

THE

Free Presbyterian Magazine

And MONTHLY RECORD

VOL. XXIX.

OCTOBER 1924.

No. 6.

Servants of Christ.

THE work of the Lord Jesus has not only wrought a mighty transformation for a countless number of sinners given to Him by the Father, but it has given a new and honourable meaning to words expressive of relationships that were anything but ennobling and exalted. Such a word we have in "servant," the translation in our Authorised Version of "doulos," a bondman or slave. Paul glories in being a servant of Jesus Christ, yet the word expressive of this relationship must have appeared anything but suggestive of a coveted relationship to those familiar with the conditions prevailing in the Greek and Roman world in apostolic times. But there was something in the new relationship of the Christian and his Master which gave a new meaning to the word, while suggesting to the mind of the early Christians certain features of this new relationship which filled them with wonder and a sense of deep humility.

"Servant," as we use the word, has lost certain features described by the term used by the Apostle. In order to bring out the idea, sometimes Paul's word is translated "slave" and sometimes "bondman." The former does not quite convey the meaning; as a "slave," though the possession of his master, does not receive wages, while a "servant," though receiving wages, is not the possession of his master. It was not so with the "bondman"; he was the possession of his master, and received wages for his work. Unlike the servant, he could not leave the service of his master any time he pleased until he was bought with a price, and he was unlike the slave, in this respect, that he received wages for his work. This thought underlies the Apostle's figure used in Romans, where sin is the master and sinners the bondmen who are receiving

wages—the wages of sin, which is death. It is this change from being servants of sin to be servants of Christ that moved the heart of the Apostle so deeply, and with what we have already said about this term we may now make application of its bearing on (1) the former condition of believers in sin, (2) their new condition brought about by the price paid for their redemption and the regenerating work of the Holy Spirit.

1. In regard to the believer's former condition, there was everything to awaken in their minds the deepest anxiety if they had been only sensible of their condition—they were the servants or bondmen of sin. Sin was their master, cruel, tyrannical, and exacting. No one was too young or too old to be in his service. He kept them busily employed day and night, from youth to old age (if God, in mercy, did not intervene). There was no pity and no compassion for youth or age. With remorseless power he kept his bondmen busy in his service, and at the end of the long or short day he faithfully paid the wages that had been wrought for. The term "wages" is significant, it implies the reward for something that has been wrought for and which must legally be paid. The master is not at liberty to withhold wages, he is legally bound to pay what has been wrought for, and what a tremendous meaning there is, therefore, in the Apostle's words, "the wages of sin is death." The state and prospects of the bondmen were anything but uplifting and encouraging, but it was possible for them to become freemen by paying a certain price to their master, but with sinners the price was too great and the state of bondage was eternally interminable so far as they were concerned, and had it not been that One came who was able to pay the price for their redemption, the "servants of sin" would never have become "the servants of Christ or of God." This brings us to notice briefly how this great change was brought about.

2. The new condition of the believer is brought about by a divine work. The sinner had nothing wherewith to purchase his freedom, and his case from anything he could do himself was hopeless. The price for his redemption was too great to be paid by any created being. It was in view of this that infinite Wisdom provided the means whereby the price was to be paid, and that price was not silver and gold, but the precious blood of Christ as a lamb that was slain. The greatness of the price paid for his redemption made an indelible impression on the Apostle's mind, and fills the expressions, "servant of Christ" and "our Lord"

with a profound significance. The price being paid by Him who was now and for ever their Lord and Master opened the way for their transference from their old state to the new. Through the regenerating work of the Holy Spirit they became new creatures in Christ Jesus, and being made free from sin they became the servants of righteousness.

In the transactions of giving bondmen their liberty it was customary that the freedom was attested by witnesses, and in the Epistle to the Romans the Apostle, in speaking of the believer's deliverance from the spirit of bondage and fear, says:—"The Spirit Himself beareth witness with our spirit, that we are the children of God" (Roms. viii. 16). Those whom Christ has made freemen are also bondmen of His forever. This was the relationship in which the Apostle glorified. He once was the servant of sin, but now he had been set free to become the servant of Christ. There is no indignity in true service, but in Christ's service the service confers an honour so great, not only because of the exalted nature of the Person who is now Lord and Master, but because of the exceeding great price that was paid for the servant's redemption. Into that service the Apostle was brought, in common with all believers, and out of it he shall never go. However kind the earthly Master may be, and however forbearing, yet there are times when there is a longing for change, but it is not so in this service. The Christian's Master having unlimited resources at His command, does not, like so many masters, wish to get rid of His servants in old age, but is very kind and gracious to them in the last years of their earthly pilgrimage, and when that is finished He takes them to be with Him forever. The true Christian, therefore, may appropriately use the words of the Apostle—"The God whose I am, whom also I serve," though he will safeguard himself in so speaking from presuming to set himself on the same plane with the great Apostle of the Gentiles, whose manifold labours and sufferings in the service of His Master reads like something that was beyond the power of man to accomplish.

I did not speak that word strong enough, which says, "He that believeth not shall be damned." It is said of one of the primitive preachers, that he used so to speak that word "damned," that it struck all his hearers. We are afraid of speaking that word, for fear of offending such and such; who yet despise the servant for not being so honest as his Master.—*George Whitefield.*

Sermon.

BY THE LATE REV. ALEXANDER MACLEOD, ROGART
(FORMERLY UIG, LEWIS.)

“For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.”—
John iii. 16.

IN these blessed words of our Lord we have the sum of the whole volume of inspiration, a most wonderful display of divine love, a most glorious intelligence and glad tidings of joy to all people. Nicodemus, a Pharisee and ruler of the Jews, struck with the indications of supernatural powers and authority which were manifested in our Saviour's miracles, acknowledged his conviction of His divine mission, and immediately came to Him to receive instruction, and there are two things on which our Lord chiefly insists in this discourse on this interesting occasion. He first teaches him the necessity of regeneration, next the medium through which salvation was to be accomplished, and the indispensable necessity of believing in Him in order to eternal life, and as He was discoursing with a master in Israel, He illustrates this great subject by a fact recorded in their law, and which prefigured the Redeemer's death, viz., that as Moses lifted up the serpent in the wilderness, even so the Son of Man must be lifted up on the cross, that whosoever believeth on Him should not perish but have everlasting life, and that He might divest Him of that self-righteousness so peculiar to the Jewish people and so congenial to the human mind, and on which he so much founded his salvation. Our Lord further shows him that in the economy of grace every thing of this kind is superseded for that as the mission of the Eternal Son of God into this world had for its object to bestow eternal life upon those who were ready to perish, so the only way of enjoying the blessing was by faith in the testimony that God has given of His Son, and as this faith is not of ourselves but the free gift of God, so the bestowment of it on men of every character and description corresponds with the grace which appeared in the Father's sending His only begotten Son into the world that whosoever believeth should not perish but have everlasting life.

In discoursing from these words, I propose, in the first place, to consider the properties of God's love to

a guilty and lost world; secondly, the evidence He gave of His love, He gave His only begotten Son; thirdly, the end or design of this unspeakable gift of love, viz., that whosoever believeth on Him should not perish but have everlasting life; and, lastly, conclude with a short application.

I. The love of God is the brightest beam of divinity that ever illuminated the creation. There is an unfathomable depth in it which even the penetration of angels cannot reach, an ineffable excellence which even celestial eloquence cannot fully express.

(1) It is pure, unmixed love in its nature, object, and operation. It comprehends the various forms of divine beneficence—goodness, that extends its bounties to innumerable ranks of creatures, and diffuses happiness through the various regions of the universe—grace, which so richly showers its blessings upon the undeserving without past merit or further compensation. Mercy, that commiserates and relieves the miserable; and peace, and long-suffering which so long tolerates insolent and provoking offenders. All this divine beneficence in its different forms towards indifferent objects shows the greatness of divine love under various names. It is gracious, merciful, patient, and long-suffering love—love variegated, overflowing, and unbounded. Is not divine love displayed in the creation of this world, so well accommodated and so richly furnished for the sustenance and comfort of its inhabitants, and in rendering them capable of receiving streams of happiness from the immense fountain of divine goodness? It is by the love of God that this universe is preserved in order and harmony from age to age, and its numerous inhabitants supplied with every good thing. But is it not most conspicuously displayed as an unspeakably great, rich, free, and unmerited love in the gift of His Son to a guilty world? Almighty love, which brought the Lord of Glory from the celestial throne to die upon a cross, an atoning sacrifice for the sins of the world, in order to fit us for the incorruptible inheritance, and then to perpetuate our bliss through an eternal duration. Behold, then, what manner of love the Father hath bestowed upon us that we should be called the sons of God, a subject so very grand and so elevating that our limited capacities are quite inadequate to comprehend it. Who can by searching find it out? who can trace it to perfection? It is as high as heaven. What can we do, deeper than hell what can we know? Surely the measure thereof is longer than the earth and broader than the sea. But while this eternal love of God is an unfathomable ocean, we adore

the God of our salvation, who sheds it abroad in the hearts of His people by the Holy Spirit, that they with all saints may be able to comprehend in some degree what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge. For though creation be replete with evident traces of the goodness and love of God, yet it is the work of redemption that gives the most exalted display of this most animating and delightful truth. Accordingly, when the Lord promised to make a New Covenant with the house of Israel, He intimated that He would therein carry the demonstration of it far beyond whatever could be conceived of it either in creation or providence. I will make an everlasting covenant with them (says He) that I will not turn away from them to do them good. Yea, I will rejoice over them to do them good, and will bring upon them all the good that I have promised them, and my people shall be satisfied with my goodness, saith the Lord. And He gives us this as the amount of the whole—"They shall be my people, and I will be their God." The highest possible display of His love was manifested when He gave His Son to die to procure our redemption, the just for the unjust, that He might bring us unto God. For in this He at once commended His love to us as unspeakable, that while we were yet sinners, Christ died for the ungodly, in order to redeem them from sin, death, and hell. To teach them the revelations of His will and the declaration of His promises, in His determination to sanctify and to glorify them, in supporting them through life, blessing them in death, and bringing them to glory. When we, therefore, consider the unspeakable highness and holiness of our heavenly Father, and the lowliness and wretchedness of those on whom He conferred His unspeakable gift, we are constrained to exclaim with the inspired writer—"God is Love."

