

THE

# Free Presbyterian Magazine

*And MONTHLY RECORD.*

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VOL. XXIX.

JANUARY 1925.

No. 9.

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## The Scottish Churches and Sabbath Observance.

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OUR readers may have noticed a manifesto issued by a joint committee representing the Scottish Protestant Churches (Established, United Free, Free, Original Secession, Reformed Presbyterian, Wesleyan Methodist, Baptist and Congregational), which appeared in the public press about the middle of November. The manifesto lays stress on the serious religious situation created by the desecration of the Sabbath. The opening sentences of the manifesto read in the following terms :—

“ We, the representatives of nine of the Scottish Churches, earnestly and heartily unite in urging upon our Christian people the duty and the need of rallying to the defence of the Lord's Day. We ask them to pause and consider whither we are tending, and what we shall lose if a halt be not made; we entreat them, moreover, to remember the divine institution of the day, and its consecration as a day of rest and worship all through the Christian centuries. Let us not despise the old Commandment, which still rings in our ears, ‘Remember the Sabbath Day, to keep it holy.’

“ It is high time that we of the Churches should set our own houses in order. It is beyond dispute that many of our office-bearers and members are treating the Lord's Day with an amazing levity and recklessness. Most earnestly would we appeal to our faithful people to refrain from all mere sport, motoring for pleasure, and pleasure parties of any kind, which involve a breaking away from the sacred traditions of our fathers—traditions which, whatever their imperfections, have done so much to make Scotland great. Very specially

would we appeal to the workers, who, we know, value the day of rest for themselves, to do nothing that would steal it from others, but rather carefully to preserve it as a day of worship, and not make it simply a day for their own affairs or for recreation."

That is an exceedingly grave indictment going forth from the churches of a land whose glory at one time was that she was a Sabbath-loving country. But grave though the indictment is, the sad thing about it is that it is too true—Scotland, Sabbath-loving Scotland, is such no more. An alien race with an alien creed invaded the heart of the country, and set up their customs and religious practices in the place of the time-honoured and hallowed customs of our godly forefathers. And her own sons, bent on pleasure, began to rob God of His day until the down-grade with increasing momentum has aroused some of the most indifferent Churches in Scotland to call the people to a halt, and consider where they are going. We are pleased to see in this manifesto that stress is laid on the Sabbath as a divine institution. Too often in speeches by ministers at presbyteries and synods no higher ground is taken than this, that the churches ought to do something, because if things go on at their present rate, ministers will have no congregations to preach to. That is not sufficiently high ground to take in this matter. As we face the opposing armies of irreligion, indifference, and open defiance of God and His truth, let us have this motto emblazoned on our banners, the divine command—"Remember the Sabbath Day, to keep it holy," so that the opposing forces may know that this is God's battle, and that it is in His name we fight. All the arguments that appeal to man's interest are right enough in their own place, but if this conflict is to be carried forward with expectation of the divine blessing, we must place the claims of God first.

The Sabbath Day has been well described as a bulwark to religion. Take it away, and the enemy finds it an easy matter to attack the inner defences at the very heart of the citadel. But it is not only a bulwark; it has been well described in an article we reprint in this issue as the key-stone of the arch of the moral law. The first commandments deal with man's duty to God, and the last with man's duty to men. In between comes the fourth commandment, setting forth, first, our duty to God, and, secondly, our duty to those more immediately connected with us in the home. It is thus like the key-stone, the arch binding the two parts to-

gether. Take away the keystone and we are faced immediately, not only with non-attendance on the means of grace, but with a great deal worse. And those who have seen what that is in other lands will ever pray that Scotland may be saved such a calamity.

We regret that in the Scottish Protestant Churches' manifesto there is not a clearer ring in the condemnation of the "Sunday" concert. The committee seem to say that it is only when it degenerates into a mere secular performance that it is to be avoided by Christian people on the Lord's Day. The same may be said about their condemnation of the "Sunday" newspaper—it is not as sweeping as the transgression deserves. The Committee, while condemning pleasure-seekers, qualify their sentence by adding—"We would cramp and fetter no man, young or old, and we would constrain no one to return to the over-rigid Sabbath observance of former generations." We have read a great deal of the austere rigidity of Scottish Sabbatarianism, of the dismal gloom cast over the holy day by men of narrow outlook and lacking in broad human sympathies with their fellow-men, but we would give something to see Scotland once again enjoying the calm and peace of her Sabbaths; to see her sons and daughters less like butterflies pursuing vanishing pleasures and with serious purpose and intent seeking the God of their fathers, whom they have forsaken. We would take this opportunity of reminding our people that our Church has taken up the following position as set forth by the Synod and accepted as one of the authoritative findings of the same:—"The Synod declares, in accordance with former resolutions, that the Church's privileges, such as admission to the Lord's Table and baptism, are not to be given to any who engage in Sabbath work (other than works of necessity and mercy), and who travel by trains or cars run in systematic disregard of the Lord's Day." This, it is scarcely necessary to point out, is not the rule of one minister or a few ministers and elders in the Church, but a rule accepted as authoritative, hence the place given to it in the "Church Documents," p. 15.

The day that Scotland drifted away from the old moorings of Sabbath observance did not see a nobler Christian life, and a deeper piety taking possession of the people, but exactly the reverse, and it is our duty as Free Presbyterians to conserve as far as in us lies a precious boon and blessing granted to us by the God of heaven.

## Notes of a Sermon.\*

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

"And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen."—Gen. xxii. 14.

**T**HE providences of God towards His people are most remarkable and fraught with the most weighty instructions: they are no doubt intended for the benefit of all generations, and preserved in the Scriptures for that purpose. The history of Abraham, the friend of God and father of the faithful, is most remarkable and interesting. That part of his life and that severe trial of his faith to which the text refers we have an account from the beginning of this chapter, and in the text a remembrance is kept of it. The Lord shall be seen by His people in their difficulties, straits, and trials. He shall be seen in the mount, as in the case before us, when matters are brought to an extremity; when all succour failed, and we have neither help nor hope. As, on the one hand, we ought not to despise the chastening of the Lord, so on the other we ought not to faint when we are rebuked of Him. Just as Abraham was about to lay the knife on his son the Lord was seen; this made the deliverance most beneficial and sweet. Let us notice—

I. That it is God's usual way to bring His people into extremities.

II. That then, and not before, the Lord will be seen.

III. That these straits and trials into which God in His sovereignty brings His children are not punishments but privileges.

IV. Let us make application.

I. That it is God's usual way to bring His people to extremities. That is a truth so fully established by the history of God's people, both living and dead, that we need not stay upon the point. We refer you to the great cloud of witnesses with which we are surrounded. Those that are now nearest the throne above

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\* It will be noticed by the reader that this sermon is incomplete.—Editor.



came out of great tribulation. The tribulations do not arise out of the nature of religion necessarily, but it has been the manner in which the wise Sovereign of the world saw meet to lead His children forward towards the enjoyment of that rest which remaineth for the people of God. I would, on the present occasion, endeavour to direct your attention to a few reasons as far as we can know them and He has revealed them, of this part of the divine procedure towards His people. This may help us in apprehending and discharging duty.

(1) The Lord will bring us to extremities that they might be really felt by us as an affliction; we, too often, create innumerable evils for ourselves; and while we view them through the medium of our own fancy, we presume that there is none so heavily afflicted as we are. And it often happens that nothing will convince us of our sin and folly except the hand of God being laid heavy upon us. Then we forget what we are wont to consider as a heavy affliction. Until we are brought to an extremity it really is no affliction; and from what is not so we reap no benefit. For we come out of those furnaces we have ourselves heated more stubborn and self-willed than before. But when we are shut in on every side and have no hope left, then we shall look out of ourselves. God does not willingly grieve nor afflict any of the children of men, but He does it for their profit.

(2) That in our extremity we might seek unto God. We are all, since the introduction of sin, alienated from the life that is in God: we run after the creature, and pursue with eager, imaginary expectation the fleeting shadows, and as long as we believe that the creature can do us any good, we shall go no further. Hence it is that when we are exercised in the discipline of our Heavenly Father, and acquire spiritual discernment, we see that the severest dispensations which at the time were viewed as indications of the divine displeasure, are seen to be fruits of His love, and inseparable from it. Those that in their health live at the greatest distance from God, and never hear what He says, will often in their affliction adopt the language of, in Hos vi. 1—“Come, and let us return unto the Lord; for He hath torn, and He will heal us; He hath smitten, and He will bind us up.” It is only when the aid of the creature ends that the assistance of the Creator comes in. On a death-bed almost all are serious. When the creature can afford them no comfort nor stay; when all are wholly vanity, “miserable comforters.” But it is one

thing to be convinced of the vanity of, and renounce, all creature comfort from necessity, and another thing to do it from a conviction of the excellency of divine things. It is one thing to say in the bitterness of one's spirit, "My judgment is greater than I can bear," and another thing for the soul to say—"Thou art my portion in the land of the living." Natural causes may produce the former, but nothing except a saving work of God upon the heart can effect the latter.

(3) That we may acknowledge and praise God as our helper and deliverer. We are so attached to self and so much under the influence of this universal idol, that when difficulties are only partial, we ascribe the deliverance, at least in part, to ourselves and other means. If we lean to the creature, we will either resolve them wholly to it, and forget God, or at best divide the praise. It is true that God has appointed means, and uniformly works by them, but until we are denied the efficacy of means and refer all to the supreme will and blessing of God, we cannot have a deliverance in God's way nor as a real benefit; see this beautifully illustrated in the case of Gideon (Judges vii. 2). The original number which Gideon had to oppose to that of the enemy was comparatively few, but then Gideon would have ascribed the victory to himself in some measure had he been suffered to go forth with them. But when the number was so very much reduced as to leave no hope of a victory, the praise must be entirely and wholly referred to God. The language from such a deliverance will naturally be—"Not unto us, O! Lord, not unto us, but to thy name, for thy glory and truth's sake be the praise." God will not divide His glory, "He will not give His glory to another, nor His praise to graven images." Had Abraham discovered the ram a moment sooner, God should not have so much glory of it, nor would Isaac be so sweet to him as receiving him from the dead. Those who are taught of God know that when they substitute any idol in place of God that He takes vengeance on that invention—all of them must say in a day of God's mighty power—"What have I to do any more with idols?"

