

THE  
Free Presbyterian Magazine  
And MONTHLY RECORD

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VOL. XXIX.

FEBRUARY 1925.

No. 10

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The Fall.\*

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IN these days of departure from Bible teaching and doctrine it has become the fashion in the high places of learning to accept all sorts of fantastic theories rather than the revealed truth of God. It is refreshing therefore to come across a book by a scholar of standing in which the teaching of the Word of God on the Fall is loyally and faithfully accepted. The book referred to, though small in size, enters into a discussion of many important points raised by the narrative in Genesis concerning man's first disobedience. The modernist speculations as to the Fall find no quarter from Dr Keyser—the mythical theory with its modernistic companions, the legendary, and the allegorical are all weighed in the balances and found woefully wanting when compared with the scriptural account. Such questions as—Did the first pair have a fair chance?—Was the first sin a small offence?—are discussed with a freshness that leaves nothing to be desired. These are only a few of the points discussed and ably and scripturally dealt with. The sections dealing with “the true nature of freedom” and “some illuminating beams from science” do not appeal to us. In the former the theory of the self-determining power of the will is taught and the latter, in view of the fluctuating changes in modern science as to the ultimate constituent of matter, is too speculative in reference to the nature of the New Jerusalem. Briefly stated the author's thesis as set forth in this book is this: “If the writer was relating actual history, we have an adequate explanation of his

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\* Man's First Disobedience, by Leander S. Keyser, Professor of Systematic Theology in Hamma Divinity School, Springfield, Ohio. The Macmillan Company, New York, S. 1.

marvellous sight in the inspired account in Genesis for there is in the account given of the Fall an acuteness and analytical skill far beyond the unaided inventive powers of the human mind at that early date."

There are a few points in connection with the teaching of Scripture on the Fall that merit our attention and to which we would now direct the attention of our readers. Dr Keyser has asked the question: "Did the first pair have a fair chance?" To that question he has given a number of answers which we purpose making use of with others suggested by the question. (1) When God created man he was not left in a state of moral equilibrium as is asserted by Pelagians, but the whole bent of his nature was toward good; (2) his will was free; (3) every want was supplied; (4) there was the strongest motives of gratitude and self-interest that he should obey God; (5) he was specially warned—ye shall not eat thereof; in the day ye eat thereof ye shall surely die; (6) the precise point of danger was singled out and specified—the tree of the knowledge of good and evil—there lay the dread peril; (7) there was only one prohibition as far as the trees of the garden were concerned—man had access to every tree of the garden, with the exception of this one; (8) there was absolutely nothing in man's nature as created to incline him to evil. But advantageously placed as man was the Tempter was too subtle and by a carefully schemed plan he brought down the whole human race in the first temptation. Man listened to the lie of the devil rather than to the truth of God, and from this sin flowed earth's ceaseless sorrows and hell's never ending miseries for the human race. The world through this first act of disobedience has been filled with weeping, and this is but the beginning of sorrows for those who die Christless.

The greatness of the ruin sustained is incalculable, for if we think of it in terms of what we have lost, who can tell what that means? While if we think of it in terms of what we have fallen heirs to, who can measure what that is? In the garden man had God as his Friend, Eden as his home, and the whole future before him was bright with hope. But on the fateful day when Adam fell he went out of that place of happiness—friendless, hopeless and homeless. And never again could he enjoy the communion of Divine friendship, the happiness of an everlasting home, and a hope that would never put to shame except through the work of the Second Man, the Lord from heaven. The prospect for every one of the human race not found in Him is

drear indeed—friendless, and hopeless, and homeless.

It is to be observed further in connection with the temptation that brought about the Fall that there enters into it three elements that are common to temptation in all times: (1) Accessibility—The fruit was within reach, otherwise the temptation would have lost much of its power; (2) Desirability—The woman saw it was good for food and pleasant to the eyes; (3) Something forbidden by God. It was this disobedience which proved so disastrous to our race.

It has also been noted that the Apostle's "lust of the flesh, the lust of the eyes, the pride of life" all find their illustration in the first temptation. (1) The lust of the flesh—the tree was good for food; (2) the lust of the eyes—it was pleasant to the eyes; (3) the pride of life—a tree to be desired to make one wise. This statement is to be read in the light of the Tempter's words: "God doth know that in the day that ye eat thereof then your eyes shall be opened and ye shall be as gods, knowing good and evil." 'This is the pride of life—the universal desire that rules everywhere—to be something higher than our neighbours.

It is further to be noticed that the temptation was so cunningly devised that both soul and body came under it. "Ye shall be as gods, knowing good and evil" was an appeal to the soul and the desirability of the fruit was an appeal to the appetites of the body so that in yielding to the temptation the fair fabric that came from God's hand came down in total ruin. Every faculty of the soul—will, conscience, understanding and affections—was misdirected from its divinely appointed functions. Perversion took possession of the will, alienation of the affections, darkness entered into the understanding and confusion into the conscience. The members of the body in like manner were diverted from their destined purpose. The eyes no longer looked for God's glory in creation; the ear no longer took delight in listening to Him; the tongue in praising Him, or the hands in serving Him. And as the Lord God drove man out of the garden on that fateful day so weighted with sorrow for the human race He placed at the east of the Garden of Eden "cherubims and a flaming sword which turned every way, to keep the way of the tree of life," lest man should put forth his hand and take also of the tree of life, and eat, and live for ever.

It would form a fruitful theme for further consideration did space permit, to note how the Second Man, who also was tempted, brought about the restoration of those who were given to Him and gave them a

right to the tree of life that grew in no earthly Paradise. And it is of deep interest to observe that while the Word of God opens with the sorrowful happenings of what took place in the Garden of Eden, it closes with the vision of the wonderful city, with its river of life flowing out of the throne of God, and of the Lamb, and of its tree of life, which bare twelve manner of fruits and whose leaves were for the healing of the nations. The Bible tells how sorrow and misery entered into the world, and it closes with a scene as fair and peaceful as ever words described: "There shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face and His name shall be in their foreheads, and there shall be no night there." And again: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things have passed away." Happy ending for God's redeemed, after all sin's sore travail and sorrow!

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### Synod Sermon.

BY THE REV. JAMES MACLEOD, MODERATOR.

Preached at Glasgow, 20th May 1924.

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"And He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end.— Luke i. 33.

**WE** may consider :—

I. What are we to understand by "the house of Jacob?"

II. The King that was to reign over "this house."

III. The continuity of His reign—"For ever."

I. The house of Jacob. The above designation is given to the church of God by the Angel Gabriel. It seems that the appellation is applied to the church when weak, lonely, and despised (Isa. xli. 14). "Fear not, thou worm Jacob and ye men of Israel (or, as we have it in the margin, "Few men"), I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel." The church at this period was very weak so far as public testimony against sin, Satan, and the world was concerned. It is not the masses that may be professing religion that count, but the spirit that animates the



profession, and the fruit which it brings forth. For we are, and shall be, known by our fruit. The walk, life, and conversion of the church of God is recorded in the Scriptures, and the profession that continues to act contrary to that rule and standard must ultimately perish.

The family of Jacob was not better than other sinners of the ruined race of Adam. The sin of Adam ruined the entire race. It left us exposed "to all the miseries of this life, to death itself, and to the pains of hell for ever." The blame is ours. We may cavil, rage, and blaspheme the Creator, but the fault is ours. It will for time and eternity remain at our door, unless removed through the sovereign grace of God. Sin, guilt, death, and hell belong to us, because we have sinned against the revealed will of God. "The wages of sin is death." The abyss between us and God through sin is of such a nature that, on the one hand, the infinite nature, justice, and law of God is offended; and that on the other hand the finite creature of yesterday cannot atone, amend, nor undo what he did, although one was to offer his body to be burned. The sin of the finite is against the infinite glory and purity of God. Although the whole human race had been chained and imprisoned like the fallen angels for the eternal ages, and were none to escape, God would be eternally just and holy in permitting us to drop into the pit that we digged for ourselves.

The covenant of grace is an act of divine sovereignty. It was not because we were in need; but because God of His own good pleasure provided another way for sinners of our fallen race to escape. It was the sovereign pleasure of Jehovah to provide the covenant of grace. The very term "grace," so often used in the English language, indicates sovereignty. Let us not flatter ourselves at all in this matter, as if every one who may have the mere term "grace" on his lips is to be saved, or that he knows anything at all of what that implies in the Scripture sense. We have no doubt whatever but the trembling, tossed child of God is often afraid that he or she never understood the spiritual meaning of what "grace" implies in the Scripture sense, but such people are made painfully conscious of this fact that they are entirely unworthy of grace. The Lord says to them, "My grace is sufficient for thee." The bold hypocrite assumes the attitude that if he performs a few rounds of formal duties that he puts even the Most High under obligations to acknowledge and reward him. What a delusion!

There are only two classes of people in the world—believers and unbelievers. “And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger” (Gen. xxv. 23). In this case, as in the former, Jacob is typical of the church. He was separated from his brother from their mother’s womb. This was according to the election of grace.

The church of God is one nation of believers, elected from all eternity in Christ Jesus, the Redeemer of Israel. It is one family, and there is no schism in this church in her past and present history, and we have divine warrant to believe that there shall be none in her future life and history. “There is one body and one Spirit, even as ye are called in one hope of your calling: One Lord, one faith, one baptism, one God and Father of all, who is above all, and through you all, and in you all” (Eph. iv. 4, 5, 6).

Believers were like other sinners, without God, and without hope in the world. It was the Holy Spirit that called them all from Abel downwards, and onwards to the end of time. He alone can call the soul of man to life, repentance towards God, and faith in the Lord Jesus. This is the work of the Spirit. They were all dead in trespasses and sins. They had no desire to turn from their evil ways, until the Spirit of God began to convince them of their forlorn and benighted condition. We believe that Abraham was as ignorant of God before he was called as Paul was before his conversion. They were all alike as far as their state and nature was concerned. The difference in nationality, colour, or culture makes no difference in the nature and state of sinners before God. They need the same power to change them, and the same grace to save them. “O house of Jacob, come ye, and let us walk in the light of the Lord” (Isa. ii. 5).