(2) It is an everlasting love. "The Lord," says the prophet Jeremiah, "appeared of old unto me, saying, Yea, I loved thee with an everlasting love, and therefore with loving kindness have I drawn thee." "Blessed be the God and Father of our Lord Jesus Christ," exclaimed the illustrious apostle, "who hath blessed us with all spiritual blessings in Christ Jesus according as He has chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." O the matchless love of our God to a whole world full of ignorance, carnality, and enmity, against His holy perfections, in a state of actual rebellion against Him, and without the

least desire ever to know, serve, or enjoy Him. Yet, hear, O! heavens, and be astonished O! earth, God loved this world of perishing sinners. But how much no tongue can tell, for eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things the Lord prepared for them that love Him. It is so unspeakable and so unlike anything in human affairs that our text makes no comparison in order to describe it. It has no parallel or similitude among men, and, therefore, it is only said—God so loved the world that He gave us His Son. In most cases human love is expressed by words more than by deeds, but the love of God is such that it cannot be fully expressed by words. It is a divine contrivance which we, while in this tabernacle, cannot fully comprehend.

(3) It is an immutable love, as in Mal. iii. 6—For I am the Lord, I change not, therefore ye sons of Jacob are not consumed, He will rest in His love towards His people, for His love is engaged for their everlasting security. Having made them the objects of His free love, a primary fruit of His eternal favour, this love must abate, and His purposes must be rendered void before they are left to themselves. But if the Lord of hosts has purposed, who shall disannul it? If His hands be stretched out to execute His designs, who shall turn it back, before He has accomplished the end He has determined. As He thought, so shall it come to pass. As He purposed, so shall it stand. He has set His delight on the sons of men, and, therefore, He rests. He takes the highest complacency in the exercise of His love towards all His favourite objects. He rejoices over them with singing, and takes a divine pleasure in doing them good. So firmly did the illustrious Apostle believe this salutary truth that he exalted in the contemplation of God's immutable love, expressing himself in the following forcible and pathetic language:—"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

(4) It is a free love, as nothing out of God Himself can be the cause of it, for then there would be a cause prior to Him. The misery of the creature is not the cause of it, for He is not wrought upon as creatures are, nor are the merits of the creature the cause. Not by works of righteousness which we have done, but according to His mercy, He saved us by the washing of regeneration and renewing of the Holy Ghost. It is, therefore, free, as it arises from His sovereign will

and pleasure through the merits of our Redeemer. Let us then consider the freeness of this love, and rejoice in the exercise of faith and lively hope that the most glorious day shall soon arrive when our happy anticipations of His immediate presence shall be unspeakably realised, and when we shall see Him as He is.

II. The evidence of God's love to sinners—He gave us His only begotten Son.

(1) Then, we have the clearest evidence of this love in the Incarnation of our Lord. Here the unspeakable gift of God, manifested in the flesh, is most conspicuously displayed to a fallen race. Now, the original promise made to our first parents is fully realised. The God and Saviour of Abraham, Isaac, and Jacob, to the great astonishment of men and angels, condescended to appear in the likeness of sinful flesh, and now the divine predictions are amply fulfilled—"For unto us a child is born, unto us a son is given, and the government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." How clearly did He manifest His love to us in the humiliation and sufferings of our Lord, in the poverty of His birth, the reproach of His character, the pains of His body, the power of His enemies, the desertion of His friends, the weight of His people's sins, the slow, ignominious, and painful nature of His death, and the hiding of His Father's face, for He hath made Him sin for us who knew no sin, that we might be made the righteousness of God in Him. "And the Lord hath laid upon Him the iniquity of us all." Yet some have impiously asserted that the sufferings of Christ were only in appearance and not in reality. But if hunger and thirst, if revilings and contempt, if condemnation and crucifixion be sufferings, our Lord suffered; if the sinless infirmities of our nature, if the weight of our sins, if the malice of men, if the machinations of Satan, if the hand of God could make Him suffer, our Saviour suffered. If the annals of time, if the writings of His Apostles, if the death of His martyrs, if the confession of Gentiles, if the scoffs of the Jews be testimonies, our Lord suffered. He, therefore, that spared not His only begotten Son, but delivered Him up for us all, how shall He not with Him, also, freely give us all things. This great doctrine, therefore, of the remission of sins through the expiatory sacrifice of our Lord is that in which we can behold the great and mysterious love of God, and is the doctrine which stands as it were in the very face of the divine oracles, and claims our pre-

eminent regard. It is this which impresses the Christian dispensation with so gracious and merciful a character, and justly gives it the designation of glad tidings. Though every part of our Lord's obedience was meritorious and tended to magnify the law, yet His death upon the cross was its perfection and consummation; then it was that He exclaimed, "It is finished." In that tremendous hour He satisfied the penal demands of Justice, He silenced the thunders of Mount Sinai, He conquered death, he triumphed over principalities and the powers of darkness, and opened the gates of everlasting life to sinners, dark and cloudy as that day appeared to the eye of sense, it was the brightest day that ever shone upon a guilty world, for on that day a light above the brightness of the firmament shone through the whole Jewish economy. Types met with their antitype, shadows were turned into substance, victims no longer bled upon the smoking altars. The veil of the temple was rent in twain, and a new order of things rose before us. Whilst infidelity triumphed and insulted our dying Lord, saying, He saved others, Himself He cannot save, it spoke indeed the truth. He was enchained and bound, but it was by a love to us and our salvation. Thus, we read He was cut off out of the land of the living for the transgression of my people was He stricken, for it pleased God the Father to bruise Him and put Him to grief, and in this He commended His love most conspicuously toward us that while we were yet sinners Christ died for us.

III. The end or design of this gift of love was that whosoever believeth on Him should not perish but have everlasting life. This was God's great object in giving His Son to be the propitiation for our sins. He has not sent Him into the world to condemn the world, as sinners might have expected, but that the world might be saved by Him. In this blessed design of man's redemption we behold the three divine persons moved by sovereign and free love, heartily joining in the most wonderful scheme of our everlasting salvation. The blessed Father to exert the grace, the Son to advance the merit, the Holy Ghost to apply the purchased benefits, the Father to adopt us for His children, the Son to redeem us for His mystical members, and the Holy Ghost to sanctify and renew our hearts. The design of this unspeakable gift is no less manifested in the resurrection of our Lord, when He secured the union of His people as His quickened and mystical members and their resurrection to everlasting life. It is no less conspicuous in His ascension when He took possession of heaven in their name, prepares them for the heavenly

mansions, pours down His Spirit upon them for that end, weans their affection from transitory objects, and attracts them to things above where He is, making continual intercession on their behalf, and securing their exaltation in due time. It was in the consideration of this grand truth that the Apostle Paul spoke of the great Mystery of Godliness—"God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on the world, and received up into glory." All which was intended to adopt us into His family to sanctify our nature and receive us into glory, and when we consider the despicable objects on whom this unmerited favour was conferred, we are devoutly struck with unspeakable and holy veneration of the Divine Author, from whom all this has originated freely. When men adopt it is on account of some excellency in the persons adopted, as Pharaoh's daughter adopted Moses, because he was exceeding fair; and Mordecai adopted Esther because she was his uncle's daughter and exceeding fair. But man has nothing in him which merits this divine act, as in Ezekiel xvi. 5—"None eye pitied thee to do any of these things unto thee, to have compassion on thee, but thou wast cast out in the open field to the loathing of thy person in the day that thou wast born." It was in this state our Maker found us, when He said—"Live," and when He pours His Holy Spirit on His people they receive Christ by faith as freely offered in the Gospel to this end. His divine grace is imparted to them in order to excite their gratitude and direct their attention to the glory of Him who called them from darkness to His marvellous light to accomplish the great end of their salvation. They are divinely conducted to run the Christian race with faith, hope, and love; they proceed in their journey towards the heavenly Jerusalem, faith is the foundation and measure of hope. The latter is only the anticipation of those blessings which the former realises and presents to the mind. If faith be strong, hope is full of immortality and glory. Her heavenly prospects vary with the divine principle from which she proceeds. She is associated also with that humility which waits with patience for the full accomplishment of the promises. Hence, as an anchor within the veil, she keeps the soul sure and steadfast amidst all the fluctuating tides and tempests of this lower world. But these graces, however important, beneficial, and permanent in their effects, are only instrumental to that grace of love with which we shall ever be filled in everlasting praises of Him who loved us. All other graces are but means to this blessed end.

When we enter into a state of grace the full fruition of God, even eternal life, is ultimately intended. The end of God's unspeakable gift and all the graces of His Spirit through Him are to land us at last in the unfading and incorruptible inheritance. Love should adorn our Christian profession while here below—"The end of the commandment is charity out of a pure heart and of a good conscience, and faith unfeigned." "Now abideth, faith, hope, and charity, these three; but the greatest of these is charity." It is of a superior and transcendent nature, without it all other gifts are but as sounding brass and tinkling cymbals. While faith is that primary grace which apprehends and appropriates the salvation of Christ, and while hope ardently looks for the perfect and ultimate fruition of this salvation, divine love is that holy affection which constitutes the health and felicity of the soul. It is the greatest evidence that we can have of being called of God. It is the prize itself, for in proportion to our love we dwell in God and God in us. Of all the Christian graces it is the most general and comprehensive, concentrating every other into its own nature. It suffereth long and is kind, without usurping the place or disturbing the functions of the rest. Love allies itself to them all, regulates their exercise, preserves their simplicity, refers them to their proper end, and by purifying the secret chambers of the soul, keeps up a hallowed flame of devotion which diffuses life and splendour over every part of divine truth, and thus maintains their just empire in the heart with a single eye to the glory of God. It is also eternal in its duration, charity never faileth; faith ere long will be lost in vision, and hope in enjoyment. Their specific operations do not extend beyond the grave. When they have conducted the Christian to the confines of a better country they consign him over to perfect love, there to arrive at the very fountain of love, from which all the streams run for the healing of perishing sinners, and join the spirits of the just in songs of everlasting praises to the Lamb that was slain and redeemed them by His blood.

I conclude with a short application. Is the love of God therefore from everlasting? Is it the great, the eternal, and absolutely free favour of God in Christ manifested in the vouchsafement of spiritual and eternal blessings to the unworthy entirely detached from all supposition of human worth and absolutely independent of any such thing as human goodness? O! then, all ye children of want and sons of wretchedness, whether Jews or Gentiles, to this unexhaustible fountain of God's free and unmerited love ye may freely come.