(4) That from a happy necessity we might be made to seek the Lord, and know Him experimentally. In our ease and prosperity we are all prone to be satisfied with a speculative acquaintance with God. And until these fine speculations are called into actual exercise by severe trials, we may think that our hill standeth firm, and shall not be moved. But all these refuges of lies

shall be swept away, and in the day of evil nothing but a practical experimental acquaintance with God can support the soul. Nothing is well learned but by experience. This alone can inspire confidence in God. The Lord that delivered me out of the paw of the lion and out of the paw of the bear, He will deliver me (said David) out of the hands of this Philistine. It is when a person is in real extremity that he shall have experience of the Lord. Therefore, we read concerning Manasseh that when he was in affliction and prayed and humbled himself, he knew the Lord was God (II. Chron. xxxiii. 13). Such of you as attend to God's dealings with His people will find that it was always upon some emergency or change in their circumstances and situations that He manifested Himself to them. This was eminently the case with Jacob, both on his leaving his father's house and on his return. He had upon both these very critical occasions clear manifestations of the God of Bethel, and that knowledge of God which men acquire in such circumstances never leaves them. It has the best influence both upon their hearts and life. It even animates them to an unshaken trust in God in the prospect of death and judgment. Lastly, that our faith in, and acquaintance with, and confidence in God might be tried and proved. This view we have of this dispensation towards Abraham, see verse 1 compared with Heb. xi. 17. The most spiritual faith and the most scriptural experience have some alloy and mixture. This was the case with Abraham, though on the whole his knowledge of God was special and his love to Him sincere, yet his heart was alienated in some degree by Isaac. He suffered him to go to the utmost without committing the deed, to see whether his faith would carry him forward to that very severe act of obedience. The language of all these trials is, Lovest thou Me more than these? How severely did Jesus try the trust of Peter, and in a similar manner the woman of Canaan. But blessed is the man who endureth temptation, for when he is tried he shall receive a crown of glory that fadeth not away. The trial of their faith is more precious than gold that perisheth. The oftener the pure metal is melted, the more precious it is, for there is no time of melting but it is separated from some alloy. Such is the case with the vessels of mercy, until they are wholly purified, and fit to be presented without spot or wrinkle or blemish, or any such thing. With this difference, however, that all these trials and furnaces cannot purify the soul: it is only the blood of Jesus Christ, His Son, that cleanseth the soul from all sin.

By way of application: (1) Let none judge God's love by the external evidences of it, but wait the issues. When a physician cuts deep and administers harsh medicines we may feel distressed, but without these there could be neither life nor cure. Sin has penetrated so deep, that God, in order to restore the soul, to moral health, and fit it for His own enjoyment, administers such means as He sees most fit. But both His wisdom and love are sufficient guards to prevent any unnecessary severity either in the manner, the measure, or the time. I was dumb, opening not my mouth, because Thou didst it.

(2) Let us learn from hence never to be discouraged, nor suffer our hearts to be cast down within us, however seemingly desperate our case be. A believer in God through Christ may address the language of David to himself, Ps. xlii. 11, and xliii. 5. What case could be more desperate than the one before us, and attended with circumstances of greater distress? Yet the Lord, in the fittest and most proper moment, delivered him. There are many other similar instances left us on record in the Holy Scriptures. Consider the case of Job and the happy issue of it. Consider Nebuchadnezzar's case as in Daniel iv., the Israelites at the Red Sea, and the Jews in Mordecai's time. And believe there is none who has marked God's ways towards himself, but must have remarked that man's necessities are God's opportunity. Still hope in God, therefore, for you shall have yet cause to praise Him, who is the light of your countenance and your God..

(3) Let this subject call forth the exercise of patience and self-examination under any particular distress or affliction. God's time is always seasonable: a deliverance from trials, without suitable dispositions to improve that deliverance would be most hurtful to ourselves. Let patience then have its perfect work that we may be entire and wanting nothing in all the will of God.

See the difference between real religion and the bare name, true religion always produces fruit; we may have the name and the knowledge without the truth of religion. Abraham's obedience is referred to by God Himself, as an evidence of his having feared Him (verse 12). Some think they can be honest enough men: good husbands and wives: faithful parents and affectionate dutiful children, and so on without religion which is impossible. For the tree must be good before the fruit can be good. While others think that if they can talk about religion, and attain to some experience in it,

that they may neglect personal and relative duties. Both these extremes are damnable errors. Without religion man is on a level with the beasts that perish, and without the fruits of genuine universal holiness every man's religion is vain. The apostle James tells us that Abraham justified the truth of his faith (religion) when he offered his son, Isaac. As God, therefore, in His Word, and by the work of His Spirit in the renewed soul, has joined faith and good works, let not man put them asunder. Let your light so shine before men that others seeing your good works may glorify your Father who is in heaven.

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### **The Rev. Matthew Henry, the Com= mentator.**

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**M**ATTHEW HENRY, whose name is in all the churches in connection with his well-known exposition of the Scriptures, was the son of the Rev. Philip Henry, a true servant of Jesus Christ. Matthew was born at Broad Oak, in the township of Iscoed, Flintshire, 18th October 1662, the year when so many of the faithful ministers of England were turned adrift. His elder brother died at the age of six, and Matthew was the only boy now in a family of five. Dr Drysdale has written of this favoured family :—" Their lives were closely and curiously bound up with one another from first to last. All the five of them were married within two years of each other. They all settled within easy distance of the parental roof, and in homes that reflected in every case, as it is pleasant to think, the gracious influences of their early training. Nor was it one of the least of the felicities of Matthew Henry's lot, that the three youngest became, with their husbands, members and ornaments of his church in Chester; the eldest, also, to whom he seems to have felt specially drawn, being wife of the God-fearing and prosperous farmer of Wrenbury Wood, in an adjoining neighbourhood. Never in the life-long intercourse of this attached family circle was there known an instance of alienation or suspicion, neither an unkindly feeling nor a divided interest" (*History of the Presbyterians in England*, pp. 477, 478).

As a boy, Matthew Henry was not very robust, but as he grew up to manhood his constitution became more vigorous. In early life he showed a great passion for

books and learning, and so close did his application become that his anxious mother had often to drive him away from his books to enjoy himself in the open air. When nine years of age he could write to his father, who was on a visit to London, a letter which contained the following sentence:—"Every day since you went, I have done my lesson, a side of Latin or Latin verses, with two verses in the Greek Testament."

Matthew Henry was the child of many prayers. His parents, by a consistent and attractive example, as well as by firm yet gentle discipline, made piety to their children a delight. Until his eighteenth year, Matthew enjoyed the immediate supervision and help of his father in all his studies. After this the lad was entrusted to the Rev. Thomas Dolittle, who was one of the ejected of 1662, and who had opened an Academy at Islington in 1672, for training young divines, so as to perpetuate a Presbyterian ministry outside the pale of the National Church of England. When Matthew Henry entered the Academy in 1680, there were two students, but it was closed by the authorities a few months later. Matthew went back to Broad Oak, and in 1685 he is in London again, this time entering as a law student at Gray's Inn, Holborn. While studying law, he carried on, also, his theological studies. In 1686, when home on holiday, he began to preach. He had been invited by his friend, George Illidge, to come over to Nantwich to conduct services for him in the evenings, and he did so, secretly, because of the law against the non-conformists. Matthew Henry was by training and conviction a Presbyterian Puritan. While advised by friends to accept ordination at the hands of a bishop, he could not see his way to do so. He, accordingly, applied to some of the well-known Presbyterian divines in London, and on 9th May 1687, he was solemnly ordained by laying-on of hands, with prayer and fasting, after all due probation and examination. At the age of 25 he was settled at Chester, where for twenty-five years out of the remaining twenty-seven of his life he was to carry on his useful ministerial labours. The congregation, to begin with, met in a private house, but on their numbers increasing, one of the congregation offered part of his large premises for their use.

Although a Presbyterian, Matthew Henry was quite willing to recognise the union of Presbyterians and Independents as agreed upon by the London ministers of these denominations in 1691. And in conducting the affairs of his congregation the whole responsibility of

admitting to church privileges and membership rested in his hands, together with all the exercise of discipline which is contrary to the laws of Presbyterian polity.

His best known work is, of course, his *Exposition*. He was in his study by four or five o'clock in the morning, and often in the night watches, when kept from sleep through illness in the family, he would sit down "to do a little at the *Exposition*." By September 1706, his notes on the Pentateuch were ready for the press. Every second year found another small folio ready for issue. The fourth volume completed the Old Testament, and the fifth, embracing the Gospels and Acts, was finished 17th April 1714. But this was his last, for in two months after this he had passed to his rest, and as his Latin epitaph suggests, "The mysteries contained in the Apostolic Epistles and Book of Revelation he went to gaze into more closely in heaven." With the help of his preparations and jottings some ministerial brethren finished the work. Their names and respective parts are given in most editions—they were by name, Evans, Brown, Mayo, Bays, Rosewell, Harriss, Atkinson, Smith, Tong, Wright, Morrel, Hill, Reynolds, and Billingsley.

Spurgeon, in one of his lectures, says of this *Exposition*—"First among the mighty for general usefulness we are bound to mention the man whose name is a household word, Matthew Henry. He is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy. . . . It is the poor man's commentary, the old Christian's companion, suitable to everybody, instructive to all." He advises every minister to read Matthew Henry's *Exposition* entirely and carefully through once at least.

Matthew Henry's death came suddenly. He had promised to preach at Nantwich, where he had preached his first sermon, and on his way there his horse stumbled and he fell. He was able, however, to go through the service, but soon after was seized with apoplexy, and on Tuesday morning, 22nd June 1714, he passed to his everlasting rest.

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Hath not thy heart said, "I will go and hear such a man, and get comfort?" And dost thou wonder that thou art weak and barren? Are ordinances God, that they should make you comfortable? They are but Christ's servants; therefore, pass through all the crowd of ordinances, and ask to speak with Jesus, and virtue will come forth.—*Sibbes*.



