

THE
Free Presbyterian Magazine
And MONTHLY RECORD

VOL. XXIX.

MARCH 1925.

No. 11.

Tower Builders: Ancient and Modern.

THE late Mr Hector Jack, Strathconon, who was known to a number of our readers, it is reported, on meeting a young man who is now one of our office-bearers, asked him his name and what occupation he followed. On receiving an answer to the first part of his question, and being informed that the young man's occupation was that of a master builder, he replied, "That is my work, too." And on further asking if the young man built big houses, and receiving an answer in the affirmative, he added—"Well, I build big houses, too." Then he went on to say—"I was building a great castle at one time, and I planned that it would have a very high tower, and one day One looked on my work, and a band of men were sent and told to undermine the foundations, and before I knew where I was my great castle was in ruins at my feet." Builders of castles with high towers did not cease with Hector Jack, neither was he the first to begin that heaven-ignoring work. The first tower builders of whom mention is made are those referred to in Genesis, who said—"Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." That this well-planned scheme was the outcome of the godlessness of the builders is evident from how the Lord viewed the activities of the builders. "The Lord came down to see the city and the tower, which the children of men builded," and the work was so inconsistent with His mind that He confounded the language of the builders. The narrative makes it very clear that the motive in building the tower was to be independent of God, and there are a few points mentioned by the inspired writer that are worthy of our attention.

1. The people were very united in this work. When the leaders outlined the scheme at their meetings there were no dissentient voices—"behold the people is one",

is the testimony of the Searcher of hearts and Trier of reins. This unity of purpose would be pointed to as a sure sign of success, but it was a movement towards union which, while it had all the people behind it, had one fatal defect—God was not taken into account.

2. Great care was taken to make the building as strong as possible. True it is that they were to use bricks instead of stone, but this may have been owing to the greatness of the building they proposed to erect, and as the more enduring material might be soon exhausted, nothing perturbed, they would fashion material by their own skill, and so carry out their project. Every care was taken to make the building as substantial as possible—the bricks were to be thoroughly dried in the sun, and so everything that the human thought of that day could devise was done in order to give enduring permanency to the building. But the very permanency they gave it was not to subserve the end they had in view, but to be a monument to after ages of how the Lord will frustrate the plans of those who try to work independent of Him.

3. This building of the tower was only the beginning of their revolt against God. This is clearly indicated in the Lord's own words, "This they began to do" (literally, "this is their beginning to do"), that is, this is merely the commencement of their plan. The leaders, if charged with this at any of their meetings, would probably say that it was a gross misrepresentation of their movement, and they would plead that they had the interest of coming generations at heart, but Jehovah saw what was in their minds, and knew full well the dangerous road on which they were travelling, and so He brought their work speedily to an end.

This first movement for union which we have on record had everything to make it a success from the human standpoint. It met with the unanimous approval of the people; there were no seceders or anti-unionists to trouble the leaders; there was not even the existence of a despised "impracticable element" which so troubled a modern ecclesiastic in his union propaganda. All was harmony, the people were one, and nothing seemed wanting to success. But the builders, while they might plead the tie of kinship, the wish for personal safety, and that union was strength, had made their plans, ignoring one indispensable factor to enduring success. God was not in all their thoughts. And when the Lord came down to see the tower which men were building, it was in judgment He came, and by His heavy sentence caused such confusion that men are suffering from it to this day.

So this first movement for union has lessons for us in these latter days.

But not only in ancient times did men build towers with the view of being independent of God, the work is still actively engaged in among men. We know that thousands are building high towers, beautiful to look at in their own eyes, and very substantial and enduring according to their own ideas, but which have this fatal defect, that the God they recognise is not the living and true God as set before us in the Scripture.

1. What a multitude are building a tower of sentimental religion "whose top may reach to heaven"—a tower fatally defective in the foundation and the superstructure. God is love and merciful, therefore, we may serve the devil all our days, and then somehow or other get into heaven at last, even though we have neglected the one way that is set before us in His Word. This is one of the great delusions of the devil, by which thousands of thousands are ruined. God is love, and His mercy endures for ever, but He has plainly set before us the only channel by which that love and mercy comes to sinners.

2. Then there is the tower of our own righteousness. And in connection with it we have the testimony of one who afterwards became a wise master-builder in the Church of God. How many are building this tower! But even though in their estimation it may reach to the heavens, yet it has the fatal defect that its foundation is so defective that even though there was good material for the superstructure, which there is not, it would ruin the whole building. It is well in building such towers that we should as wise men sit down and consider and count the cost whether we have sufficient to finish them.

