared in the form of Man He was regarded by Jew and Gentile alike as no higher than a mere creature. Christ Himself was fully conscious that by humbling Himself there was no diminishing of His natural and essential glory and majesty, but a veiling of it; the glory of His deity was hid from human sight by the covering over it of a true body and a reasonable soul. Just like the sun, when it is hid from our gaze by gathering and overcast clouds, but there is not on that account the least diminishing of its essential light and natural glory. The Lord Jesus as the "Rose of Sharon" at the marriage in Cana turned the water into wine, and "this beginning of miracles did Jesus . . . and manifested forth his glory." Every miracle He wrought afterwards was an emanation of His divine glory, calculated to overawe the spirit of men and to make them whole-heartedly accede to His claims as the eternal Son and the Messiah that they expected. The words of His mouth, His dealings with people of varied conditions and character, were likewise reflecting heavenly glory. And what a lovely and glorious "rose" He was in His death. The rose combines deep-crimsoned hue and soft, lovely whiteness. This was true of Christ our blessed "rose of Sharon." He combined in Himself the guilt of His people's sin and perfect personal innocence, the curse of the law and infinite heavenly blessedness. He bore the wrath of God as the righteous Judge, while He was His beloved Son. He took the likeness of man while He was in the form of God. He became the servant of sinful men, while He was Lord of all. He, as man had nowhere to lay His head, and was nevertheless the

High and the Lofty One inhabiting eternity. He tasted death in soul and body, and yet as God neither suffering nor death could have any power over Him. He shed His blood in the amazing agony of Gethsemane and upon the accursed tree, and yet it was as the eternal Son He offered the sacrifice. Therefore it is called elsewhere in the Word the blood of God (Acts xx. 28).

Consider the sweet-scented fragrance arising from the "rose of Sharon" to heaven. In all the steps of His humiliation this sweet perfume was felt by His Father and by His angels in heaven. He was well pleased with His beloved Son in all He said and did. His Father bore testimony to His pleasure in Him when He was baptised by John on the banks of Jordan, and the Holy Spirit alighted on Him in the form of a dove—"This is my beloved Son, in whom I am well pleased; hear ye Him." Christ's obedience to the holy law of God in our room; His zeal for the honour of the Deity; His hatred of sin and whatsoever was contrary to His holy nature exhaled a sweet odour which reached the very heavens. He spoke as never man spoke, and His words were full of heavenly grace, which was felt by many that heard Him. The wonderful graces He exhibited had this heavenly perfume—His patience under suffering, His meekness in the presence of accusers, His lowliness of mind in all His exercises, His pity towards the miserable, His love for righteousness as well as for penitent sinners. It is, however, as we approach Gethsemane and as we come to behold Him dying on the cross when He offers Himself a sacrifice of sweet-smelling savour to God that we have an illustration of the significance of the sweet-scented "rose of Sharon." This sweet savour filled the throne of God, and filled the Church to which His Name is as ointment poured forth. It is so felt in the experience of every one who believes in the Lord Jesus. The sweet odour they inhaled from this sacrifice delighted and rejoiced all their spiritual senses.

2. We come now to consider the attractive appearance of the "rose of the field." It drew one's eye towards it; and so a person was sweetly and delightfully compelled when in sight of the rose to yield attention. To blind people the rose of Sharon is nothing. They see no more beauty in it than in the thorn bush, because they are not able to make any distinction for the want of sight. Christ Jesus was and is to the unregenerate world as a rose is to a blind man. Isaiah tells us that "He shall grow up before

him as a root out of a dry ground, having no form nor comeliness; and when we shall see him there is no beauty that we should desire him." But those whose eyes are opened like the man who said—"One thing I know, that whereas I was blind, now I see," see somewhat of the beauty and glory of Christ. They beheld in some measure "His glory, the glory as of the only begotten of the Father, full of grace and truth." Their minds are enlightened in the knowledge of Christ as the "rose of Sharon." They behold Him as suitable to their case as sinners, as all-sufficient to pay all their debt and meet all divine claims in their room. They were drawn sweetly by the cords of love and by the hands of a man. And "I, if I be lifted up from the earth, will draw all men unto me." The eye of faith looks wistfully towards this "rose of Sharon" for pardon for the sinner through His blood, for acceptance of his person and duties, for the grace of sanctification, for the supply of all his wants for time and eternity.

3. We come now to consider the rich and luxurious growth of the "rose of Sharon." The whole world, the heathen nations, are a howling wilderness and a desolate waste. There was nothing to be seen but thorns, thistles, and briars. But when the gospel came to them and the Holy Spirit breathed on them, the thorns and the thistles were uprooted and the "rose of Sharon" was planted among them until they were made in some measure "to rejoice and blossom as the rose." The religion of Christ spread mightily in the first centuries, and it has prevailed powerfully and effectually ever since, and shall continue to do so until the whole earth, as is predicted in the Seventy-second Psalm, will be filled with His glory. Thus John's words are fulfilled—"He must increase, but I must decrease."

4. Then there is the consoling and beneficial uses to which the "rose" is put. There is a healing and mollifying virtue in the sap of the rose. So the Lord Jesus healed every manner of physical and spiritual disease. He quickens the dead, He gives life, He fills the soul with His grace, He gives happiness and contentment. There is a balm in Gilead and there is a physician there, He heals all the spiritual distempers and disorders under which poor sinners labour; He melts the heart and sheds His love abroad in it; He dispels the darkness of the mind, and removes hardness of heart; He makes sinners smart under a sense of their sins in order to their spiritual recovery; He renews and

enlarges them inwardly, so that the spices thereof may flow out. He cheers their hope and strengthens their faith.

5. Further, the fragrance and the beauty of the "rose of Sharon" awakens a desire to have it in one's possession. Thus Christ is said to be "the desire of all nations." When a soul gets a saving view of the "rose of Sharon," it excites a great desire to have this "rose" for oneself, in order to satisfy him within and to adorn him without. "Put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof."

But, lastly, there is free and easy access to Christ as to the "rose of the field." There are no intermediaries between us and Him. Whatever there was of this in ancient times, under the Gospel dispensation we have boldness to come to the throne of grace to obtain mercy. There is none excluded, all are alike welcome to come. Christ is freely offered in the Gospel to all who hear it. No matter how great a sinner you are, and it is as such you must come to Christ, you have every warrant to take Him as your personal Saviour. He is for all who will have Him on His own free and gracious terms.

Gleanings from Many Fields.

THE FOUNDATIONS OF THE SABBATH IN THE WORD OF GOD.

[We reprint in our pages this excellent pamphlet for the benefit of our readers. The talented author, who did so much in his day to defend the doctrines of the Reformed faith, has passed to his rest since this pamphlet was first published in this country. Dr Warfield did noble work in defending the great doctrines of the faith against modern attacks, and in this pamphlet he has successfully met some of the most subtle objections against the observance of the Lord's Day.]