Here the poor, the maimed, the halt, and the blind, with longing hearts and uplifted hands, big with expectations of being healed, may come with the utmost readiness, for the invitation extends to all characters and descriptions of men, and the proclamation (whosoever) is expressive of the freest favour and richest grace, including offenders of the worst characters, publishing pardon for sins of the deepest dye, and all ratified by Veracity itself. It affords sufficient encouragement to the vilest of sinners who is willing to owe his all to divine bounty, to receive the heavenly blessing, and with faith and gratitude to rejoice in the royal donation. Yes, it is the sovereign love of God that raises the poor from the dunghill and the needy from the dust, and sets them on thrones of glory, and numbers them among the princes of heaven. Happy, then, are they who are taught the infinitely marvellous, pleasant, powerful, and profitable truths of God in a manner that enlightens, draws, renews, ravishes, and sanctifies their heart. Happy they who being chargeable with every guilt and pollution, have them all washed away through the efficacious and expiatory sacrifice of their Lord, their righteousness and strength. How freely may they come to His throne of grace to receive of His love and sing in the heights of Zion. Happy His subjects who is love itself, whose laws are holy, just, and good, a perfect law of liberty, and whose whole administration is wisdom, righteousness, condescension, kindness, and love. O ! then may that blessed day hasten when time shall give place to eternity, when our transcient glimmerings of His glory here issue in our being for ever with the Lord, when our beloved ordinances of His grace shall be exchanged for seeing the God of infinite love as He is, who will acknowledge us in the face of His dear Son, who is the light of the celestial mansions, our everlasting light—our God, and our eternal glory.

While I was afflicted with the fears of my own damnation there were two things would make me wonder. One was, when I saw old people hunting after the things of this life as if they should live here always; the other was, when I found professors much distressed and cast down when they met with outward losses. Lord, thought I, what ado is here about such little things as these !—*John Bunyan.*

Gleanings from Many Fields.

The Influence of Christ's Deity in the Matter of the Atonement.

[The following extract is from Dr Smeaton's able work, "Our Lord's Doctrine of the Atonement," which with its companion volume "The Apostles' Doctrine of the Atonement," is one of the finest pieces of exegetical work standing to the credit of Scottish theology of the good, solid, Scriptural type. Dr Smeaton has also to his credit another excellent work, "The Doctrine of the Holy Spirit" (Cunningham Lectures). As a theologian Dr Smeaton was well equipped for his work. He was regarded by competent authorities as one of the most accomplished Greek scholars of his time, and his acquaintanceship with patristic, mediæval, and modern German and Dutch theology, was very intimate, as his writings indicate. He occupied the chair of New Testament Exegesis in the New College, Edinburgh, and on the death of Principal Cunningham he became editor of the "British and Foreign Evangelical Review." Dr Smeaton was not only an exegetical theologian of the first rank, but was also a sincere and humble Christian, and there are still some living who remember his beautiful and spiritual addresses. He died in 1889, and the Free Church of Scotland lost one of its noblest teachers. He was deeply grieved at the progress the new, unsettling views on the infallibility of Scripture were making in his own time. It gives us great pleasure to introduce our readers, who may not have read any of his excellent works, to this eminent scholar and true servant of Christ.]

SO close is the connection between the doctrine of the atonement and that of Christ's Deity, that they are always found, as history shows, to be either received together or denied together. The one is necessary to the other; and hence the true Church has always in every age confessed to both. The Lord connects the two as the two "heavenly things," on which He lays the greatest stress in His interview with Nicodemus (John iii. 13, 14). It is the person of Christ or Himself as a divine person, in the performance of a work given Him to do—and not His teaching merely, or the republication of lost truth—that constitutes the ransom. But one equal to the task of bringing a satisfaction or atonement for millions must needs possess a divine dignity. A mere man could as little redeem the world as he could create the world; the Restorer of man must be the Maker of man. It does not fall to our present task to refer at large to the proof of Christ's Deity; for our doctrine presupposes the reality of the incarnation—that miracle of miracles, and the grand fact of all history. Still less does it lie within our plan to notice the recent negative speculations which look askance on the whole miracle of Christ's life on earth. While they would explode a particular incarnation as the unique fact of history, in order to assert

a general one, or an incarnation of the race, as they delight to phrase it, their deep error utterly mistakes the vast run of mankind. And it assumes, too, the possibility of access to God, and of reunion to Him, without a mediator.

Our Lord, for obvious reasons, lays great stress on His coming into the world, or His coming in the flesh to do a work which should at once rectify men's relation and bring life (John v. 24). His entire teaching proceeds on the supposition that the primeval harmony between love and holiness in promoting man's good, which was disturbed by sin, is restored only by His incarnation and death; not by the incarnation alone—for then the grain of wheat would have continued to abide alone—but by His incarnation and death. Not to speak of rationalism, which always assumes that God is willing, without any atoning intervention, to receive back the lost son to favour, the more mystic theories of Christ's work, which lay all the stress upon the fellowship in Christ's life, and the commencement of a new humanity, are not greatly different. They presuppose no work for which the incarnation is absolutely necessary, and which could not as well be done without it. They seem to say that the incarnation or the person of the God-man is itself the atonement; and yet it soon appears that for the production of the new humanity they plead for, the incarnation is superfluous. That which places the Church upon Bible Christianity, and severs her from every phase of rationalism, is the firm belief that the atonement was the work of the incarnate Son, and that it is a provision offered by the divine love for the satisfaction of the inflexible claims of the divine holiness and justice.

The point to be noticed here is the influence of Christ's Deity in the matter of the atonement. It may seem at first sight that our Lord has said extremely little on the subject of His Deity, considered in this light. But the testimonies which touch it are not few when they are all put together; and He has given the germ of all the subsequent statements made by the apostles. If we examine the history of Christ's life, as written by inspired men, we find that the two sides of His Person are brought out together in a quite peculiar way; and that the scenes which represent Him in His deep abasement always contain, if we look for them, discoveries or outbeamings of the Godhead dwelling in Him bodily. The whole person, as divine and human, is in some way brought out—a peculiarity of the narrative, which is wholly lost in human biographies of Christ. They cannot approach it.

Any system of doctrine looking with an unfavourable eye on Christ's Deity or His divine Sonship cannot

have a consistent theory of the atonement, as a few words will suffice to show. This will appear whether we have respect to the Arian, the Sabellian, or the Nestorian view of Christ's person.

(1) The Arian scheme* destroys all proper conceptions of His satisfaction. If Jesus were not a divine person and infinitely exalted above all law, He could not act for others. He could not put on a lower nature for the purpose of being made under the law; and there could be nothing of merit in His work for others. Supposing any scheme of attempted satisfaction for others, the mediation of a finite person, it is obvious, could only be of limited value, and could give no peace to a conscience awakened by a sense of sin. With what confidence could we depend on another if He had not power over Himself to give up to death a humanity which He had freely taken into union with Himself, and which was His own? He could have no merit to give away or to rectify man's disordered relation to His Maker.

(2) Nor is an atonement possible on the Sabellian or indwelling scheme. This theory, too current in our day, does not admit a proper incarnation, and in fact goes no further than a humanitarian theory of Christ's person. Such a person would have nothing to spare, no superabundance of merit beyond what was absolutely necessary for his own wants. By the supposition of being merely inhabited by God, He is but a creature necessarily subject to the law, and precluded by the nature of the case from acting vicariously. He could not put himself under the divine law for others. The utmost that could be done would only be His duty. Whatever a creature has or is capable of rendering, he owes already to His Maker.

(3) Nor is an atonement possible on the Nestorian theory which divides the natures. We meet in all the words of Christ—as was to be expected from Him who is a person in two conjoined but distinct natures—the utterance of one self-conscious I. It has been happily said by a modern writer:—"Considered in a purely exegetical light, there is no more certain or clearer result of Scripture exposition than the position, that the

* Arius held that while Christ is God He was inferior to Him in His divinity, substance, properties, and dignity. According to Arius He had a beginning, being created before the foundation of the world. Sabellius denied the existence of three persons in the Godhead—the Son was merely an energy of the Godhead without a separate existence. Nestorius, in his protest against the Alexandrian use of the term *Theokotos*, Mother of God, went to the extreme of maintaining that the divine and human natures in Christ were not only distinct but separate.

I of Jesus on the earth is identical with the I who was before in glory with the Father. Every rendering of the Son speaking on the earth into two I's, one of whom was the eternally glorious Word, and the other the humanly abased Jesus, is rejected by clear Scripture testimony." We everywhere meet with the conscious utterance of the divine Word made flesh; and there is a communion between the two natures, of such a kind that the properties of either nature belong to the person. Thus the Son of God knows the human nature as His, and speaks of it as His, while the human nature in like manner speaks to us in the person of the only-begotten Son, and regards the divine nature as its own. Hence all that can be affirmed of the one nature can be said of the whole person. And from this flows the infinite value of all He did and suffered. We are warned by the whole mode of speaking followed by Christ to avoid such a notion as thinks of a person who is neither properly God nor man, but an undefined third quantity.

The works of Jesus, accordingly, are the works of the person. The humanity belonged to the Son of God, not to another, and the actions He performed were the actions of the Son of God. This is assumed in all Christ's words; and this guiding principle must be carried with us into the interpretation of all His language. If we ascribe, then, to the person what belongs to either nature, as we may and must, more value attaches to the obedience and suffering of the Son of God than to the sinless service of all creation.

A right view of this important truth will conduct us through all the intricacies of this question; and it may be well to put it in a clearer light from His own expressions. Thus He speaks of the human nature as "My flesh, which I will give for the life of the world," or the flesh of Him who came down from heaven (John vi. 51)—meaning that the humanity is personally united to Himself. If the humanity was not His own flesh, but that of a man existing apart from the Son, and therefore independently of Him, however sanctified, and however occupied by God, it could avail nothing. There would be no merit of more than creature-value in His obedience, no atonement in His blood equivalent to our infinite guilt. A Biblical view of this truth is of the greatest importance for our present discussion; for the foundation of our redemption is overthrown at once by any separation of the natures, or by any Nestorian division of them. When they are looked at apart in this matter, then we may say, as was once said in the hearing of Nestorius: "Mere man could not save;

the naked Godhead could not suffer." The humanity of Jesus was not a separate person with a distinct standing, but was taken into personal union, and existed in the person of the Son, or was the Son made flesh. Hence our Lord commonly expresses Himself in such a way as to show that His humanity was that of the Son of God, and that the actions which were done in it possessed, on this account, an altogether peculiar value. Thus He speaks of "My body broken for you"—intimating that the broken body of such a person alone could meritoriously wash away sin, and save the sinner exposed to deserved punishment. If that body did not belong to the Son of God as His own, and as assumed into His person, the suffering involved in the breaking of His body, which was but of brief duration, would not have been an equivalent for sin. Again, when He speaks of His blood as "My blood," the emphasis laid on the person, and the blood as belonging to such a person, and not another, cannot be mistaken. The actions are the actions of the person, and hence the blood was of infinite value, because it was the blood of the Son of God.

The Sabbath Question in Ballina, Richmond River, New South Wales.

BY REV. DUNCAN MACKENZIE, KAMES.