It was the same Spirit that illuminated her path under the Patriarchal, Mosaic, and Apostolic dispensations. Their faith was in the Christ promised of God before His advent as sure as their faith is in Him since His ascension. “For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul” (Lev. xvii. 11). The blood of innocent animals was typical of the blood of the Lamb of God. The house of Jacob could not appear before the Most High without blood. It was God that en-

joined upon them to use this symbol; and to neglect or disrespect it was a crime which meant the death of the criminal. Under the present dispensation, no one can worship God without faith in the blood of Christ as presented in the Gospel—"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. i. 7). The house of Jacob under the Mosaic dispensation was called holy, not that any one in the nation was holy as to their state or nature, but because of their privileges, and being separated from the idolatrous nations around them. "For circumcision verily profiteth if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision" (Rom. ii. 25). They were not all regenerated, as their history makes that very evident. We may be circumcised or baptised, and received into external union with the Church, and remain in our hearts and state as far away from God as the Pagans that never heard that there was a God. The corrupt Church of Rome claims that all who profess faith in her sacraments and pays homage to the Pope of Rome, and obedience to her priests, shall be in heaven, and none else. There are others, especially the Greek Church and the sacerdotal party in the Episcopal Church of England, putting forth the same unscriptural claims. Their opinion is that men, united by the same profession, irrespective of their walk, life, and conversation, are the Church, and outside this society there cannot be salvation. We know that the Episcopal Church of England in her best days held different views from what she holds now. Thousands of her clergy are quite prepared to unite with Rome any day, while others would willingly do the same were it not that they do not care to acknowledge the Pontiff of Rome as her supreme bishop. Although thousands of her pastors are prepared to unite with Rome any day, she claims to be the Church of Christ. The Presbyterian Churches are fast following in the same dreadful path, and boast in external unity, toleration, and amalgamation at the expense of Divine truth. The Jews still claim that they, and they alone, are the people of God and His chosen nation, and that all outside their society are doomed to eternal wrath. "O, my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: For in their anger they slew a man, and in their self-will they digged down a wall" (Gen. xlix. 6).

II. The King that was to reign over "this house." We need not enter into any discussion as to who the King

was, nor whom the angel meant. For it is obvious that Luke's narrative and from other parts of holy writ that the Royal King was and is Jesus Christ. Now a King presupposes a kingdom, and a kingdom subjects.

The Lord Jesus was the anointed King of Zion whom God appointed to reign and rule over His elect Church. God declares concerning this King—"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I will put my Spirit upon Him: He shall bring forth judgment to the Gentiles" (Isa. xlii. 1). And in Ps. ii. 6—"Yet have I set my King upon my holy hill of Zion; Ps. x. 16—"The Lord is King for ever and ever"; and in Ps. cxlix. 2—"Let the children of Zion be joyful in their King." The Prophet Isaiah confirms this when he says—"For mine eyes have seen the King, the Lord of Hosts." "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: He is just, and having salvation, lowly, and riding upon an ass, and upon a colt, the foal of an ass."

The Lord Jesus is the Second Person, possessed of infinite power and glory. He is not less nor greater than the Father, nor the Spirit, but equal in all the essential attributes of Godhead. He was elected by God from all eternity to be the Saviour and Redeemer of Israel. God calls Him "mine elect." He was elected, appointed, and anointed. The marvellous wonder of redeeming love is revealed in the election of the Second Person. But let us not for a moment think that the love of the Father in electing His Son was greater or less than that of Christ in becoming the servant of Jehovah for saving the Church. No. There is no inequality in the love of the Persons of the Trinity. The Persons are the same in "substance, equal in power and in glory."

It was absolutely essential before redemption could be attained in strict justice, that the Redeemer should be possessed of infinite and eternal attributes. Therefore, those who do deny or belittle the eternal Godhead of Christ, deny the way of salvation through Christ: and hence close the only door of hope and mercy against themselves. The blasphemous theories of the so-called theologians of to-day that the mere example of Christ is all that is necessary, say—"Away with Him! away with Him! crucify Him! crucify Him!" For the weakest believers Christ is God, as to His Divine Person, and as Kinsman Redeemer He is God and Man, two natures distinct in the one Person for ever.

Again, let us consider His work. He was elected, appointed and anointed to do the will of the Father who sent Him. The Church that He came to redeem was dead in sin, living without God and without hope in the world. Satan was her master, his service her delight, and sinful lusts her destruction. It must have been infinite love indeed that would for a moment consider her redemption. But God is love. No wonder, although the Apostle John would declare—"Behold what manner of love."

Let us now consider the work her King was to do. The power of Satan was to be destroyed. The King was commissioned to do this, for He came to destroy the works of the devil. The law that was dishonoured, violated, and profaned had to be exalted. The claims of divine justice had to be satisfied; if not, the "flaming sword" would never admit her into God's love and favour again. This work could not be accomplished unless the King would assume bone of her bone, and flesh of her flesh, which He did according to the time appointed in the decrees of God. He took to Himself a true body and a reasonable soul, united it to His divine Person. "Behold a virgin shall conceive and bear a son, and shall call His name Immanuel" (Isa. vii. 14). "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore, also, that holy thing which shall be born of thee shall be called the Son of God" (Luke i. 35).

Paul, in writing to Timothy, declares it to be a profound mystery. "And without controversy great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I. Tim. iii. 16). The Church of God joins holy trembling with her mirth in contemplating the infinite wisdom, power, and glory revealed in the manifestation of the Son of God.

It requires on our part the utmost reverence, the obedience and the love of our whole being when meditating upon the manifestation of Immanuel. "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him" (Ps. ii. 12). Therefore, Christ being possessed of infinite power, was capable to meet on the one hand the claims of divine justice; and on the other hand to destroy the power of Satan over the Church. He had to contend with the full rage of evils. For the

Church was not to be delivered without a severe struggle, agony, humiliation, and finally death. It was in the capacity of King that He went out against the Devil, the Prince of darkness, and in absolute equity destroyed the Devil's power over His church for eternity. It was as the Lamb of God that taketh away the sin of the world that He met the claims and demands of divine justice. In virtue of His finished work, He reigned, ruled, and governed over His church from her very infancy; and shall continue to reign to the end of time over His church. It was by His Spirit that Abel was called to the life of faith which he so nobly sealed with his blood, through imparted grace. It was by His Word and Spirit that the church during the Patriarchal period was governed, taught, and led out of all her troubles and difficulties. The same is true concerning the church during the Mosaic dispensation. "The Lord his God is with him, and the shout of a King is among them" (Num. xxiii. 21). The church must be delivered from the power of sin and Satan. There is no inclination in the corrupt will to leave the service of sin and Satan. It requires infinite power, wisdom, love, and mercy to wean her from the Devil's service. The Lord Jesus by His Spirit quickens her to realise how hopeless and helpless is her condition. The quickened soul feels how dreadful it is to be under the wrath of God. We do not speak about the measure that each and all may have been made conscious of but this is a fact, that we are positively assured of from God's truth, that sin is made bitter to the child of God. The soul is made willing by His great power to leave the service of Satan. Rebekah was no more willing to leave her father's house for Isaac's sake than the soul made willing is to leave the service and kingdom of Satan. The church of God is one in this respect, the Spirit quickens, the mode of operating upon the soul is a hidden mystery, which reveals the nature of the work done in the light of God's truth, in the walk, life, and conversation of the regenerated. Christ must be the object of faith. The Holy Spirit glorifies Christ in the soul by faith, and the Spirit shall not glorify another object for Christ.

The church, under the Jewish dispensation, did not differ in this respect from the church under the present dispensation. The object of faith was Christ under both modes of dispensations and administrations. When the church exercised faith in Christ the sacrificial offerings were only means to confirm her in her faith in Christ promised. When her faith rested merely in the

sacrifices, then she ceased to worship and serve God. It is by His Word and Spirit that He reigned, reigns, and shall reign. He over-rules all the designs of His enemies in every age of time. No doubt the Devil thought if Abel was murdered that grace and godliness would perish with him. But Satan only defeated his own ends as usual. The church in Egypt was like to die, but her dying groans were her very life and resurrection. "Her King came down and made bare His holy arm, destroyed her powerful enemies, delivered her, and brought her to the wilderness to cleanse and purify her. The Lord Jesus knows when and how to deliver His church. His love to her never changes. His care over her is the same in every generation. The ages and generations of men make no changes in the decrees of heaven. "Thou art from everlasting to everlasting God." So sang the church thousands of years ago, and that is her song now as then, and will be for ever.

It is our duty to examine in the light of divine truth His manner of reigning and ruling over the church. We have already pointed out that it was by His Word and Spirit that Christ was reigning over the church in every age. "The King, eternal, immortal, invisible," never changes, and, therefore, there is no change in His government, nor in the manner of His ruling the church. The church under the theocracy was governed and regulated by the Spirit and Word of God. The precepts and laws of God were given to her as her only rule to direct and guide her in her life, walk, and conversation. She was not to deviate an iota from the prescribed rules, laws, and regulations enacted and enjoined upon her, for if so, she would cease to be the church of God. The priest, king, and peasant were to obey and observe the laws of God most strictly in their respective spheres. There was no distinction between persons at all under this dispensation no more than at the present time. The Higher Critics of that day were punished by death, as we read in the case of Korah, Dathan, and Abiram (Num. xvi. 32). And let us beware, there shall be no excuse for Higher Critics at last. God is as holy and just now as He was then. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses or the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious?" (II. Cor. iii. 7-8). Under the present dispensation the external mode of ministration is changed; but the Spirit is the same, and will continue to be the



same to the end of time. The Lord Jesus as Head of His church governs and rules the church by His Word and Spirit now as then.

There are many associations setting forth high claims to be the only true church of God. But it is not by our profession we are on all occasions known, but by the fruit we bring forth. The church that does not adhere to the Word of God in church government, practice, discipline, doctrine, and worship is in open revolt against the authority of Christ as King over Zion. The unity and communion of saints can only be realised by faith in Christ through the Word of God. Communion with the Father and Son through the Holy Spirit can only be experienced through and in the Word of God. The courts of His church militant must be ruled, governed, and regulated by His Word and Spirit.