The first attempt at tower-building which ignored God brought such confusion that it is felt to this day, and the modern attempts at tower-building (unless repented of) which ignore the living and true God as He is revealed in Jesus Christ will bring upon the builders a more lasting confusion. God has not left His people to build a strong tower for themselves. He Himself is their strong tower. And, while conscious of the fact that they are still in an enemy's country and in a world swept by desolating storms, they are not shelterless and unprovided for. So with faith in their hearts they may join with the sweet Psalmist of Israel in singing:—

But of thy power I'll sing aloud ;
at morn thy mercy praise :
For thou to me my refuge wast,
and tow'r, in troublous days.

Short Expositions.*

BY THE LATE REV. JOHN ROSS, BRUCEFIELD, ONTARIO.

I.

“Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein” (Mark x. 15).

THE spirit in which the kingdom of God must be received is that of a little child. Whosoever shall not receive the kingdom of God as a little child shall not enter therein. This makes it quite sure that those who receive not the kingdom of God as a little child shall miss it and be shut out. They can have no part or lot in it.

(1) The kingdom of God means the gospel, or the state of reconciliation and favour with God into which the gospel introduces all who receive it. (2) It means that state of holy walk with God, and in His service to which He calls you by the gospel. (3) That state of glory and eternal happiness, riches, and dignity, which is the present hope of all who heartily receive the gospel. The Lord Jesus Christ is King over the kingdom of God, and all who enter into this kingdom submit to His will.

This kingdom is spiritual, altogether different from the kingdoms of this world. It is not in word but in power; not in meat and drink, but in righteousness and joy in the Holy Ghost. This kingdom is given to us, spread out before us, offered to us, and pressed upon our acceptance and it only remains that we receive it. It is given on God's part, and when that which He has given is received by us, it is ours.

The spirit in which this is done is represented by that of a little child. Let us endeavour to understand in what respects we must receive the kingdom of God as a little child. (1) A little child believes readily. It has no established opinions and conclusions of its own which stand in the way of receiving as true with full faith what he is told. He does not consider difficul-

* These notes were sent us by an esteemed friend in Chesley, Ontario, and are taken from a diary of the late Rev. John Ross, who was so highly esteemed by our people in Ontario.—Editor.

ties and start objections and set up reasonings of his own, but without questioning he believes what he is seriously told by one who has never deceived him. As a little child we must receive the testimony of God regarding His kingdom, otherwise we cannot enter therein. We enter by faith, and he who holds his own opinions and sets up his own reasonings and hearkens to his own thoughts instead of receiving God's testimony and relying upon it cannot believe, and so cannot enter into the kingdom of God.

(2) A little child is comparatively free of guile. There is a frankness and candour and openness about a little child that you do not find with grown-up people. In this also the little child represents the true Christian. Behold an Israelite indeed in whom is no guile. There was no guile found in their mouth. The guileful spirit is offensive to God, and is a great obstacle to faith.

(3) The little child knows its own weakness, can do little for itself. He feels his need of support, care, help, guidance, protection, and this is also the spirit of all who receive the kingdom of God. They know they cannot put away their own guilt, illuminate their own minds, change their own hearts, subdue their own sins, defend themselves against Satan and the world, or do anything for themselves.

(4) The little child is easily weaned from all its cherished tastes. Its affections can be weaned from what it at present loves most, and it can place them on others. It is not so with the grown-up person. And in this also the little child is an illustration of the spirit in which men must receive the kingdom of God. They must transfer their affections from the world to Jesus Christ—to God. All other ties must yield to His claims. All idols must be thrown down and cast away. Your soul must become as a weaned child, weaned from your own ways, your own will, your own pleasures, your own thoughts, your own thoughts of God and of Christ, and of His truth, your own thoughts of yourself, your own righteousness, your own companions, and all that this world holds dear and precious. You must forget your own people and your father's house, and go with the King. In this you must be like the child, weaned. It is a beautiful thing to be a little child in the hands of Jesus, in the hands of a gracious Father. If the kingdom of God must be received in this way, then it is not by working, by merit, by qualifying ourselves for

*

it, working ourselves into it, thinking and reasoning ourselves into it. All this long preparation you are making to qualify yourself for Christ is labour in vain. You are building a Babel from which you must desist. Receive the kingdom of God as a little child, otherwise Christ has, in the words of the text, forewarned you that you cannot enter therein.