## The Sabbath—A Keystone and Sign\*

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**M**AN cannot escape the knowledge and belief that there is a God, and that there are right and wrong. These are stamped upon his rational nature. But if the decalogue is not of divine, infallible authority, then man can never know his duty to God nor his duty to his fellow-man. In a recent editorial we discussed the law of God in its general character. In this article we write of the Fourth Commandment as requiring special attention in our times. Decent men, law-abiding men, good men, Christian men, take greater liberties with this commandment than with any other in the decalogue. The man who would not recognise the authority of the other nine commandments would be generally regarded a dangerous and a reckless renegade, but neglect of the Sabbath is often regarded as very respectable. We live in a time when good Christian people feel that they have a right to interpret and modify the Fourth Commandment to suit their own opinions. It is therefore timely and important that it should receive special attention.

The authority of this commandment is set forth with plainness and divine authority in the Old and New Testaments. Christ says He is Lord of the Sabbath. The original statement of this commandment declares that it is "the Sabbath of the Lord thy God." Thus in its production and purpose God holds the first place. In considering the Sabbath, the claims of God upon it must always have the first place. Our Lord further declares that although He made it, and has the first claim to consideration in it, yet His purpose in making it was for man. This last statement of our Lord has often been interpreted that, since it was made for man, then it is his, and he has a right to do what he pleases. As well might a man argue that because the eye was for him, then he has a right to pluck it out or change it to suit his notions. Let him try it, and he will soon discover his blunder and self-injury. So, too, with the Sabbath. Every attempt of man to conform it to his ideas has brought sorrow and ruin. The Lord made the Sabbath as it is, and it is designed for the blessing of man. Desecrations of it means an injury, not only to the desecrator, but to all mankind.

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\* An editorial in "The Presbyterian" (Philadelphia), 30th October, 1924.



It behoves us, therefore, to diligently and honestly study the nature of the Sabbath. Our source of information is found in the original announcement by God of the law, on Sinai (Exodus 20). It is indicated that it existed before this announcement, which is a command to "remember" it. Again, it is to be kept holy. The word "holy" here is interpreted throughout the Scriptures as signifying separation from things secular, and devoted to the exclusive and immediate service of God. It is a family institution, as well as individual. The head of the family is enjoined to maintain it in his family life. It requires cessation of all labours for man and working beast. God is set forth as our example, as observing the first Sabbath at the end of creation, and Christ, as Creator and Lord of the Sabbath, and as the perfect Man, is our example within human life. In His example He interprets the general and exclusive statement of the law by two exceptions, namely, the works of necessity and mercy. Here we meet some temptations. The decision as to what are necessity and mercy is left to the individual, enlightened conscience. Here we must maintain liberty and respect. If one is honest, keeping strictly in mind the general holiness of the law, and seeking the guidance of God, the sanctity of the law will be maintained. Any tendency to interpret the Saviour's rule of "necessity and mercy" as laxity will breed wickedness and wrong. It will be well to heed the statement, "As his custom was, He went into the synagogue on the Sabbath day and stood up for to read."

The Fourth Commandment is the keystone of the decalogue. The first three commandments refer exclusively to our duty and relation to God, and constitute the first side of the arch. The last six commandments refer exclusively to our duty to man and constitute the other side of the arch. The Fourth Commandment deals with both our duty to God and our duty to man, and is slipped in between the two sides as a keystone. This is significant as to the importance of a strict observance of the Fourth Commandment. If the keystone is destroyed or weakened, the whole arch collapses. This has proven to be true in all history with regard to the relation of the Fourth Commandment to the whole law. For this reason the observance of the Sabbath becomes a sign of the moral integrity and stability of any people; God has plainly declared; "Moreover, also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctifies them." This

fact of the Sabbath as a sign has been verified in all history. While the Jews were faithful to the Sabbath, their life was orderly and upright, both towards God and man. When they became contaminated with heathenism and desecrated the Sabbath, their whole moral and religious life degenerated and resulted in their being carried away captive. On their return, one of the marks of a revived religious and moral life was their strict observance of the Sabbath. Again they fell away through supplanting the command of God with their own opinion about the Sabbath, and again they sank into hypocrisy and formalism, and again their city and nation fell, and has never been revived. Great Britain, in contrast with the Continent of Europe, honoured the Sabbath, and they produced a people and a government which was blest itself and carried a blessing to all parts of the earth. Recently Great Britain has declined in her regard for the sanctity of the Sabbath, and to-day she is disturbed, if not threatened, with internal dissension and with international distrust. "The Continental Sabbath" was a term used everywhere to signify the slack observance of the Sabbath in all Europe. Now look at the upheavals in religion, morals, and politics which that Continent is passing through, with no certainty as to the character of the issue. America was settled by people who had passed through the fire for the Christian religion. They were strict in their observance of the Sabbath. This was known everywhere as a Christian nation, and our federal and State laws protected the Scriptural sanctity of the Sabbath, and morality and prosperity marked the life of the people, until we reached the first place among the nations of the earth. But now a radical degeneration of Sabbath observance has taken place, with the result that law enforcement has become very difficult, and one of our prominent judges, speaking out of the experiences of the court, declares that we are the most lawless nation of the earth in regard to every part of the decalogue, and our relations with the nations of the earth are suffering from envy and mistrust. Surely it is time to return to the law of God and its Sabbath that God may return to us.

The Fourth Commandment provides a time and opportunity, and association for the study of religion and morality. In destroying the Sabbath, these are taken away, and this is removing the keystone and causes the collapse of the arch of duty to God and duty to man.

## Story of Andrew Lindsay.

### II.

(Continued from p. 292.)

IN the end of 1731, or beginning of 1732, a minister from England, the Rev. James Davidson, of Dedham, in Essex, was on a visit to the North of Scotland, and was on his way to one of these communions. He and those with him were crossing the ferry in the ferry-boat, on a cold winter morning, when his eye lighted on a boy at the far end of the boat, very serious and earnest. He could not at that time get near enough to converse with him, but he was struck with the sight of one so young, who had neither shoes nor stockings, nor covering for his head, but who seemed to be intent on spiritual things. Some one had mentioned to him that there was a remarkable boy in Cromarty (our friend Andrew Lindsay), and it struck him at once that this must be the boy. He kept his eyes on him when they reached the place, and noticed how, during the services, he listened with great attention and evident delight, "looking steadfastly at the minister, as if he would eat up every word." It so happened, also, that a lady who was sitting near was led to speak to him. "That little boy is a distant relation of mine, though he knows it not. I know his mother is a poor widow. It would therefore be reckoned a favour done to me, if, after the solemn work of these days is over, you would take occasion to call for him, and inquire into the rise of his concern about salvation; and if your report concerning him please, I have some thoughts of bringing him to my own house, and putting him to school." All this made the minister resolve to seek him out on his return to Cromarty.

I might have mentioned that his mother sent him to school, poor as she was; but an attack of small-pox injured his sight, and left him almost blind of one eye. This misfortune made his appearance ungainly rather than attractive. Mr Davidson soon found him out, in his mother's house, at the foot of the Chapel hill, and got into conversation with him. He asked, "How came it to pass that you went so far from home last week to hear sermons, when the season was so cold, and you had neither shoes nor stockings?" The reply given was, "There is a report abroad that Christ is to be found in sermons, and I desire to know the truth of that report."

Mr Davidson then put other questions, not from any suspicion of his sincerity and honesty, but to draw out more fully the thoughts of his heart about the state of his soul. "I hear that you attend the Grammar School in this place, and I know likewise that it is usual with school-boys to desire a pretence for absenting themselves from their books. Now, if this be the case with you, you are making your religion a colour for your aversion to your book, which must needs be a great sin. Deal plainly, therefore, and be sure you say nothing but the truth. Was it indeed as you say, a desire to know the truth that Christ is to be found in sermons that made you go from home?" His reply was unhesitating—"As far as I know myself, this is my case. I am sure that I am in a state of nature, but want the affecting sense of it; and I go to sermons to get a deep sense of the misery of my natural condition. For I have heard my minister say, that unless a person both saw, and likewise was affected with, the misery of his state by nature, he could not prize Christ."

Mr Davidson said, "What if the Lord hath promised to work that affecting sense of sin?" He replied, "I could wish to learn if there be any such encouragement in the Bible." At this time Andrew Lindsay did not understand clearly the way in which God, by His Word and Spirit, convinces of sin, and leads to Christ; he was trying to feel a great deal, and to make some change on his heart. But Mr Davidson directed him to John xvi. 8-11, and explained the words to him, as containing a summary of that gracious work which the Holy Spirit effects in the hearts of the elect. Apparently he had not noticed that passage before, for (said Mr Davidson, in relating the story) he took the Bible out of my hand, and read as if he had found a treasure; especially when I told him that all this grace was conveyed in absolute promises (that is, promises which did not depend on anything in us) whereby there was encouragement for one in his case.

The next question brought out an answer which at first seemed very strange, but which was soon explained, and it is well worth the attention of every young soul that has only the form of godliness. The conversation went on thus:—

"Do you ever pray?" "No." "Do you go from home to attend sermons at Communion-seasons, and yet not bow a knee to God in prayer?" "I do bow my knees; but though this be my practice five times a day, and some days six or seven times, yet I do not call it praying to God, for I am out of Christ, and therefore want the spirit of prayer."

"Was it your ordinary practice, in years past, to attend sermons as in these days." "If I except the last half-year of my life, my ordinary way was to hear sermons but once or twice in the year, and when I did hear I grew so weary before sermon ended as to leave the church and go to play." "How comes it, then that you now attend on the week-days, as well as on the Lord's Day?" "I can give no account of it but this, that as I formerly had no heart to come at any time, so now I dare not keep from hearing." "Have you at any time conversed with your minister?" "No. What would he think if a poor boy like me should presume to go to him? I had not come to you if you had not called for me. It is true, indeed, I once asked A. W., your acquaintance, how I might know if I was glorifying God, and he told me that to obey God's commandments was to glorify Him."

I daresay Mr Gordon would have rejoiced had Andrew come to see him. It was a mistake in him to keep away, for ministers should be like Christ, who always welcomed any who came to ask about salvation. But let us hear what followed. After musing a little, Andrew looked up and said. "I think I can now answer my own question; for though it be true what the man told me, yet I think fallen man cannot glorify God but by believing in Christ, and then obeying the Law in the strength of Christ." This last answer, so much above his years, occasioned the question to be put, "How he came by all that knowledge?" His answer was in a sentence, viz., "I am hearing Mr Gordon preach"—as if he would say, My knowledge bears no proportion to the great advantages which I enjoy. It was easy to observe that, instead of being puffed up by knowledge, he was rather ashamed of not knowing more.