The church or society that forsakes the divine rule given to guide and direct her ceases to be the church of Christ. The churches in our native land that cast off the easy yoke of Christ ceased to be the churches of Christ. They are simply synagogues of Satan. We may be despised as a church, our ministers and office-bearers considered illiterate, narrow-minded, intolerant, and vain-glorious for endeavouring to adhere to the Word of God, and to the blessed Lord Jesus as our only Saviour and King. The sneers of men shall be of little moment on the great Day of Judgment, when the King Eternal shall muster all the forces of heaven against all who lived ungodly in this present life. We can claim (and our bitterest enemies cannot deny us that) that we are endeavouring to adhere in the courts of our church to the Word of God, where His adorable will and purpose is made known unto men. And Christ through His blessed Word is reigning and ruling in our midst, and as long as we continue and remain faithful to our trust, the King of Zion will continue faithful unto us. He will not forsake His Word, neither shall He forsake those who adhere to Him in His word. There are some churches which profess that they believe that they Bible contains the Word of God, but that belief may mean anything or nothing. Our Church believes the whole Bible to be the Word of God, from Genesis to Revelation. If one part of it is disputed, then the whole must fall with the disputed part. It is not like the records of fallen men. Some of it may be quite accurately recorded, while other parts might not be so. The Bible is of divine origin, and meant to be absolutely true in every part of it. There can be no half-way in this matter.



It is the society of believers which adhere to the Word of God that can claim to be the Church of Christ. Christ cannot acknowledge societies which on the one hand dispute the eternal prerogatives that belong to Himself, and on the other hand disown His laws, rules, and government as these are infallibly published under the immediate guidance of the Holy Spirit in the Word of God. We have every possible authority to stand steadfast and unmoveable through His promised grace in our present attitude towards the Lord Jesus as King of Zion; and towards other associations which have ceased in part or in whole to acknowledge Christ as King of Zion.

III. The continuity of His reign. He was visibly reigning over the Church from the earliest period of her history. He reigns now through His Word and the courts of His church. The officers of the church are bound to administer according to His Word. Pastors are duty bound to rule according to His Word. Elders and deacons are duty bound to rule according to His Word. The members are duty bound to live and walk in this world according to His Word. College professors are duty bound to teach the youth under their charge and care according to the Word of God. Teachers who neglect their duty for the popular applause of the masses, or for selfish aggrandisement, cease to be teachers in the Church of Christ. The Lord Jesus shall summon us ere long to our final account, and we cannot afford to neglect our duty towards Him. The souls of men demand of us to be faithful to them. If not they shall cry eternally against us. The children yet unborn demand of us to be faithful to their precious souls. If we shall not hand to them what we have received (or profess to have received) from the hands of Christ by His Spirit, we must pass to eternity with their curses upon our heads.

The cause of Christ is (evidently) universally low, and the power of Satan raging throughout the world. However, there is a glorious future before the church of God. While we do not hold, nor countenance, pre-Millennium views, yet we do believe that the cause of Christ shall prosper throughout the whole world. The Jews shall be brought to acknowledge Christ, the fulness of the Gentiles shall be brought in, and Christ, the immortal King shall reign by His Spirit and Word. The prince and peasant shall flock to His raised-up banner. The Cross of Christ will bring nations, black, white, and yellow, to bow before His throne, and pay homage to Him by faith, and shall submit to His laws

in love and obedience to His divine command. Satan may be imitating (by a godless League of Nations) the glorious league of nations during the Millennium, but Christ promised the Church to sweep Satan and his leaguers off the face of the earth for a thousand years. He will do it, too. Then after the Millennium comes the end of the world—the Day of Judgment. Believers will be raised up in glory and honour on that day. The wicked, too, shall be raised, but, alas! it is for their eternal punishment—"For the wages of sin is death."

Let us hold fast by our profession in the strength of promised grace. We have every reason why we should be thankful to the Head of the Church for continuing His loving kindness and tender mercies towards us. He is testifying by His Word and Spirit in our midst against sin, Satan, and the world. We humbly believe that precious souls are quickened in our midst, and that the church of God is comforted from day to day by the ministration of the sealing ordinances, the public preaching of the Word and through private and public prayer meetings. We long for an outpouring of His Spirit among Jews and Gentiles. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

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## Gleanings from Many Fields.

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### III.

#### **Man's Redemption the Joy of Angels.**

BY THE REV. ALEXANDER STEWART, CROMARTY.

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(Continued from p. 347).

**EVERY** part of the work of creation displays skill and contrivance which manifest the Creator as the only wise God. But in the cross of Christ there is a hidden and mysterious wisdom which excelleth all. There are two ways in which a law can be honoured—one by rewarding the obedient, the other by punishing the disobedient. But through the sufferings of Christ the law of God is not only upheld simply in honour, it is actually more glorified by the salvation of the transgressor, who believes in Jesus, than it could possibly be by his condemnation (Rom. iii. 25). Sin is the greatest of all evils, the cause of all the suffering in the universe; but

such is the wisdom of the cross that sin, the very essence of evil, is made the occasion of the greatest good. The apostle says the foolishness of God is wiser, that is greater, than the wisdom of man. Through the cross it turns even the deepest laid devices of Satan into folly. How did the seed of the woman bruise the serpent's head? By power? No! but by weakness! By the aid of His friends? No! but by the machinations of enemies! He let them have their will. He permitted them to seize, crucify, kill, bury Him; and it was in being thus defeated that He conquered. The ignominy of the accursed tree was His honour; His death was His victory. It was upon the very cross to which His enemies nailed Him in malicious triumph that he triumphed over principalities and powers, and made a show of them openly. "In the day ye eat of the tree," said Satan to Eve, "ye shall be as gods, knowing good and evil," meaning, in his heart, that they should be such gods as he and his associates were, knowing good lost by the bitter experience of evil. But such is the wisdom of the cross, that the very lies of Satan are converted into truth, to his utter confusion. Holy angels know good only. Satan knows evil, and good only by its loss. But redeemed sinners knew, as their deceiver meant, good lost by the experience of evil; but now, through the bitterness of evil and the sweetness of good, they are made like the Son of God. Oh! how truly incomprehensible is that wisdom which devised a scheme by which seeming impossibilities are performed, and things seemingly incompatible are reconciled! A holy God reconciled with sinful man; the law more honoured in the salvation of sinners than it is either in the happiness of angels or the misery of devils; the greatest good extracted from the very essence of evil; Satan's schemes frustrated by their very success; the cross of Christ the instrument of his triumph: and the world, where God had been most dishonoured, made such a theatre of His glory as attracts the very inhabitants of heaven! Well might the apostle exclaim, "Oh, the depth of the riches both of the wisdom and knowledge of God!"

How astonishing is the power of that simple word which created the heavens and the earth out of absolute nothing! But how more wondrous far is the greatness of that strength in which the Redeemer travelled when He made bare His arm and came "mighty to save." "Who knoweth the power of Thine anger!" said the Psalmist. Consider the manifestations of divine power which took place at the deluge, when the

windows of heaven were opened and the fountains of the abyss were broken up, and the earth reeled and staggered like a drunken man. Contemplate the still more awful display of divine anger which shall take place on that day when the wrath of God shall be revealed from heaven, the elements melting with fervent heat, the heavens passing away like a scroll, the world in flames. Yet these are but the preludes of wrath. The flames of a burning world are but the glittering of the sword of divine justice when it is unsheathed. The devils are angels, and mighty angels, who excel in strength; but even they cannot endure the power of God's anger; it would annihilate them. They must endure it by degrees, and compensate by length of duration for an intensity of suffering which no created being could support. But the Man Christ Jesus endured the wrath of God alone, and to the uttermost. Oh, what tremendous manifestation of power was there! The Prince of Life, sinking to the dust of death beneath his Almighty Father's wrath! In other cases we contemplate God creating out of nothing, or doing His will with mere creatures which are supported by His hand. But here we almost tremble as we speak it, we see a divine person inflicting a degree of suffering which nothing but the omnipotence of another divine person could support. Well might angels contemplate with wonder the sufferings of Him who is "the power of God." What an awful display of divine justice, of divine purity, and of divine hatred of sin was there! High in rank as angels are, they are still but creatures. Here, however, the Lord of angels suffers. In their case it was the personally guilty who suffered. In Christ's, the personally innocent. He suffered for others, not for Himself. One might have imagined that His motive in suffering would disarm the hand of justice, that justice could not strike excellence so unparalleled. But such is the absolute inflexibility of this divine attribute, that when the Son of God Himself stood in the room of the guilty, He was not spared.

(To be continued.)

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The stars which have least circuit are nearest the pole; and men whose hearts are least entangled with the world are always nearest to God, and to the assurance of His favour. Worldly Christians, remember this. You and the world must part, or else assurance and your souls will never meet.—*Brooks*.

## Story of Andrew Lindsay.

### III.

(Continued from p. 343.)

**I** SHOULD like now to tell you more about some of these good men, whose names I have mentioned; and especially to tell you a little more about Andrew Lindsay himself, who did not die young, but lived for half a century.

About Mr Gordon the excellent minister of Cromarty I cannot tell much. His good lady in 1685 had been in exile in New England for the truth. He began his ministry in 1707, and laboured long and much for his Master. About 1745, he with two of his elders, broke in pieces an old stone trough, called the "Fairies' Cradle," because the people made a superstitious use of it. He is so like in spirit that I have wondered (though without authority) whether or not he was related to a famous old lady, Mrs Gordon, who lived in the days of the Covenanters. She was the wife of a former minister of Cromarty, and was remarkable for beauty even in old age, with a smooth unwrinkled forehead, shaded by a profusion of black, glossy hair, in which was not the slightest tinge of grey. She was only eighteen when the persecution ended in 1688, and yet she had suffered much; for she had when very young chosen the good part, and cast in her lot with the godly, who at all hazards maintained the rights of Christ's Cross and Crown. There was a story that her ears had been cut off by the persecutors, and that to hide this loss she had the custom of arranging her hair so that it fell over her ears. A young girl, who was in her service when she was now old, was noticed by Mrs Gordon one day casting a very curious inquisitive glance at her from time to time, as her mistress was dressing. Guessing the meaning of this glance, the good kind old lady bid her come near; "You are a curious little girl and have heard that I have lost my ears, have you not? but here they are," (shading back her hair as she spoke.) "Wicked men once threatened to cut them off, and a knife was sharpened for the purpose; but God permitted them not."