I AM to speak to you to-day, not of the usefulness or of the blessedness of the Sabbath, but of its obligation. And I am to speak to you of its obligation, not as that obligation naturally arises out of its usefulness or blessedness, but as it is immediately imposed by God in His Word. You naturally dwell on the joy of the Sabbath. This is the day of gladness and triumph, on which the Lord broke the bonds of the grave, abolishing death and bringing life and immortality to light. As naturally you dwell on the value of the Sabbath. This is the day on which the tired body

rests from its appointed labour; on which the worn spirit finds opportunity for recuperation; an oasis in the desert of earthly cares, when we can escape for a moment from the treadmill of toil of daily life, and, at leisure from ourselves, refresh our souls in God. I am to recall your minds—it may seem somewhat brusquely—to the contemplation of the duty of the Sabbath; and to ask you to let them rest for a moment on the bald notion of authority. I do not admit that, in so doing, I am asking you to lower your eyes. Rather, I conceive myself to be inviting you to raise them; to raise them to the very pinnacle of the pinnacle. After all is said, there is no greater word than "ought." And there is no higher reason for keeping the Sabbath than that I ought to keep it; that I owe it to God the Lord to keep it in accordance with His command.

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

The Sabbath, then, is not an invention of man's but a creation of God's. "This is the day that Jehovah hath made"—a verse than which none in the Psalter has had a more glorious history—does not refer to the Sabbath; but

it is not strange that it has been so frequently applied to it that it has ended by becoming on the lips of God's people one of its fixed designations. It is Jehovah who made the Sabbath; though *for* man, the Sabbath is not of man, but has come to man as a gift from God Himself. And, as God has made it, so He has kept it, as He has kept all else that He has made, under His own hand. It is in the power of no man to unmake the Sabbath, or to remake it—diverting it from, or, as we might fondly hope, adjusting it better to, its divinely appointed function. What God has made it, that will He Himself see that it shall remain. This in effect our Saviour tells us in that very saying to which we have already alluded. For, immediately upon declaring that “the Sabbath was made for man—with the open implication, of course, that it was by God that it was made for man—He proceeds to vindicate to Himself the sole empire over it. “So that,” He adds, “the Son of Man is Lord even of the Sabbath.”

The little word “even” should not pass unobserved in this declaration. “The Son of Man is Lord *even* of the Sabbath,” or perhaps we might translate it “also” or “too”—“the Son of Man is Lord also of the Sabbath,” “of the Sabbath too.” In the former case it is the loftiness of the lordship which is Lord even of the Sabbath which is suggested; in the latter, it is the wideness of the lordship which our Lord asserts for Himself which is intimated. Both elements of significance are present, however, in either case. The emphasis in any event falls on the greatness of the authority claimed by our Lord when He declared His lordship over the Sabbath, and the term “Lord” is in the original thrust forward in the sentence, that it may receive the whole stress. This great dominion our Lord vindicates to Himself as the Son of Man, that heavenly being, whom Daniel saw coming with the clouds of heaven to set up on earth the eternal kingdom of God. Because the Sabbath was made for man, He, the Son of Man, to whom has been given dominion and glory, and a kingdom, that all peoples, nations, and languages should serve Him—who reigns by right over man and all things which concern man—is Lord also of the Sabbath. There are obviously two sides to the declaration. The Sabbath, on the one hand, is the Lord's Day. It belongs to Him. He is the Lord of it; master of it—for that is what “Lord” means. He may do with it what He will: abolish it if He chooses—though abolishing it is as far as possible from the suggestion of the passage: regulate it, adapt it to the changing circumstances of human life for the benefit of which it was made. On the other hand, just because it is the Lord's Day, it is nobody else's

day. It is not man's day; it is not in the power of man. To say that the Son of Man is Lord of the Sabbath is to withdraw it from the control of men. It is to reserve to the Son of Man all authority over it. It is not man but the Son of Man who is Lord of the Sabbath.

When we wish to remind ourselves of the foundations of the Sabbath in the Word of God, it is naturally to the Decalogue that we go first. There we read the fundamental commandment which underlay the Sabbath of which our Lord asserted Himself to be the Lord, and the divine authority and continued validity of which He recognised and reaffirmed when He announced Himself Lord of the Sabbath established by it. The Ten Commandments were, of course, given to Israel; and they are couched in language that could only be addressed to Israel. They are introduced by a preface adapted and doubtless designed to give them entrance into the hearts of precisely the Israelitish people, as the household ordinances of their own God, the God to whom they owed their liberation from slavery and their establishment as a free people: "I am the Lord thy God, which brought thee out of the land of Egypt out of the house of bondage." This intimacy of appeal specifically to Israel is never lost throughout the whole document. Everywhere it has just Israel in mind and in every part of it it is closely adapted to the special circumstances of Israel's life. We may, therefore, read off from its texts many facts about Israel. We may learn from it, for example, that Israel was a people in which the institution of slavery existed; whose chief domestic animals were oxen and asses, not, say, horses and camels; whose religious practices included sacrificial rites; and who was about to enter into a promised land, given to it of the Lord for its possession. We may learn from it also that Israel was a people to whom the Sabbath was already known, and who needed not to be informed, but only to be reminded of it: "*Remember the Sabbath day . . .*" Nothing can be clearer, then, than that the Ten Commandments are definitely addressed to the Israelitish people, and declare the duties peculiarly incumbent upon them.

Unless it be even clearer that these duties, declared thus to be peculiarly incumbent upon the Israelitish people, are not duties peculiar to that people. Samuel R. Driver describes the Ten Commandments as "a concise but comprehensive summary of the duties of the Israelite towards God and man. . . ." It does not appear but that this is a very fair description of them. They are addressed to the Israelite. They give him a concise but comprehensive summary of his duties towards God and man. But the

Israelite, too, is a man. And it ought not to surprise us to discover that the duties of the Israelite towards God and man, when summarily stated, are just the fundamental duties which are owed to God and man by every man, whether Greek or Jew, circumcision or uncircumcision, barbarian, Sycthian, bond or free. Such, at all events is, in point of fact, the case. There is no duty imposed upon the Israelite in the Ten Commandments, which is not equally incumbent upon all men, everywhere. These commandments are but the positive publication to Israel, of the universal human duties, the common morality of mankind.

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

It is clearly this view of the matter which was taken by our Lord. How Jesus thought of the Ten Commandments we may easily learn from His dealing with the rich young ruler who came to Him demanding: "Good Master,

what shall I do to inherit eternal life?" "Thou knowest the commandments," our Lord replied; "if thou wouldst enter into life, keep the commandments." Nothing new is suggested by our Lord; nothing but the same old Commandments which Jehovah had given Israel in the Ten Words. "*Thou knowest* the commandments," says He: "*the* commandments." They are the well-known commandments which every one in Israel knew well. "I have nothing else to say to thee except what you already know . . ." so one of the most modern of modern commentators (Johannes Weiss) paraphrases our Lord's response: "He who would be worthy of the kingdom of God must keep the primeval commandments of God." And that no mistake might be made as to His meaning, our Lord goes on to enumerate a sufficient number of the Ten Commandments to make it clear even to persistent misunderstanding what commandments He had in mind. "Thou shalt not kill," He specifies, "thou shalt not steal, thou shalt not bear false witness, honour thy father and thy mother," and He adds, summing up as much of them as He had repeated, "Thou shalt love thy neighbour as thyself." So little does Jesus imagine that the Ten Commandments were of local and temporary obligation that He treats them as the law of the universal and eternal kingdom which He came to establish.