Mr Davidson advised him to be earnest in secret prayer, for obtaining the grace freely promised in John xvi. 8-11; to continue his attendance on public ordinances; to be obedient to his mother, that so religion might suffer nothing by him; to ply his studies vigorously, that his schoolfellows might see that praying and progress in learning might stand well together, yea, that the only sure way to true prosperity is to be truly religious.

He then wrote to the lady who had requested him to call on Andrew, and acquainted her with the "kindly nature of the boy's concern about his salvation"; at the same time advising her not to take him away from Mr Gordon's lively ministry to the place

she intended, but rather to help him in some other way. She thereupon sent cloth for his better clothing; for his coat had many a hole and patch in it. He was asked, "Were any one to give you a coat, would you see it to be sent to you from God?" "No," said he, "for I know no God; I see no God; that is my misery! I am without God, and cannot come to God!" He uttered these words with such feeling that Mr Davidson was forced to turn aside, moved and melted at the boy's earnest and ingenuous sincerity. A little after when the clothing was given to him, he continued some time silently musing, and then said—"I am sure none but God could put it into the heart of that gentlewoman to send me such a gift; yet this God I know not."

Six months after the last conversation, Mr Davidson was once more in Cromarty. He did not fail to inquire about the lad in whom he had been so deeply interested, and who, in the meantime, had got out of the miry clay on to the Rock (Ps. xl. 2), Mrs Gordon, the minister's wife, said, "If the boy talked to you now, he could mention the love of Christ to his soul." "Upon this" (says he) "I asked Mr Gordon his judgment of the poor boy; and though Mr Gordon was a man cautious in commending professions of religion beyond most men, yet here is his reply to that question—'I admire his knowledge in spiritual things. He comes to my closet once a week, and tells me what Christ has said to him, and what Satan hath said to him, and how he has been exercised in regard to both, with as much exactness as a man on his journey would note down the inns that he calls at.'" The good people about the place were now his companions, and the boy showed great discernment in regard to their spiritual state.

On hearing such a testimony from such a man, Mr Davidson was anxious to have another interview with him. He sent for him; and they walked out together. There was no melancholy about him now; he was cheerful; there was a manifest change in his very countenance. Andrew told him that he was now in Christ! and here is the conversation that followed:—"Well, my boy, that is a privilege indeed, a privilege which many pretend to, but few experience. However, if you can give satisfying answers to a few questions, I think I shall have reason to form a judgment of charity concerning you. I will, therefore, begin where I ended with you when we last met together. You said you were sure of your

being in a state of nature, but wanted the affecting sense of it. Now, what sight and sense have you had of your natural condition?"

"I saw, 1st, That the very bent of my heart was contrary to God, and especially to the way of salvation by Christ. 2nd, That I could no more deliver myself out of that miserable condition than pull the sun out of the heavens. 3rd, That not only my former life was a track of sin, whilst I had no concern about my salvation; but also, that my very best things, even all my praying, reading, and hearing, with all my other religious duties, were wholly defiled with sin. And, 4th, Notwithstanding all this, I found so strong an inclination in my heart to establish a righteousness of my own, that the Lord was at pains to cast it down; yet I endeavoured to raise it up again. Besides, I saw my heart committing spiritual whoredom every day, being taken up with vanity, and so continually running away from God. And the sight of those things so affected me, that I had no rest, night nor day, till delivered by Jesus Christ."

"When Christ works any such deliverance, he speaks powerfully to the heart; has he dealt so by you?"

"Yes; for the following Scriptures were powerfully sent home, by the application of the Holy Spirit, to my soul: 'I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.' (Jer. xxxi. 3) 'I will make an everlasting covenant with you, even the sure mercies of David.' (Isa. lv. 3.) 'I have given thee the heritage of them that fear my name' (Isa. lxi. 5.) 'I will never leave thee, nor forsake thee.' (Heb. xiii. 5.) "How do you know that the Lord set home these promises; and that neither Satan nor your own heart have imposed upon you?"

"Sometimes Satan discovers himself; as when he would, by perverting the word, draw me into sin, or divert me from duty; and, for the most part, I find that all his attempts to pervert the word have a tendency either to puff me up with pride, or sink me with discouragement. Whereas, when the Lord speaks, I find it a seasonable word. I am in some strait, and then He speaks; I find it suitable to my very case, and quickening the spiritual life that I find in my soul."

"What do you understand by the spiritual life in your soul?" "I must own that when I was last with you, I had no thought of obtaining spiritual life from Christ; all I wanted was an interest in Christ. I fear the most part of those who attend public ordinances have no concern about this; at least, I must own that it



was so with me. But when Christ made me see the glory of His Person as now in heaven, I found this life; and the glory of Christ I saw to be so great as that no words of mine own set it forth as I saw it—only this is certain, that I looked upon all my happiness to be so wrapt up in Christ, that I thought nothing of the world. And, though I cannot express the actings of spiritual life in my soul as I feel it, yet I am helped a little to conceive of it by the water that is in the little springs betwixt this place and Cromarty. [They had walked out four miles from the town.] These springs, as you know, though small, yet have water in them: so I find a little life in my soul. The water in some of these springs is covered with grass and weeds; so is the sight of this life hid from me at times by the power of sin. But as the water appears on a man's removing the weeds with his hand, so does this life by a new manifestation. And as the water continues in these springs now in August, when great pools are dried up, so I hope this life will continue in my soul for ever—for, once in Christ, for ever in Christ!"

He was then asked about some other things. "If good people that are rich should call on you, and take notice of you, would it not make you proud?" He replied—"To my shame I must own that Satan did so far prevail for some time, that I thought of taking up a profession of religion in order that such persons as you have named might take notice of me, and be kind to a poor boy. But, fool that I was, I did not then know Christ; for now above all things, I am made to abhor by-ends. It is indeed rich mercy to deliver a poor boy like me from hell, and give me heaven; but what is deliverance from hell, or the happiness of heaven, to Christ Himself? As in marriage, if the love is right, the person, not the portion, gains the heart." He added—"I have been taught to give over my heart to Christ's management, because I found that it would not manage for me. My sins, my unbelief, and everything, both for time and eternity, I made over to Him; so that now, I value it not, though nobody should take notice of me. The Lord Jesus Christ I take for my all in all; and this is the bargain I was taught to make with Him."

In all this there was nothing about him like affection, nor assuming. He seemed dead to the things of time. He was a bright example of real humility. He was further asked—"What says the world of you?" "They say I am mad in minding religion when so young. But I repent that I have spent so much of my time, even almost fourteen years, in the ways of sin. Some



say I am uncharitable in thinking the few will go to heaven; but I take this as persecution for the sake of Christ, and am praying, after my poor way, for the salvation of my adversaries, a thing I knew nothing of formerly."

"How do you manage with your comrades at school?" "Some of them, you know, are children of godly parents; and to them I say, when I see them playing the fool, Is this answerable to the good example you see at home? Others of my school-fellows now and then attend Communion seasons; and to them I say, Is it not sad that you return from such solemn ordinances nothing bettered by them? But I gain no ground; and, therefore, when they are mad on their play, I sit on a table that is in the school, and delight myself in communion with Christ. And the truth is, if I found not greater sweetness in His love than ever I found in my play, I would again turn to the ways of sin; for I was the ringleader of all sorts of wickedness that I was capable of, as is well known in the place of my nativity."

"What if you were to die this night?" "Oh, I would be glad! Oh that the Day of Judgment was to-morrow! Sure am I of being for ever with the Lord." Mr Davidson says that as he uttered these words, he observed in the boy's countenance such a sensible joy as he never remembers to have seen the like at any other time. The joys of heaven seemed to be begun in his soul, when he looked forward to the Day of the Lord, and being for ever with Him.

Up to this time he had not partaken of the Lord's Supper. On being asked, "Seeing you are so sure of being for ever with the Lord, why don't you sit down at His table?" his reply was that his minister was a very wise, as well as a good man, and had never offered him a token; and he would not ask it until his minister saw his way clear to admit him. "Meantime," he added, "I am resolved to continue to attend these Communion seasons, and to pray that, though I am not allowed to sit down with the Lord's people, I may have communion with Himself." But Mr Gordon by this time saw in him the grace of God so clearly that the boy was admitted to the Lord's Table in his fifteenth year. And it was a high time to his soul.

Finding him converse much on heaven and the Day of the Lord, Mr Davidson asked him why he dwelt so much on that subject? "Because," said he, "I can never be happy with a body of sin and death oppressing me, whilst I am absent from the Lord." "But is

there nothing that reconciles you to life?" "Yes, if the Lord sees that best, I would desire to live for some time that I may see what good order the Wonderful Counsellor will bring out of the confusions that are at present in the Church of Scotland. I would also live to see what provision He will make for my poor mother, and the orphans committed to her care. But this last desire has much of self in it, though it be lawful in its own place."

While the mercy of God to the soul of this youth was in the mouths of many, Mr Davidson was one day asked by one who was studying for the ministry in the Church of Scotland, to relate the above, and was so amazed as to declare that but for the well-known truthfulness of Mr Davidson, he should have disbelieved it, the answers being such as no divine need be ashamed of. "'Tis probable," said Mr Davidson, "the boy will this day be at the house of the gentleman we are going to visit." And so it fell out; for Andrew Lindsay had been engaged to serve the company at dinner. Accordingly, the student, getting an opportunity of conversing with him, said:—

"I am told, my boy, that you pretend to assurance of the love of Christ; and if so, I want to learn what your confidence is built upon." "On the Righteousness of Christ." "What do you understand by the Righteousness of Christ?" "His obedience to the Law of God, and particularly His dying in the room and place of His people; and in my room and place." "You are descended of a race of men that have been enemies to the cause of God; and for your own part, you are an ill-favoured creature; yea, and what is worse still, you have been, as far as your years allowed you, the ring-leader in wickedness among your equals. What presumption, then, must it be in you to pretend to justification by Christ?" "All that you have objected against me is true, and much more: and last Lord's Day Satan did cast all those things in my teeth. But the answer that the Lord gave me to all these objections is in Isaiah's prophecy—'Neither let the son of the stranger say, The Lord hath separated me from His people, etc. (Is. lvi. 3-7.)' "But these promises are made to such as take hold of God's Covenant. How do you know that you have taken hold of God's Covenant?" "By this: that what God has at heart in His Covenant, I have at heart. Now, God promises in His Covenant to make His people holy as He is holy; and I think I can appeal to Him that it is the desire of my soul to be as holy as the Lord hath promised to make His people by virtue of His Covenant."