Nor can I give any further account of Mr James Davidson, the minister from England. One thing is interesting about the place there where he preached the gospel, viz., Dedham, in the county of Essex: perhaps no place has had so many faithful and successful ministers. About the year 1620, an old minister there, Mr John Rodgers, was preaching on a week-day, when some boys from school tried to get near the pulpit of the crowded church. The old minister saw them, and looking at them said: "Here are some young ones come for Christ. Will nothing serve you but you must have Christ! Then you shall have Him!" One of these boys was awakened at that moment, and became himself a useful minister of Christ.

But we can tell you a little more about Andrew Lindsay. Some foolish people think that all who are converted young, die young. It is quite a mistake, and it has arisen from the fact that nobody cares to write about young people while they are living, lest they should be proud and conceited at finding their names in print. And then the godly young people who, like Samuel, and Daniel, and John, grow up in the fear and love of God, are written about not as young, but as men who from their youth followed the Lord. Andrew Lindsay was one of this kind. He lived to be fifty years old. Nor did he lose the fervour of his love, nor the liveliness of his faith. "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. iv. 18).

After the conversations mentioned above, Mr Davidson saw him again, and asked him "how the work of God was going on in his soul?" He replied, "I hope it is going forward; for of late I have been taught to see further into the mysteries of sin in my heart. Particularly I find a woeful inclination to trust myself, and to lean on religious exercises and grace received, more than on the fulness that is in Christ." He added, "That because he was not afflicted as some of the saints were, Satan suggested to him that he was a bastard, and not a son. But in a little time the Lord gave me an answer to this objection. Now and then the Lord hides His face from me for half a day, and He knows that this affects me more than all the miseries of this present life; hence I infer that I am a child of God, and no bastard, because I account the the Lord's absence the sorest chastisement."

One day, when he observed some, who themselves made a profession of religion, pointing at him with

wonder, he said, "If they knew my heart, they would wonder at me on a different account, even on account of my great vileness."

The last time Mr Davidson saw him was about the beginning of the year 1740. On that occasion Andrew walked three or four miles with him, and told him that "for several months he had been under the force of many sore temptations, but that the Lord had graciously brought him forth to behold the light of His countenance, and to rejoice in His righteousness."

He was dutiful to his widowed mother, and kept up family worship in her house.

For nearly thirty years we hear nothing more of him; these thirty years passed on in obscurity like the Master's life in Nazareth none the less, however, pleasing to the Lord, who has said, "Your father who seeth in secret shall reward you openly." (Matt. vi. 4.) "He that is faithful in that which is least is faithful also in much." (Luke xvi. 10.) But this we know, his life, deducting these years, was so consistent, and made such an impression on the people of the town, that when he died, all spoke of him as one who had walked with God. On his tomb, which may be seen at this day in the old church-yard, it is told, "that he was truly godly from a child, his whole life and conversation agreeable thereto," and that he died in 1769. This was in the fiftieth year of his age.

His forefathers were rich, and he was always poor. You are not to think that God makes all his people enjoy worldly prosperity; for you remember Luke ix. 57-58, and how the Rich Man, who went to hell, used to pass, day by day at his gate, the poor diseased Lazarus. The Lord who loved Lazarus so well, left him poor and a beggar to the day of his death; but never left him destitute of what was needful, and never forgot him for a moment, till He took him home to glory. The righteousness and his seed are never forsaken by God, even though they be reduced so low as to be beggars for their bread. (Psa. xxxvii. 25.) They shall find God making up to them in the Kingdom of Glory all their poverty, and straits, and sorrows here. When Andrew Lindsay rises in the Resurrection of the Just, and shines as the Sun, will he regret that he was not rich or great? Will he not rather thank God for saving him from the snares into which many of his ancestors fell; "for they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." (1 Tim. vi. 9).

(To be continued.)

## The British Monarchy and the See of Rome.\*

**MR** MCCARTHY has done a very admirable piece of work by placing in the hands of the Protestants of this country this book. We wish every person in the whole of the British Empire would read it, and would ponder seriously its contents. It contains twelve chapters of matters of the utmost importance to our nation. It is written with perspicuity, fairness to all accused in its pages, and in dignified language and style. Mr McCarthy gives chapter and verse for every charge against the papacy, kings and queens, and members of the British Cabinets. He begins the book by giving the "Act of Rights and Settlement," passed in the first year of William and Mary, 1689. The part of the Act quoted is—"Every person that shall hold communion with the See or Church of Rome shall be excluded and for ever incapable to possess the Crown and Government of this Realm and the Dominions thereunto belonging, and in every such case the people of these Realms shall be and are absolved of their allegiance." He proceeds to show how "Papal propagandists dinned into the ears of an uninformed public (1) that that Act was from the first purely an Act of bigotry; and (2) that even if there was at first some reason for it, there is none now, because the power of the See or Church of Rome is no longer to be feared." In a very brief, but quite clear and convincing, way, he sums up his argument as follows:—"Who dare deny, in the light of the facts, that the great Act of Rights and Settlement was a measure of self-defence, amply justified and made necessary by all that the nation suffered during 136 years from Mary's reign; through the Irish and Spanish wars waged by the Popes against Elizabeth; through the communion with Rome begun by James I.; through the marriage of Charles I. with a Papist Queen and the consequent English Civil War and Irish Rebellion; through Charles II. marrying a Papist and being himself a Papist in secret; and as the last blow, through James II. being an open Papist pledged to force the Papal religion on a Protestant people, who had so dearly purchased their freedom by their blood?"

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\* "The British Monarchy and the See of Rome," by Michael J. McCarthy. London: Protestant Truth Society, 3 St Paul's Churchyard. Price 2s net.



He then goes on to show how the Papacy by intrigues, using threats and flattery, got the Act of Rights and Settlement violated by the visit of King Edward VII. to the Pope in 1903, the change of the Accession Oath in 1910, and the appointment of the Envoy in 1914.

The revelations he makes of the treachery of Lord Salisbury, Mr Asquith, Mr Lloyd George, and Mr Bonar Law, and of the members of their respective Cabinets, and the bloody consequences that followed in Ireland until the Papacy got that most miserable country separated from British Rule, make very sad reading.

We give one other quotation from this book to which the attention of every true patriot should be directed. It is a statement made by Lord Carson in the House of Lords when the Bill setting up the Irish Free State was being passed. The quotation is:—"Pass the Bill, but put aside all this infernal hypocrisy by which you are casting around you a curtain to screen from yourselves the ignominy and humiliation facing you in every thing which you do and are ashamed to do. You have betrayed every man who tried to serve you in Ireland, and now you are trying to betray yourselves and your own consciences. What you do is the outcome of a base surrender." Lord Carson meant by this statement that the Government of Britain did all within their power to place the Protestants of Ulster under the feet of the Papacy.—N. C.

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## **The True Socialism.**

BY JOHN M. JOHNSTON, M.B., Ch. B.

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**T**HE subject brought before us needs no apology for its presentation to the minds of the people, because in these days we hear a good deal concerning a socialism which does not ring true to the infallible hammer of the Scriptures. To investigate the "True Socialism" we must divest our minds of all political creeds, and turn on the searchlight of Christian principles and criticism, in an endeavour to enlighten the darkness caused by the numerous conflicting beliefs at present in vogue.

To-day is but a milestone in the march of the human race towards its eternal destiny, and tracing the progress of mankind through the changing ages, from the beginning of historic time, we find that, in the eyes of men, the great dominating factor written across

the page of history is embodied in the word "civilisation." To some, this is a word glorious and praiseworthy, a tribute to the attainments of man in climbing the heights of moral and intellectual respectability. To others, for example, such races as the North American Indians, it is viewed with less exuberant imagination, nay, even with scowling anger and contempt, as being the introduction of foreigners' evils into a hitherto complacent, undisturbed, and simple economy. One has only to look at the civilisation history of these bronze men of the West to realise the potency for evil when civilised vices, such as strong drink and gambling, creep into the very souls of a primitive but virile race. How many of those magnificent specimens of humanity have doomed themselves and their posterity to moral degradation and abject servility by succumbing to the lusts of the flesh, the lusts of the eye, and the pride of life, when the white man opened up the way? Nevertheless, civilisation has been a mark of any national advancement, and one result of this is that the individual man no longer exists, with his family, entirely on the results of his own labours, by his own skill and dexterity. Communities have arisen, wherein labour has become divided into manual and intellectual, either separately or combined. The sum total of the results of these apportioned labours expresses directly the material prosperity of the combine, be it country, shire, or town. In other words, the people have been divided into groups, each trained in a special vocation, trade, or calling.

Inevitably it has followed, in the consuming desire for efficiency, that educational development in the arts and sciences has widened out to all classes of the people, and man now has naturally and correctly turned to conquer a new world, namely, to improve the conditions of his fellow-man according as he is enabled. One must admit in the conscience that the great driving force behind all this spirit of fellowship is the divine precept, "Love thy neighbour as thyself." Hence, without opening any dictionary, one can accurately and comprehensively define true socialism as "the betterment of all classes"; not the advancement of any one section to the detriment of another, and not the supposition of a social scale introducing the idea of a "society"; but taking all humanity in the light of God's most holy law as fallen creatures, to whom the eternal command has gone forth to glorify God and to enjoy Him for ever. This is the basis of true socialism; to-day

it is disregarded for many supposed reasons, but fundamentally because it is unpalatable to the consciences of our enlightened age.

It has been the lot of the writer, in professional and leisure-hour wanderings, to come in contact with all grades of people, meeting them in a high degree of intimacy and confidence, and seeing in their natural and unvarnished state the material conditions under which they live, and the mental outlook bounding their horizon. It is unavoidable, therefore, that he should hear and see from the inner and outer aspects, a good deal of the popular idea of socialism and socialists; and that he should compare and contrast such facts, gathered not from controversial press reports, but from the root source in the minds of the people, with the fundamental teaching already mentioned. A few facts may be stated here.