Nor has He left us to infer this merely from His dealing with them in such instances as this of the rich young ruler. He tells us explicitly that His mission as regards the law was, not to abrogate it, but "to fulfil it," that is to say, "to fill it out," complete it, develop it into its full reach and power. The law, He declares, in the most solemn manner, is not susceptible of being done away with, but shall never cease to be authoritative and obligatory. "For verily I say unto you," He says, employing for the first time in the record of His sayings which have come down to us, this formula of solemn asseveration—"Verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." So long as time endures, the law shall endure in full validity, down to its smallest details. "Till all be fulfilled" is not a mere repetition of "Till heaven and earth pass away," but means, in brief, "until all which the law requires shall be done, until no item of the law shall remain unobserved." So long as the world stands no iota of the law shall pass away—till all that it prescribes shall be performed. The law exists not to be broken or to be abrogated, but to be obeyed, not to be "undone," to employ an old English phrase, but to be "done." It is to be obeyed, and it shall be obeyed,

down to the last detail; and, therefore, in no detail of it can it be set aside or safely neglected. "The thought is," remarks H. A. W. Meyer justly, that "the law will not lose its binding obligation, which reaches on to the final realisation of all its prescriptions, so long as heaven and earth remain." Now, the law of which our Lord makes this strong assertion of its ever-abiding validity, includes, as one of its prominent constituent parts, just the Ten Commandments. For, as he proceeds to illustrate His statements from instances in point, showing how the law is filled out, completed by Him, He begins by adducing instances from the Ten Commandments: "Thou shalt not kill"; "Thou shalt not commit adultery." It is with the Ten Commandments clearly in His mind, therefore, that He declares that no jot or tittle of the law shall ever pass away, but all must be fulfilled.

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

(To be continued.)

Searmoinean leis an Urramach Honghas MacMhaolain.

Searmoin V.

Gnìomhara, iii. Caib., 19 Rann.

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

(Air a leantuinne o t.-d. 158).

4. Tha gràs iompachaidh a tionndadh cridhe an duine gu h-iomlan o ghràdh a pheacaidh, agus ga tharruing gu toileach a dh' ionnsuidh an Tighearna. Tha cridhe nuadh agus spiorad nuadh air an compàrtachadh ann an obair iompachaidh; agus uime sin, tha 'm fìor iompachan, cha 'n e mhàin a pilleadh a dh' ionnsuidh an Tighearna, ach a dlùth leantuinne ris le rùn cridhe. Cha 'n 'eil gràs iompachaidh a cruth-atharrachadh an duine o 'n leth a mach, agus ga fhàgail gun atharrachadh sam bith 's an leth a steach; oir tha 'n gràs so a deanamh gréim air uile bhuaidh-ibh an amana, a soillseachadh na h-inntinn, a glanadh na coguis, ag ath-nuadhachadh na toil, agus ag aomadh a' chridhe gu h-iomlan a dh' ionnsuidh Dhè. Tha 'm mothachadh a th' aig an iompachan air a staid chailte mar pheacach, ga bhrosnachadh gu bhi tréigsinn a pheacaidh; agus tha 'n sealladh a fhuair e air glòir Dhè, agus am blas taitneach a th' aig air nithibh spioradail, ga threòrachadh gu toileach a dh' ionnsuidh Athair nan spiorad. Tha cridhe 'n duine gu nàdurra cho ceangailte ri iodhol-aibh, as nach dean ni sam bith a sgaradh uatha, agus a philleadh a dh' ionnsuidh Dhé, ach gràs iompachaidh. Cha dean comhairle caraid air bith feum, cha dean cuir-eadh, no rabhadh, no smachdachadh air bith an gnothach, cha 'n 'eil ni sam bith fo neamh a philleas droch chridhe mhi-chreidimh a dh' ionnsuidh an Dè bheò, as eugmhais gràs iompachaidh. Ach ciod air bith cho cruaidh 's a tha 'n cridhe gu nàdurra, ciod air bith cho ceangailte 's a tha e ris an t-saoghal, na cho dian 's a tha e dol an deigh iodh-olaibh, no cho iomlan 's a tha e fo uachdaranach a pheacaidh agus an Droch-spioraid, tha gràs iompachaidh leòir-fhoghainteach chum a sgaradh o ghradh a pheacaidh, chum a leaghadh ann am bròn diadhaidh,—seadh, chum an cridhe cloiche dheanamh na chridhe feòla, 'na chridhe briste, 'na iobairt thaitnich ann am fianuis an Tighearna. Is tric a rinn gràs iompachaidh na cridheachan a bu chruaidhe, 'mhaothachadh, na ceannaireich a bu mho, irios-

machadh, agus cinn-fheadhna nam peacach, deonach, toil-each, strìochdadh do Chrìosd, an cridheachan a thabhairt da, agus a leantuinn tre urram, agus eas-urram, gu uair am bàis. Ciod a tha do-dheanta do chumhachd a ghràis a lùb, a dh'ìriolaich, agus a ghlan cridhe Mhanasg, a sgar an t-àrd cheannairceach so o ghràdh a pheacaidh, agus a phill e o dhroch shlighibh uile, dh' ionnsuidh Dhé le fìor aithreachas?

5. Tha 'n t-atharrachadh gràs-mhor a tha air a dheanamh air cridhe an duine ann a iompachadh, air fhoillseachadh o 'n leth a mach ann a chaithe-beatha. Cha 'n 'eil fìor iompachadh a co-sheasamh gu h-ìomlan, ann an ath-leasadh sam bith o 'n leth a mach; oir feudaidd daone ath-leasachadh mòr a dheanamh as eugmhais a bhi air an iompachadh,—feudaidd iad cuid d' an sean-chleachdainibh a thrèigsinn, a bhi dol as o shalachraibh an t-saoghail, a bhi glanadh an taobh a muigh do 'n mheis 's do 'n chop-an, agus gidheadh a bhi as eugmhais cridhe glan, agus spiorad ceart. Cha 'n 'eil teagamh sam bith nach robh na h-oighean amaideach fo dheadh choslas o 'n leth a mach, co maith ris na h-oighean glic, oir bhuanaich iad an cuid-eachd nam oighean glic gus an d' rinn glaodh a mheadhonnidhe an sgaradh o chéile; gidheadh, tha e na nì cinnteach gu robh iad gu uair am bàis 'nan coigrich do ghràs iompachaidh. Tha obair iompachaidh a tòiseachadh anns a chridhe, agus a tionndadh a chridhe o dhorchadas, agus o ghràdh a pheacaidh, a dh' ionnsuidh Dhé; ach tha atharrachadh slàinteil a chridhe air fhoillseachadh o 'n leth a mach ann an nuaidheachd beatha. Tha 'n solus nuadh a ta soillseachadh an duine san leth a stigh, a dealradh a mach ann an caithe-beatha nuadh, a réir mar a dh' àithn Chrìosd d' a dheiscioblubh, ag ràdh, “Gu ma h-ann mar sin a dhealraicheas bhur solus an làthair dhaoine, chum gu' m faic iad bhur deadh oibre, agus gu 'n toir iad glòir do bhur n-Àthair a ta air neamh.” Tha e 'na nì faoin do dhaoineibh a bhi 'g aideachadh gu bheil iad 'n an deisciobuil do Chrìosd, mur 'eil spiorad Chrìosd aca, agus mur eil iad a leantuinn eisempleir Chrìosd, a gluasad eadhon mar ghluais esan. Tha gràs iompachaidh gu nàdurra teagasg do dhaoineibh, gach mì-dhiadhachd, agus ana-mianna saoghalta àicheadh, agus am beatha chaitheadh gu stuama, gu còthromach, agus gu diadhaidh anns an t-saoghal so làthair.” Uime sin, tha 'n dream a ta 'g altrum ana-mianna na feòla, a tha beò ann an gràdh, 's ann an cleachdainn a pheacaidh, a dearbhadh gach là nach 'eil an cridhe ceart ann am fianuis Dé, nach 'eil iad na 'n creutairean nuadh. “Ma tha neach sam bith ann an Chrìosd,” deir an t-Abstol Pòl, “is creutair nuadh e, chaidh na seann nìthean seachad feuch rinneadh na h-uile nìthean nuadh.”