Another godly person, one of the company, hearing his answers, said—"But what if, after all your confidence, the Lord should send you to hell?" "What though He did," replied Andrew, "seeing He hath plainly told me that He will never leave me nor forsake me, His presence would go along with me, and this would make hell heaven." After this the company were silent, no one venturing to object anything more to the grace of God in him. His confidence was not built on the sand of his own feelings and character, but on the Lord Jesus and His righteousness alone.

(To be continued.)

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## **Gleanings from Many Fields.**

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

BY THE REV. ALEXANDER STEWART, CROMARTY.

(Continued from p. 303).

**A**MONG us, if one discovers a star which no other observed before him, or writes a history of some nation, or accomplishes some literary or scientific achievement, he is straightway applauded as a man of genius and science, and among men he may be entitled to the distinction, nor do we by any means grudge him the honour; but, when like the philosophers of Greece, such an one begins to vaunt himself, and to despise Christ crucified as foolishness, it is high time to remind him that the angels who celebrated the creation of the very star which he has now discovered—the angels, any one of whom knows more of the destiny of the world than all the men on earth together—the angels who lived in heaven thousands of years before he was born—instead of considering the cross of Christ foolishness, turn to it with admiration as an object which eclipses every other manifestation of divine glory! I apprehend their language would be similar to that of Paul, when speaking of the comparative excellence of the Jewish and Christian dispensations, "Creation is glorious indeed, but it has no glory in this respect, by reason of the glory (of the cross) that excelleth." But philosophers are not the only characters that see no excellence in the cross of Christ. We are surrounded by multitudes who can find in their daily worldly employments and amusements subjects of far keener interest. Oh! is it not wonderful, has it never struck you as surprising, that

the angels who never sinned, happy although Christ had never come into the world, should yet feel more interested in the great salvation than the sinners for whom He died?

II. Consider now what, in the mysteries of redemption, makes the subject so deeply interesting to angels, i.e., why do angels desire to look into these things? Here, then—

Negatively, it is not vain or impertinent curiosity. One of the considerations which induced Eve to eat of the forbidden fruit was that the tree was desirable to make one wise; she and her husband expected "to be as gods, knowing good and evil." They were discontented with the amount of information which God had been pleased to vouchsafe to them, and by unlawful means attempted to pry into what was forbidden. The same disposition continues to characterise their posterity; while, on the one hand, we continue in a state of ignorance of those things which are of the highest importance, and which God has been mercifully pleased to reveal to us, we are on the other very prone curiously to search into what is not revealed, into what God purposely conceals from us. We are not diligent and anxious to be wise up to what is written and yet we often attempt to be wise about what is not written. Hence it was that when God descended on Sinai, He gave solemn injunctions to Moses to set a fence around the mount to prevent the people breaking through to gaze.

But such is not the disposition of angels. These exalted and pure spirits have such views of the infinite majesty of God as humble them in the dust. The mystery of redemption is to a certain extent unfolded to them, and so far as God has been pleased to make the revelation, they show their gratitude and admiration by studiously and earnestly contemplating it. But a step farther they presume not to go. Anything like an irreverent familiarity with God, anything like a scrutinising, arraigning spirit, so common, alas! among foolhardy creatures on earth, is utterly unknown among them.

Since, then, to speak more positively, it cannot be from a principle of vain or impertinent curiosity the angels desire to look into the mysteries of redemption, the question recurs—What is it that thus so deeply engages their attention? Were you, my friends, to see the ark of the testimony, and the cherubim intently looking upon the mercy-seat, and were you at the same time made aware of the spiritual import of these emblems, might not the wish very naturally arise in

your breasts—"Would that the cherubim spake, that we might know the subject of their thoughts, and the cause of their admiration, as they stand gazing on the wondrous mercy-seat!" Well, on one occasion they actually did speak. They did break silence—not the golden figures, but the angels themselves, which these cherubims represented. One night (Luke ii. 8-15), as certain shepherds were watching their flocks on the plains of Bethlehem, "the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said to them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest"—in the highest heavens, among the highest order of intelligences, who are the inhabitants of the high and holy place—"on earth peace, good-will toward men," i.e., salvation to men! Such was the song of angels when they announced the incarnation of Him whom the mercy-seat typified; such, as we learn from their own lips, are the sentiments which fill their hearts and minds as they steadily contemplate the humiliation of Messiah, and the consequences of His sufferings.

As holy creatures, they derive their chief happiness from beholding the glory of God. In the history of redemption the divine glory is manifested in a manner so singular, so remarkable, as to attract the notice and admiration of angels, and to afford them a delight so great that with incessant and unwearied earnestness they look into it. This indeed is one great end which was to be accomplished by the redemption of man. The Apostle informs us that the unsearchable riches of Christ, and the manifestation of Him who was the brightness of the divine glory—the great mystery of godliness, God manifested in the flesh—that this mystery which, from the beginning of the world, had been hid in God, was so revealed—that Christ was now seen of angels—for this among other reasons, that unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God (Eph. iii. 9, 10). And, further, the angels' song discovers to us likewise that they not only desire to look into the singular manifestation of the divine glory, but also that, as beings of the highest and most disinterested benevolence, they delight in contemplating the

blessed consequence: of the Redeemer's sufferings in the salvation of myriads of the human race. "Peace on earth," they say, "and good-will to men." Thus are we furnished with a two-fold reply to the question, "Why do angels desire so earnestly to look into the sufferings and glory of Messiah?" They do so, first, because in these things they behold a peculiar manifestation of the divine glory; and, secondly, because, as benevolent beings, they rejoice in the salvation of sinners.

Let us inquire, then, how the scheme of redemption affords a manifestation of the divine glory even to angels.

Here we must bear in mind the character and attainments of these exalted spirits. There are many things which to children are matters of the utmost astonishment, which excite no such surprise in persons of maturer years. Men, even prophets and apostles, are but children in comparison with these sons of the morning of creation. They are children in capacity compared with the elder sons of God. Were a person born and brought up in the retirement of the country to be introduced at court, made acquainted with the policy of the Empire and the affairs of the State, and were he shown the wonderful works of art with which the metropolis of a mighty empire abounds, he might very probably be overwhelmed with wonder. Whilst persons born and bred in the metropolis would view them with comparative indifference. Now, the holy angels are the inhabitants of the metropolis of the universe, the city of the great King. They live and have always been in the court of the King of kings. If, then, the cross of Christ be an object which angels stoop from heaven to contemplate, if it be such as to rivet the attention even of these natives of heaven, who have for ages been favoured with various manifestations of the divine character, it can be no ordinary object. It must, if only in common with the other works of God, be glorious; but it must in some important respects excel in glory. What we have to inquire into, then, is the pre-eminence, the excellency of the glory of redemption.

The mystery of redemption excels in glory, because in it each particular attribute is more illustriously manifested than in any of the works of God.

There are two circumstances which prevent us from experiencing the overwhelming astonishment on this subject which otherwise we certainly should. The one is the blindness of our minds, and our ignorance of the exceedingly rigid principles of the divine government. We are, as the Psalmist says, apt to think "God such

an one as ourselves." The other is, that we are taught from our very infancy that God's own Son became man to save sinners; hence this great truth is to us very much deprived of its novelty, and also of its moral grandeur. But this is not the case with angels. They lived before a Saviour was known or needed, and while they experienced the riches of the divine goodness, a mysterious dispensation had deeply imprinted on their minds a most awful sense of the divine justice and the purity of God. They had seen their own companions, once holy and happy as they were, presuming to sin against their Maker. The punishment of the crime seems to have instantaneously followed the commission of it. The rebels were expelled from heaven, and cast into outer darkness. They had seen the earth when she opened her mouth and swallowed up Korah and his company, and had heard their cry as they descended alive into the pit. Had you seen the fiery destruction which overthrew Sodom and Gomorrah, had you seen the avenging waters of the deluge sweep away into perdition the myriads of an ungodly world, you might then have some faint conception of the feelings of awe and fear which filled the minds of the holy angels when they saw hell—that terrible and then unknown place—first open her jaws to receive the apostate spirits. Such a dispensation must have impressed their minds with a sense of divine purity, justice, and majesty, which nothing short of annihilation could erase. Conceive, then, if you can, with what sentiments of astonishment these celestial spirits must have witnessed this great and dreadful God, this consuming fire, assuming the character and the office of the Saviour of sinners. The Creator a creature! The Eternal an infant of days! The Omnipotent a man compassed with infirmities! The Supreme Law-giver made of a woman, made "under the curse" of a violated law! The Majesty of heaven and earth an object of insult and derision to those very devils whom so lately His own right hand had hurled into hell! He who is emphatically the living One, the Author and the Prince of Life, stretched cold and lifeless in the tomb! And what I cannot but feel to be the greatest wonder of all, the Holy One—He whose absolute holiness angels adore with veiled face—submitting to have sin imputed to Him, to have sin brought into immediate contact with Him, to be charged with guilt—remaining speechless as if guilty, standing like a condemned criminal at the judgment-seat of God and man, to be numbered with transgressors, and suffering the vilest, the most ignominious of deaths, as if He were the very "chief of sinners!"

(To be continued.)



## Searmoinean leis an Urramach Eòghanas MacMhaolain.

Corintianach, viii. Caib., 9 Rann.

### Searmoin VII.

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

(Air a leantuinn o t.-d. 311.)

1. Anns a cheud àite, feudaidd sinn saoi bheas, agus bochdainn Chrìosd fhoghlum o 'n teagasg so. Bha e bochd mar dhuine, ach saoi bhir mar Dhia; bha e bochd o 'n leth a mach, ach ann an seilbh air ionmhas folaichte, air saoi bheas neo-chriochnach san leth a steach. 'S ann ann an staid iosal, uireasbhuidheach, a bha e air fhoill-seachadh anns an fheoil, ach fo sgàil naduir iosal na daonnachd, bha iomlaineachd na Diadhachd a gabhail comhnuidh; agus 's e 'n iomlaineachd so a rinn e 'na Shlànuighear uil-fhoghainteach, comasach fiachan a phobuill a phaigneadh gus an fheòrling dheireannach, comasach gach uireasbhuidh a leasachadh, agus gach truaighe leigheas, comasach na h-uile thig a dh' ionnsuidh Dhé d'a thrìd a thearnadh gus a chuid as fhaide. Uime sin, feudaidd an ciontach, am bochd, agus an lomnochd, teachd le misneach a dh' ionnsuidh Chrìosd, chum as gu 'm faigh iad as a lànachd “ gràs gu cuideachadh leo anns gach àm feuma.”