In these days there is a most noticeable fact that the people are in a seething ferment of class hatred; a fierce pent-up passion separates the poorer people from the rich, and the flame has been fanned into alarming proportions by men who can be reckoned as nothing but unprincipled political adventurers. There is a great mass of the teeming millions of our big cities living in squalor and misery; cleanliness is unknown except in a jeering sense as being the affectation of the proud. Families living on parish relief schemes simply cannot afford to indulge in the luxury of soap and water to maintain a clean house, although too frequently they partake of the blandishments of the public-house and the book-maker. Again there are homes where life has to be carried on by the mere pittance of our labour propagandists, where an unclean poverty is manifest; and yet from the doors of some of these houses on Saturday and Sabbath evenings there issue forth streams of gaily-bedecked young men and women, some of whom show a taste for dress beyond the purse of the average business man of the city. In the thickly populated parts there are homes which wrench an unasked sympathy. How can one describe the dingy, dark closes, doors repaired with sacking, the odour, foul and dank, of neglected human flesh; eight or more persons living in a room 20 feet square; morality unknown, the care of body and soul despised? Yet, what of the hours spent in the streets, betting, drinking, and worse? What of poor creatures lying on beds of sickness, with dull apathy of mind and lifeless, vacant stare, while the breadwinners waste precious hours declaiming at re-

volutionary gatherings with a frenzy and zest worthy of the French Jacobins of 1789? What of a baby born into a home on a Sabbath morn—a poor, tiny, soft, helpless mite—not a stitch of proper clothing to be had, because what was made or purchased for its coming passed into the hands of a pawnbroker to obtain the price of Saturday's liquor? This is fact, not fiction. It is to be emphasised that such cases do exist and are not a few in number. It must not be imagined, however that the writer is a protagonist of these poor people, but rather that he is decisively antagonistic to the present systems which are conducive to such conditions. One cannot pass from this without remarking upon the other side of poverty. There is the heart-rending picture of willing and earnest spirits unable to make ends meet through inadequacy of material means; when many stout hearts are overwhelmed in the waters of poverty and unemployment, the first step towards the breaking of the moral fibre and the precipitate fall downhill into the slough of despond.

What are the forces produced by our civilisation to combat the social evils such as these of our times? From the era of the Greek philosophers, men have written and stormed with well-nigh fanatical zeal; civil wars have arisen from tyranny and oppression; the street-corner orator of to-day preaches revolution, but is only the modern incarnation of the Robespierres and Marats of the 18th century. There are two large schools now in existence, the Idealists and the Rationalists. The former are men who in a disinterested way put before their fellows a loftier standard of life, a goal which to their brothers is unattainable; they are classified mainly as dreamers as Joseph was by his brethren. The rationalists on the other hand, hold that deeds are more powerful than words, and that action, prompt and drastic, must sweep out of the way whatever stands in the path as a hindrance to the achievement of their object. Here we have the position of the modern Socialists. As men they represent the grouping together of some fervent but level-headed men with others who are tired of moss-grown methods of government; and in addition, not a few, who having broken the laws of the country and masters, are savagely attacking the system which condemns them as transgressors of duty. They have decided that the old order must go. All power must be put in their hands unreservedly, following which in a short time they will purge the land from all that soils and offends. Any person or creed which stands in the way is ruthlessly

to be shattered. The world will see the glory attendant on a democratic reformation. In short, the Socialist policy is to be an aggressive attack from without. With a sweeping destruction of all law and order, followed by a building up on the smoking ruins of an obsolete Britain, of a magnificent edifice of "Liberty, Fraternity, Equality." Unemployment shall no longer exist. Homes shall be established for all in comfortable houses. Weekly incomes shall be such that every working man shall be enabled to partake of all the luxuries (and vices) hitherto the possession of his rich taskmasters. Let me quote from a Socialist daily newspaper part of an appeal to the populace:—"Smash once and for all the forces of reaction—Sweep aside the humbug, the lies, the false promises designed to keep Britain the paradise of the profiteer and the hell of the worker." There it is in a nutshell.

The political juggernauts have spent days and nights nobly battling for the cause of their poorer fellows. How? By hurling at each other the bitterest of revilements, the heaviest of satire, the sullen fury of hate and anger. By fair means or foul their opponents have been held up as traitors, ogres, and blackguards. It must be stated here that Socialist politicians who presume to rule the greatest nation and empire in the world, have stooped to epithets and language which condemn them as wholly incapable of ruling even their own passions and tongues. The people for whom all this was done have stood by knowing that they will be the property of the victors, and have no doubt fed greedily upon the lavish juicy promises of their Socialist champions. These men of the people, they say, are the true rulers of the country, and are fountains of wisdom. But wait, my friend, "the fear of the Lord is the beginning of all wisdom" (Prov. ix. 10), and "He that ruleth over men must be just, ruling in the fear of God" (II. Sam. xxiii. 3). Let us leave this head dealing with modern Socialists by applying these scathing indictments of the party who would have power, yet who teach and preach that there is no God: who willingly would crush the name of Christ out of men's minds: who know in their consciences that the Bible is their most merciless denouncer: and who have in their ranks several ordained ministers. Friends, "be not deceived, God is not mocked" (Gal. vi. 7). Retribution will surely follow.

One must come to the conclusion that all the schemes based upon such principles as these men have

must inevitably perish. The element of self and party gain dooms such projects to failure. God's glory is never thought of. Man cannot pull his brother out of the lake of poverty and misery while he himself is held fast in the miry clay of his own lusts. A greater Power than he must be invoked to use man as the means; that Power which at the beginning was stated to be the basis of all true socialism. Moreover this Power, God Himself has given to us a guide in our way along the path of true socialism—the Bible; there in language so sweet and simple, so complete and comprehensive, is expounded the doctrine of true socialism. It cannot be said that Jesus Christ by His teaching was the "greatest Socialist that ever lived," as some men in the world to-day state. One shudders to mention the adorable Son of God in the same breath as the word Socialist. He never sanctioned the doctrines of Communism, class-hatred, and strife, and revolution. When asked, "Is it lawful to give tribute to Cæsar or not?" the Divine reply came swiftly and decisively—"Render to Cæsar the things that are Cæsar's, and unto God the things that are God's" (Mark xii. 14). Is this not a command to respect the lawful sovereign and those placed in authority over us? Christ, my friends, is the only Being who gave to us means whereby the betterment of all classes can be accomplished. Note the difference between the method of puny man and that of the King of kings. The Socialist wants to destroy then to build up, regarding the people as one mass. Christ takes each individual separately, and builds from within a new structure of grace, the old tower of sin and the flesh on the outside crumbling to pieces, and by His Sovereign Power there arises a brotherly love binding poor sinners together with bonds unbreakable by any man.

Here then, through grace, is the line of approach to draw all men into a commonwealth of brotherhood, where, though the poor shall always be with us, discontent shall be swept away, and misery alleviated. The barriers between high and low shall be broken down. Each man shall receive the respect due to him, and shall respect both superiors and inferiors, recognising them not as distrustful enemies, but as fellow-sinners with a common interest in Christ.

Social reform is not to be condensed into pounds, shillings, and pence, and must constitute a vital instinct of neighbourly concern about the moral welfare and spiritual purity of the people. It is of no avail to grant the inhabitants of our slums an increase of material

possessions without first educating them that all mercies come from on High. This can only be achieved by opening up to these poor souls, by example and precept, the message of the Gospel; the Word in its purity has never sounded in their ears; the knowledge of their state by nature and the estate attainable through Christ is unknown to them. How many of us have allowed one word concerning Christ and Him crucified to pass from our lips with the hope that it may find root in the heart of our fellow sinner? Let us not regard the poor with loathing and disgust, a sentiment too frequently found among us as a generation. How much better are we in ourselves—who amongst us will cast the first stone? A piece of bread and a cup of water, served with a word of the Gracious Promise is a richer gift than money grudgingly bestowed, and will awaken a poor, world-beaten heart sooner than a slammed door. For their sakes also beware of these ravening wolves in sheeps' clothing who are undermining the foundations of our country's existence; anti-Christ is stalking among us, a canker in our bosoms. Therefore, while we must strive to sweeten our beloved land, let us make our own calling and election sure.

“And whosoever shall compel thee to go with him a mile, go with him twain.” “Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again.”

## Searmoinean leis an Urramach Eòghbas MacMhaolain.

### Searmoin IX.

Ephesianaich, iii. Caib., 19 Rann.

“Agus air gràdh Chrìosd aithneachadh, a chaidh thar gach uile eòlas.”

(Air a leantuinn o t.-d. 350.)

Bha na h-Ephesianaich, a dh' ionnsuidh an do sgrìobh an t-Abstol Pòl an lithir so, a thaobh naduir nan “Cinnich aineolach, as éugmhais dòchais, agus gun Dia anns an t-saoghal.” Bha iad eòlach air iodholaibh, agus a dean-amh seirbhis do iodholaibh; ach bha iad aineolach air an fhìor Dhia, air slighe na slàinte, agus air Slànuighear an t-saoghail. Bha iad “a gluasad a réir gnàtha an t-saogh-



ail so, a réir uachdarain cumhachd an athair, an spioraid a tha 'g oibreachadh ann an cloinn na h-eas-umhlachd;'' ach bha iad anns an dorcha mu thimchioll gràdh do-labhairt Chrìosd, gus an d' fhiosraicheadh iad le solus an t-soisgeil. An uair a dhealraich solus an t-soisgeil 'na' measg, bha gràdh Chrìosd air fhoillseachadh, agus an uair a bha ministreileachd an t-soisgeil air a deanamh éifeachdach, chum slàinte an anama, bha 'n gràdh so, cha 'n e mhain air fhoillseachadh o' 'n leth a mach, ach air a dhortadh ann ann cridheachaibh trid an Spioraid Naòimh, ionnus gu robh eòlas spioradail aca air, ann an tomhas éigin, o am faireachdainn féin. Gidheadh, cha d' rainig iad fathasd air an tomhas do eòlas air nithe spioradail a bu mhiann leis an Abstol, agus uime sin bha e tagair gu durachdach, gu deonaichadh Dia dhoibh tomhas a b' àirde, chum 's "gu 'm biodh iad comasach, maille ris na naomhaibh uile, air a thuigsinn, ciod e leud, agus fad, agus àirde, agus doimhne; agus air gràdh Chrìosd aithneachadh, a chaidh thar gach uile eòlas."