But you say—It is hard to become a little child. But it is what you ought to be. What are you before the infinite God? Paul said—"Though I be nothing." Nebuchadnezzar said—"All the inhabitants of the earth are reputed as nothing." And in the 40th chapter of Isaiah you read, "Behold the nations are as a drop of a bucket, and are counted as the dust of the balance; behold, He taketh up the isles as a very little thing. All nations before Him are as nothing, and are counted to Him less than nothing and vanity." Before this Glorious Being is it too much to become a little child, and when He makes to you a gift of His kingdom that you should receive it as a little child, and be a little child in His hand, confiding in Him and trusting in Him as a little child in his father and friend? Trust in His guidance as a little child trusts. Be open and frank with God like a little child. Put away your deceit and guile, and appear before God in your true character, owning what you are. Know your own weakness and helplessness, and that you need the grace of God for everything. Be humble and teachable like the little child. Be obedient like the little child, and be like the weaned child in renouncing all that is pleasant to you but offensive to God. Thus receive the kingdom of God, and you shall enter therein and find rest to your souls.

What considerations shall I present, then, to urge you thus to enter into the kingdom of God? Let the misery of your present state as a fallen being urge you to press into the kingdom; let the destruction to which you are exposed from the world urge you to lose no time in entering into this kingdom. Let the certainty that the kingdom of God has come nigh to you in very deed urge you to press into it. God has in very deed made an offer of His Son to you as a guilty sinner. That offer lies before you. Let the blessedness that awaits you in the kingdom of God make you press into it. Let the claims which God your Creator and Jesus Christ the Redeemer have upon you urge you to press into it. Let the shortness of life, the uncertainty of it, young man, urge you to press into the kingdom of

God as little children. Lay down your proud weapons of rebellion and pride and mocking, and seek the kingdom of God. You will find in closing with Christ and yielding yourselves up to Him, a peace and joy and strength of a kind the world can never give you. Consecrate the days of your youth to God and to your gracious Redeemer. Young women, you, too, enter the kingdom of God as little children. Just as you are. Own Him as the only one who can do for you all you need. You can no more roll off your guilt than a child can roll away a mountain. You can no more cleanse your hearts than the Ethiopian can change his colour or the leopard his spots. The Lord Jesus the Saviour must do all. Nothing can be done without Him.

“Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall not enter therein.” From the very nature of the case he shall not enter therein. The nature of God’s kingdom makes it impossible. The actual state and temper of men’s minds towards the kingdom of God makes it impossible. The very end for which the kingdom of God is set up makes it impossible. But, oh ! it is a becoming thing and a sweet thing to become as a little child in connection with such a matter.

Will God care for those whom His own grace and teaching has brought to become little children. If He sees them going astray, wandering, will He not bring them back ? When He sees them in danger, will He not, at the sound of their cry, come to their rescue ?

When He sees them loaded with heavy burdens, will He not say, “Give me thy burden, it is too heavy for thee?” Will He not train and teach them ? Never fear that He will cast off any whom He has brought to confide in Him as little children. There is not a more beautiful text than this in all the Scripture. And there is no attitude of spirit more becoming in itself, or more pleasing to God, than that of little children towards Him. Towards whom should you be as little children if not towards Him who is love, perfect love, love that passeth knowledge, He who loved His people and gave Himself for them ?

More than Christ I can neither wish, nor pray, nor desire for you. I am sure that the saints are at best but strangers to the weight and worth of the incomparable excellence of Christ. We know not the half of what we love when we love Him.—*Rutherford*.

The Holy Spirit in the Psalms

BY THE LATE PROF. SMEATON, D.D.

WHEN David was anointed by Samuel to be king, we read: "The Spirit of the Lord came upon David from that day forward" (I. Sam. xvi. 13). His soul was so filled with the consciousness of his high destiny, and with the animating power and presence of the Spirit of God, that he became a different man. He was not only filled with the office-gifts necessary for rule, but was faithful to the principles which devolved on him as the subordinate under-king of a divine Theocracy. The same Spirit that enobled and guided him abandoned Saul.