2. Tha 'n teagasg so a taisbeanadh gràdh iongantach Chrìosd d' a phobull. 'S ann air an son-san a dh' fhàg e uchd an Athar, a thainig e dh' ionnsuidh an t-saoghail, agus a rinn se e féin bochd. Cha 'n ann a dh' iarraidh stòras, na onoir thalmhaidh dha féin, a thainig Chrìosd, ach “ a dh' iarraidh, agus a thearnadh an ni a bha caillte.” Cha robh uireasbhuidh sam bith air Chrìosd 'na cheud staid; cha 'n fhac agus cha d' fhairich e bochdainn a riamh gus an d' thainig e dh' ionnsuidh an t-saoghail so. Ach ged bha e féin ann an seilbh air sonas neo-chriochnach, bha e faicinn a phobuill a thug an t-Athair dha, ann an staid uireasbhuidheach, ann an cunnart truaighe shìorruidh, agus gu h-iomlan neo-chomasach iad féin a theasairginn. Ghabh a shùil truas diubh, agus ghràdh-aich e iad air a leithid a dhoigh, as gu robh e toileach e féin a dheanamh bochd, chum iadsan a dheanamh saoi bhir. Bha e toileach uchd an Athar fhàgail, chum iadsan a thoirt a dh' ionnsuidh an Athar; bha e toileach e féin irioslachadh, chum iadsan àrdachadh; seadh, bha e



toileach a bheatha féin a leagadh sìos, chum iadsan a thoirt gu seilbh air beatha mhaireannach. O cia iongantach gràdh Chrìosd d' a phobull! Tha àirde agus doimhne, fad agus leud, ann a ghràdh dhoibh, a chaidh thar gach uile eòlas!

3. Feudaidd sinn fhoghlum o 'n teagasg so, co neo-airidh 's a bha 'n saoghal truailidh, agus neo-thaingeil so, gu 'n tigeadh Chrìosd d' a ionnsuidh mar Fhear-saoraidh, mar Shlànuighear. An uair a thainig Chrìosd a dh' ionnsuidh an t-saoghail, b' e dleasdanas 'nan uile dhaoine gabhail ris gu toileach, gairdeachas a dheanamh ann a theachd, a bhi frithealadh dha, agus gun fhaicinn ann an uireasbhuidh ni sam bith. B' e so an dleasdanas gu son-ruichte an deigh do Chrìosd teachd o néamh gu talamh, agus e féin a chuir ann an cosd co mòr, chum saorsa cheannach do shaoghal caillte. Ach an àite bhi tort urram dha, agus a freasdail d' a uireasbhuidh, 's ann a rinn a luchd-dùthcha féin, anns a choitchionn, di-meas air, chuir iad cùl r' a theachdaireachd, agus chum iad e air a bheagan, 's air a bhochdainn, fad aimsir a chuairt air an talamh. Bhiodh an luchairt a b' fhearr uidheam a bha riann air thalamh, 'na h-àite comhnuidh suarach do Mhac Dhé, do Phrionnsa rìghre na talmhainn; ach an àite 'u-chairt a bhi air a h-ullachadh dha, bha e air fhàgail gun àite comhnuidh idir, gun ionad anns an cuireadh e cheann fuidh. A nis, an uair a bheir sinn fa' near an doigh mhaslach, ann san do bhean luchd-àiteachaidh an t-saoghail ris an Tighearn Iosa Chrìosd, tha e soilleir gu robh iad gu h-ionmhal neo-airidh gu tigeadh e "o 'n ghlòir oirdheire" d' an ionnsuidh mar theachdaire sìth, agus mar Shlànuighear.

4. Tha sinn uile feumail a bhi 'nar luchd-compairt do shaoibhreas na saorsa cheannaich Chrìosd air son a phobull. Dh' fhàg am peacadh sinn dall, agus bochd, agus lomnochd, làn do eucailibh spioradail, agus neo-chomasach sinn féin a leigheas. Dh' fhàg e sinn ann an cunnart dol a dhith, ann an cunnart a bhi caillte gu sìorruidh; agus cha 'n 'eil aon chreutair anns a chruitheachd comasach air ar saoradh o 'n chunnart so. C' àite, uime sin, an teid sinn, ach a dh' ionnsuidh Chrìosd, aig am bheil briathra na beatha maireannaich, agus a "tha comasach na h-uile thig a dh' ionnsuidh Dhé d' a thrìd, a thearnadh gus a chuid as fhaide?" Tha 'n Tighearn Iosa Chrìosd, cha 'n e mhain saoi-bhir ann am beannachdaibh spioradail, ach mar an ceudna, fial, agus toileach a bhi roinn a shaoibh-reis gu pailte air bochdan a shluaigh. Tha 'm bochd, an ciontach, agus an t-uireasbhach failteach gu teachd d' a ionnsuidh-san le 'n uile thruaighibh, aimsireil agus spioradail. "Thigeadh gach neach air am bheil tart,"—

“ thigeadh gach neach leis an àill, agus gabhadh e do uisge na beatha gu saor.”

5. Cha 'n fheud sinn a bhi 'n ar luchd-compairt do shaoibhreas Chrìosd, as eugmhais a bhi air ar n-aonadh ris trid beò-chreidimh. Tha daoine gu nadurra 'nan coig-rich do chreidimh tearnaidh, agus co fhad 's a tha iad a buanachadh anns a chor so, cha 'n fheud iad a bhi 'nan luchd-compairt do 'n t-saorsa cheannaich Chrìosd. Cha 'n 'eil buanachd na saorsa so aig naimhdean Chrìosd, co maith r' a chàirdean; aig an dream a tha fad as, co maith ris an dream a tha dlùth; no aig an dream a tha dealaichte uaith, co maith ris a mhuinntir a ta ceangailte ris. Feumaidh sinn a bhi air ar beothachadh, air ar tar-ruing a dh' ionnsuidh Chrìosd, agus air ar dlùth-cheangal ris trid creidimh, mu 'm feud sinn a bhi 'nar luchd-compairt do shlàinte an t-soisgeil. Tha e furasda le daoine bhi saòilsinn gu 'm feud iad sochairean Chrìosd a mhealtuinn, as eugmhais a bhi ceangailte r' a phearsa; ach cha 'n 'eil 's a bharrail so ach féin-mhealladh. O na meallamaid sinn féin le dòchas faoin. Cha bhi buannachd na saorsa cheannaich Chrìosd am feasd aig neach sam bith, ach an neach a ta air aonadh ris, agus d' am bheil e “ air a dheanamh le Dia, 'na ghliocas, 'na fhèantachd, 'na naomhachd, agus 'na shaorsa.”

6. Feudaidd sinn fhoghlum a 'n teagasg so, gu re dheasdanas deisciobuil Chrìosd, a bhi maitheasach, agus tròcaireach, a bhi leantuinn eisimpleir am maighstir, a thaisbean saoihbreas a ghràis le e féin a dheanamh bochd, chum a phobull a dheanamh saoihbhir. Bha 'n Tighearn Iosa Chrìosd anabarr fial, agus daonnachdach. “ Sgaoil e chuid, thug e do na bochdaibh, agus mairidh fhìreantachd gu bràth.” A nis, tha e ro-ìomchuidh gu 'm biodh an spiorad ceudna, spiorad a ghràidh, agus na daonnachd, aig oibreachadh gu pailte ann a luchd-leanmhuinn mar an ceudna. Chì sinn anns a chàibideil o 'm bheil briathra ar teagasg, an t-Abstol Pòl a deanamh feum do thoir-bheartachd Chrìosd mar argumaid, gu brosnachadh nan Corintianach gu bhi fial, agus ealamh a leasachadh uir-easbhuidh nam bochd; agus tha e fiachaichte air a dheisciobuil a bhi leantuinn na h-eisimpleir so o linn gu linn; agus a bhi cuimhneachadh focail an Tighearn Iosa Chrìosd, mar a thubhairt e, “ Thà e ni 's beannaichte ni a thabhairt na ghabhail.”

(Ri leantuinn.)

Tha an nadur nuadh, agus na gnìomhara a tha a' sruthadh uaith, maiseach agus tlachdmhor mar an lili; ach tha na h-aingidh mar an droigheann.—*Lachlan Mac-Choinnich.*

## Dleasdanas a bhi Creidsinn

Tha e soilleir gu leòr gur e creideamh ann an Crìosd an dleasdanas leis a bheil beatha naomh a' toiseachadh, agus leis a bheil bunait gach dleasdanas eile air a shuidh-eachadh anns an anam. Chaidh a dheanamh soilleir gu leòr gu bheil Crìosd e fhéin, maille ris gach sochair a tha feumail air son cleachdadh naomh, air a ghabhail anns a' chridhe tre chreidimh. Is e so an gràs aonaidh leis a bheil Spiorad Dhé a' ceangal snaim a' phòsaidh dhiamhair eadar Crìosd agus sinne—leis a bheil e 'g ar deanamh 'n ar geugan anns an fhìonan fhìor—'n ar buill anns a' chorp uasal ud, air ar n-aonadh ris a' Chèann òirdhearc—'n ar clachan beò anns an teampull spioradail ud, air a thogail air a' chlaich-òisinn bheò agus luachmhor, an sàr bhunait—'n ar luchd-compàirt dhe 'n aran agus dhe 'n deoch a thàinig a nuas bho néimh agus a tha toirt beatha do n t-saoghal. Ma chuireas sinn a' cheisd, "Ciod a nì sinn a chum gu'n oibrich sinn oibribh Dhé?" tha Crìosd a' freagart, "Gu'n creid sinn annsan a chuir e uaithe" (Eoin vi. 28, 29). Tha e 'g ar cur an toiseach ri obair a bhi creidsinn, nì as e obair Dhé air mhodh sonruichte, obair nan oibribh, a chionn gur ann uaithe a tha gach deagh obair a' sruthadh.