Ann an labhairt o na briathraibh so, bheir mi fa'near,

I. An doigh anns an d' fhoillsich Crìosd a ghràdh d' a eaglais.

II. Labhairidh mi air cuid do bhuaidhibh a ghràidh so, a tha dearbhadh gu 'n deachaidh e thar gach uile eòlas.

III. Gur e dleasdanas deisciobuil Chrìosd, a bhi gu dùrachdach ag iarraidh tomhas àrd do eòlas air a ghràdh so.

I. Tha mi 'n toiseach gu bhi toirt fa' near, an doigh anns an d' fhoillsich Crìosd a ghràdh d' a eaglais.

1. Anns a cheud àite, feudaiddh gràdh a bhi ann an cridhe aon neach do neach eile, cuid a dh' ùine mu 'm bheil e ga fhoillseachadh. Tha so gu tric a tachairt anns an t-saoghal a ta làthair,—tha gràdh gu tric ag oibreachadh cuid a dh' ùine, no 's maith dh' fheudta, ùine fhada, ann an cridhe neach, mu 'm bheil e ga fhoillseachadh,—ga dheanamh aithnichte do chuspair a ghràidh. Air an amhuil cheudna, bha gràdh d' a eaglais ann an cridhe Chrìosd, ùine fhada mu 'n robh 'n gràdh so air fhoillseachadh. Ghràdhaich Crìosd a mhuinntir a thug an t-Athair dha, le gràdh siorruidh; bha iad air a chridhe, seadh, ann a chridhe, mar chuspairean gràidh, o bhith-bhuantachd. "Mun do dhealbhadh an talamh, mun d' thugadh reachd do 'n fhaierge, mun robh bith aig creutair air bith faicsinneach na neo-fhaicsinneach, bha Crìosd a deanamh gàrdeachas ann an ionadaibh-àitichte na talmhainn, agus bha 'thlachd maille ri cloinn nan daoine." Tha e soilleir o na briathraibh so, a bha air an deachdadh leis an Spiorad Naomha, gu robh gràdh d' a phobull taghta a gluasad, 's a ag oibreachadh air doigh dhiomhair, ann an cridhe 'n



Tighearn Iosa Criosd, mun do leaghadh bunait an domhain. Ach cha 'n fheudadh e ghràdh fhoillseachadh do 'n chruitheachd mu 'n robh a chruitheachd ann, cha 'a fheudadh e ghradh fhoillseachadh do shliochd Adhamh, mu 'n robh sliochd aig Adhamh. 'S ann 'an deigh do Adhamh a bhi air a chruthachadh, agus an deigh dha, mar an ceudna, tuiteam gu staid peacaidh agus truaighe a bha gràdh do-labhairt Chriosd air fhoillseachadh. Gidheadh, cha 'n ann an uair a chruthaich e 'n duine, na 'n uair a thuit an duine, na 'n uair a thainig e féin a dh' ionnsuidh an t-saoghail, a thòisich a ghràdh, ach o bhith-bhuantachd, no mar is fearr a dh' fheudar a ràdh, tha 'ghràdh d' a phobull gun toiseach, gun deireadh, an "ni ceudna, an dé, an diugh, agus gu siorruidh."

2. Dh' fhoillsich Criosd a ghràdh d' a phobull, le nadur a phobull, le nadur na daonnachd a ghabhail air féin, ann an ceangal do-dhealachaidh ri nadur na Diadhachd. An uair a bha Mac Dhé air fhoillseachadh anns an fheòil, bha ni nuadh air a dheanamh air thalamh, ni a bhuineas do dhiomhaireachd mhòir na Diadhachd, agus a bhios 'na aobhar iongantais agus aoibhneis, do ainglibh, agus do dhaoinibh, trid saoghal nan saoghal. Bha 'n Ti "a bh' ann an cruth Dhé, agus nach do mheas 'na réubain e féin a bhi comh-ionann ri Dia," air a sgeadachadh le nadur na daonnachd, air fhaghail ann an cruth mar dhuine, agus air irioslachadh gu duslach a bhàis, chum a phobull àrdachadh gu glòir, onoir, agus neo-bhàsmhoireachd anns an t-saoghal ri teachd. Bha nadur na daonnachd air àrdachadh gu inbhe, agus sonas ro-mhòr, le bhi air a ghabhail ann an dàimh cho diomhair agus dlùth ri nadur na Diadhachd, ann am pearsa Chriosd; ach 's ann do bhrìgh gu 'n do ghràdhaich Dia air doigh ro-iongantach an nadur so. An uair a roghnaich Ahasuerus Ester mar mhnai, agus a bha i air a ceangal ris anns an dàimh phosda, tha e soilleir gu robh i air a h-àrdachadh gu inbhe, agus onoir, seachad air gach òigh eile bh' ann an rioghachd Phersia. Ach c' ar son a roghnaich Ahasuerus Ester, agus a dh' àrdaich e i air an doigh so? Nach ann do bhrìgh gu 'n do ghràdhaich e i os ceann gach neach eile bh' ann a rioghachd gu h-iomlan? C'ar son a chaidh Criosd seachad air nadur nan aingeal, agus a ghabh e nadur na daonnachd air féin? Nach ann do bhrìgh gu 'n do ghràdhaich e 'n nadur so os ceann nadur gach creutair eile air neamh agus talamh? Bha Ester 'na dilleachdan, gun athair, gun mhathair, gun inbhe, gun stòras, an uair a ghràdhaich Ahasuerus i. 'S ann an deigh do 'n duine tuiteam, agus do nadur na daonnachd a bhi air a thruaillleadh, agus air a lomadh d' a cheud ghloir, agus d' a

mhaise, a ghabh Criosd an nadur so air féin; agus le so a dheanamh, thaisbean e gràdh do 'n chinneadh dhaonna a "chaidh thar gach uile eòlas."

3. Dh' fhoillsich Criosd a ghràdh d' a eaglais, le fhuil a dhortadh, agus le bheatha leagadh sìos mar eiric air a son. Tha e fìor, gu 'n d' fhoillsich Criosd a ghràdh d' a eaglais, fada mun d' fhuiling e 'm bàs air a son; thug e iomad dearbhadh air a ghràdh d' a phobull o thoiseach an t-saoghail; ach tha na sgrìobtuirean a labhairt mu thimchioll a bhàis, mar an dearbhadh is mo,—a's iongantach a fhuair an saoghal a riamh, air a ghràdh do pheacach chaille. "Gràdh is mo na so, cha 'n 'eil aig neach sam bith, gu 'n leagadh duine anam sìos air son a chàirdean." Feudaiddh gràdh dùrachdach a bhì aig aon neach do neach eile, agus feudaiddh e 'ghràdh a thaisbeanadh air iomad doigh, gun a bheatha leagadh sìos air son cuspair a ghràidh. Bha gràdh dùrachdach aig Iacoib do Rachel, agus thaisbean e 'ghràdh dhi air iomad doigh; gidheadh, cha do leag e sìos a bheatha air a son. Bha gràdh dùrachdach air Ionatan do Dhaibhidh agus thaisbean esan a ghràdh air iomad doigh, mar an ceudna, gidheadh, cha do leag e sìos a bheatha air son Dhaibhidh. Ach thug gràdh Chriosd barrachd air gràdh Iacoib, agus air gràdh Ionatain,—oir leag esan sìos a bheatha air son cuspair a ghràidh. An uair a tha gràdh co mòr aig aon charaid do charaid eile, as gu bheil e toileach a bheatha a leagadh sìos air a shon, tha e toirt an dearbhadh is mo air gràdh, is comasach aon chreutair anns a chruitheadh, a thabhairt do chreutair eile. "Gràdh is mo na so cha 'n 'eil aig neach sam bith." A nis, 's e so an dearbhadh air a ghràdh a thug Criosd d' a eaglais; thug e 'n dearbhadh a bu mho a dh' fheadadh e, le e féin a thoirt mar iobairt-réitich air a son. Ghràdhaich e phobull ni bu mho na ghràdhaich e bheatha féin,—ghràdhaich e iad air a leithid a dhoigh, as gu robh e toileach saorsa agus sonas a cheannach dhoibh-san, ciod air bith a chosadh iad dha féin; bha e toileach e féin irioslachadh, fhuil féin a dhortadh, agus bàs maslach a chroinn-chéusaidh fhulang, chum 's gu 'n rachadh iadsan thairis o bhàs gu beatha. Agus tha 'm bàs amhgharach a dh' fhuiling e air son a phobull, cha 'n e mhàin 'na dhearbhadh soilleir air a ghràdh, ach a molladh a ghràidh, agus ga dheanamh 'na aobhar iongantais, o linn gu linn, ann an suilibh a shluaigh.

4. Tha Criosd a taisbeanadh a ghràidh d' a phobull, le bhì gan ionnlaid o am peacaidh 'na fhuil féin, agus gan deanamh 'nam pobull sonruichte do Dhia. "Ghràdhaich Criosd an eaglais" a deir an t-Abstol, "agus thug se e

féin air a son, chum gu 'n naomhaicheadh, agus gu'n glanadh e i le ionnlaid an uisge tre 'n fhocail; agus chum gu 'n cuireadh e 'na làthair féin i, 'na h-eaglais ghlòrmhoir, gun smal, gun lochd." Tha pobull taghta Dhé, a thaoibh nadur, co ciontach, neo-ghlan, ri muinntir eile, tha iad fo 'n diteadh cheudna, fo 'n mhallachadh cheudna, agus buailteach do 'n pheanas cheudna, d' am bheil muinntir eile buailteach; tha iad gu nadurra 'nan cloinn feirg eadhon mar chach. Gidheadh, bha iad uile air an taghadh le Dia chum slàinte, agus air an orduchadh chum beatha mhaireannach. Agus chum an deanamh iomchuidh air son na h-oighreachd neamhuidh, tha 'n Tighearn Iosa Crìosd, le a fhocal, agus trid oibreachaidh a Spioraid, gan dùsgadh, gam beothachadh, agus gan tarruing a dh' ionnsuidh an tobair a dh' fhosgail e féin, chum peacadh, agus neo-ghloin a thoirt air falbh; agus tha e mar an ceudna, a coimhlionadh rùn siorruidh a ghràidh d' an taoibh, le bhi gan ionnlaid tre chreidimh anns an tobar so.

