

THE

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. XXVIII.

JANUARY, 1924.

No. 9.

Go thy Way till the End be.

BY the time this Magazine is in the hand of most of our readers the present year will have almost run its course, and we will be almost on the threshold of another, with all the joys and sorrows it may have in store for us. The passing years are preaching to the old, telling them that their tenure of life is nearing an end, and no serious-minded person can pass a milestone on the way which tells him he is nearer the end of the journey of life without solemn thoughts of the future. The young in the hey-day of youth, bright with hopes, many of which are never to be realised, thoughtlessly pass the milestones that awaken such serious thoughts in the minds of their seniors, but they, too, are hastening rapidly on to the end of the first stage on the great journey.

What the future may have in store for each of us is known to Him alone who has appointed our lot and set a bound to our habitations which we cannot pass. But as far as present worldly conditions are concerned the prospect is not very bright. The nations are still reeling under the staggering blow launched against them in 1914, and notwithstanding all the efforts of statesmen, they are still drinking the bitter cup God gave them for their disobedience to and disrespect of His Son whom He appointed King in Zion. With wistful eyes the nations are turning their eyes towards the dawn of another year in the hope that the sorrows of the past are ended. While the material outlook is anything but bright, neither are we encouraged when we turn to the prospects of God's cause in the world. The professing Church has long been asleep, and the Enemy came in and sowed his tares. These have now grown up, and are choking the wheat. Material prosperity, love of pleasure, a worldly religion, have wrought

havoc in the professing Churches of Christ in the land. In such circumstances as these, while the hearts of God's people are like to faint, it is well that they should listen to the message sent to Daniel, a man greatly beloved:—"Go thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days" (Dan. xii. 13). Whatever darkness may yet come, whatever difficulties may yet beset them, they are called upon to face the future with the hope that they shall rest and stand in their lot at the end of the days. This is a message full of encouragement for the Lord's chosen. There is to be no idle lingering by the way, no hanging back because they cannot see clearly before them. They are exhorted to go their way right on to the end of the days, and in doing so they will find His promise has not failed them. The thought of this ought to stir up all who are still ignorant of the Lord Jesus, to pray to Him for grace. For no pen of man can depict the cheerless prospect of those who reach the end of this journey friendless and hopeless and homeless, as on the other hand it has not entered into the heart of man the things that God has prepared for them that love Him. Our heartfelt prayer for all our readers, young and old, is that when they must pass hence they will not be without that Friend who sticketh closer than a brother, and that good hope through grace which will not put them to shame, and that they shall not reach the eternal world without any prospect of that "building of God, an house not made with hands eternal in the heavens." And for the coming year we address to our readers the words of Dr Duncan when dismissing his students for their New-Year vacation:—"Many will be wishing you a happy New-Year; I wish you a happy Eternity."

Remembering Our Heroic Dead.

WE had intended to make some reference in our last issue to what took place in many places throughout the land on Sabbath, 11th November, but owing to our space being required for other matter, we had to hold this over to this issue. Far be it from us to utter a word that would indicate we did not owe a debt of gratitude to the flower of our nation who fell in the Great War, but neither gratitude to the fallen nor the common claims of humanity demand that we should exalt them to places where they divide honours with the Son of God. The daring blasphemy uttered by so

many unhallowed lips that their sacrifice in dying was on a level with that of the Son of God is too monstrous to need refutation. But from accounts of services we read held on the 11th November it is evident that there are still multitudes under that delusion. But, we admit, we were scarcely prepared for scenes of such unhallowed revelry on the Lord's Day as the following extract indicates. Here is what a writer to the "British Weekly" has to say about the manner in which the day was observed by thousands in London:—

"Earlier in the morning I had seen the worshippers laying poppies at the foot of the war memorial as they passed into church. The day was one that seemed made for remembrance and quiet thought—a day of autumn and Sabbath, of golden sunshine and still air. So far the morning. With evening came a jarring and discordant note. I visited some of London's leading hotels to see how far the public would respond to their attractively-worded announcements of Armistice dinners, dances, and carnival novelties. It had been clearly indicated that no effort would be spared to make a gala night as successful when Armistice Day falls on a Sabbath as when it falls on any other day. I found the big West End hotels so fully booked up that it was only with difficulty I obtained admission. There were dense crowds on the pavements to see the revellers go in, and a "Mafeking" spirit in the streets, which expressed itself in the usual fashion with squeakers and fireworks, and in riding about on forbidden parts of motor 'buses. Inside the hotels all was feasting and fun, the glitter of gay dresses, the noisy music of the day. Long before midnight the ballrooms were crowded. Licences had been extended, and the festivities were carried on into the small hours of the morning. Waiters were feverishly busy; the bandmen did not get a moment's respite; the dancers demanded incessant movement and din."

Apart altogether from the dishonour done to God by these revellers, one would need to go to the uncivilised savage for a parallel in which pretended respect to the dead and mad revelry joined hand in hand, but it has happened to them according to the Scripture:—"And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings, and the people sat down to eat and to drink, and rose up to play" (Ex. xxxii. 6). That was the day when Moses stood in the breach and pled with God that He would not utterly consume Israel.

The Necessity of Divisions.

HENCE see that it is matter of praise, and thankfulness, and a great mercy in declining times, when there is any to come in, and fill his house, that it be not altogether left empty. It is a mercy if there is a remnant that keep up the name of his house, and favour the dust of Zion (Ps. cii. 13, 14). Except the Lord of Hosts had left us a very small remnant, "We had been as Sodom and been made like unto Gomorrah." Some cry out, O division, division; such and such men are for nothing but schism and division! But when defection becomes general, then division becomes a necessary duty, and a great mercy; otherwise all would run down into the gulf of defection together, making peace and pretensions to brotherly love, a grave for burying all zeal for God and His truths and interests. If Christ's householders have not salt in themselves, as He commands, Mark ix. 50, how can they have peace one with another unless it be a peace without the salt of the truth, like the peace of a dunghill, where every particle doth but corrupt another? Peace without truth being but a confederacy against heaven, suspect their honesty that cry out, O the schism and division of the day! but never a word of the corruptions and defections thereof. Who are the schismatics and dividers in Scotland? Those that adhere to the covenanted reformation thereof, founded on the Word of God, or those that are razing a covenanted work of reformation to the ground? Suppose a company walking on a road by the side of a ditch, most of them fall into the ditch, and then cry to their fellows:—"If ye come not here and join with us, we will charge you with schism and division." How ridiculous would that accusation be! Surely these may be said to go out of the house who go out of the way of the house: but these may be said properly to come into the house, and abide in it, who abide by the doctrine, worship, discipline, and government of the house; and I say, in declining times, it is a mercy there are any to come in and fill His house, and to abide in it, and keep possession of it, by zealously testifying and contending for the faith, when others are going out by the door of defection and apostacy, and, perhaps, Christ hath some disciples among them, to whom He is saying:—"Will ye also go away?" May the Lord awaken all the virgins that are asleep in our day.—*Ralph Erskine.*

Moses' Choice.

A SERMON.

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

(Continued from p. 240.)

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

II. Moses' self-denial. The believer's life in this world is, under one aspect, a life of self-denial through out. “Whosoever will come after me,” says Christ, “let him deny himself, and take up his cross, and follow me.” Our forsaking all must precede the entrance upon our spiritual inheritance. We must be completely weaned from the enjoyment of the present corrupt order of things, or otherwise we shall never taste of the fruit of the heavenly Canaan, the land flowing with milk and honey. This fact, just as though Christ had spoken to him the very words quoted above, must have been clearly before the mind of Moses when he reckoned and acted as he did. At anyrate, he denied himself, took up his cross, not an inconsiderable one, too, and followed Christ, His cause, and people. My friends, if we are to be blessed with Moses, if we are not to perish with his Egyptian associates of former days, we must do likewise.