Nor must we forget the inspiration given to him. "The Spirit of the Lord spake by me, and His word was in my tongue" (II. Sam. xxiii. 2). He received divine communications, intelligible enough to him as a prophet (Acts ii. 30), as to the birth and sufferings, the death, the resurrection, and glory of his greater seed, or offspring, all which are wrought into the Psalms. He refers in that closing utterance to the prophetic Spirit which had rested on him, and he virtually announces, "All my Psalms were composed by the inspiration and guidance of the Spirit of the Lord."

But while these allusions to the Spirit are of a more public and official character, there are others in which we trace the Spirit's operations upon himself as a regenerate and sanctified man: "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?" (Ps. cxxxix. 7). In this Psalm, which may have been prepared before he ascended the throne, the omnipresence and omniscience which are affirmed of God are also declared to be equally the attributes of the Spirit of God. The Psalm sets forth a gracious and beneficent omnipresence. It is only learned trifling, all too plainly betraying an unchristian bias, when it is expounded as meaning, "Whither shall I go from Thy stormy wind." The allusion is to the personal Spirit—"Thy Spirit"—graciously omnipresent in all the universe to the believing mind. This is not a flight of imagination.

In the 51st Psalm David prays—"Take not Thy Holy Spirit from me" (Ps. li. 11). David had grievously sinned, and in that Psalm, which contains the

expression of his repentance, he penitently prays that the Holy Spirit may not be taken from him. Previous to his fall he must have tasted the joy of God's salvation, and possessed that free Spirit, when he pleads with such a vehement desire for its restoration. Here, for the first time, we have the epithet Holy connected with the Spirit of God. He is not only the Spirit of wisdom and the Spirit of Power, but the Holy Spirit, and in another Psalm He is designated the Good Spirit. "Thy Spirit is good: lead me," or "Let Thy good Spirit lead me into the land of uprightness" (Ps. cxliii. 10). He prayed that the same good Spirit that had always led him might lead him still. We cannot depart from the usual meaning of the expression, "Thy Spirit," as alluding to the personal Holy Ghost.

The unction and fragrance of the Spirit with which the Psalms are replete lead us to notice, before leaving this portion of our survey, that it is an utter misconception to represent the Old Testament religion as more fed by mundane hopes than by the influence of the Holy Spirit. It is to pervert the plainest evidence to affirm, as Cocceius and his school affirmed, that there was neither sonship nor the spirit of adoption in the Old Testament Church. That was to ignore the Abrahamic Covenant, and Christ's divine presence with His Church, and merely to fix all attention upon the intermediate and transitory Sinai Covenant. But the Psalms to which we are adverting, when considered as the actual expression of praise for the Israelitish Church, as well as a legacy handed down to us in the Christian Church, sufficiently refute that view. No book of a similar kind was prepared for the New Testament Church. The Holy Spirit, replenishing the sweet singers of Israel with spiritual truth and holy love, anticipated in this way much of the necessity that should be felt in Christian times. I am not here discussing the debated point as to the use of Psalms in public worship. My object is to show the spirituality of the Israelitish Church as evinced by its inspired and invaluable Psalms. They describe the eternity and omnipresence, the majesty and condescension, the justice and mercy of God in a strain of the most fervid devotion. They sing of repentance and faith, of joy in God and delight in God's law, with an ardour beyond which it is impossible to go. They depict Christ's royal reign and His union with His Church, the anointing with the oil of gladness (Ps. xlv. 7); the receiving of gifts for men (Ps. lxviii. 18); and the supreme

dominion with which Christ was to be invested by the Father with a tenderness, unction, and joy, to which no other words are equal. And those Psalms which are called "new songs" anticipate the full millennial glory.

To reason back from effect to cause, the power and presence of the Spirit in ample fulness must have been graciously conferred to produce these Psalms, and to use them fitly when prepared. We trace the power of God's Spirit in turning the captivity of Israel, and in filling them with penitence. Not only so; the apostle, when adducing the quotation from the Psalms, "I believe, therefore have I spoken." prefixes, "We having the same spirit of faith—we also believe and therefore speak" (II. Cor. iv. 13; Ps. cxvi. 10). The language of the apostle affirms the same faith and the possession of the same Spirit. From this fact, and from the whole series of quotations made from them, it is evident that the experience of the church was the same in both economies, through complexional varieties attached to each. But these varieties, as Calvin well remarks, describe the church more in its corporate character than in the experience of the individual members. The true church in the Old Testament, whatever might be the character of the nominal adherents, cannot be said to be unspiritual when we trace a faith and a knowledge of God, a fidelity and courage, an endurance and self-denial in all that great cloud of witnesses that fill us with astonishment, and leave us conscious that we are practically far behind.