An uair a tha mathair chaoimh a faicinn leanamh d' am bheil mòr thlachd aice, a tuiteam ann an clabar, agus gu mòr air a shalachadh, cha 'n 'eil i tionndadh uaith, no g àicheadh a leinibh gu tur, do bhrìgh gu bheil e nis 'na creutair salach; 's ann a tha 'n gràdh a th 'aice d' a leanabh, ga brosnachadh gu thoirt a dh' ionnsuidh soitheach ionnlaid, chum a lamhan, a chosan, a cheann, agus a thrusgan a ghlanadh o gach smal. Air an amhuil cheudna, tha gràdh Chrìosd do 'n mhuinntir a thug an t-Athair dha, agus air son an do dhoirt e fhuil, ga bhrosnachadh chum an tarruing amach a clabar a pheacaich, an glanadh o gach salachar, feòla agus spioraid, agus an deanamh iomchuidh air son oighreachd nan naomh san t-solus, far am bi iad gu siorruidh a seinn,—“ Dha-san a ghràdhaich sinn, agus a dh' ionnlaid sinn o ar peacaidh 'na fhuil fein, agus a rinn rìghre dhinn, agus sagairt do Dhia agus d' a Athair-san; dha-san gu robh glòir, agus cumhachd, gu saoghal nan saoghal. Amen.”

5. Tha Crìosd a taisbeanadh a ghràidh d' a phobul, le bhi gan saoradh fa-dheoidh o thruaillidheachd, agus o thrioblaidibh an t-saoghail so, agus gan toirt dhachadh a dh' ionnsuidh an tighe nach do thogadh le làmhaidh, a ta siorruidh anns na neamhaibh. Tha fìor chreidmhiach ann an dlùth-dhàimh ri Crìosd anns an t-saoghal so féin, tha iad air an aonadh ris tre chreidimh, air an sgeadachadh le a fhìreantachd, agus gu tric a mealtuinn comh-chomunn blasda maille ris, ann an dleasdanasaidh spioradail; tha iad cheana nam buill d' a chorp diomhair, 'nan luchd aon-bhaile ris na naoimh, agus 'na' muinntir

teaghlaich Dhe.” Gidheadh, cha ’n ’eil iad fathasd cho dlùth do Chrìosd ’s as àill leis. Tha esan air neamh, agus iadsan air thalamh, agus tha astar mòr eadar neamh agus talamh; ach cha bhi gràdh Chrìosd làn-thoilichte, co fhad ’s a bhios an t-astar so eadar e féin agus a phobull; oir ’s àill leis gu ’m bi iad uile maille ris far am bheil e féin a gabhail comhnuidh. S’ miannach le pàrantan, aig am bheil gràdh d’ an cloinn, am faicinn a soirbheachadh ’nan gnothaichean aimsireil, am faicinn uil’ air àirde mhaith anns an t-saoghal a ta làthair. ’S e miann Chrìosd, mar an ceudna, am pobull a ghràdhaich e, a cheannaich agus a shaor e le fhuil, fhaicinn a soirbheachadh,—seadh, am faicinn uil’ air àirde mhaith trid saoghal nan saoghal. Ciod air bith tomhas do sholus, do shaoibreas, no do shonas a ta aca anns an t-saoghal a ta làthair, cha d’ raing iad fathasd air an tomhas as àill le Chrìosd; cha bhi iad air àirde co maith ’s àill leisan, gus am bi iad maille ris ann a rioghachd, agus le aghaidh gun fholach, a faicinn na glòir a bha aige maille ris an Athair mu ’n robh an saoghal ann. ’S àill leis an t-iomlan diubh fhaicinn aig bord maille ris féin ann an tigh Athar, agus a compartachadh do ’n chuirm do nithibh maithe, blasda, agus làn do smior, a dh’ ullaich e air son muinntir a ghràidh.

II. Theid mi nis air m’ aghaidh gus an dara ceann teagaisg, le bhi labhairt air cuid do bhuaidhibh a ghraidh so, a tha taisbeanadh gu deachaidh e thar gach uile eòlas.

1. Anns a cheud àite, tha gràdh Chrìosd d’ a phobull ’na ghràdh saor, na ghradh nach ròbh riamh air a chosnadh, na air a thoiltinn le ni sam bith ann an cuspair a ghràidh. Tha eadar-dhealachadh mòr eadar gràdh Chrìosd do dhaoine, agus gràdh dhaoine d’ a cheile. An uair a tha aon neach a’ measg dhaoine, a toirt gràidh do neach eile, ’s ann, anns a choitchionn, air sgàth maise, no subhailcean éigin, a tha e faicinn san neach eile, no ann an dòchas ri buannachd éigin fhaotainn uath. Ghràdhaich Iacob Rachel le gràdh ro dhùrachdach, ach ’s ann air sgàth na maise bha e faicinn ann an Rachel; ghràdhaich Ionatan Daibhidh le gràdh ro-dhùrachdach, ach ’s ann air sgàth subhailcean éigin a bha e faicinn ann an Daibhidh. ’S ann air sgàth na maise agus na luachmoireachd a tha na naomh a faicinn ann an Chrìosd, a ta ’n eridhe-achan a lasadh le gràdh do Chrìosd; agus ’s ann air sgath Chrìosd, mar an ceudna, tha na braithrean a gràdhachadh a cheile, ’s e iomhaigh a bhrathar a sine tha cosnadh a ghràidh so. Ach cha ’n ’eil ni sam bith ann an daoine mar pheacaich, as urrainn dhuinne a bhreithneachadh, na ainmeachadh, a tha toillteanach air gràdh Chrìosd, na cos-

nadh a ghràidh-san. Tha gràdh Chrìosd d' a phobull 'na ghràdh gun choimeas, 'na ghràdh a tha sruthadh gu h-iomlan o dheadh-ghean, agus o mbaitheas neo-chrìochnach a naduir féin; agus uime sin, tha e saor o fhéinealachd air bith, saor o bhi air a tharruing, na air a chosnadh, le ni sam bith ann an cuspair a ghràidh. An robh ni sam bith anns an duine bha fo uachdaranachd an legion do dheamhain, a bha airidh air gràdh Chrìosd, an uair a thilg e mach na deamhain? An robh ni sam bith ann an Saul o Tharsuis a bha airidh air gràdh Chrìosd, an uair a bha air boil le naimhdeas 'na aghaidh, agus a géur-leanmhuinn a phobuill? An robh ni sam bith anns a mhuinntir a bha air am bioradh 'nan cridhe air là na cuingeis, a bha airidh air gràdh Chrìosd, an uair a bha 'n lamhan dearg le fuil neo-chiontach an Uain so? Cha robh, cha robh, cha 'n 'eil ni sam bith ann an daoine gu nadurra, a tha airidh air a ghràdh so. "Chaidh gràdh Chrìosd d' a phobull thar gach uile eòlas."

(Ri leantuinn.)

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## The American President's Thanksgiving Day Proclamation.\*

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WE approach that season of the year when it has been the custom for the American people to give thanks for the good fortune which the bounty of Providence, through the generosity of Nature, has visited upon them. It is altogether a good custom. It has the sanction of antiquity and the approbation of our religious convictions. In acknowledging the receipt of Divine favour, in contemplating the blessings which have been bestowed upon us, we shall reveal the spiritual strength of the Nation.

The year has been marked by a continuation of peace, whereby our country has entered into a relationship of better understanding with all the other nations of the earth. Ways have been revealed to us by which we could perform very great service through the giving friendly counsel through the extension of financial assistance, and through the exercise of a spirit of neighbourly kindness to less-favoured peoples.

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\* This Proclamation should be read in connection with the letter to President Coolidge, by the Rev. G. M. Robb, which follows.—Editor.

We should give thanks for the power which has been given into our keeping, with which we have been able to render these services to the rest of mankind.

At home we have continually had an improving state of the public health. The production of our industries has been large, and our harvests have been bountiful. We have been remarkably free from disorder, and remarkably successful in all those pursuits which flourish during a state of domestic peace.

An abundant prosperity has overspread the land. We shall do well to accept all these favours and bounties with a becoming humility, and dedicate them to the service of the Righteous Cause of the Giver of all good and perfect gifts. As the nation has prospered, let all the people show that they are worthy to prosper, by rededicating America to the service of God and man.

Therefore I, Calvin Coolidge, President of the United States of America, hereby proclaim and fix Thursday, the twenty-seventh day of November, as a day for national thanksgiving. I recommend that the people gather in their places of worship and at the family altars, and offer up their thanks for the goodness which has been shown to them in such a multitude of ways. Especially, I urge them to supplicate the Throne of Grace that they may gather strength from their tribulations, that they may gain humility from their victories, that they may bear without complaining the burdens that shall be placed upon them, and that they may be increasingly worthy in all ways of the blessings that shall come to them.

In witness whereof, I have hereunto set my hand and caused to be affixed the great seal of the United States.

Done at the City of Washington, this fifth day of November, in the year of our Lord, one thousand nine hundred and twenty-four, and of the Independence of the United States, the one hundred and forty-ninth.

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## **An Excellent Letter to the American President.**

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**T**HE following excellent letter, dated 10th October 1924, by the Rev. George M. Robb, Moderator of the Reformed Presbyterian Church of America, was addressed to President Coolidge in connection with the presidential call to the observance of Thanksgiving

Day in the United States. We take the letter from the "Reformed Presbyterian Witness" :—

"Hon. Calvin Coolidge, President of the United States, Washington, D.C.—Honoured Sir,—I write to ask you to duly recognise Jesus Christ in your forthcoming Thanksgiving Proclamation, and in so doing I represent the sentiments of an earnest body of Christians. Few of our Presidents have had the moral courage to call the nation to the performance of religious duties in the name of Jesus Christ, who is the only Mediator between God and men.