II. Rachamaid a nis air n-aghaidh gus an dara ceann teagasg, le bhi toirt fa 'near, gu bheil iompachadh gu neo-fhàilichte feumail, chum 's gu 'm biodh peacanna dhaoine air an glanadh as.

1. Anns a ceud àite, cha 'n 'eil e iomchuidh gu 'm faigheadh daoine maitheanas peacaidh co fhad 's a tha iad a buanachadh ann an gràdh do 'n pheacadh. Tha na h-uile dhaoine gu nàdurra, cha 'n e mhain 'nam peacaich, ach a caitheadh am beatha gu toileach anns a pheacadh. Cha 'n 'eil am peacadh 'na nì a tha 'n aghaidh an toil, 'na nì d' am bheil iad a toirt fuath, na chuing a b' àill leo a thilgeadh dhiubh, oir tha cuid a giùlan na cuing gu toileach; tha iad beò ann an gràdh 's ann an cleachdaimn a pheacaidh gach là. Tha daoine, thaobh nàduir, cha 'n e mhain beò anns a pheacadh, ach mar an ceudna 'meudachadh ann, a cuir peacadh ri peacadh, ag antromachadh an cionta, agus a "tasgaidh suas feirg fa chomhair là na feirg, agus foillseachadh ceart bhreitheanaïs Dé." Cha 'n eil iad idir a fàs sgìth do 'n pheacadh. Feudaidd daoine fàs sgìth do iomad nì anns an t-saoghal so,—feudaidd iad fàs sgìth do aon àite, agus dol a dh' ionnsuidh àite eile, na feudaidd iad fàs sgìth do aon obair, agus toiseachadh air obair eile,—ach 's ann a tha e nàdurra do dhaoine dol air an aghaidh anns a pheacadh gun sgios, gun fhois. Cha 'n fhàs iad idir sgìth, cha sguir iad, agus cha phill iad uath am feasd le 'n uile chridhe dh' ionnsuidh Dhé, as eugmhas a bhi air am fiosrachadh le gràs iompachaidh. A nis cha 'n 'eil e iomchuidh gu 'm faigheadh daoine maitheanas peacaidh, co fhad 's a tha iad a buanachadh air an doigh so anns a pheacadh; cha deanamh iad ach an tròcair so a mhi-bhuileachadh, ach an gràs so a thionndadh gu macnus, ach an nì naomha so shaltairt fo 'n cosaibh, gus am bheil iad an toiseach air an deanamh tinn le mothachadh air olc a pheacaidh, agus le dùrachd cridhe ag iarraidh saorsa uath. Cha 'n 'eil cunntas againn ann an leabhar Dhé, o thoiseach gu deireadh a Bhiobuill, air aon neach a fhuair maitheanas 'na pheacaidh, a fhuair 'e tròcair folach air a chionta is easaontas, ann an staid neo-iompaichte. Tha maitheanas peacaidh, "ionnlad na h-ath-ghineamhuinn, agus ath-nuadhachadh an Spioraid Naoimh," 'nan sochairibh a ta ghnàth dol an cuideachd a chèile; agus uime sin, na mealladh daoine iad féin le dòchas faoin ri sonas an taobh thall do 'n bhàs, as eugmhas a bhi air an saoradh o chionta, agus o uachdaranachd a pheacaidh an taobh a bhios. 'S e 'n ti a dh' aidicheas, a dh' fhuathaicheas, agus a thréigeas a pheacanna, a gheibh tròcair.

2. Co fhad 's a tha 'n duine buanachadh 'na staid neo-iompaichte, tha 'm peacadh 'na luidhe aig a dhorus; tha cionta pheacaidh a dlùth leantuinn ris, agus tha e gach la buailteach do 'n fheirg a ta ri teachd. Tha gach bris eadh lagha anns an robh e riamh ciontach, an diomhair agus am follais, làn shoilleir do 'n Dia a ta uile-léirsinneach, agus tha iad uile air an cuir sios ann an leabhar a chuimhne, tha iad uile air chunntas an aghaidh a pheacaidh. Mar is fhaide tha 'm peacach a buanachadh 'na staid neo-iompaichte, tha 'n cunntas a ta 'na aghaidh a ghnàth a meudachadh, tha e dol am meud gach là is bliadhna, gus am bheil an duine air a thoirt gu còir shlàinteil anns an Tighearna Iosa Crìosd. Ach an uair a tha e air a ghairm gu h-éifeachdach, agus air a cheangal ri Crìosd tre chreidimh, tha pheacanna air an glanadh as, tha na fiachan a bha 'na aghaidh air an dubhadh a mach gu h-iomlan a leabhar cuimhne Dhé. Agus tha so air a dheanamh, cha 'n ann air sgàth aon ni rinn am peacach e féin, no tha e comasach a dheanamh, ach air sgàth 'na rinn agus na dh' fhuiling Crìosd air a shon. Tha e feumail domh a thoirt fa 'near, gu bheil na nithe a rinn Crìosd air son nan daoine taghta air chuimhne aig Dia, co maith ri peacanna a phobuill so. Tha 'n umhlachd a thug e do 'n lagh, an dioladh a fhuair ceartas, agus an t-saorsa cheannaich e air son a shluaigh, air chuimhne mhaith aig Dia, agus ro thaitheach ann a shealladh; agus an uair a tha e faicinn neach air bith do 'n t-sluagh air son an do cheannaich Crìosd saorsa shìorruidh, air a thoirt gu fìor aithreachas, tha e 'g amharc, cha 'n e mhaith air a chunntas a tha 'na aghaidh ann an leabhar a chuimhne, ach mar an ceudna, air a chunntas a ta air a thaoibh, air an dioladh iomlan a thug Crìosd air a shon, agus air sgàth an diolaidh a thug an t-urras so air a shon, tha pheacanna uile air an glanadh as, tha fhiachan air an dubhadh a mach a leabhar Dhé, chor 's nach cuimhnichear iad ni 's mo, chor 's nach tog iad ceann am feasd anns a bhreitheanas an aghaidh a chiontaich. Aig là a bhreitheanais, "iarrar aingidheachd Israèil, agus cha bhi i ann, agus lochdan Iudah, ach cha bhi iad r' am faicinn," do bhrìgh gu robh an t-iomlan diubh air an glanadh as, an uair a phill iad a dh' ionnsuidh Dhé le fìor aithreachas. Bha 'n dream a bha 'nan lobhair fo 'n t-Sean-Tiomnadh, fo neo-ghloin dheas-ghnàthach a bha gan druidealh a mach o orduighean Dé, agus o chomh-chomunn maille r' a phobull, gus an robh iad air an glanadh. Bha 'n luibhre so 'na samh-ladh air cionta, agus neo-ghloin a pheacaidh, a tha druideadh dhaoine mach o chomh-chomunn maille ri Dia, gus am bheil iad air am fiosrachadh le ionnlaid na h-ath-ghin-