Difference Between Justification and Sanctification.

ALTHOUGH sanctification be inseparably joined with justification, yet they differ, in that God in justification imputeth the righteousness of Christ; in sanctification His Spirit infuseth grace, and enableth to the exercise thereof; in the former sin is pardoned; in the other, it is subdued; the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation; the other is neither equal in all, nor in this life perfect in any, but growing up to perfection.—Westminster Assembly Larger Catechism : Answer to Question 77.

Gleanings from Many Fields.

III.

Man's Redemption the Joy of Angels.

BY THE REV. ALEXANDER STEWART, CROMARTY.

(Continued from p. 376.)

ONCE more, how infinitely does the cross of Christ transcend every manifestation of the divine love. What are the riches of the universe, of heaven itself in all its glory, in comparison with the Creator Himself—the unspeakable gift? They are but as the very dust of the balance—as dross, as nothing. “Herein is love” to make angels wonder. “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

The love of Christ in its length, and breadth, and depth, and height, is beyond the mighty grasp even of angels’ comprehension.

Thus does redemption excel in glory, inasmuch as there is a wisdom in its contrivance, a power in its execution, a goodness in the deliverance wrought by it, and an infinite rectitude in the means by which the deliverance is accomplished, which immeasurably surpass all other manifestations of the divine perfections. The pre-eminent glory of redemption appears further, in that excellencies which elsewhere are manifested separately are here combined. The works of creation afford abundant illustration of the wisdom and power of God; but the traces of His moral attributes are by no means so apparent therein. In heaven all exult in the goodness of God; but there is no practical display of His justice, and of the severer attributes of His nature. In hell God’s justice and purity are awfully manifested. He appears as an offended King and Judge; but there is little evidence of His kindness as a Father who hath no pleasure in the death of him that dieth. Nor is there in this, you will observe, any discernible inconsistency. The miseries of a place of punishment may not directly illustrate the goodness of God, but they are not inconsistent with His goodness. The joys of heaven may not display God’s anger, but neither are they inconsistent with His being angry. It is not an inconsistency, but rather a speciality in the occasion (as being a limited one from the very nature of things), in consequence of which there is but a partial illustration of the divine

character. Now, the peculiar excellence in redemption, to which we at present call your attention, is that it is entirely free from any such imperfection; that it illustrates the divine attributes, not separately, but in combination, not partially, but fully. It not only exceeds each, but it combines all. On the Cross of Christ not only is divine justice more awfully illustrated than in hell itself, goodness more gloriously than in heaven, power and wisdom more illustriously than in the works of creation; but the Cross contains in itself all that is to be known of God in heaven, in earth, and in hell together. All the lovely tints of the rainbow that surrounds the throne blend here in purest, intensest light. In the Cross of Christ the glory of God is manifested in all the colourless purity of meridian splendour.

The pre-eminence of redemption appears in its possessing a glory peculiar to itself, a glory found nowhere else. For anything we can learn from the Bible, an angel might traverse the vast extent of creation; he might, with the eyes of heaven, look into the depths of hell, and yet never discover that God was merciful, gracious, and long-suffering; that He both would and could pass over transgression and sin. Mercy seems to partake so much of human weakness that it might be deemed almost incompatible with the unsullied purity and unbending rectitude of the divine nature. But the Cross of Christ demonstrates that God is merciful; that though He be infinitely holy, even a consuming fire, He can, nevertheless, without tarnishing His purity in the slightest degree, endure with long-suffering the provocation of sinners; that although He be just and right, and without iniquity, He can, nevertheless, without deviating from the strictest rectitude, justify the ungodly. Nay, so far in this case is mercy from encroaching on purity, truth, justice, or any of those perfections towards which it seems most unfriendly, that these attributes are actually more glorified, more conspicuously illustrated than if mercy never existed. Never did judgment appear more awfully sacred and glorious than at the very time that "mercy rejoiced over it." But let us consider how such a manifestation could affect angels. For although they be sinless creatures, and therefore in no personal need of mercy, yet the fact that God is merciful is a discovery of very high interest and importance to them as well as to us. We cannot say that angels in a state of innocence feel pain; yet when they considered the fate of their companions, and their own situation, they must at times have been filled