Is e so a' cheud obair—feumaidh tu gach dìchioll a dheanamh anns an obair so, eadhon a bhi creidsinn ann an Crìosd. Feumaidh sinn dìchioll a dheanamh air dol a steach do'n fhois sin air eagal gu'n tuit aon neach tre ascreidimh (Eabh. iv. 11). Feumaidh sinn dìchioll a nochdadh chum làn-dearbhadh an dòchais gus a' chrìoch, a chum gu 'm bì sinn 'n ar luchd-leanmhuinn orrasan a tha tre chreidimh agus fhoighidinn a' seallbhachadh nan geallaidhean (Eabh. vi. 11, 12). Is e obair a tha ann a tha ag iarraidh neart agus cumhachd, agus air an aobhar sin tha sinn a' cur feum air a bhi air ar neartachadh le cumhachd 's an duine an taobh a stigh, a chum gu'n gabh Crìosd comhnuidh 'n ar cridheachan tre chreidimh (Eph. iii. 16, 17). Ged a tha e air a dheanamh furasda le tarruing gràdh Chrìosd air a' chridhe, tha e air a dheanamh ro dhuilich le truailleidheachd ar nàduir agus le buairidhean Shàtain. Ged nach urrainn sinn an obair mhòr so a dheanamh ann an dòigh cheart gus an oibrich Spiorad Dhé creideamh 'n ar cridheachan le chumhachd ro-mhor, gidheadh tha e iomchuidh gu'n deanadh sinn oidhirp, eadhon roimh dhuinn mothachadh a bhi againn air Spiorad Dhé a bhi ag oibreachadh gu h-éifeachdach annainn, no a bhi toirt dhuinn neart gu creidsinn. Is e an dòigh air a bheil an

Spiorad ag aoibreachadh creideamh anns an taghadh, a bhi 'g an gluasad gu oidhirp a dheanamh air creidsinn. Cha 'n oibrich an Spiorad creideamh gu h-éifeachdach, cha mho bheir e neart gu creidsinn, gus an dean sinn an oidhirp. Mar a dh'aithnichear siol anns an talamh le e bhi fàs, aithnichear gràsan a stigh agus cleachdaidhean a muigh, an uair a tha iad a' gnìomhachadh. Cha 'n fhaic sinn gràdh 'n ar cridheachan do Dhia no do dhuinne gus am bi e air a chleachdadh. Uime sin, cho luath 's is aithne dhuinn dleasdanas a bhi creidsinn, is còir dhuinn air ball oidhirp dhùrachdach a thoirt air a dheanamh, agus anns an oidhirp sin chi sinn mar a tha Spiorad Chrìosd 'g ar neartachadh gu bhi creidsinn, ged nach urrainn fios a bhi againn air an sin roimh làimh.

Feumaidh sinn mar an ceudna oidhirp a thoirt air an dleasdanas so a dheanamh ann an dòigh cheart. Is e ni ro chudthromach a tha an so, oir ma tha sinn as aonais cha 'n urrainn ar creideamh a bhi éifeachdach a chum slàinte agus naomhachadh. Feumaidh dleasdanas mòr a' ghràidh, ni as e crìoch an lagha agus prìomh thoradh na naomhachd sruthadh bho chreidimh neo-chealgach (I. Tim. i. 5).

Mar a chumnaic sinn, tha dà ghnìomh anns a' chreidimh theàrnaidh: air an darna làimh, a bhi creidsinn firinn an t-soisgeil, agus air an làimh eile, a bhi creidsinn ar Crìosd, mar a tha e air fhoill-seachadh, agus air a ghealltainn gu saor anns an t-soisgeul, air son uile shlàinte. A nis, feumar an dà ni so a dheanamh ann an dòigh cheart.

Anns a' cheud aite, tha e ro-chudthromach gu 'n deandah sinn oidhirp air creideamh ceart a bhi againn ann am firinn soisgeul Chrìosd, a chum gu 'm bi sinn air ar cur ann am fonn agus air ar misneachadh gu bhi creidsinn ann an Crìosd mar a tha e air fhoillseachadh agus air a ghealltainn anns an t-soisgeul. Feumaidh tu creidsinn gu cinnteach, nach 'eil dòigh air teàrnaidh gun a bhi gabhail ri uile shochaireanteàrnaidh Chrìosd, a spiorad cho cinnteach ri airidheachd, naomhachadh cho cinnteach ri maitheanas peacaidh, tre creidimh. Tha e 'n a sgrios air iomadh anam gu bheil iad ag earbsa ri Crìosd air son maitheanas peacaidh gun ghuth air naomhachd. Tha an dà ni mhòr sin, maitheanas agus naomhachd, air an ceangal ri chèile ann an Crìosd, ann an dòigh nach gabh sgaradh, agus mar sin cha 'n 'eil duine air a chur saor bho dhìtheadh le Crìosd, nach 'eil air a dheanamh comasach air a bhi gluasad gu naomha, cha 'n ann a réir na feòla ach a réir an Spioraid (Rom. viii. 1). Tha e mar an ceudna 'n a sgrios air anamaibh gu bheil iad ag iarraidh maitheanas peacaidh tre chreidimh ann an Crìosd, agus ag iarraidh naomhachd, cha 'n ann

tre chreidimh, ach air dhòigh eile, eadhon le an oidhirpean féin a réir an lagha. A nis, cha 'n urrainn dhuinn a chaoidh a bhi beò do Dia ann an naomhachd, ach le bhi marbh do 'n lagh agus a bhi beò a mhàin le Crìosd a ohi beò annainn tre chreidimh. Cha naomhaich an creideamh ud sinn a chaoidh nach 'eil a' gabhail naomhachd cho maith ri maitheanas peacaidh bho Chrìosd, agus air an aobhar sin cha toir e sinn a chaoidh gu glòir néamhaidh (Eabh. xii. 14).—*Marshall*.

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## Letter from the Rev. John Tallach.

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The letter which is printed below has been sent by the Rev. John Tallach. We publish it for the information of our people in the home Church :—

Inguenya, Bembesi, Nov. 12th, 1924. My Dear Mr Cameron.—You will by this time have my letter containing the sad particulars of Mr Radasi's death.\* I ought to have mentioned that the whole proceedings in connection with the funeral were not only orderly, but such as one would have desired in respect of such an one as Mr Radasi. While under the circumstances of such deep, widespread grief one might expect a certain amount of uncontrollable emotion to be seen, yet the spirit of the people was rather that of calm solemnity. The whole service bespoke their love for him and his influence by the Gospel over them. I think it would be hard to find a more disciplined people under the circumstances. When the members of the church spoke of his decease it was evident that their sorrow was blended with an intelligent joy in the belief that all was well with their pastor. Some of the white people showed their sympathy in way of kindness towards Mrs Radasi, while even heathen walked a considerable distance to express their sorrow. Mr Radasi is spoken of by the people as not only their minister, but their father, and it was natural that to their sorrow there was added a very real discouragement. His personal relations to them all was the means to a great extent of keeping their interest in the mission alive, and when he was taken away they felt so much that there was nothing to work for. They were told that while the Lord takes away His servants when and how He pleases, yet He remains Himself with His Word,

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\* Rev. J. B. Radasi was killed by the train at Bembesi, when he was on his way to meet Mr Tallach.

His Gospel, and His work, giving the assurance to those who undertake to labour for Him that He will bless them in their labour. They were also told that the sympathy of the whole Church in Scotland was going out to them, and its interest and purpose to go on remained. I am thankful that the Most High has given another spirit to them. One said to me, "We must be strong in the work of the Lord," and some are voicing the desire that the Lord would raise up a young man among them who might go to Scotland to be educated for the ministry, and come back to be among them. May the Lord hear such desire, and answer it in His own time. He has His own purposes in view in all this sad occurrence, and we have ours. His will stand, ours often do not. If we saw something of His wisdom and felt something of His love we would praise Him that the purposes of His heart endure from age to age, even when to our disappointment ours do not carry us from hour to hour.

On Sabbath we had the usual three services, with the children's meeting afterwards. One of the addresses was from Rev. xiv. verse 13. Stephen Laso interprets for me, and the people say they understand quite well. Mr Radasi a week last Sabbath asked all the out-stations to come to Inguenya. This they did, and the church was filled with an attentive congregation. Some of the grown-up people waited for the children's service. In concluding, I would anew throw myself on the praying people at home. Brethren, pray for us.—I remain, yours truly, JOHN TALLACH.

P.S.—I desire to sincerely thank the sender of the letter forwarded for the gift. J. T.

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### **The Late Mrs Donald Mackay, Portgower, Helmsdale.**

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ONE is happy to meet God's people at a Communion season, and after they leave for their homes, our hearts go out after them. We feel a blank, but what a blank is felt when any of them are taken away from our midst. Such a blank was felt when Mrs Donald Mackay, Portgower, Helmsdale, was removed from our midst in September of this year, at the age of 77 years. Mrs Mackay was born at Portgower, and lived there all her days. She was a sister of the late highly esteemed dear Mrs Johnstone. We are unable to say

when and by what means the great change took place in Mrs Mackay's soul, but we know truly that she was of the household of faith. She was a member of the Free Presbyterian congregation in Helmsdale from its beginning. The Lord who led her into the faith, enabled her to love and follow the truth, and when the notorious Declaratory Act was passed, she cast in her lot with those who desired to uphold the truth. She was a loyal Free Presbyterian; she loved to hear the truth in its purity and to taste of its preciousness in her own soul. After having a talk with Mrs Mackay one felt somewhat encouraged. She had, however, a very humble opinion of herself. She would feelingly say—"Oh, it's Himself alone that can do us any good." Shortly before she was taken away she told them that she was going home, and repeated the 23rd Psalm, and also the following portion of the 34th Psalm :—

"The lions young may hungry be,  
And they may lack their food;  
But they that truly seek the Lord  
Shall not lack any good."

Her body now lies in the Loth burying-ground, there to await the resurrection of the just, and in the home and congregation there is a vacant place. We pray the Lord to be pleased to fill the vacant places in our midst as a congregation. To her husband and family we extend our sympathy, and trust that they may be enabled to follow in the footsteps of the flock.

J. A.

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## Literary Notices.

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OUTLINES OF THEOLOGY : Rewritten and Enlarged by A. A. Hodge, D.D., late Professor of Systematic Theology in the Theological Seminary, Princeton, N.J. Chicago : The Bible Institute Colportage Association, 826 North La Salle Street. Price \$5.