There are several particulars mentioned in the passage before us in which the self-denial of Moses is evidenced. Firstly, he “refused to be called the son of Pharaoh's daughter.” The way to the crown of Egypt had been laid open to him, but he declined to embrace it. Secondly, the “treasures of Egypt” were placed at his disposal, for had he consented to become Pharaoh's heir, he would in time have succeeded to the wealth as well as to the throne of Egypt. Nor were these treasures inconsiderable. Egypt was at this time in a flourishing condition, the envy of the nations. But he spurned it all. Greater to him were the riches of Christian poverty, greater the honour of Christ's reproach. It may not be, my friends, that a crown or coronet forms the particular bait with which the adversary seeks to captivate you. It may not be that he will

offer you wealth corresponding to the "treasures of Egypt." He knows full well that less than all these may suffice to serve his turn and your ruin. You may be tempted with only a modicum, comparatively speaking, of worldly honour, a mere pittance of worldly wealth, but, unless like Moses, you learn to weigh against these the spiritual odds involved, you will probably barter your soul for even that.

The particulars that correspond more nearly to those with which the majority of us are conversant are included in the words, "the pleasures of sin." The devil knew that there was something fascinating in sin that would be sure to exert a powerful attractive influence on Moses in common with all others of the fallen race of Adam. And in his ranging before him the glories of the kingdoms of the world, he took care to give due prominence to this. I think this is a favourite method of Satan. Touching the tenderest part of the perverse natural constitution, he excites it with inordinate emotions, over against which he presents ample prospects of gratifying them. Searching out our special weaknesses, he provides occasions to bring them into play, knowing how lust is always ready to burn, he collects fuel for it, aware of how we incline to evil continually, he busies himself in catering to this inclination. Is it not the case that this is a preponderating influence in the course that your nature prefers and that the world offers you? Is not that the path of least resistance which leads you to forget God, and to take pleasure in sin? For one to forsake sin and to live opposite to the bias of his nature, is self-denial; self-denial, to say "No" to the tempter and to flee the lust. So says the Apostle—"Resist the devil," and again, "Flee youthful lusts." I know I am talking to some here to-day who, whether they appreciate the prominence I give to this point or the emphasis I lay upon it, are at least able to identify it. To such I would say, You must learn to deny yourself, to mortify every sinful tendency, and to avoid every sinful occasion, or you will surely fall into the snare of the devil, and there is nothing will help you in so doing but that grace of God, which, by faith wrought in his soul, enabled Moses to choose "rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season."

One more consideration and I pass on to the next general head. It is not said that Moses denied himself merely the indulgence of sin, but the pleasures of sin, which are for a season. For the most part, the pleasures that worldlings indulge in are the pleasures of sin.

We do hear, of a truth, about innocent and desirable pleasures. All I shall say about these is that whatever they be, we as fallen creatures, apart from the sanctifying influence of grace, will find little in them to attract us. Blessed be God, there are such, and more such than the world dreams of, else it would not confine itself to those hollow, sensational pleasures which it so assiduously pursues. As for the latter, such, for example, as the pleasures of the ballroom, the theatre, the card-table, the drinking-cup, the gambling-board, the horse race, the football match, and those others too grossly impure to even mention by name, they are but the baits of the devil to seduce, to prostitute, and to ruin. Those who desire to indulge in them, and, if anything, lack only the occasion, the means, or the courage, are the dupes of Satan, led captive by him at his will. My dear young friends, be sure that Satan will tempt you sore with the pleasures of sin, if indeed he has not already done so. He will tickle your palate and represent to you the sweetness of the fruit which God has forbidden you to eat, and which, however sweet in the mouth, carries death within. Be warned, be on your guard. Be suspicious of every form of pleasure that affects you agreeably, while it helps you to forget that you have a soul, that there is a God, and that you are on your way to His Judgment-seat. Like Moses, deny yourself such pleasure, however your deceitful heart may yearn after it. Seek to stamp out the smouldering lust that only needs the oil of sinful indulgence to set it ablaze. After all, pleasure in the worldly sense is but a successful illusion. At the best it is short-lived, lasting only "for a season" and giving place to multiple sorrows. Take, for example, the case of the drunkard. He thinks nothing in the world is more pleasurable than the foaming cup while he looks upon it and again while its alcoholism is stultifying his brain. But after his bout, when he has cooled down and begins to recollect himself, his sense of pleasure has vanished, and in its place a feeling of guilt, of misery, and of physical degeneracy pains him all over. Nor is that all. He finds himself wedded to his vice, more closely after every successive indulgence, and, unless grace intervene, is doomed to fill a drunkard's grave and to suffer a drunkard's hell. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth

its colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." As with this, so with all forms of sinful pleasure. Below a gilding of sensational pleasantness, there is the crude material of unalloyed woe. Behind the moment of passionate enjoyment, there is an eternity of weeping and wailing and gnashing of teeth. Wise man Moses to have preferred to do without both. Oh, my friends, one and all, let me commend to you his example! Flee from the pleasures of sin, of godlessness, of the present evil world as you would from poison. Sell not your birthright for a mess of pottage, for, believe me, if you do, you shall rue it where you shall find no place of repentance though you seek it earnestly with the tears of ages.

III. Moses' choice. Under the preceding head, we have in effect stated what Moses did not choose. Here we are concerned with what he did choose. If we follow it closely, we shall find that the antithesis between the two is very strongly marked. The choice lay, not between things in themselves equal or similar—that is to say, not between the pleasures of sin and the pleasures of God's people, or between the glory and wealth of Pharaoh's kingdom and the glory and wealth of Christ's kingdom. On the contrary, the words of our text represent the minimum in one direction as against the maximum in the other—that least calculated to attract from the point of view of the Christian life, as against that most powerful to attract from the point of view of a worldly estate. And the effect is to impress us directly with the finality of Moses' choice. It was Christ and His people that Moses chose, and his preference for them was based upon such an estimate of them that, placed in the most disadvantageous circumstances, they outclassed in his mind everything and everybody besides. So dear to him was Christ, as the object of his faith and hope and love, that he accounted it greater gain to be reviled in association with Him than to be loaded with wealth and honour in association with the world—so dear, that he shrunk not from espousing His cause and from befriending His people at a time when his doing so was sure to bring himself anxiety and trouble.

The Church of Christ has its periods of sore adversity in this world. Nor is this out of keeping with the prestige of its glorious Head. His life in this world was one of tribulation, culminating in an ignominious death as the preventient condition of a glorious resurrection, and in the course of it He foretold that in this

world His people should have tribulation also, that they should drink of the cup of which He drank, and should be baptised with the baptism with which he was baptised. He bore a cross, so must they; He suffered for them, so must they suffer for Him; He braved their reproach, so must they brave His. Perhaps nothing within the compass of their outward relations is more truly characteristic of the followers of Christ in this world than their being thus conformed to the likeness of Him who "was despised and rejected of men, a man of sorrows and acquainted with grief." Certainly it provides a surer criterion, a clearer mark of grace within, when such is the trend of circumstances from without. Any worldling might well follow a miracle-working Jesus, and the voice of nature might well shout "Hosanna" in the ears of a triumphing Christ, but it required grace to watch for an hour with the "Man of Sorrows" in the gloom of Gethsemane, to espouse the cause of the divine Saviour upon whom the Roman world had frowned, and to take charge of His body after wicked men had done with it—of the pierced hands and feet, of the bleeding, broken heart, and of the head which the "beloved people" had crowned with thorns, and marred with spittle. And no more than when Moses made his choice and stood by the cross and the persecuted "little ones." And no less now when irreligion is the fashion, and when, in the case of the vast majority, the world has eclipsed the glory of Christ and His cross.