PLEASURE loving Australia, like the Home Country, is noted for its desecration of the Lord's Day. It is cheering that there are a few who raise their testimony against the widespread desecration of the holy Sabbath of the Lord. At a meeting of the Ballina Municipal Council, on 16th June last, the following motion was submitted by Alderman Bailey:—"That on recreation preserve or public park, under the Council's control, the playing of cricket, football, tennis, golf, and hockey, also cycling, be forbidden on Sundays." He said in a nation where the Christian spirit, the Christian influence, did not predominate, that nation in less than twenty years would be worse than a nation of Bolsheviks. The motion was seconded by Alderman Stranger. Alderman Mobbs, who supported the motion, said he was not a kill-joy, but he did not forget the lesson taught at his mother's knee, "Remember the Sabbath, to keep it holy." Alderman Stone said—"If the people believed in their Bible and their Commandments they would not go in for Sunday sport. I would prohibit

all kinds of sport on that day." The motion was carried by 6 to 3. The decision has raised the ire of the Secularists. They are bending their whole strength to get the decision overturned.

Appended is a letter by Mr James D. Kidd, one of the elders of the Australian Free Presbyterian Church of Scotland congregation at Ballina, which appeared in the "Ballina Beacon":—"Ballina, June 12. Sir,—In your issue of 3rd inst. appears a report of the last meeting of the Ballina Municipal Council, with special reference to Alderman Bailey's notice of motion for discussion anent Sabbath sport. . . . We congratulate him on the stand he has taken, and feel sure that whoever may be opposed to him, he has God and truth on his side. This alderman, at least, has the courage of his convictions, and deserves the thanks of every real patriot and true Christian. It is well when those in authority are guided, not by the decisions of councils nor popular sentiment, but by the infallible standard of God's Word. That the Sabbath is a divine institution no one but an infidel will deny. The objects which the benevolent Creator had in view in giving the Sabbath were twofold—His own glory and the spiritual and bodily good of men. The day of rest affords opportunity to the weary labourer to rest from his toil, and to have his spiritual energies renewed, and his soul refreshed, by waiting upon God in the public and private exercise of His worship; and thus be the better fitted for the duties of the ensuing week. The words of the Fourth Commandment—'Remember the Sabbath Day to keep it holy,' are so simple and plain that even a wayfaring man, though a fool, need not err therein. It is hard to believe that any man, possessing even a modicum of common-sense and religious knowledge, can have his judgment so completely perverted as to believe that he is keeping the Sabbath holy when engaged in sport. God has said, "Ye shall keep my Sabbaths, and reverence My sanctuary: I am the Lord" (Lev. xix. 30). One would think this should be an end of all controversy among men. The only question to be settled is, shall we obey the Commandment of God, and keep the day holy, or shall we act the part of rebels against the divine government, and devote the day to business and pleasure? It is evident from Scripture that God has severely punished Sabbath-breakers in the past, and that He has also promised blessing to those who keep it holy (Jeremiah xvii. 21, et seq., also Isaiah lviii. 13-14—Yours, etc.—J. D. KIDD."

Short Gleanings from Dr. John Duncan.

1. The Gospels and Epistles.

I HAVE certainly more of the Pauline Epistles than of the four Gospels in my nature, though the latter are our foundation. Paul was from first to last a man of law; and the Pauline relations of law and Gospel have taken a very deep hold of me. Paul, too, has more variety than any of the Apostles. He has his own distinctive features, and he has a good deal of the Johannean and the Petrine besides. And honest James was like one of the old prophets risen again. He reads just like a prophet. 'The tongue is a fire, a world of iniquity.' 'Can the fig tree, my brethren, bear olive berries, or the vine figs?' 'Go to, now, ye rich men, weep for your miseries,' etc., etc. He had to write in the same strain to 'the twelve tribes scattered abroad,' as Joel and the rest of old. The Jews had not improved much. They are a strange people. I have often pitied Moses, for he had a stiff, rebellious race to manage. . . . Yet I feel that I, with many others, have been disproportionately Pauline. These Epistles presuppose the Gospels (having been sent to those churches that possessed the materials of the latter). Hence, though for the balancing of truth there is nothing like the Pauline letters; for vitality and freshness, there is nothing like the facts of the Gospel; and were I a younger man, and to begin my studies again, the four Gospels would bulk more prominently in my attention than they have done. The bearing of the life, death, and teaching of Christ on the whole economy of God's government—that is, the Pauline sphere. With his own nature rooted in Christ, Paul surveys the relations which He bears to the universe. John, again, with the eagle eye, is content to gaze, and to rest gazing, on "the light, which is the life of men." John was an intense intuitionist. His Gospel and first Epistle, taken together, make a good apologetical manual. His Epistle gives the philosophy of the Gospel.

2. Intolerance.

The vague, cloudy men are always talking against intolerance. Why, our very calling is to be intolerant; intolerant of proved error, and known sin. The evil is that we are not intolerant enough, though at the same time, we are not benevolent enough. A man, however, must have a clear eye and a large heart, before he has a right to be intolerant, either towards concrete error or concrete sin. At the abstract he may hit as hard as he likes. Propositions don't feel pain.

3. The Mean Between Extremes.

A man states a truth, which may be one-sided. I state its counter-truth, anxious to escape from the one-sidedness of error. It is a strange thing, that middle station between opposites. It is more than a "juste milieu." It is the key-stone of an arch which props the two sides; and, sure enough, it is no contradiction, if your "juste milieu" contradicts the two extremes. The key-stone of an arch is not antagonistic to the two sides it supports. Being itself neither the one or the other, it upholds both.

4. Law and Gospel.

The Law ordained, "Thou shalt love"; and love ordained that law. Man could not keep it, and love ordained a gospel; that gospel is "God so loved." Thus, "Thou shalt love" is the whole of the law; "God so loved" is the whole of the gospel. That is so clear that it is at once law and gospel for children and for savages; but it is so deep in its limpid clearness that no philosopher can fathom it.

5. Religious Movements.

In all religious movements, especially when they become excited and widespread, I would insist on family worship being at once established. Willingness to begin it, and to prefer it to excited meetings, is a good criterion. You approach to the cultus of Rome, if you have no altar in the house. It is an unhuman thing to substitute a daily ministry for the family worship of God; and daily meetings of many, even for devotion, are not always to be encouraged. I should consider a widespread regard for household worship always a good sign of a community.

6. Preaching.

I like direct, practical preaching, which helps me to live as a pilgrim on a journey. Now, some preach as if they were telling how to make shoes, instead of making them; as if they were describing the process of shoe-making to those who want to be shod. They would have their hearers all taught to be capital shoe-makers, while you want to be a shoe-wearer. They tell you all about the leather, and the rosin, and the awl; while it is a rough road for bare feet, and cold, that you must traverse constantly.

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

Can You Ask God's Blessing on the Dance?

AN excellent letter in your last, brought to my recollection an anecdote I read some years since, which I here transcribe it in the prayerful hope that, if you give it insertion, it will produce its proper effect upon some minds. A young lady who had been taught better things, was arrayed in the garb of fashion, and ready for the amusement of the ballroom. As she stood at the glass, arranging the last rose amid her clustered locks, she hastily turned round and said to her mother, "Why, what makes you look so sad? What is the matter? Come, do not be sad any more; put this rose in my hair, and see how pretty it will look." Her mother kissed her cheek, and as she bade her good-night, whispered, "Can you ask God's blessing on the dance, Elizabeth?" The gay, thoughtless girl gave her a quick, earnest look, and hurried down the steps. At an earlier hour than was expected, Elizabeth's voice was heard at the door. Her mother was up-stairs, and when she went down to meet her, found she had retired to her room, where she was heard earnestly praying, "Hear my prayer, Oh Lord, I beseech Thee, and let my cry come before Thee." Her mother entered her room and welcomed her home. "Yes," said she, "I have got home. In that bewildered ballroom I danced with the merriest, and laughed with the loudest, but there was an arrow here," pressing her heart. "God's blessing on the dance! Those words rang in my ears at every turn. Oh, if God would forgive the past, if He will yet receive me, I will turn my back on all this gilded folly, and lay upon His altar what I once promised to lay there—my whole heart." They kneeled together, and asked God to strengthen the resolution then made in His name. Prayer was heard, for among the group of lowly disciples who keep near their Lord, walking in His footsteps, and bearing His Cross, few were more humble, meek, modest, consistent, and devoted, than the once gay and thoughtless subject of this stirring and pleasing anecdote.—*Christian Treasury.*

My soul was drawn out for the interest of Zion, and comforted with the lively hope of the appearing of the kingdom of the great Redeemer. These were sweet moments! I felt almost loth to go to bed, and grieved that sleep was necessary.—*David Brainerd.*

The Bahai Movement in Religion.

THERE is an active propaganda, says "The Presbyterian," in Persia and India in behalf of what is called the Bahai movement in religion. This movement originated in Persia, but is being propagated in India and other countries. Mrs Laurence Schofflocker, of Montreal, Canada, is touring the East in behalf of this movement. According to Mrs Schofflocker, the Bahai movement aims at establishing a universal religion for the world. The word "Bahai" means "splendour."

This lecturer-tourist makes the following statements, as quoted in the public press:—"There are twelve principles of religion. They are the oneness of mankind; independent investigation of truth; the foundation of all religions being one; religion the cause of unity; religion in accordance with science and reason; equality between men and women; the state of being proof against prejudice of all kinds; universal peace; universal education; solution of the economic problem; universal language and an international tribunal. The speaker then read out the opinions of Lord Curzon of Kedleston, and Professor Browne, of the Cambridge University, regarding the Bahai movement.

"Concluding, the lecturer exhorted her hearers to study the movement with an open mind. It is the supreme duty of every man and woman in this world to seek after the truth for himself, or herself, and not blindly follow what others have set up for them. I have proved that the agnostic or the atheist is the most fundamentally religious, because he thinks for himself, searches after the truth for himself," said the lecturer.

There is nothing essentially distinctive in the twelve principles announced. Christianity is a universal religion, and the commission of our Lord commands the gospel to be preached to all nations and to every creature. Christianity also believes in the oneness of mankind, and declares that "God made of one blood all nations." There is but one redemption toward God, through Jesus Christ. Christianity looks for universal results, but has a different way of attaining them.