with care approaching at least to painful apprehensions. They must have felt as if standing on the brink of a precipice—their footing not so secure, so firm, but a slight error might precipitate them irrecoverably—might infinitely remove them beyond the very possibility of restoration. God must have appeared to them utterly without mercy, incapable of anything like forbearance towards creatures—creatures certainly by no means incapable either of sinning or suffering—and this arising directly from the absolute perfection of His nature, as the polish and lustre of a diamond are due to its extreme hardness. In private life you may perhaps have met with a man of very high sense of honour—a man whom you would pronounce incapable of a mean or dishonourable action, but who, if you had inadvertently given him any cause of offence, would prove inexorable and unforgiving. In your intercourse with him, although his politeness and attention might be very agreeable while they lasted, you would yet be pursued by a disagreeable fear that they might be suddenly arrested. Something you may have thoughtlessly said has most unintentionally but too certainly given him great offence. The breach of friendship is irreparable, for he has no toleration for a failure of which he is himself incapable. Some such feelings as this—a feeling of the brittleness of the tenure by which they held their place, might sometimes have occurred to angels, an apprehension which the fate of their companions was by no means calculated to diminish. Now, the glory of redemption is that it removes all such painful apprehensions, so far as the character of the infinitely holy God is concerned. The Cross demonstrates the blessed truth that God is not only a Sovereign of infinite majesty, and a Judge of inexorable righteousness, but that the great God has the heart of a Father; that He punishes, not because He has no feeling for the sufferings of His sinful creatures, for “His Name is love,” “He delighteth in mercy,” “He has no pleasure in the death of a sinner,” “and judgment is His strange work,” but because the sovereign demands of righteousness in the all-supreme Governor require, when the occasion arises, that the irrevocable doom shall be pronounced.

Mercy, however, is His delight; what He does from choice—what it gives Him pleasure to do. Oh! with what sacred, what intense interest must angels have pondered testimonies to the divine character in terms like these—“As I live, saith the Lord, I have no pleasure in the death of him that dieth” (Ezek. xxxiii. 11).

"Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Ps. ciii. 13)—absolutely, unchangeably. Perfect as He is, He yet "knoweth and considereth the frame" of His creatures. "Can a mother forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee" (Is. xlix. 15). "I could wish myself accursed for my brethren," said Paul, but God first took upon Himself the nature of man, and then actually made Himself accursed for His brethren. When Christ came near and saw the city of Jerusalem, He wept over it. Angels might indeed adore with profoundest awe the Eternal Majesty seated upon a throne, of which it is said that Justice and Judgment are its habitation. They might thank Him with all their heart for His innumerable favours. But the Almighty God, in human nature, weeping over sinners—God in tears—is a sight which must have for ever enshrined Him in their hearts! This is the all-surpassing glory of redemption, a circumstance in which it indeed excels in glory.

God created the worlds by Jesus Christ; and Christ by His Spirit made the heavens (Ps. xxxiii. 6). But from the work of creation itself we could never have learnt the distinction of persons in the ever-blessed Trinity. By the work of redemption, however, the glorious distinction is made apparent. We are thereby admitted into a view of the divine nature which we could never have imagined nor comprehended otherwise. Not only God glorified generally, but each of the divine Persons manifesting forth His own peculiar glory.

Finally, the Cross excels in glory, because it illustrates, sheds a lustre on, everything else. The prophet says—"God created the earth not in vain, but He formed it to be inhabited" (Isa. xlv. 18)—which evidently intimates that, were the earth not inhabited it would in a certain sense be a world in vain. What would the world and all its contents be were it not for man, were it not that it ministers to the support and education of spirits who shall live for ever? Many objects derive an interest and importance from circumstances to which nothing in themselves gives them any title. The admirers of ancient history know well the enthusiasm which classic names and classic objects inspire; and it were easy to make mention of places and objects in our own country in themselves very insignificant, such as no traveller would think of observing, but they are hallowed in our remembrance—the spots where patriots have fought or martyrs have fallen—or where our ances-

tors, driven by persecution from their homes, have met together to worship the God of their fathers. And that man is not to be envied who could walk unmoved throughout the highly favoured land where patriarchs wandered as strangers and pilgrims, where prophets delivered their predictions, where apostles first proclaimed the Gospel, where angels conversed with men, and where the Prince of Prophets and Apostles and Angels lived and died.