"The reproach of Christ," "the afflictions of His people"—these were in substance what Moses chose in preference to the power and pomp, to the treasures and pleasures of Egypt. Christ was then represented in the world by a mere handful of men and women within a maligned and persecuted community in the "house of bondage." Their ancestry, their traditions had been forgotten by their cruel taskmasters, or at least passed over in the silence of contempt. The name of Joseph was now as little honoured as his bones, and as for the Lord God of Israel, who was He that He should be obeyed? The whole cause was but a mark for ridicule, and an occasion for brutal oppression. Yet, in very truth, it was the cause of Christ, that same cause which originally emerged by the Word of God from the darkness which shrouded humanity when our first parents fell, and afterwards from the darkness which clothed heaven and earth when the Saviour bowed His head in death, to raise it again before daybreak on the third day; and it was in very truth that same cause which in

its ascendancy shall yet fill heaven and earth with glory. By faith Moses recognised it as such. By faith he saw that aspect and phase of it which were then unseen but hoped for, which Pharaoh and his Egyptians, nay, which many of his Hebrew kinsmen could not see—he saw dignity behind its poverty, the honour of its relation to a risen and exalted Christ behind the ignominy of its cross. He believed the promise of God concerning Israel, both in its literal and in its spiritual sense, and, although denied the realisation of the former in full, yet, while the promise was still at a distance and Israel still wandering in the track of the mysterious presence, he gave to the world an abiding testimony to his faith in these oft-quoted words, “Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!”

My friends, the cause which Moses espoused still abides. It is represented still in the world, in Scotland, it may be in obscurity, in affliction, in comparative disrepute, but, we believe, nonetheless faithfully. There is still a reproached remnant gathered around the cross, seeking, in the midst of gross spiritual darkness and in view of mighty signs of judgment, more ominous even than those that afflicted the land of Egypt, to proclaim the name and glory and salvation of the great I AM to a frenzied world. And this being so, we, too, as we trace out the future of Moses' example at a distance of thousands of years, have a present duty of a similar kind, a choice to make between similar alternatives. To us now, as to Hobab then, by virtue of that inspiration which makes his words reverberate broadcast with more than human authority across the intervening ages, Moses says—“We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel.” This leads me on to consider in the last place—

IV. “The recompense of the reward.” And having dwelt so long on the several other heads, I must content myself at present with merely touching upon this part of the subject.

The service of Christ, dear friends, is no empty service, as the enemy would represent it. True, it is essentially a devotional service, a labour of love, the life-expression of hearts bound with the weightiest obligations and free only to pulsate gratitude into every circumstance and relation and act. True, again, the followers of Christ, to whatever extent they may deny

themselves, or exert or expose themselves in loyalty to truth and in pursuit of holiness, will always know themselves to be unprofitable servants, deserving neither recognition nor reward, and therefore claiming none on the basis of their service. Nevertheless, it has pleased the Lord in infinite condescension to allocate a reward where it can never be merited, and to hold it aloft for the inducement and encouragment of His Church struggling in the world below, as though her winning through should qualify her for its attainment—a reward, which, as it is not conditioned, is consequently not proportioned, and not limited by the comparative value of her service—a “blood-bought, free reward”;—in a word, the reward of His service in whom the Church is complete, and on account of whom she is accepted of God. “Ye are they,” said Christ to His disciples, “which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me.”

When we come to discuss what this reward is, we are at a loss, unless we can resort to the method of that faith of which we have been speaking, which looks at the unseen and apprehends the incomprehensible. Otherwise, it is unspeakable. “For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what He hath prepared for him that waiteth for Him!” It pertains to heaven, that region of bliss which transcends the loftiest flight of human imagination. It is incorruptible, eternal, “a crown of glory that fadeth not away.” It is so considerable and weighty that the very greatest afflictions endured in prospect of it become light and momentary in comparison. It is withal such a happy consummation as will swallow up death in victory, will transmute shame to honour, sorrow to joy, will replace a cross by a crown, will exchange a humble, unnamed, unknown station in this sin-stricken, doomed world for an eminence second only to the throne of God and of the Lamb in the midst of the Paradise of God.

Such, then, in scant, feeble terms, is the destination of the life of faith, such “the prize of the high calling of God in Jesus Christ.” This Moses had in view when, by faith, he let fall all the glistening baubles of earth, and embraced the cross and its thorns. “He had respect unto the recompense of the reward.” Recompense! Why, he lost nothing but in respect of which he should be compensated a hundred-fold in this present age, and in the world to come have eternal life. It were more

than sufficient compensation for all the discomfort and reproach involved to have fellowship with Christ in a consecrated sphere in the world, and the witness of a good conscience in the hour of extreme trial and weakness, but there was something infinitely more and surpassingly greater in Moses' eye than even that. Heaven appeared to him as it did to Stephen when men stoned him and his eyes were uplifted in adoring resignation. The vision of the Right-Hand, the prospect of a place there—all, as it related itself to and centred upon the person and glory of the Redeemer, embracing likeness to Him, intimate association and communion with Him, participation in His life, a part and lot in His inheritance, in the joy of the Lord—all this weighed with him so that all else, of gain or of pain, fell short of significance. And when Satan ranged before him the glories of the kingdoms of the world, and when the world-whore displayed her blandishments and proffered her cup, it was all in vain. May it be our happy experience to be thus taught of God, thus enlightened, and thus enabled by faith to "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. . . . having respect unto the recompense of the reward."

Searmoinean leis an Urramach Bionghas MacMhaolain.

Searmoin V.

Gnìomhara, iii. Caib., 19 Rann.

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

(Air a leantuinn o t.-d. 254).

AN COMH-DHUNADH.

1. O 'n teagasg so, feudaidd sinn fhaicinn anns a cheud àite, co feumail 's a tha gràs iompachaidh. Tha gràs iompachaidh gu neo-fhàilnichte feumail, chum atharrachadh spioradail agus slàinteil a dheanamh air staid agus nadur an duine, chum a thoirt o staid peacaidh agus truaigh gu còir shlànteil anns an Tighearna Iosa Crìosd. Tha daoine gu nadurra ann an staid chailte, fo chiont' a pheacaidh, fo mhallachadh an lagha, agus buailteach do thruaighe shiorruidh anns an t-saoghal ri teachd; agus tha

na h-uile buanachadh anns an staid chunnartach so gach là is bliadhna, gus am bheil iad air am fiosrachadh ie gràs iompachaidh. O nach mòr ar feum air a ghràs so! 'S éigin iompachadh, no bàsachadh; aithreachas a dhean-eamh no bhi air ar sgrios. Cha 'n 'eil focal Dé, no gliocas dhaoine g' ar seòladh chum slighe air bith, tre 'm feud sinn dol as o 'n fhearg a ta ri teachd, no seilbh fhaotainn air beatha mhaireannach as eugmhais iompachaidh.

2. Tha iompachadh gu neo-fhàilnichte feumail chum 's gu 'm faigheamaid maitheanas peacaidh. Tha e fìor, cha 'n ann air sgàth toilteanas air bith a ta ann an iompachadh dhaoine tha 'm peacanna air an glanadh as, ach air sgàth toilteanas fuil Chrìosd; gidheadh, tha briathra ar teagasg a cumail amach gu soilleir, gu bheil iompachadh feumail chum maitheanas peacaidh. Crìosd, anns an tomhas spioradail na saorsa cheannaich Crìosd, anns an tomhas as lugha, aig daoine, co fhad 's a tha iad a fàntuinn 'nan staid neo-iompachichte. Ma chaitheas iad am beatha, agus ma gheibh iad bàs anns an staid so, cha 'n 'eil ach truaighe shiorruidh a feitheamh orra an taobh thall do 'n uaigh. 'S ann an obair iompachaidh a tha 'n Spiorad Naomha toiseachadh air a bhi compartachadh na saorsa cheannaich Crìosd. 'S anns an obair so a tha 'n t-anam air a bheothachadh, air a tharruing a dh' ionnsuidh Chrìosd, agus air a cheangal ris; agus co luath 's a tha 'n t-anam air a cheangal ri Crìosd, tha còir aig air maitheanas peacaidh.