"The Jews and a few skeptics and pagans are all who lay claim to conscientious convictions against it, and these are a very small minority of our people. In contrast, there are multitudes of true Christians, and multitudes more who are in sympathy with Christian ideals, who would approve of such recognition, and who are wronged by the omission of the only name by which they have access to the Father.

"All our national blessings come through Christ, and it is eminently fitting that He should be recognised when we express our thanks for them. Moreover, it is the right thing to do in view of Christ's expressed declaration (John v. 23): "That all men should honour the Son even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him.—Yours sincerely, GEO. M. ROBB, Moderator."

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## **Britain Losing Its Sabbath.**

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**T**HE concern with which the present trend of Sabbath desecration in this country is viewed by serious-minded people, even by those who cannot by any means be charged with narrow, puritanical views, is indicated in a quotation taken by the "Lord's Day Quarterly" from the "Methodist Chronicle" (23rd October 1924.) "Great Britain," says this paper, "is in danger of losing the Christian sabbath. To multitudes the danger gives no concern, and by many its passing is hailed with joy. For years there have been deliberate and organised assaults upon its religious observance. The rankest atheism has always regarded it as the stronghold of the Christian religion. The most aggressive atheists have boasted that the war against Christianity would be won if the Christian Sab-

bath could be destroyed. They have made sport of its conventional distinctions, railed at its puritanical tyranny, and ridiculed its hypocrisies. The devout smiled in a comfortable sense of security. They imagined the sanctity of the Lord's Day impregnable, and so it was against the direct attacks of unbelief. The coming of the bicycle initiated a revolution. After the bicycle came the motor-car, secular concerts, "Sunday" newspapers, political meetings, and sport on the Lord's Day. The War suspended the Decalogue. War knows no Sabbath, and Bishops gave their blessing to Sabbath toil. Since the War, pleasure has annexed the day, and turned it from a holy day to a weekly Bank Holiday. Even among the devout the old distinctions have disappeared. There is little or no difference made in reading, music, conversation, and dress. The sense of shame has gone from those who openly give the day to sport and pleasure. Men in flannels and women with racquets pass churches and worshippers unconcerned. The young folk go to games as the old folk go to church. The roads are full of motor-cars, char-a-bancs, and motor-bikes. The villages have lost their Sabbath quiet. There is no need to enlarge and labour the obvious. The revolt is open and complete. There are many explanations of the change, but the chief cause is spiritual, and the most serious aspect of it is the effect upon the religious and civic life of the nation. There is reason for grave alarm to all who care for the moral and spiritual welfare of the people. The difficulty is increased by differences of opinion in respect of the obligations to keep the Day holy. There are churches that encourage sport and recreation on the Lord's Day. . . . The Evangelical Churches have always insisted upon the Lord's Day being observed as a day of worship, religious service, and rest."

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### Letter of Appreciation of Rev. J. B. Radasi.

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**E**DUKATION Department, Salisbury, Rhodesia, 21st November 1924. Dear Mr Cameron,—I write to express to you and to the Assembly of the Free Presbyterian Church my very sincere sympathy in the loss which your Church and the Inguenya Mission have sustained in the lamentable death of the Rev. J. B. Radasi.

The details of the sad occurrence will, no doubt, have reached you, so I need not refer to them.



I do, however, wish to say that, although it is now a good many years since I last saw Mr Radasi, I have always followed his work with much interest, and have known him to be steadfast, loyal and devoted, without any trace of arrogance though living in surroundings which might easily have made even an upright and God-fearing man somewhat arrogant.

It seems a strange coincidence that the accident should have happened at a time when, as I understand, a fellow worker from Scotland was about to arrive at the Mission. I am thankful that this is the case, and that consequently the work is likely to suffer less from Mr Radasi's removal than it would otherwise have done.

I know that his example was a pure one and am persuaded that his influence will remain among the people whom he served so long and so faithfully.

With very kind regards and much sympathy to your Church in its hour of mourning.—Believe me, yours faithfully, L. M. Foggin (Director of Education in Southern Rhodesia).

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### **Literary Notices.**

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SAMUEL RUTHERFORD'S LETTERS. Glasgow : Pickering and Inglis. Price 2s net.

Messrs Pickering and Inglis have done a real service to all lovers of good, sound, spiritual literature, in publishing Rutherford's immortal letters at so cheap a rate and in such a neat book. This edition gives an opportunity to all those who wish to put good literature in the hands of the young to avail themselves of such a cheap edition.

THE DIVINITY OF OUR LORD AND SAVIOUR JESUS CHRIST, by H. P. Liddon, D.D., LL.D. Glasgow : Pickering and Inglis. Price 2s 6d net.

This is an abbreviated edition of Canon Liddon's famous Bampton Lectures. In these lectures a powerful argument, gathering strength as it proceeds, is presented to the reader. There is a majestic dignity in keeping with the lecturer's august theme. The Editor of this edition has not interfered with the main drift of the argument, for while he has omitted most of the footnotes and the notes at the end of the volume, together with the chapter on the Homocousion, and the discussions on the Logos of Philo, etc., he has presented "the author's argument in his own words without any essential truth or material argument being lost, though often shortened."

RECORDS OF THE SCOTTISH CHURCH HISTORY SOCIETY.  
Vol. I. Part III.

The latest issue of the Records opens with a very informative article on Scripture Exposition in Scotland in the Seventeenth Century by Rev. Charles Christie, B.D. He deals in a very interesting way with the fine enterprise of David Dickson, which resulted in the issue of commentaries by Ferguson, Durham, Hutcheson, Nisbet, and himself which were highly prized in their day and still are by those who appreciate sound doctrine. Within this series twelve of the New Testament books were dealt with and sixteen of the Old Testament. The Rev. D. Beaton has a paper on "The Marrow," and the Marrow Controversy in which he deals at length with some of the leading points raised in this famous Controversy. In another article, "Church Union in 1641," by James D. Ogilvie, there is much interesting information given on the efforts made by the Scottish Commissioners, particularly Alexander Henderson, to bring about that uniformity of worship in England and Scotland which was the devout desire of earnest ecclesiastical leaders of that time but which was not realised.

A BRIEF SKETCH OF THE LIFE OF HENRY MILES, TOGETHER WITH SERMONS AND LETTERS AND JOTTINGS FROM TIME TO TIME. London: C. J. Farncombe & Sons, Ltd., 30 Imperial Buildings, Ludgate Circus, E.C. 4.

This book is what it professes to be a brief sketch of the life of Mr Henry Miles. A number of his sermons are given, which are of the experimental kind, and also jottings from his diary. The book is excellently produced, and contains edifying and instructive teaching on spiritual matters. The need of Christ's righteousness for the sinner totally ruined and the necessity of regeneration by the Spirit are emphasised.

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### Notes and Comments.

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**Cost of Glasgow Roman Catholic Schools.** — At a meeting held recently in Glasgow the Rev. James M. Brisby made reference to the amount of money received by the Roman Catholic authorities, owing to the provision made in the Education (Scotland) Act 1918, for the transferred voluntary schools. In Glasgow alone, he said, for the furniture and equipment of Roman Catholic schools they had to pay out of their rates over £43,000. In addition, there was a rental for 37 Roman

Catholic schools of £25,374, which they had got to pay whether they liked it or not. In Glasgow there were 61 members of religious Orders — nuns and Marist Brothers—and they received a salary per annum of £26,929. It was very plain that that was a subsidy to endow the Roman Catholic Church.

**Rome's Holy Year.**—Great preparations are being made in Rome to receive the great multitude of visitors expected to visit the city in connection with the various celebrations of the Roman Catholic Church. Already it is estimated that four millions will be attracted by the special spiritual favours offered by the Church and the gorgeous pageantry of the Vatican functions. The Holy Year is ushered in and closed by the opening and walling up again of the so-called holy doors in St Peter's, St John Lateran, etc. The Pope in great pomp proceeds to the so-called holy door of St Peter's and taps the door three times with a golden hammer. The Holy Years were observed every hundred years, but as they were very useful for filling the papal coffers the period was reduced by Clement VI. to 50 years, then to 33 by Urban VI., and to 25 by Paul II. in 1470. The idea being, so said these astute financiers, that every man should have an opportunity at least once in his life of profiting by the special indulgences granted. The golden hammer, too, is a successful financial magnet for the Vatican as subscriptions are made by the faithful for its purchase.

**The Bishop of London Helping the Romanizers—**

The Bishop of London officiated at the re-opening of the Church of St Magnus the Martyr, whose rector is a notorious Romanizer. The service, according to the account in the "Morning Post," included the blessing by the Bishop of the (Russian) Ikon of Our Lady and of the Crucifix and Altar Cross (from Bethlehem). In blessing the Ikon (image) the Bishop said:—"Almighty and everlasting God, who dost not forbid the making of images of Thy Saints, that as oft as we look upon these with our bodily eyes, we may with the eyes of our soul meditate on their holiness and good deeds; vouchsafe, we beseech Thee, to bless and sanctify this image made in honour and in memory of the Blessed Virgin Mary Mother of our Lord Jesus Christ; and grant that whosoever shall study to venerate and honour before the same the most Blessed Virgin Mary may obtain from Thee grace in this present life and eternal glory in the world to come. Through the same Christ our Lord. Amen" Mr J. A. Kensit wrote to the Bishop, protesting against the Romanizing services conducted in

this Church. It is simply deplorable that such a condition of things should be permitted in a Protestant Church and under the sanction of a prelate.

## Church Notes.

**Communion.**—February—First Sabbath, Dingwall; third, Stornoway. March—First Sabbath, Ullapool; second, Portree and Tarbert (Harris); third, Lochinver; fourth, Kinlochbervie. April—Fourth Sabbath, St Jude (Jane Street, Blythswood Square), Glasgow, and Wick. May—First Sabbath, Kames and Oban. June—First Sabbath, Coigach; second, Shieldaig; third, Dornoch, Glendale, and Lochcarron; fourth, Gairloch and Inverness.

**Jewish and Foreign Mission Fund Collection.**—This Collection by the Synod's appointment is to be taken up this month.

## Acknowledgment of Donations.

John Grant, 30 Duncraig Street, Inverness, General Treasurer, acknowledges, with grateful thanks, the following anonymous donations up to 13th January 1925.

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## The Magazine.

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