Bahaism differs from Christianity in that it puts the seat of authority in man, and then by making every man a law unto himself, destroys unity of faith. Chris-

tianity holds fast to the Scriptures as the direct revelation from God and the only infallible authority in religion. This teacher of the Bahais quotes certain Englishmen in support of her position. This shows that Bahaism is not only Asiatic. It describes a widely scattered religious teaching which provides great variety of views and agrees only in the self-sufficiency and independence of the individual mind. The European and American name for Bahaism is modernism and rationalism, and it is as old as the hills. Mrs Schofflocker comes to the unavoidable conclusion which is common to all human efforts at religion when she says the agnostic or atheist is the most fundamentally religious because he thinks for himself. That is simply an awkward way of saying that all false religions exhaust and end in the denial of God or in the declaration that He cannot be known. Mrs Schofflocker might call her religious conception by any other name. It is simply ancient heathenism as cultured, or uncultured, which is without God and without hope in the world. This is a religious dream of unbelief which is seeking for the mastery in all parts of the world to-day, and requires to be stubbornly resisted.

Separate from the World.

THE Christian, while in the world, is not to be of the world (II. Cor. vi. 17). He should be distinguished from it in the great object of his life. To him, "to live" should be "Christ." Whether he eats or drinks, or whatever he does, he should do all to God's glory. You may lay up treasure; but lay it up in heaven, where neither moth nor rust doth corrupt, where thieves break not through to steal. You may strive to be rich; but be it your ambition to be "rich in faith" and good works. You may have pleasure, but when you are merry, sing Psalms, and make melody in your hearts to the Lord. In your spirit as well as in your aim, you should differ from the world. Waiting humbly before God, always conscious of His presence, delighting in communion with Him, and seeking to know His will, you will prove that you are of heavenly race. And you should be separate from the world in your actions. If a thing be right, though you lose by it, it must be done; if it be wrong, though you would gain by it, you must scorn the sin for your Master's sake. You must have no fellowship with the unfruit-

ful works of darkness, but rather reprove them. Walk worthy of your high calling and dignity. Remember, O Christian! that thou art a son of the King of kings. Therefore, keep thyself unspotted from the world. Soil not the fingers which so soon are to sweep celestial strings; let not those eyes become the windows of lust, which are soon to see the King in His beauty—let not those feet be defiled in miry places, which are soon to walk the golden streets—let not those hearts be filled with pride and bitterness which are ere long to be filled with heaven, and to overflow with ecstatic joy.—
C. H. Spurgeon.

The Late Mrs Maclaine, Oban.

WE desire to record with much regret the death of this excellent woman on the 27th day of December 1923. Mrs Elizabeth Maclaine or Macpherson, as her maiden name was, attained to the great age of over 84 years at the time of her death, being born at Dunoon in the month of August 1841.

We learned from herself that she was very early brought under the influence of the Word of the Lord. Her father was a gardener to begin with, and held the office of the eldership in the Parish Church of Dunoon. She told us on one occasion that he refused to work on the Fast-Day of the Communion season, and this led to his either losing his situation, or giving it up, and taking a farm outside of the town. Seeing that his reason was of this nature, we believe that instead of losing thereby, he got an hundredfold in this world, and now is for ever entering into the joy of his Lord. We cannot but suppose that his family was well instructed when the head of the household sought to walk in the footsteps of Abraham. "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." She had thus her upbringing under a godly father, and, let us add, under a godly ministry.

Dr Kennedy gives an informing account of Dr Mackintosh Mackay, of Dunoon, in the "Disruption Worthies of the Highlands." Dr Mackay went there from the parish of Laggan, in the year 1831, in a state of mind and heart which is described as "the restored fervour of his first love." It seems that there was need for such. Dr Mackay was one of the eminent ministers of Scotland who formed the Free Church in 1843, and

he continued to labour in Dunoon and the district for about 10 years thereafter. Mrs Maclaine's early years were passed under his ministry, she herself being one of the seals of it. The portion of the truth which was blessed to her to the salvation of her soul was, "For ye are dead, and your life is hid with Christ in God" (Col. iii. 3). This change took place when she was about the age of thirteen years.

After being for a period at farming near Dunoon, her father left the district, and took a farm near Rothesay, where she was until her marriage. She spoke with great regard of Rev. Mr Anderson, but did not seem to be much acquainted with Rev. Mr Craig, or to know at all his remarkable book on the Redeemer.

In the providence of the Lord, she was married in 1870 to Allan Maclaine, a yacht-master, and came to live in the town of Oban, where she passed the remainder of her life. It was her lot to have severe trials in her married life, due to the ill-health of her beloved husband, whom she regarded as like-minded with herself in the things of salvation, and that more and more as his end drew near. Owing to an accident on board ship, on the way to New York, he was sent home incurable, and lay on his bed for about twenty years. She courageously set herself to the duties and difficulties of her position, and by the grace of God was enabled to do and to bear His will. She had not naturally a tendency to depression of spirits, and this itself was so far a blessing in her circumstances.

After many years in Oban, she was constrained to leave the Church which so many like-minded with her loved so well. When the constitution of the Free Church was radically changed in 1892, those abiding in heart and in profession by the main and subordinate Standards of the Church, continued to maintain their position, and protested against the departure of 1892. She had no hesitation in following whole-heartedly the Fathers in the Church in their protest and separation, and was thus among the first members of the Free Presbyterian Church congregation in Oban. Her high regard for the leading well-known men of the congregation here was truly reciprocated by these "men in Christ." It was refreshing to hear her speak of Mr Duncan Crawford, Mr Angus Macdougall, Mr Allan Macdonald, and other worthy men now at their eternal home. The remembrance of them and of what they said was repeatedly to her soul as a word in season to one who is weary. One could also see that she felt very much the loss of the late Mrs Crawford. She was feeling then, she said, like a sparrow on the house-

top alone. But although feeling lonely when these witnesses were removed, the Lord was good to her. She remarked on one occasion that her word of comfort and meditation at that time was, "As thy days, so shall thy strength be."

Mrs MacLaine suffered a great deal latterly, her trouble being really in the region of her heart, but involving complications. She was lovingly attended to by relatives, and may her grand-niece, whom she brought up, take her counsel and example, by the blessing of God, and may those who attend our Church from the vicinity of her home remember that Neil Macdonald, the late elder, and this woman will rise up and testify against them if they seek not the Lord while He is to be found, and if they call not upon Him while He is near!

The end came suddenly, although not unexpectedly, on the last Thursday of the year, and with it came entrance into rest, and the enjoyment of that reward which is great in heaven. She was a woman of much understanding in the Word of truth, a woman of prayer—fearless and faithful in speech and action, as far as in her lay, for the cause of Christ.

Her mortal remains were laid to rest in Pennyfuir Cemetery, Oban, until the Son of Man come in His glory to gather His elect from the uttermost parts of heaven to the uttermost parts of the earth.

"Lord, Thou hast been favourable unto Thy land: wilt Thou not revive us again: that Thy people may rejoice in Thee?"

D. A. MacF.

The Late Mrs Murray, Portgower Belmsdale.

THE Word of God tells us, "It is appointed unto men once to die, and after death the judgment." But it's only when we are taught from above that we believe this. Having been taught from above we hear the Psalmist say, "Lord, teach thou us our end in mind to bear." And Job had this teaching also, for we hear him say, "Man lieth down and riseth no more." But Job could say, and that from his innermost soul, "I know that my Redeemer liveth." What a wealthy saying. What an infinite, precious knowledge. We would like to abide by this well, with such precious sweet water, that we, like Job, might drink thereof. But, Oh, how gloriously sweet is Job's saying, and will

continue so through an endless eternity — “I know that my Redeemer liveth.” It is written, “This is life eternal, that they might know Thee, the living and true God, and Jesus Christ whom Thou hast sent.” There are characters in the Bible whom God hath made beautiful, and we love to read of them. But there is one in the Bible above all. Hear how the sweet singer of Israel sings so beautifully of Him—

“Thou fairer art than sons of men
Into thy lips is store,
Of grace infused God therefore thee
Hath blessed for evermore.”

Coming down the ages, we find that the fishermen of Galilee were caught by the same spirit as the King of Israel was, for we hear them say, “We beheld His glory, the glory of the only begotten of the Father, full of grace and truth.” Oh, the need we have to learn wisdom and truth.

While returning from work lately, we found a sparrow on the road dying. We lifted it, and put it under a bush, that it might not be trampled on, and these words came to our mind—“Not a sparrow shall fall to the ground without His notice.” We were led to think of the infinite condescension of Him of whom it is written, “Heaven is His throne, earth His footstool,” and, again, how infinitely great the care for His people is, of Him who hath said, “Ye are of more value than many sparrows.” If we were not so brutish in our understanding we might learn something, yea and benefit, from such incidents. But how true it is that as the years pass death leaves many empty places in our congregations, and we are now sorry to record the death, at the age of seventy-nine years, of Mrs Murray, widow of J. T. Murray, Murray House, Portgower, which has left an empty place in our congregation here. Deceased was a member of the church, and a true and loyal F.P. Having in her young days the acquaintance of some of the Lord’s people, she was conversant with their sayings, and could relate in her own quaint way many interesting anecdotes regarding them. She was regular in attending the means when possible, but failing health, and residing a considerable distance from the meeting-place, prevented her attending latterly. Mrs Murray leaves a family of two sons and two daughters, to whom we extend our sympathy.

J. A.

The goodness of God is not properly comprehended, when security does not follow as its fruit.—*John Calvin.*

Searmoinean leis an Urramach Honghas MacMhaolain.

Corintianach, viii. Caib., 9 Rann.

Searmoin VII.

“Oir is aithne dhuibh gràs ar Tighearn Iosa Crìosd, ged bha e saoi bhir, gidheadh gu 'n d' rinneadh bochd e air bhuir sonsa, chum gu biodh sibhse saoi bhir tre a bhochdainn-san.”

(Air a leantuinn o t.-d. 190.)