3. Tha iompachadh gu neo-fhàilnichte feumail chum ar deanamh iomchuidh air son rioghachd néimh. 'S ann trid aithreachais a tha daoine tréigsinn a pheacaidh, agus a tionndadh o 'n t-slighe leathan a tha treòrachadh gu sgrios; agus 's ann tre iompachadh a tha iad a pilleadh a dh' ionnsuidh Dhé, a dh' ionnsuidh na slighe aimh-leathain a tha treòrachadh gu beatha. Bha 'n t-iomlan do phobul taghta Dhé air an òrdachadh chum slàinte shiorruidh. Rùnaich Dia o bhith-bhuantachd an toirt gu seilbh air beatha mhaireannach; ach cha do rùnaich e neach sam bith dhiubh a thoirt gu seilbh air a bheatha so, as eugmhais iompachaidh. Bha Peadar 'na shoitheach taghta, agus bha Pòl na shoitheach taghta; ach cha 'n fheadadh Pòl na Peadar dol a steach do rioghachd néimh as eugmhais a bhi air an iompachadh. "Mur bi duine air a bhreith o uisge, agus o 'n Spiorad, cha 'n urrainn e dol a steach do rioghachd Dhé."

4. Do bhrìgh gu bheil gràs iompachaidh gu neo-fhàilnichte feumail chum ar n-ullachadh air son rioghachd néimh, tha e ro fheumail do na h-uile a tha 'g aideachadh diadhachd, a bhi ceasnachadh, 's a ramnsachadh an robh

iad da rìreadh fathasd air an iompachadh. Ceasnaicheamaid an d'fhuair sinn dearbhadh spioradail air olc a pheacaidh. An robh am peacadh air a dheanamh searbh dhuinn? an robh sinn le irioslachd, le deuraibh, agus le dúrachd ag aideachadh, agus ag iarraidh saorsa uath? Ceasnaicheamaid an robh sinn air ar soillseachadh ann an eòlas air glòir Dhé, a dealradh ann an gnuis Chrìosd? Am bheil Crìosd luachmhor ann ar sealladh? Am bheil sinn toileach na h-uile nithe a reic air son an neamhnuid ro mhaiseach so? a meas nan uile nithe 'nan call air son ro-oirdheirceis eòlais Iosa Crìosd ar Tighearna? Ceasnaicheamaid an d' fhuair sinn blas taitneach air nithibh spioradail? Am bheil tart oirnn an geall air Dia, air a làthaireachd ghràsmhor, air solus a ghnuis, agus air còmh-chomunn spioradail maille ris? Am bheil fhocal, a gheallanna, agus òrduighean taitneach le ar n-anamaibh? Ceasnaicheamaid an robh ar cridheachan a riamh air an tarruing a dh' ionnsuidh Chrìosd, trid oibreachadh an Spioraid? An d' rinn sinn roghainn dheth mar stéidh ar dòchas, mar chuspair ar gràidh? Am bheil sinn a toirt fuath do 'n pheacadh, a treigsinn a pheacaidh, a gràdhachadh naomhachd, agus a leantuinn naomhachd, ni as eugmhais nach fhaic neach air bith an Tighearna?

5. Anns an àite mu dheireadh, feudaidh sinn fhoghlum o 'n teagasg so, gu bheil an t-àm anns am bheil peacaidh air an iompachadh, agus air an deanamh réidh ri Dia, 'na àm fionnuaireachd o làthair an Tighearna. Tha e 'na àm anns am bheil solus agus saorsa spioradail air an com-partachadh ris an iompachan, anns am bheil a pheacanna air am maitheadh, dochas maith air a bheothachadh 'na anam, agus Dia a labhairt sith ris tre Iosa Crìosd an t-Eadar-mheadhonair. An uair a tha mòran do pheacaidh ann an àite air bith, air an dùsgadh, air an iompachadh, agus air an lionadh le aoibhneas anns an Spiorad Naomha, tha leithid so a dh' àm gu sònruichte 'na àm fionnuaireachd o làthair an Tighearna. O cia mòr an gairdeachas, agus an fhionnuaireachd o làthair an Tighearna bhios a còmhachadh aghaidh na talmhainn, an uair a dhealraicheas glòir nan làithaibh deireannach, an uair a thig iomlanachd nan Cinneach a steach, agus a bhitheas "Israel uil' air an tearnadh!"

Ma tha thu faotainn nach 'eil a bhi creidsinn anns an dòigh cheart so a' toirt a mach nan toraidhean naomhachd as miann leat, cha 'n ann na's lugha ach na's modha is còir dhuit do mhuinghinn a chur an Crìosd, is fhios agad gu faod annhuinneachd do chreidimh a thoraidhean a chumail air ais, agus mar is mò do mhuinghinn a thaobh gradh Dhé a bhi dhuit ann an Crìosd, is ann is mò bhios do ghràdh do Dhia agus d'a sheirbhis.—Marshall.

Eolas Air Fìor Shlighe Na Naomhachd.

LEIS AN URRAMACH BHATAIR MARSHALL.

A chum gu 'n dean sinn na dleasdanasan naomhachd agus fireantachd a tha air iarraidh oirnn anns an Lagh, feumaidh sinn, ams a' cheud àite eòlas fhaotainn air a' mheadhon chumhachdach agus éifeachdach leis an urrainn sinn ruighinn air inbhe cho àrd.

Is còir a chumail air chuimhne gur e nì spioradail a tha 's an naomhachd so (Rom. vii. 14). Tha e air fhaotainn, cha 'n ann a mhàin ann an oibribh diadhachd agus caoimhneis, ach ann an smuaintean, ann an mac-meannan, ann an aignidhean naomha, agus gu sonruichte ann an gràdh—an aon tobair as a bheil gach obair a tha taitneach do Dhia ag eirigh. Tha e air fhaotainn, cha 'n ann a mhàin ann a bhà seachnadh ana-mianin, ach ann a bhà gabhail tlachd ann an lagh Dhé, agus ann an ùmhlachd thoileach do Dhia, gun chànan, gun ghearran.

Is còir a chumail air chuimhne, mar an ceudna, gu bheil lagh Dhé ro fharsuinn. Uime sin feumar a choimhead ann an dòigh a bhios coionnan farsuinn. Ma bhios Dia air a ghràdhachadh ann an dòigh a bhios cubhaidh feumaidh e bhà air a ghràdhachadh le ar n-uile chridhe agus spiorad agus chumhachd. Feumaidh sinn a ghràdhachadh air dhòigh 's gu 'n toir sinn sinn fhà suas dha gu h-iomlan a chum seirbhis a dheanamh dha an còmhnuidh, agus a chum gu 'n dean e a fhàil ruinn mar ar Tighearna, co dhiùbh bhios sin le soirbheachadh no le mìshoirbheachadh, le beatha no le bàs.

Is e an ùmhlachd iomlan spioradail so a' chrìoch mhòr a tha againn anns an amharc. Mar sin feumar suil a chumail air na meadhonan, oir tha mòran ann a tha meas nam meadhonan mar nì gun stà. Aon uair 's gu faic iad nàdur agus òirdhearcas dleasdanasan an lagha tha iad an dùil nach 'eil air ach sìneadh air an deanamh le dìchioll, mar sin a' deanamh barrachd cabhaig na adhartas. Tha iad ealamh air gealltainn, "Gach nì a labhair an Tighearna nì sinne" (Ecs. xix. 8), gun a bhà toirt smaoinn air cunntadh na cosguis. Tha iad ag amharc air naomhachd mar am meadhon a chum na crìche, eadhon slàinte shìorruidh, agus cha 'n ann chrìoch mhòr innte fhéin. Is e their mòran an ceud thòiseachadh beatha dhiadhaidh, "Ciod am maith a nì mi chum gu faigh mi a' bheatha mhaireannach" (Mat. xix. 16). Cha 'n e, ciamar a bhios mi air mo dheanamh comasach air nì maith air bith a dheanamh? A chum nach tuislich thu air an stairsnich, feuchaidh mi ri shealltainn dhuit nach leòr fios a bhà agad air suim agus aobhar

do dhleasdanaìs, ach gu' feum thu mar an ceudna eòlas fhaotainn air na meadhonan cumhachdach agus éifeachdach leis an teid agad air a dheanamh mu n' tòisich thu air a cleachdadh.