mhuinn; ach an uair a tha peacaich air an ionnlaid air an doigh so, tha iad mar an ceudna air am fireanachadh, air an uchd-mhacachd, agus a faghail còir air gach soch-chair agus urram a bhuineas do chloinn Dé.

3. Anns a cheart àm am bheil peacaich air an iompachadh, tha iad air an toirt a dh' ionnsuidh Chrìosd, agus air an aonadh ris trid beò chreidimh; agus co luath 's a tha iad air an ceangal ri Chrìosd, tha còir aca air maitheanas peacaidh. 'S e Chrìosd Fear-saoraidh dhaoine taghta Dhé; cheannaich e saorsa shìorruidh air an son an uair a leag e sìos a bheatha air a chrann-chéusaidh; ach cha 'n 'eil buannachd spioradail na saorsa cheannaich Chrìosd aig neach sam bith, gus am bheil e air iompachadh. Tha e fìor, gur ann air sgàth na nithe a rinn, agus a dh' fhuiling Chrìosd a tha peacaich air an iompachadh; ach tha e fìor mar an ceudna, nach 'eil buannachd, na comh-fhurtachd nan nithe so aig duine air bith, co fhad 'sa tha e dealaichte o Chrìosd, agus na choigreach do ghràs iompachaidh. Bha Pòl na shoitheach taghta; ghràdhaich Chrìosd Pòl; leag e sìos a bheatha, agus cheannaich e saorsa shìorruidh air a shon; ach cha robh buannachd na saorsa so aig Pòl gus an robh e air a ghairm o dhorchadas gu solus. Tha uile bheannachdan na saorsa cheannaich Chrìosd air an tasgaidh suas anns an lànachd neo-chrìoch-nach a tha gabhail comhnuidh ann féin, agus tha iad air an tasgaidh suas, cha 'n ann air son a bhuannachd féin a mhain, ach buannachd a phobuill, chum a bhi air an roinn orra-san gu saobhir agus gu saor, 'na dheadh ann féin. Ach tha àm iompachaidh 'na àm graidh, 'na àm anns am bheil Dia a nochdadh a dheadh-ghean do dhaoineibh, anns am bheil an Spiorad Naomha tòiseachadh air a bhi compartachadh na saorsa cheannaich Chrìosd ri anamaibh a phobuill. 'S ann a nis a tha peacaich air an toirt a dh' ionnsuidh Chrìosd, air an dlùth cheangal ris, agus a faotainn còir air maitheanas peacaidh, air saorsa o chionta agus o thruaighe. 'S ann a nis a tha iad air an ionnlaid, air an naomhachadh, agus air am fireanachadh ann an ainm an Tighearn Iosa, agus tre Spiorad ar Dé-ne. Tha pobull taghta Dhé fo chionta a pheacaidh, fo mhallachadh an lagha, agus 'nan cloinn feirge eadhon mar chàch, gus am bheil iad air an gairm gu còir shlàinteil anns an Tighearn Iosa Chrìosd; ach an uair a tha iad air an gairm gu staid gràis, tha Chrìosd air a dheanamh dhoibh le Dia na ghliocas, 'na fhìreantachd, na naomhachd, agus 'na shaorsa. Do bhrìgh gur leò Chrìosd, is leò na h-uile nithe; air sgàth an daimh ri Chrìosd, tha còir aca air maitheanas peacaidh, air uchd-mhacachd na cloinne,—seadh air uile bheannachdaibh a choimheangail nuaidh.

(Ri leantuinn.)

The Late Mrs Sarah Urquhart, Melvaig, Gairloch.

THIS person, better known locally as "Seonaid," was a very humble but remarkable and outstanding Christian. She finished her earthly course on Friday morning, 5th March 1920, and her body was, on 8th March, interred in Gairloch Church-Yard. Her maiden name was Sarah Macpherson. She was born at Port-Henderson, Gairloch, and was named after a godly relative, Sarah Macpherson. Of that relative, Rev. Lachlan Mackenzie, Lochcarron, said that there was no one in the whole of Gairloch so godly.

She could not actually say when she was born again, but she was conscious from her youth that she hated sin. As a child she accompanied her mother to Gairloch and to Aultbea Communion. In her youth her piety was noted by many.

She was often consulted by many Christians, especially those in distress. One was in deep anxiety about her husband, who was at sea during very boisterous weather. She spoke to Seonaid, who replied—"Why seek ye the living among the dead?" The husband, who had encountered severe storms, soon returned home. On another occasion one had a sister in hospital, for whom there was great concern. Seonaid was consulted. Her reply was—"Loose her, and let her go." The sick one was thereafter soon restored to health.

The late Mr John Mackenzie, Boor Farm, Poolewe, Elder, along with Miss Macdonald, Kerrysdale, visited Seonaid. In her company they had warm Christian fellowship. Seonaid prepared a dinner of potatoes for them. The guests declared it was one of the sweetest, if not the sweetest, repasts they ever had.

Mr Torquil Paterson, Elder, Melvaig, deceased, generally conducted the services in the Free Presbyterian Meeting-House, Melvaig. Seonaid, in her own dwelling, knew the portion of the Scripture from which at that moment he was making his remarks.

The minister of the congregation was appointed to minister in the South of England, to the Royal Naval Reservemen. When Seonaid heard of the appointment she said to an intimate friend—"I get him all right to London, but I have the greatest difficulty in getting him out of London." In London the minister met with a serious motor accident. He had a most miraculous

escape from death. The minister visited Australia as a deputy. Seonaid, in her mind, and with her prayers, followed him during his absence of eleven months, till he arrived in London. To a friend she said—"When I got him to London, I gave him his liberty" ("Nuair a thuair mi do Lunnainn e thug mi dha cead a dha chas.")