Tha 'n t-Abstol Seumas ag innseadh dhuinn, gu 'n “do thagh Dia bochdan an t-saoghail, saoi bhir ann an creidimh, agus 'nan oighreachaibh air an rioghachd a gheall e dhoibh-san a ghràdhaicheas e.” Tha e ro shoilleir, gur ann am measg bochdan an t-saoghail a bha 'n t-àireamh a bu mho d' a fhìor phobull aig an Tighearna anns gach linn, agus uime sin, tha e nadurra a chreidsinn, gu feudadh cuid diubh a bhi gu tric ann an an uireasbhuidh a thaobh nithibh aimsireil; gu h-araidh ann an amannaibh trioblaid, agus géur-leanmhuinn anns an eaglais. Bha 'n eaglais air a géur-leanmhuinn gu teann ann an linn nan Abstol. Anns an linn so, dh' fhuiling mòran do na naoimh creachadh am maoin, bha iad air am fògar o àite gu h-àite, a fulang tart, agus ocras, agus iomadh uireasbhuidh eile. Uime sin, b' e dleasdanas na muinntir aig an robh pailteas do stòras an t-saoghail so, a bhi frithealadh dhoibh, a bhi leasachadh an uireasbhuidh, a bhi leantuinn eisimpleir an Ti a tha “ullamh gu cabhair a dheanamh air a phobull anns gach àm feuma.” Chi sinn anns a chaibdeil so, gu robh an t-Abstol Pòl ag earlachadh, agus a brosnachadh nan Corintianach a dh' ionnsuidh an dleasdanas so. Bha e ga' moladh air son an dearbhaidh a thug iad air an umhlachd do thoil Dé, agus air an gràdh do na braithribh, le bhi frithealadh dhoibh 'san àm a chaidh seachad; ach bha e mar an ceudna, g' am brosnachadh gu bhi meudachadh ni bu phailte anns an deadh obair so. Agus chum an dleasdanas so a sparradh orra leis an tuille ùghdarras agus cumbachd, bha e gan gairm, ann am briathraibh ar teagaisg, gu bhi toirt fa 'near eisimpleir Chrìosd, gu bhi toirt fa 'near an doigh iongantach anns an do thaisbean esan saoi bheas a ghràis agus a thròcair, le e féin irioslachadh, le e féin a dheanamh bochd, chum a phobull a dheanamh saoi bhir. “Oir is aithne dhuibh gràs ar Tighearn Iosa Crìosd, ged bha e saoi bhir, gidheadh gu 'n d' rinneadh bochd e air bhuir sonsa, chum gu biodh sibhse saoi bhir tre a bhochdainn-san.”

Ann an labhairt o na briathraibh so, bheir mi fa 'near,
I. An seadh anns an robh Crìosd saoi bhir mu 'n d' rinneadh bochd e.

II. An doigh anns an d' rinneadh bochd e.

III. Gu 'n d' rinn se e féin bochd, chum a phobull a dheanamh saoi bhir.

I. Tha mi 'n tùs gu bhi toirt fa 'near, an seadh anns an robh Crìosd saoi bhir mu 'n d' rinneadh bochd e.

1. Anns a cheud àite, cha b' ann do nadur talmhaidh a bha saoi bheas Chrìosd; oir tha e soilleir nach robh e riamh saoi bhir mar dhuine; cha b' ann le nithibh trualidh, mar a ta òr agus airgiod, ach le fhuil luachmhoir féin, a bha e ri saorsa cheannach d' a phobull; agus uime sin, cha robh feum aig air stòras an t-saoghail so. Cha b' ann a chruinneachadh stòrais, na chum e féin a dheanamh beartach, a thainig e idir a dh' ionnsuidh an t-saoghail, ach chum e féin a dheanamh bochd, agus chum a laithean air thalamh a chaitheadh ann an staid iosal, agus uireasbhuidheach. 'S ann, a reir coslais, 'na dhuine bochd, gun chumhachd, gun ùghdarras, gun stòras, a chuir Crìosd seachad aimsir a chuairt anns an fhàsach so. 'S e so an sealladh a bh' aig a luchd-dùthcha féin, anns a choitcheionn air; bha e suarach agus tàireil ann an sealladh nan Iudhach, do bhrìgh nach robh e air a chualteachadh le stòras agus mòr-chuis thalmhaidh. Gidheadh bha 'n Tighearn Iosa Crìosd ann an seilbh air ionmhas folaichte, eadhon ann an staid irioslachaidh; bha e ann an seilbh air ionmhas a bha folaichte o rosgaibh dhaoine; oir fo sgàil naduir na daonnachd, bha iomlaineachd na Diadhachd a gabhail comhnuidh.

'S e 'n Tighearn Iosa Crìosd, an dara pearsa anns an Diadhachd. A nis, ged tha eadar-dhealachadh eadar pearsaibh fa leth na Diadhachd, cha 'n 'eil eadar dhealachadh sam bith eadar nadur nam pearsaibh sin. Ged tha eadar-dhealachadh eadar an t-Athair agus am Mac, mar phearsaibh, gidheadh tha iad nan aon a thaobh naduir, tha iad araon ann an seilbh air an nadur cheudna, air nadur iomlan na Diadhachd. Ach tha na sgrìobtuirean a teagasg dhuinn, gu bheil nadur na Diadhachd neo-chrìochnach, gu bheil "àirde agus doimhne, fad agus leud do shaoibheas anns an nadur so, a chaidh thar gach uil' eòlas;" ach ciod air bith àird agus doimhne, fad agus leud an t-saoibheas a tha gabhail comhnuidh anns an Diadhachd, bha 'n Tighearn Iosa Crìosd ann an seilbh air an iomlan do 'n t-saoibheas so, mun do leagadh bunait an domhain. Mun do ghinneadh na cnoic, mun do dhealbhadh an talamh, mun robh bith aig creutair sam bith, faicsinneach na neo-fhaicsinneach, bha esan ann an cruth Dhé, ann an seilbh air nadur, air buaidhibh, seadh, air uile shaoibheas na Diadhachd.

2. Bha 'n Tighearn Iosa Crìosd saoi bhir ann an glòir, mun robh e air a dheanamh 'na dhuine. Ma bha e ann an seilbh air nadur agus buaidhibh na Diadhachd, mar thug mi cheana fa 'near, tha e 'na ni ro chinnteach, gu 'n robh e ann an seilbh air glòir na Diadhachd mar an ceudna. 'S e so a "ghlòir a bha aige maille ris an Athair, mu 'n robh an saoghal ann." Bha e ann an cruth Dhé, mun robh e air fhaghail ann an cruth mar dhuine; bha e comh-ionann ris an Athair, mun robh e air a dheanamh ann an coslas dhaoine; bha e ann an seilbh air nadur, agus air uile ghlòir na Diadhachd o bhith-bhuantachd. B' e dealradh glòir, agus fìor iomhaigh an Athar, agus 's e mar an ceudna a dh' fhoillsich an t-Athair. Tha n t-Athair a gabhail comhnuidh ann an solus, a dh' ionnsuidh nach fhaic sùil creutair air bith; ach rinn "am Mac, a bha ann a uchd o shiorruidheachd fhoillseachadh." Dh' fhoillsich e glòir an Dé neo-fhaicsinnich air doigh ro iongantach, do uile chreutairibh reusonta na cruith eachd. An uair a rinneadh e 'na dhuine, bha 'ghlòir féin ann an tomhas mòr air a folach o shùilibh dhaoine. Tha e fìor gu 'n do dhealraich boillsgean do ghloir a Dhiadhachd air uairibh a mach, eadhon ann an staid irioslachaidh. Air sliabh a chruth-atharrachaidh, agus aig amannaibh eile, chunnaic a dheisciobuil "a ghlòir mar ghlòir aoin-ghin Mhic an Athar, làn gràis agus fìrinn;" gidheadh, bha ghlòir so, ann an tomhas mòr, folaichte fad aimsir a chuairt air an talamh. Thà ghlòir na gréine nadurra a comhsheasamh ann a solus, anns na gathaibh glan, dealrach, a tha sruthadh o thobar an t-soluis so; ach an uair a tha neulta tiugh is dorchadas a comhdachadh aghaidh na gréine, tha a glòir ann an tomhas mòr air a folach; air an amhuil cheudna, bha glòir Chrìosd, "Grian na fireantachd," ann an tomhas mòr folaichte co fhad 's a bhunaich e ann an staid irioslachaidh. Chaidh a Ghrian so fodha fa-dheireadh, chaidh i a sealladh ann an gleann dorch a sgàil a bhàis; ach an deigh dhùth dol fodha air thalamh, an deigh dhùth dol a sealladh an taobh a bhos, dh' éirich i an taobh thall, agus dhealraich i mach ann an àrd-speuraibh nam flaitheis, 'n a h-uile neart, 'na h-uile ghlòir, leis a ghlòir a bha aice mun robh an saoghal ann.

3. Bha 'n Tighearn Iosa Crìosd saoi bhir ann an sonas, mu 'n d' rinneadh e 'na dhuine. Bha e ann an seilbh air glòir, onòir, agus sonas neo-chrìochnach o bhith-bhuantachd. Cha 'n e 'n aon tomhas do shonas a th' aig an iomlan do phobull an Tighearna anns an t-saoghal so. Tha cuid aca a mealtuinn tomhas gu mòr is àirde do shonas na cuid eile; ach cha 'n eil aig neach sam bith do fhìor shonas, ach na fhuair e o Dhia; oir 's e Dia tobar gach sonais; agus 's ann mar is tric, agus is pailte, tha neach

air bith ag òl as an tobar so, na' mealtuinn comh-chomunn maille ri Dia, is àirde a ta thomhas do shonas. Tha e 'na ni cinnteach gu robh sonas Adhamh, 'na cheud staid, ni b'àirde, agus ni b'iomlaine, na bha sonas aon neach do phobull Dé a bha riamh air thalamh o thuit Adhamh. Bha sonas Adhamh neo-mheasgte le nithibh searbh air bith, bha e saor o thruaillidheachd naduir, o thrioblaid inntinn, agus o an-shocair cuirp, agus cha robh uireasbhuidh sam bith air o 'n leth a mach, a dh' fheudadh a dheanamh mi-shuaimhneach na neo-shona. Bha'n dorus fosgailte, agus an t-slighe réidh dha 'n comhnuidh, a dh' ionnsuidh tobar an t-sonais, ionnas gu 'm feudadh e teachd co tric 's a b'àill leis a tharruing uisge le h-aobhneas as. Uime sin tha e na ni ro chinnteach gu robh Adhamh, 'na cheud staid, ann an seilbh air tomhas àrd do fhìor shonas; gidheadh tha aingil nam flaitheis ann an seilbh air tomhas gu mòr is àirde do sholus, do maomhachd, agus do shonas, na bha aig a cheud Adhamh. Tha na h-aingil a gabhail comhnuidh ann an rioghachd an t-sonais, dlùth do thobar an t-sonais, agus a ghnàth lan do 'n t-sonais neo-mheasgta tha sruthadh o 'n tobar so. Ach ciod e sonas creutair cruthaichte air bith, ann an coimeas ri sonas do-rannsachaidh aon do phearsaibh na Diadhachd? Cha 'n 'eil do shonas aig an aingeal is àird ann an glòir, ach braon as a chuan neo-chrìochnach, a tha gabhail comhnuidh ann an nadur na Diadhachd; ach bha 'n Tighearn Iosa Crìosd, mu 'n d' rinneadh e na dhuine, ann an seilbh air an iomlan do 'n t-sonas so. Bha e na luidhe ann an uchd an t-sonais, agus mar gu m b' ann, air snàmh ann an cuan do shonas o bhith-bhuantachd. 'S ann an deigh dha bhi air fhoillseachadh anns an fheòil, agus cruth seirbhisich a ghabhail air féin, a bha e air fhaotainn 'na dhuine doilghiosach, agus eòlach air bròn.