Is e gràs Dhé a tha ann an naomhachadh, dìreach mar is e gràs a tha ann am fireanachadh, agus tha e air a thoirt tre mheadhonan—tre theagasg leis a bheil sinn a' foghlum ni-eigin nach fhaic sinn as aonais an Fhacail (Gnìomh. xxvi. 17, 18). Tha iomadh nì a bhuineas do bheatha agus do dhiadhachd a tha air an toirt tre eòlas (2 Pead. 1-3). Tha cumadh teagasg air a chleachdadh le Dia a chum daoine a chur saor bhò pheacadh agus an deanamh 'n an seirbhisich fireantachd (Rom. vi. 17, 18). Cha 'n fhaodar dearmad a dheanamh air an teagasg sin.

Tha eòlas cinnteach air na meadhonan cumhachdach agus éifeachdach sin ro fheumail a chum ar daingneachadh ann an cleachdadh naomh, oir cha 'n urrainn mòran dòchais a bhi againn ri soirbheachadh mur a bi earbsa againn ann an còmhnaidh Dhé. Ach cha 'n urrainn sin a bhi againn mur a cleachd sinn na meadhonan a chomharraich Dia air son sin. Tha mòran Chrìosduidhean riarichte le cleachdadh corporra a chionn nach do thuig iad a riamh ciamar a b' urrainn iad ruighinn air seirbhis spioradail. Tha mòran a' cur cùl ri slighe na naomhachd, is iad 'g a meas cruaidh, a chionn nach 'eil fhios aca ciamar a ghearras iad dhiubh fhéin an làmh dheas no a spionas iad an t-sùil dheas gun pian ro mhòr fhulang. Na 'm b' aithne dhaibh slighean a' ghliocais bhiodh fhios aca gur "slighean subhachais a slighean agus sith a ceuman uile" (Gnàth. iii. 17). Tha mòran eile a' sìneadh air naomhachd le eud dian, agus a' ruith glé luath, ach gun a bhi toirt ceum air an t-slighe cheart. Agus an uair a tha iad a' faicinn gu bheil iad air am mealladh, agus a tha iad air an claidh le ana-miann, tha iad a' toirt thairis.

Memoirs of Elizabeth Cairns.

NINTH PERIOD.

(Continued from p. 259.)

Upon this I reflected on what my parents had told me concerning that remarkable appearance of God for this Church at the revolution, and so I fell a-thinking on what I had seen in my own day, namely, about the death of Queen Anne and at the rebellion, and how He hath since continued our outward peace and liberty, with a Gospel dispensation yet preserved amongst us,

so that we have been loaded both with mercies special and common. "But oh, what sinful steps of backsliding hath abounded amongst all ranks of persons, both in principle and practice! Oh, for a spirit of deep concern for His public glory, so much injured at this day; and oh, for the spirit of grace and supplication, so as to be stirred up to take hold of the departing glory, and wrestling for the return of His wonted power and presence to this Church and land."

The meanness of my station and circumstances, every way considered, makes me dumb in many cases before others, but, blessed be the Lord, it does not make me blind, for as I am a member of the Church of Scotland, I desire to own the doctrine, worship, discipline, and government thereof, as being contained in the Holy Scriptures, **and so to see and be affected under a sense of the sinful steps of backsliding and defection from these, both by office-bearers and members of this Church, desiring to lay these things before the Lord as matter of bitter lamentation and mourning, lest I be partaker of other men's sins, who have so many of my own.**

One morning, as I went out to the fields, I sat down by a barley-ridge, and then I observed some ears with many pickles, and others with very few, and some were blasted. By this I had a lively representation of the strong Christian, the weak Christian, and the hypocrite, that was matter of after-meditation to me. These three months bygone I found a great alteration as to my health, and great inconsistency between my health and my employment. Oh, that the Lord may give me conduct how to carry.

I was two Sabbaths confined from public ordinances by reason of indisposition of body, but, glory to God, I found a way of access through Christ the true tabernacle, and so enjoyed some blinks and sweet communion with the God of ordinances. I had three days of the sweet breathings of the Spirit, and blinks of divine light on my soul. Oh, the strange sights of faith, with inexpressible sweetness I had in meditations on the glorious Redeemer in His mediatory excellencies. My soul was made as a lamp of light, in which I viewed my Redeemer from the manner in which He was laid, to the cursed tree to which He was nailed, and from that to the Father's right hand, and also His work of intercession there for His elect seed. Oh, here in this view, with a weeping Mary, my soul as it were grasped about Him by faith and love, and kissed His pierced feet, and there I poured out my complaints and unfolded all my desires before Him. Oh, the glory I saw in His pierced

side, His wounded head, and spit-on face, and in all His offices, namely, that of a King and a Judge, and that He is exalted above all created powers of men and angels. Oh, though I had the tongue of an angel and a pen of iron, I can neither word nor write the glory and sweetness of these sights, but eternity will unfold them.

There was a fast appointed by the Synod; the day before the fast, I was so stripped that I could neither pray about it, nor win to any concern either for my own or the generation's sins. Oh, matter of humiliation indeed! Though I was reasonably convinced of the duty, yet I feared a judicial hardening, and that that threatening would be inflicted on us that we should neither mourn nor weep, but pine away for our iniquities, according to Ezek. xxiv. 23.

But, oh, how sovereignly did the Lord pity me! I was awakened before three of the morning of the fast-day with that word, as in Dan. ix. 3, "And I set my face unto the Lord God, to seek by prayer, and supplications, with fasting," etc. So I arose and was allowed three hours without interruption in confession and supplications, both as to my own and the generation's case, till my spirits were almost wasted; but that was brought ground of that hope, that gave me a great dash. So I went through the day in much heaviness, yet was allowed some measure of concern. I heard a sermon on that word, "Son of man, cause Jerusalem to know her abominations" (Ezek. xvi. 2), where there was abundance of matter suitably laid before us, as the day called for; but, alas, my case stands dark and uncleared with respect to reformation.

On Sabbath morning I awakened with my mind carnal. I arose and went to prayer, from prayer to reading and meditation, and yet could find no outgate, from which I made the following remarks:—1. An ill-kept heart through the week, and indulging the mind in going too much out on carnal and worldly things, though in themselves lawful, lays a foundation for an uncomfortable Sabbath. 2. I remark, that duties of themselves, though they cannot do, yet the Lord will have the soul rebuked for its carelessness in them. 3. I find that no duty or means whatsoever can set the heart right when out of order, or stay the mind in duty, without new strokes of renewing and sanctifying grace, and renewed acts of faith on the death of Christ to mortify and kill sin. 4. I see I must fight every piece of my Christian journey, and still the nearer to the end I find my conflicts the sharper. This makes me many

times cry out, "Oh, when shall this long warfare come to an end? Oh, to be away from sin! But had not the Captain of Salvation said, 'Sin shall not have dominion over you, for ye are not under the law, but under grace, I would soon be overcome.'" Thus far for what passed in the forty-and-sixth year of my life.

Alexander Grant, Elder, Dornoch.

THIS worthy man was born at Griamachdary, near the northern borders of Sutherland. His father, George Grant, was an eminent man, who feared the Lord and observed His commandments above many in his own day. In the latter's youth he served his country as a soldier, and lost an arm in her defence; but, although he lacked one of the arms of his body, the Lord gave him the arm of a good hope through grace, and the arm of saving faith, whereby he was enabled to embrace Christ in the offer of the Gospel, and fought the good fight of faith to the end of his life below. George Grant had a brother living with him, who also feared the Lord. In this Bethany many a wayfarer found shelter, and the only restrictions imposed upon them were that they would attend family worship, not leave the house on the Sabbath but for the house of God, and not work with knives (such as cutting tobacco) on that day. To prevent them being tempted to break these rules he took all these instruments, such as pipes and knives, from them late on the Saturday, to be delivered early on the Monday. We know that many in our day will laugh at this, and call such as did it narrow-minded bigots; but we make no apology for stating these facts, as it reveals the living conscience that moved in the breasts of eminent men of by-gone days. We may be sure that many a tramp would be angry at being thus dealt with, but George Grant was a man who knew what it was to be under discipline and to keep it.