On one occasion, after the Communion season at Gairloch, as she was returning on foot to her home at Melvaig, 10 miles distant, a violent storm of thunder and lightning came on. She was in such intense fellowship with the Father, Son, and Holy Ghost, that she was unconscious of the storm that raged around her.

In her lot in life she was poor, and kept poor, but in and by the grace of God her soul flourished. She was like the tree of righteousness, planted and growing in God's House, and bearing much fruit. She was eminent in prayer, in her spiritual knowledge of the Word of God, and in her child-like, implicit confidence in the Most High. In the midst of many discomforts, she was a living, beautiful, and attractive object of real, solid contentment. If there is perfect contentment on this side of the grave, Seonaid had it. In her many trials, her contentment and her sweet resignation to the will of God were so conspicuous that much soul comfort was conveyed to those who visited her. It was a real spiritual tonic to visit her. Her dwelling was an old thatched house, and, although it lacked comfort, it was a Bethel. A kind friend asked her if she was afraid of being alone in case anything might come over her. She meekly answered that she had full confidence in her gracious Lord, that He, who had done so much for her in the past, would tenderly look after her till her dying breath. Her confidence was not misplaced. Seonaid showed that her uncomfortable surroundings were, by the grace of God, made comfortable. Her very countenance and manner betokened a restful spirit. She was poor, but made many rich. "Contentment, with godliness, is great gain."

Seonaid's case was like one at Strathconon, when Mr James Maitland Balfour of Whittinghame, Haddingtonshire, was proprietor of Strathconon. He and his wife, Lady Blanche Cecil Balfour, sister of the late famous Marquis of Salisbury (1830-1903), were the parents of the present Earl Balfour. Lady Blanche Balfour was a pious and humble lady, who recognised the grace of God in one in the humblest circumstances in life. "Thy people shall be my people, and thy God my God." Peggy Matheson, who lived about 1855, was

a noted but poor Christian, who lived at Strathconon, in a small thatched house. It was so low that one could hardly stand in it. The door of entrance was so low that one had to bend in order to get admittance. Lady Blanche Balfour often visited Peggy Matheson, and had rich spiritual fellowship in her company. Her ladyship frequently infused tea for herself and Peggy, and both partook of their tea, sitting on a bare, hard chair or stool. She offered Peggy a new house. Peggy gratefully thanked her; but said—"If this house is good enough for the Master, it is good enough for me." It is said that Strathconon is noted for its honey. It certainly was at one time celebrated for its spiritual honey.

A collection was announced for the Free Presbyterian Shieldaig (Torridon) Building Fund. Seonaid was penniless at the time. She happened to visit a sick woman, and brought her a small basket of potatoes. The woman placed a sixpence in her hand. The sixpence went to the Shieldaig collection. On another occasion a Christian lady visited her on a Sabbath morning. She found her on her knees praying to the Most High to bless the preaching of the Gospel in the meeting-house and throughout the world. After the private devotions were ended, the two had happy Christian fellowship together. Seonaid gave her 2s or more to put in the church door collection.

One happened to make some remark about the faults of some Christian professors. Seonaid replied—"I would gather in my apron every fault I had against the Lord's people, and place them under the ground." She once visited a certain house. When asked why she went there, her reply was—"That I might see the difference between the wicked and the righteous." Of Seonaid, the late worthy Torquil Paterson, Elder, said that he was greatly helped in his spiritual exercises by her presence in the congregation. After the godly elder's home-call, she herself had a keener desire to depart and be with Christ. Mrs Mackenzie, 12 Altgreishan, was a kind and attached friend, and had many spiritual feasts in her company. One suggested to her to quit her house for a better one. She replied—"I shall soon be in the house not made with hands eternal in the heavens. God has been very gracious to me in this hut. I had many a rich spiritual feast in it. I shall not leave it till my blessed Saviour calls me to the eternal feast above."

She was confined to bed about eight days before death emancipated her soul from her body. The Lord was graciously present with her, not only during her

life-time, but during the days she was confined to bed awaiting the home-call. She died, as she had lived, a bright, humble Christian, adorning the doctrine of her Lord and Saviour in all things. In the 86th year of her life she breathed out her soul to the Jehovah of her life. Her husband predeceased her by a few years.

A very great blank in the congregation of Gairloch has been made by her death. She had a number of sympathising Christians with whom she had fellowship in the Gospel of Jesus Christ. "The memory of the just is blessed." D. M'K.

Seventh Day Adventists and the Sabbath.

BY THE LATE REV. WALTER SCOTT, CHESLEY,
ONTARIO.

1. Adventists say, God "blessed the seventh day," but when they represent these words as quoted from the Fourth Commandment, they are incorrect. The language there is—"God blessed the Sabbath Day and hallowed it." Nor does the Commandment say, Remember the Seventh Day, but "Remember the Sabbath Day to keep it holy." This is important on account of the change in view; else, as the Apostle takes notice, "would He not afterward have spoken of another day?"

2. The Feast of Tabernacles was appointed to be observed for seven days: The first day, God said, was to be a Sabbath, and the eighth day was to be a Sabbath: that is, the first day of the succeeding week, which is the Christian Sabbath. And we find from the New Testament that God so blessed the Sabbath on the first day of the week, that this, the last, was "the great day of the feast" (John vii. 37).

3. At the institution of the Passover, God changed the beginning of the year to the Israelites: the seventh became the first month. This was typical. So when Christ our Passover was sacrificed for us, the beginning of the week was changed to the Christians: the seventh day was exchanged for the first.

4. Adventists refer to the connection of the Seventh Day with the completion of creation. But they ignore the fact that Christ, who claims to be Lord also of the Sabbath, has said—"Behold I make all things new." On the First Day of the week, a much more glorious work was finished: hence the Christian Sabbath, or Lord's Day, which celebrates the new creation.

5. The Psalmist rejoiced to see this New Testament Day in honour of our Lord's resurrection; and he saw it and was glad. As Christ himself showed, it was of Christ's resurrection day the Psalmist spoke when he said:—"This is the day which the Lord hath made." And speaking for the Church to the end of time, he adds—"We will rejoice and be glad in it"—that is, in the Lord's Day—the day on which Christ, as the stone which the builders rejected, was declared to be the headstone of the corner, by the resurrection from the dead (Psalm cxviii. 24).

6. Many do not know that in the Gospels, in the original Greek, the first day of the week is designated "the first of the Sabbaths." Any one, by referring to a Greek Testament, may verify this. Take as an example, Matt. xxviii. 1. Literally translated, this verse reads thus:—"In the end of the Sabbaths, as it began to dawn toward the First of the Sabbaths." That seems plain enough; its significance seems equally plain to any one open to the truth, the meaning being—"In the end of the Jewish or seventh day Sabbaths, as it began to dawn towards the first of the Christian Sabbaths."