What Judah is to us, the earth is to the angels. Insignificant the world may be in itself, poor and worthless we its sinful inhabitants may be—but this is our glory, that the Creator himself tabernacled for a time amongst us; that the earth we tread was trodden by Him; that the air we breath was breathed by Him. Once it was man's highest glory that he was beautified with the image of God; but his glory now is that God Himself has become man.

The salvation of the Cross sheds a lustre on the dispensations of providence. What are those mighty empires which in our youthful days we were taught to admire? In Scripture they are denoted by the emblem of "beasts of prey." The page of history is filled with pictures of human ambition, tinselled by what is only the semblance of virtue. To our apprehension, on a review of those dim ages past, their intrinsic insignificance and vanity are perceived. But this speedily disappears when we recognise the ever-ruling providence of the Eternal Sovereign, who guides all events however insignificant, in preparation for that kingdom which cannot be moved.

The Cross makes heaven itself more glorious. It is the place where God confers on His people the rewards of the Redeemer's sufferings; whilst Hell is the place where are confined the enemies of the Redeemer, the place to save men from which the Son of God died.

Angels, as beings of pure and disinterested benevolence, we have said, delight in contemplating the happy consequences of Christ's sufferings in the salvation of myriads of the human race. Amongst us superior privileges invariably excite envy. Joseph was greatly beloved and favoured by his father Jacob, and this exposed him to the envy and hatred of his brethren. Were angels in the least disposed to envy, they could find far greater reason for it than they. That a race of beings inferior to themselves should be so peculiarly honoured as that God Himself should take their nature into union with his own, would have been astonishing enough. But that this condescension should be exhibited

towards sinful rebellious creatures, and that they should be exalted to an equality of rank and privileges with them, beings undoubtedly of higher order, would be peculiarly surprising, and that which, in fallen human nature, would have inevitably awakened feelings of jealousy and hatred. But angels have no pride of rank or of birth, for they greatly rejoice in the salvation of men and sinners. They rejoice in the addition of a new order of creatures to the heavenly society. They might have rejoiced at the prospect of this indeed at the creation of man; but the parables of the fifteenth of Luke inform us that the recovery of man, dead and lost, is, emphatically, their joy.

The general principles upon which a sinner of the human race is saved are precisely the same in respect to each individual. There is one common Saviour, one atonement, one faith, one hope; all are in this respect saved in the same way. But while there is thus but one Spirit, there is a great diversity of operation, according to the peculiar circumstances and dispositions of individuals. This must have occurred to everyone who has read with interest the lives of Abraham, David, or any pious person, either recorded in Scripture or not. You cannot say, after concluding the life of any distinguished saint, that you have found one who is saved in a manner different from other sinners; nevertheless there is a peculiarity always in each case which gives us new and interesting views of the manifold grace of God.

Such is a specimen of the society of heaven. Are we fit for that society? Are we preparing for it? Or are we still under the influence of the malignant fallen Angel? And are we content to be his wretched companions and captives for ever? What a reproof to the apathy of man is the deep interest which angels discover in the Gospel! For us was the Saviour given—for us He suffered and died. To us has the word of salvation been sent and preached, yet what listless indifference do we manifest! What frivolous excuses do we make for that indifference! "How shall we escape, if we neglect so great salvation." "Kiss ye the Son lest He be angry, and ye perish from the way!"

Little sins multiplied become great. There is nothing less than a grain of sand; there is nothing heavier than the sand of the sea when multiplied.—*Brooks.*

The Promises of God.

BY MATTHEW HENRY.

IT is the unspeakable privilege of all believers to have, as a certain possession, the precious promises of God. But how, and in what way, have we the promises of God?

1. We have them as manifest tokens of God's favour towards us; and every one of them are yea and amen in Christ Jesus our Lord.

2. We have them as fruits of Christ's purchase. The Lord having purchased us with His own blood, we have these promises produced by that inestimable grace.

3. They are plain and ample declarations of the good-will of God towards men, and therefore as God's part of the covenant of grace.

4. They are a foundation of our faith, and we have them as such; and also of our hope—on these we are to build all our expectations from God; and in all temptations and trials we have them to rest our souls upon.

5. We have them as the directions and encouragements of our desires in prayer. "Seek and ye shall find, knock and it shall be opened unto you." Wherefore they are the guide of our desires, and the ground of our hope in prayer.