The mother of the subject of this memoir was also a woman who feared the Lord, and was likeminded with her husband. She survived her husband by many years, and lived with her son, Alexander, in Lower Evelix. The regard for the Sabbath so pronounced in the parents, manifested itself also in the son. For example, once the latter left the farm-stock on the Saturday night, he never went near them except in cases of necessity and mercy until the Monday morning. The writer knows that the deceased pled with the Lord to keep everything worldly from his mind on the Sabbath.

I am not in a position to state when or how the Lord began to deal with his soul, but that He dealt with him in reality early in life and carried on the good work until the day of his departure to be with Himself, no one who knew him will deny. About forty years ago he tenanted the farm of Lower Evelix, in the parish of Dornoch. This change caused him many thoughts, and sent him even to his knees. On more than one occasion he stated to the writer that in his perplexity the word of the Lord came to his rescue, namely—"And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns" (Genesis xxii. 13). This he took as an indication to him the Lord would support him even in the things that pertain to this life. He was wont to state in his own solemn way, "That promise is being fulfilled to me to this very day; it has never failed."

In the beginning of his Christian course he had a temptation that a certain person whom he knew would prove a great enemy to him if he would profess Christ publicly. After having professed Christ publicly, he would say, "Now that person never did or said anything to hurt me."

Alexander did not throw in his lot with the Free Presbyterian Church in 1893. What keen discernment in this respect failed to do, a famished soul compelled him to do. We remember well the first day he joined us in Birichen Schoolhouse.

As regards his public duties as an elder of the Church, all his ministrations were characterised by simplicity, sincerity, and brevity, to the edification of all who thirsted for the truth. As long as David Ross and Angus Murray lived, Alexander took third place. Of him it might be said in truth he took the lowest room. For David Ross, who lived some years after Angus Murray, he had the greatest regard, and when David became too infirm to walk to church, his neighbour's white horse starting off from David's home on the Sabbath morning would make Alexander smile, saying—"Ah! he is coming himself to-day yet." It was well his part to love David, for many a prayer David put up for him. Oh! to see younger men loving older men in the Lord as Alexander Grant loved David.

As he drew near his end he became daily more like his Master in affection to and pity for his fellow-creatures. Before he took his last journey (for he was advised to proceed to Glasgow to undergo an internal operation) he visited all his neighbours, and bade them farewell, saying, "I may come back if they (the doctors)

cannot do me any good. I would rather die in my own home. I have nothing to complain of. I am past the allotted span, and the Lord has been good to me; but if I do not come back, I have the hope through grace that the Lord will have mercy on me and take me home to Himself."

Thus he proceeded to Glasgow, but the earthly career of Alexander Grant was finished there in a few days. His remains came back to Evelix, and were followed to the grave by a large concourse of people from all parts who knew and respected him. To his widow and family we extend our heartfelt sympathy, and may the Lord God of their father bless them. We desire that the Lord would raise up each of them to bear witness to the truth as it is in Jesus according to the example of their father.

E. MACQ.

William Macdonald, Missionary, Tomatin.

THIS God-fearing man was born in Glen-Urquhart. In his unregenerate days he served as a piper to the late King Edward, and travelled far in connection with his occupation, but when the Lord began to deal with his soul, he immediately gave up piping, and to his death he did not want any one to remind him of the fact. On being asked on one occasion if he was piper to the Prince of Wales, he answered, "I was piper to the Evil One." The writer is not able to state how the Lord began with him, or how long he was under law work; but anyone who knew him as a changed man would understand that he knew much of the law. But that he knew the power of the Gospel was equally clear. For a time after he gave up his first work he served as a gamekeeper. When the writer knew him first he went by the name among "the Men," "Macdonald the Keeper." His home was then at Daviot. From there he came to Inverness, and his home was in Cawdor Road, beside the late Mr Lachlan Maclean, who was then an elder in the Free Presbyterian congregation. William was among the first to show that he would not be moved from the old foundations of truth and verity. He had no sympathy with those who were for sticking to stone and lime until the House of Lords or the House of Commons decided in their favour. The loss of a scriptural foundation was more to him than the loss of property. He was a Free Presbyterian, and he would be free. For well-nigh thirty years we knew William, but never did we feel that he wavered as to his duty in

upholding that which he, through grace, along with others were enabled to uphold. A great lover of the Lord's Day, and one who felt keenly the inroads made by Satan's children on the day that commemorates the resurrection of our blessed Lord. That day was to him a delight, and honourable for the worship of the Lord; not seeking his own pleasure, as the majority do in our day. William Macdonald loved secret prayer, and delighted in having others join with him in a duty which was to him a pleasure and a delight. He was solemn in all duties in connection with the House of God.

A most steadfast friend to the last, and as he drew nigh the Delectable Mountains, he grew daily more affectionate. Many a time, on arriving home, we would hear a ring, and on going to the door our friend would excuse himself for troubling, saying:—"I have no message, but wanted to know how you are." On visiting him at the Infirmary the week before he died, the writer said, "We will engage in prayer, not knowing that we may all meet again." William put out his hand, saying, "Give me your hand," and he kept our hand until prayer was ended; so we parted, to meet no more in the body. For some time he served as missionary between Beaulieu and Daviot, after the death of John Cameron. The people of Tomatin wanted William to supply them during the remainder of his life. So he regularly went there to expound the Word of God to his fellow-sinners. As he grew riper, he complained to the writer of his unfitness for such solemn work. His only son, to whom he was most dearly attached, died about a year and a-half before himself, and from that time our friend could be seen daily getting weaker. He continued his work till about a month before his death, and never would he allow any one say that he suffered. And now that he is gone, the cause of Christ in the Highlands lost a true friend, who loved the brethren and also loved the gates of Zion. He hated all manner of evil; although not perfect, according to his light, he shunned all appearance of evil.

To his two daughters who are left to mourn his loss we extend our utmost sympathy, and desire that the Lord, who is a Father to the fatherless, may uphold them, and may their father's God be their God!

E. MACQ.

No man can be robbed of his delights whose joy is Christ. Eternal is his gladness who rejoices in an eternal good.—*Augustine.*

The Meaning of "Hades."

IT is a favourite resort of those who are opposed to the Bible doctrine of Hell to confuse their unlearned opponents by pointing out to them that in many passages where the English version has "hell," the Greek has "hades," and that "hades" simply means the place of the dead. Let us briefly notice a few passages in the New Testament to see if this contention is borne out by facts.

(1) Hades is the contrary of heaven: this is borne out by Matt. xi. 23—"Thou Capernaum which are exalted unto Heaven, shalt be brought down to hell (hades)."

(2) Hades is Satan's kingdom as opposed to Christ's—"The gates of hell (hades) shall not prevail against my Church" (Matt. xvi. 18).

(3) Hades is the prison of Satan and the wicked. The Redeemer said to John—"I have the keys of hell (hades) and of death" (Rev. i. 18). In the vision of the Great White Throne, John says—"Death and hell (hades) gave up the dead which were in them, and they were judged every man according to their works" (Rev. xx. 14).

(4) Hades is a place of torment. The Saviour tells us that when the Rich Man died "in hell (hades) he lifted up his eyes, being in torments"; and he cried, saying—"Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame" (Luke xvi. 23, 24). Between him and Abraham there was "a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

In three places "Hades" means "grave" in the New Testament:—(1) Acts ii. 27—"Thou wilt not leave my soul in hell (hades), neither wilt thou suffer thy Holy One to see corruption"; (2) Acts ii. 31—"He, seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption"; and (3) I. Cor. xv. 55—"O, death, where is thy sting? O, grave (hades), where is thy victory."

With the exception of these three cases, the context of the foregoing passages shows that Hades denotes the place of retribution, and is therefore rightly translated "hell." One has only to transpose the translation "spirit world" or "place of the dead" in the following passages to recognise how inapt they are:—"The gates of 'the place of the dead' shall not prevail against

the Church." "Thou Capernaum which are exalted unto heaven shalt be brought down to 'the place of the dead.'" "Death and 'the place of the dead' were cast into the lake of fire." I saw a pale horse and his name that sat upon him was death, and 'the place of the dead' followed him."