4. Bha 'n Tighearn Iosa Crìosd saoi bhir ann an gràs agus ann am maithneas, o bhith-bhuantachd. Tha so air fhilleadh ann am briathraibh ar teagaisg:—"Oir is aithne dhuibh gràs ar Tighearn Iosa Crìosd, ged bha e saoi bhir, gidheadh gu 'n d' rinneadh bochd e air bhur sonsa, chum gu 'm biodh sibhse saoi bhir tre a bhòchdainn-san." Tha na briathra so teagaisg gu soilleir, gun robh Crìosd ann a seilbh air mòr shaoibhreas gràis, agus trè cair, 'na cheud staid. Agus bha feum aig air a bhi saoi bhir da rìreadh, an uair a ghabh e os làimh sluagh co lionmhor agus uireasbhuidheach ri pobull taghta Dhé, a dheanamh uile saoi bhir agus sona. Cha 'n e 'm beagan a bha leòir fhoghainteach, chum sluagh co mòr a shàsachadh, chum an uireasbhuidhean uile leasachadh; ach bha lànachd neo-chrìochnach air a thasgaidh suas ann an Crìosd, bha uile ionmhas a ghliocais, an eòlais, agus a ghràis a gabhail comhnuidh

annsan; seadh, bha e ann an seilbh air saoihbreas do bheannachdaibh spioradail a chaidh thar gach uil' eòlas. Bha e féin mar an ceudna làn fhiosrach gu robh gu leòir aige, cha 'n e mhaoin a leasachadh uireasbhuidh a phobuill, ach chum an togail os ceann gach uireasbhuidh, agus chum an deanamh saoihair tre shiorruidheachd ann an gràs agus glòir.

(Ri leantuinn.)

How Billy Bray, "The King's Son," Kept the Sabbath.

THE life of Billy Bray, the converted Cornish miner, makes lively reading, and the following narrative is interesting as throwing light on his character. One of the marked features of Billy's character was his love and reverence for the Sabbath. It was to him a day "most calm, most bright, the pearl of days," in his estimation, to both rich and poor, to the poor especially. An attempt was made soon after his conversion to rob Billy, the Cornish miner, of this boon. Prior to his conversion his Sabbath days had been spent in idleness and sin, but now he wished to sanctify it to God. One of the levels in the mine he was working was filled with water every twelve hours, and as one of the enginemen, it was Billy's duty to draw this water by pumping to the surface. When it came to Billy's turn one Sabbath to draw the water, he went to Hicks Mill Chapel to worship God, and he felt that the Lord was speaking to him, and saying—"Stay here and worship me this day." Billy did not hesitate to obey, and answered—"I will, Lord," and he left the mine to look after itself in the full belief that his God would keep all things right for him. On Monday morning he went early to the mine, for he felt that it was his duty to do so. The manager asked him why he was absent on the Sabbath. Billy frankly told him that it was the Lord's will that he should not work on the Sabbath. "I'll Lord's will thee," was the manager's angry response; "thou shalt not work here any more." Billy heard his sentence unmoved, for "I felt," he said, "I had the Lord of rocks and hills for my Friend, and I did not care who was against me." But when his mate told him that he was paid off also, Billy said to him—"You must not be turned away for what I did." Billy then spoke to the manager on the man's behalf, and at the interview the manager said to Billy that he must give up that foolish notion he had of not working

on the Sabbath, for men in mines must work on this day. Billy replied—"For the wickedness of the wicked the land mourneth; and I have a new Master now, and He tells me I must not work on the Sabbath Day, but keep it holy; and I shall do as he tells me." Some time after this two men came for him, and told him that the manager wished him to work in a certain "shift" in the mine. Billy accepted the offer of work, and though, according to some accounts, the work was given to him by way of punishment, as it was prospectively unremunerative, yet it turned out to be exactly the opposite, and Billy, instead of receiving only £2 a month as he had before, was now making more than £5 per month, and had his Sabbaths to worship his God. As he said himself—"And so the Lord cleared my way forever from working on the Lord's Day. I did not lose by serving the Lord, but got £3 a month more than I got before; and did the will of the Lord, which is better than all the money in the world."

Literary Notice.

THE "MEN" OF THE LEWS, by Rev. Norman C. Macfarlane, Juniper Green, Edinburgh. Stornoway: "Gazette" Office. 5s.

This book, which has been published lately, contains biographical sketches of some of the most prominent laymen who figured in religious circles in the Lews during the greater part of last century. It is remarkable that nothing of the kind (if we except isolated sketches and notices) has ever been attempted before, although the field has been, notably, one of the most productive in Scotland in recent times. By rescuing the names and sayings of these worthy men from oblivion Mr Macfarlane has done a real service, for which we readily acknowledge indebtedness. His book, however, has one serious fault at least, which for us considerably depreciates its value. It presents the "Men" to a great extent out of their atmosphere. To do justice to a work of this kind one would require to be in full sympathy with the type of piety represented, and so be able, not only to portray the figure, so to speak, but also to faithfully exhibit the characteristic spiritual modes. Unfortunately, Mr Macfarlane's sympathies have diverged so much in the direction of the newer religion that he is at a loss to give the religion of the "Men" its true and distinctive value. His is the standpoint of

the United Free Church, a Church which, as he himself in effect admits, never became popular in the Lews, and many of whose doctrinal and devotional forms are quite foreign to the system of worship which held and still holds there. The references to this Church, which bulk so largely throughout the book, amount almost to special pleading. In this connection, we feel bound to express our resentment at the disparaging way in which he speaks of Dr Begg and Dr Kennedy. Mr Macfarlane dares a lot in "offering to his native isle" such a statement as that the combined influence of these honoured servants of Christ "told disastrously throughout the Highlands and Islands." Happily for us, the verdict of history has for ever placed the memory of such men as Drs Begg and Kennedy beyond the reach of prejudice. One word about Mr Macfarlane's literary style. It is highly ornamental, and glories in allusion to the great masters of fiction, art, philosophy, poetry, and music—a curious garb, surely, with which to grace the memory of the "Men" of Lewis. Take an instance. He says of Kotreena-Thangie that she "had travelled as a spirit from Mount Helicon, the home of the Muses, and, alighted on the Lews." No doubt this is flowery enough in point of language, but it does little credit to the work of the Holy Spirit in Kotreena-Thangie. Would it not have been worth the sacrifice if he had simply told the truth and said, in the language of Scripture, that she had been "born from above?"

R. MACK.

Notes and Comments.

Dr Fosdick on British Religious Opinions.—This American divine, who is the storm-centre in the Presbyterian Church of America, has been giving his views to an American newspaper on his return from visiting this country. In this interview, says the "Presbyterian," Dr Fosdick speaks of Liberalism in religion in Great Britain, both England and Scotland. He states that the church people are amazed at the state of religion in the churches of America. They are especially surprised at fundamentalism in the American churches. They declare that they passed through this stage of the discussion, and are now far in advance of it, and are in hearty accord with Dr Fosdick, and treated him with royal honour, and pressed him so hard that he delivered sixty addresses in sixty days. Of course, Dr Fosdick is speaking about those whom he met and were favourable to him, but fortunately

there are still in England and Scotland a goodly number who detest liberalism in religion as they do poison, but while saying this, we regret there is too much truth in his words to be palatable to those who love the truth of God set forth in the Bible.

Fundamentalists and Modernists.—The difference between the position of the Fundamentalists and the Modernists has been summed up as follows:—Fundamentalists hold—(1) that the Bible is the Word of God; (2) That Jesus Christ is the only begotten Son of God; (3) That the birth of Jesus was supernatural; (4) That the death of the Son, Jesus, was expiatory; (5) Man is the product of special creation by God; (6) Man is a sinner fallen from original righteousness, and, apart from God's redeeming grace, is hopelessly lost; (7) Man is justified by faith and renewed by supernatural regeneration from above. Modernists hold:—(1) The Bible contains the Word of God; (2) Jesus Christ is a Son of God in the same sense which all men are; (3) The birth of Jesus was natural; (4) The death of Jesus was exemplary; (5) Man is the product of evolution; (6) Man is the unfortunate victim of his circumstances, but through self-culture can "make good;" (7) Man is justified by works in following Christ's example. It will be seen from the foregoing how unscriptural modernist doctrines are, and how dishonouring to God and His truth.

Roman Catholic Ambassadors.—From an American monthly we learn that the British Ambassador at Washington is a Roman Catholic. "It is not generally known," says this monthly, "that with the exception of Germany and Japan, every Ambassadorial position in Washington is filled by a Roman Catholic. Such a situation is of more than passing interest. The fact that Roman Catholics form the overwhelming majority of the diplomatic representatives at the capital of one of the greatest of Protestant Powers is ominous."

New Features.—Under this sub-heading the Editor of the United Free Church "Record" announces his programme for the coming year. His readers are to be taught "truth through fiction," and one of the new features is a serial story. In the October issue he promises the first of a series of playlets designed to bring out in dramatic form some aspect of the work in the mission fields. "Some of these developments," adds the Editor, may not commend themselves to all readers, but they are being introduced from a sincere desire to secure the interest of a wider circle, and especially to capture the imagination and the service of the new generation."

A Bad Appointment.—Canon Barnes, who has made himself notorious by his modernistic utterances, has received the appointment to the Bishopric of Birmingham. In one of his sermons he said—"The Old Testament is Jewish literature. In it are to be found folklore, defective history, half-savage morality, obsolete forms of worship based on primitive and erroneous ideas of the nature of God, and crude science." He is a thorough-going evolutionist. "In spite of the first chapters of Genesis," he says in another sermon—"The stories of the special creation of man by God, and of the Fall, have become incredible." And at a meeting of the Modern Churchmen's Conference held at Oxford, the Bishop-designate boldly and unblushingly advocated evolution. The Church of England, he said, was coming rapidly to accept evolution. In his sermon preached to the members of the Conference, the Canon gave utterance to the following daringly unscriptural sentiments:—"Man we know to be a cousin of the apes, but God had separated man from the other products of earth's teeming womb by giving him power to share divine attributes not by reason of his origin, but because he had come to know and serve God." What with Ritualism on the one hand and the encouragement it recently received in the appointment of the notorious Dr Frere to the Bishopric of Truro and Modernism, on the other hand, and the encouragement it has now received in the appointment of Canon Barnes to the Bishopric of Birmingham, the Church of England has not its sorrows to seek. All who love Scriptural truth must feel deeply grieved at the appointment of such men to places of trust in the Church.