This is the third edition of Dr A. A. Hodge's "Outlines," at one time so well known and used as a text-book in the theological colleges. The Bible Institute Colportage Association deserve the sincere thanks of all students who appreciate this valuable text book in systematic theology. The "Outlines" covers the whole field of dogmatic theology, and is arranged by way of question and answer. Dr A. A. Hodge had not the powerful mental grasp of his distinguished father, Dr

Charles Hodge, but there is a clearness in his presentation of the truth and a wideness of knowledge in this work that make it invaluable to those who wish to have a grasp of the great outstanding doctrines of Christianity. Dr Hodge is strongly Calvinistic, and he carefully keeps his readers on the King's highway, while pointing out the many by-paths, so dangerous to the wanderers, that have been followed by many since apostolic times to our own day.

LIBERAL EVANGELICALISM CRITICISED, by the Rev. Thomas Houghton. London: Gospel Magazine Office, 74 Strand, W.C. 2. Boards, price 1s.

The chapters in this volume appeared in the pages of the "Gospel Magazine," and are from the pen of its editor. Mr Houghton has done a real service in issuing these in book form. We read the articles as they appeared in the "Gospel Magazine" with the highest appreciation, and are very pleased to have them now as a book that will be useful to refer to. The Evangelical Party in the Church of England, as some of our readers may know, has a left wing which is made up of those who, while professing to be anti-Roman, are sympathetic towards the modernistic teaching of the day. Mr Houghton goes into the subject very thoroughly, and by quotations from papers, sermons, and books, shows how these "liberal" Evangelicals stand in relation to the Bible, the Atonement, Eternal Punishment, Worship and Worldliness. The opening chapter shows how the Church Missionary Society was split in two by the "liberal" Evangelicals.

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### The Bible is the Word of God.

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**Y**ES, indeed it is; and the Word of God liveth and abideth for ever. It is like the Lord Himself, who is from everlasting to everlasting—God. All things that threatened to extinguish it have only aided it, and proves every day how transient is the noblest monument that man can build—how enduring is the least word that God has spoken. Tradition has dug for it many a grave. Intolerance has lighted for it many a fire. Many a Judas has betrayed it with a kiss, many a Peter denied it with an oath, many a Demas has forsaken it—but the Word of God still endures.

A little girl was asked by a priest to attend his church, and she refused, saying that it was against her



father's wishes. The priest said she should obey him and not her father. Immediately the girl replied that the Bible taught, "Honour thy father and thy mother." "But," said the priest, "you have no business to read the Bible." The girl replied, "But the Saviour said, Search the Scriptures." Said the priest—"That was to the Jews, not to children." "But did not Paul say to Timothy, From a child thou hast known the Scriptures," answered the girl. Said the priest—"Timothy was being trained to be a bishop—and taught by the authorities of the Church." "Oh, sir," said the girl, "he was taught by his mother and grandmother!" The priest turned away discomfited, saying that the girl had "enough Bible to poison a whole parish."

## Notes and Comments.

**The New York Presbytery and Dr Fosdick.**—"The Presbyterian" makes the following comment on the disloyal action of the above Presbytery and the Union Seminary (New York) in connection with this controversy:—"At its meeting on November 17, the Presbytery of New York decided to maintain Dr Fosdick in the Presbyterian pulpit until March 1, 1925. This means that although Dr Fosdick refuses to qualify as a lawful physician, he is authorised to pour his poison into the Presbyterian body for the next three months. At its meeting on November 10, this same New York Presbytery received into its membership a man who openly avowed disbelief in most of the essential doctrines common to historic Christianity as well as being sacred to the Presbyterian Church. This is decided and open rebellion to the Presbyterian Church, and rebellion designed to take the life of the Church and destroy it. The centre of all this rebellion is Union Seminary, and the members of its faculty and the officers of its board are in control in the Presbytery of New York. This seminary some years ago rebelled against the Presbyterian Church and withdrew."

**Rebellion in the American Presbyterian Church.**—Just now the Presbyterian Church, says "The Presbyterian" (Philadelphia), seems to be the object of special attack. Dr Fosdick, an outsider, has challenged the last General Assembly. It required him to take the vows and become a minister of the Presbyterian Church or withdraw from the Presbyterian pulpit. He refused to take the vows, but decided to remain in the Presby-

terian pulpit until such a time as met his judgment. The session of the First Church has defied the Assembly by sustaining Dr Fosdick in his decision. The public press reports that the pastor of the church declared that Dr Fosdick has stuck by them, and they will stick by him. The New York Presbytery has put its endorsement on all this, and so is in a state of rebellion and supporting rebellion. These rebellious efforts on the part of a majority of New York Presbytery have been answered by complaints to the Assembly, and it is widely reported that the modernists in the Church will use every effort to have their men elected as commissioners to the coming General Assembly, with a view to reversing all former deliverances of the Assembly which are against them.

#### **Dr Moffatt's New Translation of Old Testament.—**

Dr Moffatt, in continuance of his effort to make the Bible speak to us in modern English has followed up his translation of the New Testament by his recently issued translation of the Old Testament. Dr Moffatt is a man of extraordinary learning, which unfortunately he has used in the service of the Higher Criticism to such an extent that even Dr Dods viewed him as too daringly advanced. At present he occupies one of the chairs in the United Free Church College, Glasgow. His new translation has met with a mixed reception. Those who have higher critical sympathies hail it as a great work, while those who are out of sympathy with these views are disturbed by Dr Moffatt's treatment of the text and other indications in his translation that point too surely in the wrong direction. While Dr Moffatt has tried to make the Old Testament speak to us in modern English, his attempt even in this direction cannot be said to be a success.

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#### **PAST EXPERIENCES AND PRESENT STRAITS.**

Look back to thy past experiences, and enquire whether thou canst not find that thy God hath done greater matters for thee than this which thou now hast so many disquieting fears and despairing thoughts about. I will suppose thy present strait great; but wert thou never in a greater, and yet God did at last set thy feet free? Thou art now in a sad and mournful posture, but hath not He brightened a darker cloud than this, and led thee out of it into a state of light and joy! Surely, thy staggering hope may prevent a fall by catching hold of this experience.—*Gurnall*.

## Church Notes.

**Communions.**—January — Last Sabbath, Inverness. February — First Sabbath, Dingwall. March — First Sabbath, Ullapool; second, Portree; third, Lochinver; fourth, Kinlochbervie.

**General Church Building Fund Collection.** — This collection falls to be taken up in the month of January, and it is hoped that our congregations will respond heartily to this collection.

**Notice to Congregational Treasurers.**—In cases where there are debts on congregational buildings (church or manse or both) congregational treasurers are requested to send in a note of the debt to Mr John Grant, 30 Duncraig Street, Inverness, at their earliest convenience, if they wish to participate in the allocation to be made from the General Church Building Fund this month (January).

**Cause of the Rev. J. B. Radasi's Death.**—Our readers will be grieved to learn, as indicated by the footnote to Mr Tallach's letter, that Mr Radasi's death was brought about by an accident. The following paragraph from a letter sent us by the Rev. N. Cameron will indicate what happened :—"Mr Radasi was on his way on Tuesday, 4th November, to Bulawayo to meet Mr Tallach (there are only passenger trains on alternate days) on his arrival on Thursday morning, 6th November. At Bembesi siding a goods train was standing on the rails, and when the passenger train made its appearance Mr Radasi crossed in front of the standing train and was walking between it and the rails of the incoming train. It came in with good speed and the back draft brought Mr Radasi off his feet, so that he fell among the wheels and was killed instantaneously. The remains were taken on the train to Bulawayo, but the office-bearers at Inguenya got it returned. Mr Tallach was met at Bulawayo by one of the deacons, and he proceeded at once by a goods train which brought him to Bembesi. He was in time for the funeral, which was attended by all the people of the whole surrounding districts." We extend to the stricken widow and fatherless children our deepest sympathy in which, we are sure, our readers join. Our prayers go up for the congregation so suddenly bereft of a beloved pastor and for Mr Talloch in the peculiarly trying circumstances.

## Acknowledgment of Donations.

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

**NORTH UIST MANSE REPAIR FUND.**—Friend, Kingussie, 20s; Friend, Loanbain, 20s; Friend, Sydney, 20s; Friend, Edinburgh, £4; Friend, Sussex, 2s 6d; Friend, Larkhall, 20s; Friend, Vancouver, 22s 1d; Friend, Beaulieu, £7; B. McK., Edinburgh, 10s.

John Grant, 30 Duncraig Street, Inverness, General Treasurer, acknowledges, with grateful thanks, the following anonymous donations up to 15th December 1924.

**SUSTENTATION FUND.**—Malachi 3.10, Inverness postmark, 10s; a Friend, Dervaig, Tobermory postmark, 10s; a Friend, South Africa, per Rev. D. Graham, £4.

**DUNOON CHURCH FUND.**—Malachi 3.10, £1; B. McK., Edinburgh, £1; Amicus, Drumbeg postmark, 10s.

**EDINBURGH CHURCH PURCHASE FUND.**—Malachi 3.10, £1; a Friend, Inverness, per Capt. K. K. Macleod, £1.

**JEWISH AND FOREIGN MISSIONS.**—Malachi 3.10, 10s; Kames F.P. Sabbath School, for Kafir Bibles for the Children of Bembesi Mission, £1.

## The Magazine.

**SUBSCRIPTIONS RECEIVED FOR MAGAZINE—4s SUBSCRIPTIONS.**—P. Cameron, Chapelton, Boat of Garten; Mrs Currie, Seaview, Boarding House, Pirnmill, Arran; J. Fraser, Laggan, Scaniport, Inverness; Mrs Hugh Matheson, Badnabin, Lochinver; Donald Morrison, 46 North Tolsta, Stornoway; Miss D. Mackay, Lonemore, Dornoch; Mrs Thomas Mackay, Bridge Farm, Mossburn, New Zealand; Capt. D. Macintyre, Hawthorn Cottage, Lochside, Banavie; Miss J. Macleod, Burnside Cottage, Knockan, Elphin, Lairg; Donald Maclellan, Luibhlaggan, Strathvaich, Garve; Alex. Macpherson, Docharn, Boat of Garten; Mrs J. Sinclair, Westerdale, Halkirk.

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