The Sabbaths of Long Ago.

I thought they were long in passing,
 Fancied the clocks ran slow,
 But now I would give my heart-strings
 For the Sabbaths of long ago.
 They have gone to a wide hereafter
 They are part of an unpaid debt,
 But for me their quiet safeguarding
 Is linked to a great regret.
 For my eyes were blind to their beauty,
 To the grace and charm they wore;
 To the hush on the fields of morning,
 To the light through the open door.
 To the peace that was mine without asking,
 To the joy to walk hand in hand
 With the saints who set apart Sabbath
 As a step to the Promised Land.

The New Testament Bishop.

"BISHOP" is derived from the Greek word, "episkopos," which is itself a compound of "epi," over, and "skopos," one who watches, a guardian, a protector. The English equivalent is "overseer." The official appointed to superintend the affairs of a subject state was so called by the Greeks. It is met with in the Septuagint. Eleazer was an "episkopos," i.e., he had charge of the Tabernacle and its furniture (Num. iv. 16). The officers of the army were called "episkopoi" (xxx. 14), and so were the foremen at the repairing of the Temple (II. Chron. xxxiv. 12; cf. also Neh. xi. 14).

In I. Pet. ii. 25, "episkopos" is used of the Lord Jesus to describe His care over His people. Elsewhere it is used of those brethren whose gift and experience qualify them to be leaders and guardians of the saints (Acts xx. 28; I. Tim. iii. 2; Tit. i. 7). It is acknowledged by some of the greatest New Testament Greek scholars, such as Bishop Lightfoot, that the New

Testament "bishop" is quite different from the modern diocesan bishop. All true ministers of Christ are bishops in the New Testament sense of the word, that is, overseers of the flock entrusted to them by the Great Shepherd and Bishop of their souls.

A Letter from James Guthrie, the Martyr, to his Wife.

My Heart,—Being within a few hours to lay down my life for the testimony of Jesus Christ, I do send these few lines as the last obedience of unfeigned and spotless affection which I bear unto you, not only as one flesh, but as a member with me of that blessed mystical body of the Lord; for I trust you are, and that God who hath begun His good work in you, will also perfect it and bring it to an end, and give you life and salvation. . . . Let not your wants and weaknesses discourage you. There is power, riches, and abundance with God, both as to the things of the body and things of the soul; and He will supply all your wants, and carry you through. It is like to be a most trying time; but cleave you to God and keep His way, without casting away your confidence. Fear not to be drowned in the depths of the troubles that may attend this land. God will hide you under His shadow, and keep you in the hollow of His hand. Be sober and of a meek spirit. Strive not with providence, but be subject to Him who is the Father of spirits. Decline not the cross, but embrace it as your own. Love all that love the Lord, and delight in their fellowship. Give yourselves unto prayer, and be diligent in reading the Holy Scriptures. Wait on the ordinances, and have them in great esteem as the appointed means for your salvation. Join the exercise of piety and repentance together, and manifest your faith in the fruits of a sincere obedience and of a gospel conversation. Value your conscience above your skin. Be not solicitous although you know not wherewith to clothe you and your children or wherewith to dine. God's providences and promises are a true, rich, and never-failing portion. Jesus Christ be all your salvation and all your desire! You I recommend unto Him, and Him unto you. My heart, I recommend you to the eternal love of Jesus Christ. I am helped of God, and hope I shall be helped to the end. Pray for me while I am here, and praise with me hereafter. God be with you!

Literary Notices.

OUR GREAT HIGH PRIEST IN HEAVEN, by Rev. James Neil, M.A. London: Stanley Martin & Co. 1923. Price 2s 6d.

This little book contains an interesting discussion of certain truths represented in the Epistle to the Hebrews on the great theme of the priesthood of Christ. The subject is treated in a very reverent and instructive way. Brief though the book is, it touches on some of the deep things of God with profound insight.

THE ATONEMENT, being Papers Read at the Ninth Annual Conference of the Sovereign Grace Union. London: 98 Camberwell Grove. Price 6d, post free. Paper Covers.

This booklet contains papers on the Atonement and the Covenant of Grace by Mr J. K. Popham; the Atonement and Christ's Headship, by Rev. R. J. Crump; the Atonement and Christ's Priestly Office, by Rev. J. Wharton; the Atonement and Christ's Death, by Rev. H. J. Drummond; and the Atonement and Christ's Intercession, by Rev. J. E. Hazelton. These papers deal with a great theme by men who have taken the Word of God as their guide and the Holy Spirit as their teacher. In addition to the papers on the Atonement, there are others dealing with such subjects as Emmanuel inspiration of Old Testament; spiritual principles of the Reformation; the intercession of the Spirit; the Church's greatest need; and the unchangeable decree. It is encouraging to one to read these papers, as their teaching savours of that which comes from men taught of the Holy Spirit and who have been with Jesus.

MODERNISM: THE PERIL OF GREAT BRITAIN AND AMERICA, by Arthur H. Carter. London: Protestant Truth Society, 3 and 4 St Paul's Churchyard. Price 6d. Post free, 7d.

Mr Carter, who visited the States and Canada last year, gives a brief account of the great struggle going on in America against Modernism. He quotes with approval the articles of the "Christian Fundamentals Association," with which we, too, are in hearty agreement, with the exception of the last, where belief in Christ's second coming as pre-millennial is held by the members. The pamphlet gives facts and figures that are useful for all who are asking the question, "What shall the end of these things be?"

Notes and Comments.

What is Man?—This is the title of a recently published book of Prof. J. Arthur Thomson, Aberdeen University. It consists of a series of lectures delivered to the divinity students of the Aberdeen United Free College, on the invitation of the Senatus of the College. Prof. Thomson is one of the most popular living exponents of the dry facts of science and, like so many of his brethren, he is a thorough-going evolutionist. This was well enough known to the Aberdeen U.F. divinity professors, and when they asked Prof. Thomson to explain in a simple way how biologists regard man they must have surmised that the Professor would give a thorough shaking to any belief that existed of the Genesis account of man's creation. The Ape ancestry is accepted as a matter beyond dispute. Man, he grants, is not descended from any living ape, but according to scientific teaching he is the scion of a stock common to him and the higher apes. Over against this "scientific teaching," we set the statement that man was made in the image of God. It is deplorable that the theological teachers of the rising ministry should deliver them over to such teaching.

A Foolish Speech.—A friend has kindly sent us a cutting from the "Star," Christchurch, New Zealand, giving an account of a Presbytery meeting recently held there. The Rev. J. Dickson brought forward a motion deploring the growing irreligious Sabbath traffic occasioned by the pursuit of pleasure. The motion called upon all ministers and Sabbath school teachers and office-bearers to honour the Lord's Day and free themselves from the responsibility of encouraging the non-observance of the Lord's Day. The motion as we read it is comparatively mild, but it was too much for many of the fathers and brethren, some of whom vigorously protested against it. A ministerial member of the Presbytery protested that they were not under the law, and had a blow at the motion as savouring of Pharisaical legalism. Reference was made to the fact that the Lord's Day was becoming the great day for sports. Another member characterised the wording of the motion as most objectionable, and moved that it be remitted back to the Committee. If the Committee are guided by what was said in the Presbytery their motion will not be worth the paper it is written on. When so-called ministers speak thus, what need be expected of their hearers?

Communists and the Young.—The Communists, like the Jesuits, have in the furtherance of their plans fixed their attention on the young. In Great Britain there are approximately 20,000 children attending "Socialist Sunday Schools." The nature of the teaching in these schools is atheistic. The children are taught to deny God, deride the Bible, and mock at prayer. We have already in these Notes given quotations from their text books, and it is an ominous sign of the times when the young children are thus openly handed over to the devil. The prayer of every right-thinking man and woman should be that God would deliver the little children out of the hands of these modern worshippers of Moloch.