The Bible on the Screen.—Under this heading one of our weeklies informs us that the Bible in serial form is shortly to be issued for the cinemas. A private view, the paragraph goes on to inform us, has already been given in London for the first six pictures, which cover the creation, Cain and Abel, Noah and the Ark, the Deluge, and the story of Abraham. Satan has for long been making very effective use of the cinema, and now he has put it into the minds of the managers of the film world and the actors and actresses who disport themselves before the camera that Bible history will draw large houses. Satan as an angel of light quoting Scripture and using the Bible for his own purpose is much more dangerous than when he appears in his true nature.

Sabbath Observance in Australia.—It is encouraging to know from a newspaper cutting sent us that there are still some in the Presbyterian Church of

Australia who have the courage of their convictions on Sabbath observance. Some time ago the Governor of Victoria, the Earl of Stradbroke, held a reception and tennis party at Government House on the Sabbath. A motion by the Rev. Donald Dow, protesting against the Governor's action was brought forward at a meeting of the General Assembly held in Melbourne. An amendment couched in milder terms refusing to express any opinion on the action of the Governor was lost. The Moderator opposed Mr Dow's motion, saying that neither John Knox, nor John Calvin, nor the Apostle Paul, would have voted for the motion. Calvin, he said, had visited Knox on a Sabbath and found him playing a game of bowls. He would be ashamed, as Moderator-General of the Presbyterian Church of Australia, he said, to vote for the motion. He accordingly moved an amendment deleting reference to the Governor, and substituting a more general appeal for Sabbath observance. This amendment was also lost. After considerable discussion, the following motion became the finding of the Assembly :—

“That, in view of the deplorable tendency toward the desecration of the Lord's Day, this assembly, having had brought under its notice that the kindly courtesies of Government House were made use of on a recent “Sunday” for the playing of tennis, and believing that the privileges of the Christian Sabbath are of supreme value to the religious life of the community, and being assured of His Excellency's sympathy with that belief, cannot but express its regret that an incident occurred that is liable to a wrong construction as to his Excellency's attitude, and inadvertently it may encourage the tendency to disregard the Lord's Day as a day of rest and worship.”

The Moderator-General of the Australian Presbyterian Church and Knox.—In the preceding note, Dr Mathew, the Moderator-General of the Australian Presbyterian Church, repeated the old charge that Calvin, on a visit to Knox, found the latter playing at bowls on the Sabbath. The Moderator-General, however, like so many of the retailers of canards, has mixed up things somewhat. The story may be traced back to Disraeli, who wrote:—“At Geneva a tradition exists that when John Knox visited Calvin on a ‘Sunday,’ he found his austere coadjutor bowling on a green.” Hessey, in his Bampton Lectures, takes up the tale, and says:—“Knox was the intimate friend of Calvin—visited Calvin, and it is said, on one occasion found him enjoying the recreation of bowls on ‘Sunday.’” Dean

Stanley further improves on the tale, and finally we have the Moderator-General of the Australian Presbyterian Church, saying that Calvin found Knox playing bowls on Sabbath. The story has no historical foundation either in relation to Calvin or Knox, and is traceable to a late tradition, which in the minds of careless writers has been accepted as true history. By such methods the memory of good men is blackened.

Church Notes.

Communions. — October—First Sabbath, Tolsta; second, Ness and Gairloch; third, Scourie; fourth, Loch-inver and Wick. November—First Sabbath, Oban; second, Glasgow; third, Edinburgh, Dornoch, and Helmsdale. January—Last Sabbath, Inverness.

Collection for Home Mission (Missionaries and Catechists) Fund.—The Synod appointed this collection to be taken up in the month of October, and gave instructions that it should be made by book from house to house, instead of at the church door. Owing to the number of missionaries and catechists employed by the church, there is a heavy drain on this fund, and it is to be hoped that a liberal response will be given by our people.

Canadian Mission.—The Rev. M. Morrison preached in Saskatoon and in Calgary, and had encouraging meetings. The meetings at Vancouver were also very encouraging, and our people there are anxious to have a minister placed over them. Mr Morrison proposed remaining there until the end of September, and then returning to Winnipeg. Mr D. Matheson, missionary, Vancouver, came on to Calgary during Mr Morrison's stay in Vancouver, and had good meetings. Mr Morrison expects to give another three Sabbaths to Winnipeg, and will then (D.V.) turn southwards towards Detroit, which he expects to reach about the beginning of November, and preach there on the first Sabbath of November. Those who have friends in Detroit who wish to attend these services can communicate with Mr R. S. Mackenzie, 474 East Grand Boulevard, Detroit, Mich.

Protest Against Roman Catholic Disabilities Bill.—At a meeting of the Northern Presbytery, held in Inverness (19th August), it was decided that a Protest should be made against the bill to be brought into the

House of Commons by Mr Blundell, to remove certain disabilities of Roman Catholics. The Clerk was instructed to send copies of the protest to the Prime Minister; the Secretary for Scotland, and Mr Blundell.

Dunoon Church Debt.—We desire to draw the attention of our people to the following facts with regard to the Dunoon Church debt:—When the church was bought, several years ago, a condition of the sale was that it could not be sold without giving the first offer to the Comrades of the War. This was done without the knowledge of the Presbytery. A leading man connected with the Comrades offered to buy the church. This offer came before the Southern Presbytery. It then appeared that the church might be used as a dancing hall or picture house. The Presbytery refused to sell it for such purposes, and they took the building and the debt of £450 upon themselves. In these circumstances we appeal to our congregations to respond as liberally as the Lord will enable them to the collection authorised by the Synod for clearing off this debt.

NEIL CAMERON.

Ordination of the Rev. John Tallach.—The Northern Presbytery, at a meeting held in Strathay Free Presbyterian Church on 12th September, ordained the Rev. John Tallach, probationer, as missionary to our South African Mission in Matabeleland. The Rev. D. Beaton preached from Titus i. 1-2—"Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth, which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began." After divine worship, the Moderator pro tempore, Rev. Ewen Macqueen, put the questions usually put to probationers at ordination, and on satisfactory answers being given and the formula being signed, Mr Tallach was ordained as missionary to the South African Mission by solemn prayer and the laying on of the hands of the Presbytery. We are sure our people will continually remember Mr Tallach at a throne of grace with the prayer that the Lord will take him safely over sea and land to his distant destination, and abundantly bless his labours in Matabeleland. We, with all our hearts, pray that God's blessing may abundantly rest on our first white missionary to the coloured people of Africa, not only in his person, but also on his labours. Mr Tallach sails (D.V.) on the 11th October from Liverpool on the "Nestor." Our readers will be sorry to learn that Mr Radasi has not been so well of late, and we are sure that he, also, will not be forgotten by them at a throne of grace.

Acknowledgment of Donations.

Note.—We have received time and again lists of donations with the names of the donors, including a list acknowledging a legacy by the Rev. M. Morrison. These have not been published in the Magazine owing to the Magazine Committee's decision to revert to the Synod finding that only anonymous donations to Church funds are to be acknowledged in the Magazine in future. This notice appears in our April and May issues.

John Grant, 30 Duncraig Street, Inverness, General Treasurer, acknowledges, with grateful thanks, the following anonymous donations up to 10th September:—

COLLEGE FUND.—Because of the testimony maintained, 7s; a Friend, Bayonne, U.S.A. Postmark, 10s.

The following list of anonymous donations have been sent for publication:—

NORTH UIST MANSE REPAIRING FUND.—The Rev. John MacIachlan acknowledges, with thanks, the following anonymous donations:—Friend, Lochmaddy, 20s; Friend, Strathcainard, 30s; Friend, Glasgow, 6s; Friend, Stornoway, 47s; Friend, Stirling, 53s; Friend, Bonar-Bridge, 15s; Friend, Inverness, 30s; Friend, Greenock, 50s; Anonymous (Alness postmark), 20s; Friend, Sydney, 67s.

CLYDEBANK HALL FUND.—Per Mr W. Grant, 10s from "Kelvingrove."

The Magazine.

SUBSCRIPTIONS RECEIVED FOR MAGAZINE UP TO 10th SEPTEMBER 1924—4s SUBSCRIPTIONS.—Mrs W. M. Crowe, Beech Hollow, Oatlands Park, Weybridge; Mrs Cruickshank, Carr-Bridge; John Davidson, Burnside, Glenskarig, Brodick; Miss Gordon, Shieldaig, Strathcarron; Mrs John Grant, Fynbar, Dornoch; Miss B. Martin, Yewbank Nursing Home, Inverness; A. Morrison, Lingerbay, Leverburgh, Harris (2 copies); Wm. Munro, Dalaidh, Astle, Dornoch; Arch. Macmaster, Bridgend, Skisken, Arran; Miss J. Mackenzie, 4 Belhaven Terrace, Glasgow, W.; Mrs L. Mackenzie, Lochcroach, Lochinver; Mrs N. MacIennan, Langwall, Ullapool; Mrs Macleod, 1 Brae of Inverasdale, Ross-shire; Mrs Macpherson, Badachro, Gairloch; A. de Zonge, Korte, Kerkstraat, 12 Goes, Holland.

4s 6d SUBSCRIPTIONS.—Mrs Galloway, 177 Union Street, Dunedin, New Zealand; Mrs Janet Miller, West Bank Terrace, Wick; Mrs H. Mackenzie, Box 28 Foremost, Alberta, Canada; Mrs D. Macleod, P.O. Box 656, Prince Rupert, B.C.; John M. Macleod, leather merchant, Raasay.

5s SUBSCRIPTIONS.—Miss Morrison, F.P. Manse, Dingwall; Nurse Nicolson, Charles Street, Inverness; John McCuish, baker, Leverburgh, Harris; Miss Mackenzie, Glasgow; Mrs Chris. Macpherson, Arrina, Shieldaig; Miss Margt. Matheson, Fonthill House, Tisbury, Wilts.

OTHER SUBSCRIPTIONS.—"Because of the testimony maintained," 3s; Rodk. Campbell, 168 Briar Hill Av., Toronto, 12s; Miss J. Macaulay, 52 Chalmers Street, Dunfermline, 2s; Simon Maclean, Strathcainard, Ullapool, 7s 6d; Malcolm MacIennan, 5 Newpark, Callinish, Stornoway, 8s 6d; Mrs A. Macleod, 2 Braes, Inverasdale, Poolewe, 3s 2d; Duncan Macleod, Altnaban East, Lochinver, 2s 8d; Alex. Rankin, Mamore Cottage, Fort-William, £1.

FREE DISTRIBUTION.—Mrs W. M. Crowe, Weybridge, 6s; Rodk. Campbell, Toronto, 7s 6d; Miss Margaret Matheson, Tisbury, 5s; Simon Maclean, Strathcainard, 2s 6d; Miss Barbara Macleod, Nahant, Mass, U.S.A., £1.