7. All these things explain the conclusive fact that after His resurrection, it was on the first day of the week that Christ met with His disciples (John xx. 19-26). Here we are informed that He appeared twice to His disciples on the first day of the week. When He ascended to heaven it was on the first day of the week that He poured out His Spirit in a remarkable manner. Moreover, it was the first day of the week which the Apostles and first Christians observed above every other day for the special worship of God (Acts xx. 7). From this it appears that it was customary for the disciples to "come together" on that day (verse 6), where we are informed the Apostle abode with them seven days. It is not said, however, that He was with them in a church capacity on any of these days, but on the First Day of the week; thus it is expressly stated that it was on the First Day of the week that Paul preached to the disciples assembled at Troas. How can we explain the first day thus singled out and especially mentioned in such connections if not to distinguish it from the seventh day as the Christian Sabbath? The same Apostle directed the Corinthian Church to prepare the collection for the saints against the first day of the week. And it is this day in which John, in the Book of Revelation, tells us he "was in the Spirit on the Lord's Day," by which it appears that the first day of the week was universally known among Christians under that designation.

Rev. Daniel Rowland's Lessons.

THERE are a few sayings of Rowlands, the Welsh preacher, whose labours were so abundantly acknowledged by the Lord, appended to his sermons in Welsh. There it is stated that he frequently mentioned them during his latter days, and that he used to say that "he had four lessons which he had laboured to learn during the whole course of his religious life, and yet that he was but a dull scholar even in his old age." The lessons were:—(1) To repent, without despairing; (2) To believe, without being presumptuous; (3) To rejoice, without falling into levity; (4) To be angry, without sinning.

SOME OF REV. DANIEL ROWLAND'S SAYINGS.

"Some men have tears enough for losses among their kine, were they as lean as those of Pharaoh; but for their own souls they have none."

"Slander is like black soap, which seems to soil at first, and then makes clean and white."

"The fear of man will make us hide sin; but the fear of the Lord will cause us to hate it."

"No beggar has ever been too poor to be an object of charity. Hold thy hand to receive, though it may be a trembling hand."

Who Shall Declare This Generation?

ALL the evangelists exhibit unto us the Saviour, but every one of them in his particular method. Mark describes not all the genealogy of Jesus, but begins his history at His baptism. Matthew searcheth out His original from Abraham. Luke follows it backward as far as Adam. John passeth further upwards even to the eternal generation of this Word that was made flesh. So they lead us to Jesus, mounting up four several steps. In the one we see Him only among the men of His own time; in the second He is seen in the tent of Abraham; in the third He is yet higher, to wit, in Adam; and finally having traversed all ages through so many generations, we come to contemplate Him in the beginning in the bosom of the Father: in that eternity in which He was with God before all worlds. And there let us begin, still looking unto Jesus as He carries on the great work of our salvation from first to last, from everlasting to everlasting.—*Isaac Ambrose.*

Letters of Rev. John Berridge.

I.

With a melancholy pleasure, and at the same time self-abasement, I heard your lectures on man's heart, as fallen by original apostacy, and the dreadful epidemical disease of sin, which has spread itself over the whole soul. When you dissected and anatomised the heart of man as before and after conversion, you went into the private closet of *my* heart, and the underground vaults, where you have dug up some of the bones of the old man that have long lain rotting there.

Here is the general exchange for corruption, Mark vii. 21; here the world and the devil often meet together; here they correspond, trade, and traffic; and Satan well knows this is the best place for vending his contraband goods, having so many friends that court the heart, and recommend his wares; namely, vain thoughts, worldly imaginations, evil and impure sensations, earthly affections, inordinate desires, ambitious views, highmindedness, riches, and sinful pleasures, or pharisaical righteousness, moral confidence, unscriptural hopes, formal sanctity, uncovenanted mercy, etc.

Satan takes a turn round these walks, and pays his compliments, if I may so say, to the inmates of my soul, who are his good friends, every day, aye, every hour; he tries all ways to find out the constitutional sin, or what the apostle calls, my besetting sin. Heb. xii. 1. He has baits for all sorts of corruptions, and he endeavours to time his assaults. Sometimes he bids good-morrow to one lust or corruption, sometimes to another, and so makes his cruel visits from one place of the soul to another all day long, and never bids good-night; for even when I go to bed he lies down with me, and sometimes in my sleep he haunts and awakes me.

If I go into my closet, in order to lock myself up from the busy world, this impertinent intruder, the devil, will break in there, without asking my leave; and so in the family, and even in the sanctuary, the house of God, I am dogged by this roaring lion. 1 Peter v. 2; Romans vii. 21. Sometimes he snatches the preached word from me, in a way of forgetfulness; sometimes presents other objects to my view; and sometimes would have me make an ill use of it, by misapplying it. Sometimes I pray as if I were praying to a wooden god, without a proper sense of His divinity and omniscience, and so only word it with God. By the way, I would not charge the devil

with more than his just due; for I know my own corrupt heart sometimes invites Satan to come in, and has often entertained, and bidden him welcome.

Oh, how ought I to be humbled, that I have so often fetched a chair for Satan, the tempter, to sit down in it, while he has entertained himself upon the lusts and affections of my soul; and has he not had the insolence sometimes to tempt me to sin from the aboundings of grace? Oh, horrid injection! And sometimes such cogitations have worked upon the imagination and the heart in and under ordinances. What power Satan's temptations have had, and how often the seeds of sin have sprung up, and blossomed, and budded, and brought forth to my sorrow, as well as shame, I cannot express; but I would open the matter with soul-abasement to the eye of Him who looks down into my heart, and sees all the workings of iniquity within me.

Respecting what you are now upon, it is pleasing to find experience answers experience, as face to face in a glass. Prov. xxvii. 19.

There is a prodigious alliance formed by the empire of hell, the god of this world, and by unbelief, with all its train of sins in the heart of every natural man, and the unrenewed part in every true believer: this is the threefold cord that is not easily broken; this is the grand alliance. Sir, thus the case stands; and on these accounts my soul has often bled; afraid of myself, afraid of the devil, afraid of every one, and sometimes afraid even of my God. Job xxii. 15, 16. I have sometimes had hopes that grace had enthroned itself in my heart, and I have had, as it were, a cessation from corruption; at least, in some branches, the war has seemed to be at an end, almost, and I have often sung a funeral song of victory over, as I thought, a dead corruption; but Satan has called up all his forces, and fired again, and with his fire-balls has set the whole city of my soul into a flame and there has been a resurrection of the monster, sin, again.

Oh, pity me, all you combatants in the field of battle, that know the force of temptation, and are haunted as I am with these ghosts continually. The devil sometimes gets me down and buffets me with the sin that most easily besets me, and then turns accuser, and brings railing accusations against me; and if he cannot keep me from a throne of grace, he makes me go limping and halting there, afraid to open my mouth; and sometimes I can only hold up my hand at the bar, and cry, Guilty! guilty! guilty!

And now, sir, let me ask you, is there balm in Gilead for an old stinking sore, as well as for a constant running one—a sore that I thought had been healed long ago, but breaks out again and again with its bloody issue. Is there a physician? What, for such a nauseous, defiled, stinking, as well as weak and sin-sick soul as mine? I truly need a physician within, as well as without: Christ, and His blood and righteousness, to justify and acquit, and the blessed Spirit to sanctify and cure the inward diseases of my soul; for what would it avail a condemned malefactor to be pardoned and acquitted of his crimes, if he had the jail distemper upon him, and were to die by it?