The Shame of It!—On another page we call attention to the disgraceful conduct shown by many of the people of London on 11th November. It would appear, as indicated by the following cutting from the "Daily Telegraph," that the revelry was not confined to the hotels, but was openly, shamelessly, carried on in the streets:—"Revelry and solemnity," says the "Daily Telegraph," "jostled side by side in London last night (11th November) in the closing scenes of Armistice celebrations. In Whitehall hundreds of people were paying their tribute to the memory of those who in the great struggle were their comrades. The crowds in Trafalgar Square, on the other hand, seemed bent on emulating the scenes of rejoicing that occurred on the first Armistice night, and a police official gave it as his opinion that there were more people in the streets than on previous occasions, except, of course, 1918. In the hotels the evening was celebrated by combined dinners and dances, which continued until two o'clock in the morning." Comment is needless.

Distress in the West of Scotland.—Owing to the exceptionally wet summer and autumn, combined with widespread unemployment, there is real distress among the people of Lewis and the Western Isles and the western seaboard of Scotland. Sir Hector Munro, Bart., Lord - Lieutenant of Ross and Cromarty, has issued an appeal to relieve this very serious destitution." The hay and the corn have not been secured, the potato crop is a failure, the fishing has not yielded good results, while owing to the wet weather, peats have not been dried. Sir Hector has made an appeal for help either in money, kind, or clothing. In his appeal he says "It is a population left without money, fuel, or sustenance to face the inclemency of the winter and coming spring. . . . The crofter and the cottar are not eligible for unemployment

benefit, and Parish Councils, whose rates are already over 20s in the pound, are at the end of their resources.¹² The Board of Agriculture has allocated a sum of £4875, and other grants have been intimated. Our Government might employ the money sinfully spent on that useless functionary, the Envoy to the Pope (up to the end of 1922 he has cost the country £32,365) by sending him about his business, and thus allow the people of Lewis (which gave 6000 men at the commencement of the war) to get the benefit of the sum allocated for his upkeep. We are sure our readers will feel for their fellow-Highlanders, and will not only show their sympathy in words, but in a more tangible way by sending what they can to the responsible officials who are dealing with the matter.

Another Royal Visit to the Pope.—As was widely reported in the press at the time the King of Spain paid a visit to the Pope in November, and it would appear read an extraordinary speech to the Pope. It is only now that the main points of the speech are being discussed. It appears from what a well-informed correspondent of the "Morning Post" says, that the speech was listened to by the Pope and Cardinals with anything but unperturbed demeanour. The King was bold enough to give directions to Benedict as to the filling up of the vacant cardinalates by men of the Spanish race. Why an infallible Pope should receive such directions from a fallible King it is not our province to determine, but it would appear from later announcements in the press that the Pope has decided to appoint Italians to the vacant places in the College of Cardinals, so that he may not offend the faithful in the United States who expected to have the papal eye turned towards them. Such is infallibility!

Progress in Corruption.—Dr Hull, Atlanta, U.S.A., has had published by the Presbyterian Committee of Publication, Richmond, a pamphlet showing that Evolution is "science falsely so called." He calls attention to the fact that "The natural man is dead in trespasses and sins, and needs the Spirit of God to bring about a new birth. The only progress that a dead man will show will be progress in corruption." This is a damaging criticism, and ought to have the same effect on this uncircumcised giant, Evolution, as David's well-slung stone from the brook had on the proud Philistine. But we have no hesitation in saying that David's antagonist was more sensible of the effect of the heaven-directed stone than Evolution will be to the above pointed criticism. The dead, as Dr Hull has so well said, show no progress but in corruption, and it is only

when the exceeding greatness of the power of God intervenes that life is produced and the progress of corruption arrested.

Mr Brider's Mission.—Mr Brider, as many of our readers are aware, carries on his useful work among sailors and soldiers by distributing parcels of religious literature. This Mission has been carried on for fifty years. In the Annual Report Mr Brider says:—"The wide circulation of truth in garrison towns and naval stations, here and beyond seas, continues to meet with much acceptance, and many letters of gratitude reach us telling us of good done by the blessing of God." The Mission is entirely dependent on contributions by friends, and Mr Brider takes nothing out of these funds, but is wholly dependent upon the Lord for personal support, and bears testimony that "hitherto He has taken care of him." Each month a parcel of 125 Magazines are sent to Mr Brider, and if the state of the Free Distribution Fund permitted we would willingly increase the number.

A Word of Thanks.—We take this opportunity of thanking many kind friends at home and abroad who have sent us papers and cuttings with reference to religious matters. Sometimes we have been able to use these; at other times they reached us too late for notice in the Magazine; but we are none the less grateful to those who in this way let us know what is going on in different parts of the world. We are also indebted to those who sent us extracts from the writings of God's servants in past generations, many of which we are sure our readers, in common with ourselves, found helpful. We tender to all these our sincere thanks, and crave the continuance of their kind favours.

Church Notes.

Communion.—January, last Sabbath, Inverness. February—First Sabbath, Dingwall; second, Breasclete; third, Stornoway. March—First Sabbath, Ullapool; second, Portree; third, Lochinver; fourth, Kinlochbervie. April—Fourth Sabbath, St Jude's, Glasgow (Jane Street, Blythwood Square); and Wick.

Church Documents.—We regret that owing to unexpected delay in binding that the booklet on Church Documents was not issued until the first week of December. All those who sent orders to the Clerk of Synod had the number of copies ordered despatched to

them, and if these parcels have not been received, a post-card should be sent at once to the Clerk of Synod. Remittances for these copies are to be sent to Mr Macgillivray, from whom additional copies may be had, fivepence, post free.

Acknowledgment of Donations

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

SUSTENTATION FUND.—Mrs Maclean, Easter Aviemore-on-Spey, £1; Miss B. Mackenzie, St Andrews (for Shieldaig Sustentation Fund), £1; Mrs H. Cattanaich, Kinrara House, Kingussie, 10s; A. Macpherson, Scotstown, Strontian, £1; Mrs Sangster, Duke Street, Kingussie, £1.

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JEWISH AND FOREIGN MISSIONS.—Three Inverness Ladies (for Rev. J. B. Radasi's personal use, 2s 6d each), 7s 6d; R. Kelso, Achmore, Pirn-mill, Arran, 3s; per Rev. Neil Cameron (for Foreign Missions), 5s; do. (for Jewish Mission), 5s; do. ("Thy Kingdom," Carr-Bridge), 5s; per Mr Mackay, from a Friend, Strathy Point, £1; D. Clark, Box 7, Valencia, Penn., U.S.A., £6.

COLLEGE FUND.—The Congregation of Ontario, per A. R. Finlayson, treasurer, £3 19s 2d.

The following lists have been sent for publication:—

GLENDALE CHURCH BUILDING FUND.—Mr Murdo Macaskill, treasurer, begs to acknowledge, with sincere thanks, the following donation:—Per Mr John Campbell, Fasack, Glendale—Mr John Colquhoun, Glasgow, 20s.

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STRATHY SUSTENTATION FUND.—Mr Murdo Mackay acknowledges, with thanks, £1 from Thomas Finlayson, Forsinard.

The Magazine.

NOTICE TO CORRESPONDENTS.—As we go to press early in the month, correspondents should have their communications forward about the 8th of each month; otherwise insertion in the ensuing month's issue cannot be guaranteed. All literary communications should be sent to the **Rev. D. Beaton**, Free Presbyterian Manse, Wick, and should bear the name and address of sender.

SUBSCRIPTIONS.—The Annual Subscription for the Magazine, post free, is 4s prepaid; United States and Canada, 1 dollar, post free. Single copies, 3½d; post free, 4d. All Subscriptions should be sent to **Mr Alexander Macgillivray**, Woodbine Cottage, Glen-Urquhart Road, Inverness.

IMPORTANT.—Annual Subscribers are requested, in future, to send their Prepaid Subscriptions in **April** of each year. New Subscribers who begin

subscribing for the Magazine during the year are requested to send the amount which will cover payment until the end of the Magazine year in April. Attention to this matter will materially lighten our Treasurer's work.

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