Indeed, God never justifies, but He sanctifies. Election is God's mark to know His own children by. Calling and sanctification are our marks, by which we come to know that we ourselves are His elected children. Oh then, set forth the work of the Spirit in a rebellious will, a blind understanding, a hard heart, a stupid conscience, and vile affections, renewing and sanctifying all these powers, and so proving it to be truly the work of God, and not of man. This gospel sanctification I need and earnestly desire; and if you can help me in the present prospect of the eye of Christ scanning the hidden parts of man, it would be doing a good piece of service, not only to me, but perhaps to many others who may be in the same case.

Dear sir, may you be helped to lay open the inward powers of the soul, and the deceitful arts of the body, for the alarming and rousing the stupid and careless, and for the search and enquiry of every real Christian, both with regard to the principle, growth, and activity of grace, or the decay and witherings of it; what interest God has in the heart, and how much sin and Satan have; what advances heavenward, or what loitering, backslidings, or falls there found too often in the way to glory.

Notes and Comments.

Seventh Day Adventists.—In this issue we give a short article by the late Rev. Walter Scott, Chesley, combating the Seventh Day Adventist heresy on the Sabbath. The Adventists, among other serious errors, hold that the seventh day of the week should still be observed as the Sabbath. The operations of this sect have been extensive, and among other places they have invaded the Highlands, and have sold their expensive and erroneous books, such as the "Great Controversy," etc., to unsuspecting people. If any of our readers have

unwittingly purchased these books, we would strongly advise them to make a bonfire of them, and to be specially on their guard for the future.

Italy and the Papacy.—A writer in the "John o' Groat Journal" makes the following interesting comments in describing a visit to Venice:—"Dr Robertson told us that the Italians are a religious people although they are not Roman Catholics. That Church has lost its hold of the people. The priests are not looked up to or respected by the community. Priests cannot perform a marriage ceremony in Italy. Marriage is a civil contract and can only be performed by a Prefect, Mayor or Provost. The priest may bless the wedding, but that is all. What a contrast that is to their pretensions in this country, where they try to make out that no marriage is valid unless solemnised by a priest; and how many homes have they wrecked where Protestant and Catholic have been united, and would have lived happily together but for the interference of the priest in condemning the union unless the Protestant joins the Roman Catholic Church. They bring the terrors of the Church to play upon the superstition of their members, and thus lives that might have been loving and happy are rent asunder and ruined for all time."

The Earthquake in Japan.—Recently the press was filled with accounts of the extraordinary earthquake that shook Tokio and Yokohama, and which was followed by fire in these cities, and a tidal wave sweeping over a number of islands. The loss of life has been enormous, and the destruction of property by the earthquake and fire has been on a scale almost unparalleled in such visitations, according to the accounts reaching from the devastated areas at the time of writing this note. God has arisen to shake terribly the earth, and the world has a solemn reminder of another day when the elements shall melt with fervent heat, and then the very foundations of the earth shall reel at the touch of His finger. The solemn words of the Redeemer in connection with the eighteen upon whom the tower of Siloam fell ought to be present to our minds:—"Except ye repent ye shall all likewise perish."

An Interesting Book on Bible Customs.—One of the most interesting and instructive books we have read on the customs of the Bible is that published by Messrs Stanley Martin, London, and entitled "Peeps into Palestine." The author, the late Rev. James Neil, M.A., has written a number of books on Palestine, his long residence in Jerusalem giving him excellent oppor-

tunities of acquainting himself with the customs of the natives. Many of the expressions in the Bible have fresh light thrown on them, and the book is excellently printed. It may be had in paper boards for 1s 6d, and in cloth for 2s 6d.

How the Prayer Meeting Died.—The following cutting tells its own story:—"The health of the meeting was poor for a long time, and owing to the bad treatment of those who ought to have been its best friends, it gradually grew weaker and weaker. They had so many matters to attend to, and the call of the World was so pressing that they had no time to look in and see how the Prayer Meeting was getting on. Sometimes it revived a little under encouragement, but at last it became so weak that it died. There was a number of people in the vicinity who might have helped to keep it alive if they carried out the Physician's instructions, for He said—'Where two of you are agreed as touching anything they ask, it shall be done for them.'"

Church Notes.

Communion.—October — First Sabbath, North Tolsta; second, Ness (Lewis) and Gairloch; third, Scourie; fourth, Lochinver and Wick. November —First Sabbath, Oban; second, St Jude's, Glasgow (Jane Street, Blythswood Square); third, Edinburgh, Dornoch, and Helmsdale; fourth, Halkirk. January—Last Sabbath, Inverness. February—First Sabbath, Dingwall.

Mr John Murray Received as a Student.—At the last meeting of the Northern Presbytery, held at Bonar Bridge on 17th August, Mr John Murray, M.A., was received as a student studying for the ministry in connection with the Free Presbyterian Church.

Church Documents.—The Rev. N. Cameron, Convener of the Committee on Church Documents, will be much obliged to receive any corrections or suggestions on the papers issued to the ministers of the Church dealing with omissions from, and changes in, Sir Henry Moncrieff's "Practice of the Free Church of Scotland." As the documents are now ready to be placed in the hands of the printers, any corrections or suggestions should be sent in within a fortnight of this notice.

Edinburgh Free Presbyterian Church.—Our readers are aware that two years ago last July the Edinburgh congregation purchased the church in Gilmour Place for the sum of £3000. At the time many considered the

price paid a burden too heavy for such a small congregation to undertake, while others believed that the Lord, to whom the earth belongs and all that it contains, would make this "great mountain a plain." Our readers will be pleased to know that through the diligent efforts and generosity of the congregation, together with the wonderful liberality of friends, the debt has been reduced to about £1000. We consider this a wonderful achievement in so short a time, and would acknowledge the kindness of the Lord in this respect. As the minister of the congregation, I have been prevented, owing to a serious illness from which I have not yet completely recovered, from attending to my duties as their pastor, and I am taking this opportunity of endeavouring to help them by renewing the appeal already made in the name of the Presbytery to friends who did not yet find it convenient to assist us. I would also take this opportunity of sincerely thanking, in the name of the congregation, the friends who have already so generously come to our aid and helped us in our difficulties. Contributions will be gratefully received and acknowledged by Mr A. Maclean, 16 Marchmont Crescent, or by Rev. Neil Macintyre, 41 Colinton Road, Edinburgh. N. McL.

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 hear all. Dry wells send us to the Fountain.—*Rutherford.*

Acknowledgment of Donations.

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

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KAFFIR BIBLES FUND.—The Rev. N. Cameron heartily acknowledges for this Fund the following donations:—Anon., Loochbui, 20; Friend, 20s; John Stewart, 10s; Nurse Fraser, Glasgow, 10s; R. O., 10s.

CLYDEBANK BUILDING FUND.—Correction:—"Mrs and Miss Tallach" should have been "Mr Tallach" in September issue.

The Magazine.

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