6. We have them as the means by which the grace of God works for our holiness and comfort, for by these we are made partakers of a divine nature; and faith, applying these promises, is said to work by love.

7. We have the promises as the earnest and assurance of future blessedness. By these, eternal life and glory is secured to all true believers.

And now, having observed these things, let us review the blessed Promises of God; and (1) He hath promised that we shall be His people. "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine" (Exod. xix. 5).

(2) That all ours sins shall be pardoned. "Even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins" (Isa. xliii. 25).

(3) That our corruptions shall be subdued. "For sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. vi. 14).

(4) That the Spirit of grace shall be given us, to enable us for our duty in everything. "I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them" (Ezek. xxxvi. 27).

(5) That God will put it particularly into our hearts, or circumcise our hearts to love Him. "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live" (Deut. xxx. 6).

(6) That He will give us the knowledge of His truth, and the comfort and benefit of it. "Ye shall know the truth, and the truth shall make you free" (John viii. 32).

(7) That He will unite our hearts to Himself and to each other. "I will give them one heart and one way, that they may fear Me for ever, for the good of them and of their children after them (Jer. xxxii. 39).

(8) That He will be tender of those that are weak. "He shall feed His flock like a Shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young" (Isa. xl. 11).

(9) That He will direct us in the way of our duty. "Good and upright is the Lord: therefore will He teach sinners in the way. The meek will He guide in judgment, and the meek will He teach His way" (Ps. xxv. 8, 9).

(10) That He will protect us from everything that is really evil. "The Lord shall preserve thee from all evil: He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth and even for evermore" (Ps. cxxi. 7, 8).

(11) That He will supply us with all good. "The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing" (Ps. xxxiv. 10).

(12) That He will answer our prayers. "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son" (John xiv. 13).

(13) That He will silence our fears. "I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee" (Isa. xli. 13).

(14) That He will bear us up under our burthens. "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. xxxiii. 27).

(15) That He will give us a sure and lasting peace. "The work of righteousness shall be peace; and the effect of righteousness, quietness, and assurance for ever" (Isa. xxxii. 17).

(16) That He will admit us into fellowship and communion with Himself. "Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy house, even of Thy holy temple" (Ps. lxxv. 4).

(17) That He will give us the comfortable enjoyment of ourselves. "His soul shall dwell at ease; and his seed shall inherit the earth" (Ps. xxv. 13).

(18) That He will deliver us in and under our troubles. "Because He hath set His love upon Me, therefore will I deliver him: I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him and honour him" (Ps. xci. 14, 15).

(19) That He will afflict us in measure and in mercy when we have need of it. "I will be his Father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee" (II. Sam. vii. 14, 15).

(20) That He will spare us with the tenderness of a fatherly compassion. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them as a man spareth his own son that serveth him" (Malachi iii. 17).

(21) That He will not persist in His controversy with us. "I will not contend for ever, neither will I be always wroth: for the spirit should fail before Me, and the souls which I have made" (Isa. lvii. 16).

(22) That He will speak comfort to us when we are in sorrow. "I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints: but let them not turn again to folly" (Ps. lxxxv. 8).

(23) That He will proportion our trials to our strength. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I. Cor. x. 13).

(24) That He will put true honour upon us. "Them that honour Me, I will honour" (I. Sam. ii. 30).

(25) That He will feed us with food convenient for us. "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Ps. xxxvii. 3).

(26) That He will clear up our injured reputation. "He shall bring forth thy righteousness as the light and thy judgment as the noon-day" (Ps. xxxvii. 6).

(27) That He will comfort and relieve us in sickness. "The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness" (Ps. xli. 3).

(28) That He will prevent our apostacy from Him. "I will make an everlasting covenant with them and I will not turn away from them to do them good; but I will put My fear in their hearts that they shall not depart from Me" (Jer. xxxii. 40).

(29) That He will make all events conduce to our real welfare. "We know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. viii. 28).

(30) That He will perfect the work of grace in us. "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. i. 6).

(31) That He will be with us when we are old, to bear us up under all our infirmities. "Even to your old age I am He; and even to hoary hairs will I carry you: I have made and I will bear; even I will carry, and will deliver you" (Isa. xlvi. 4).

(32) That He will never desert us in any exigence whatsoever. "For He hath said, I will never leave thee, nor forsake thee" (Heb. xiii. 5).

(33) That He will give us victory over our spiritual enemies. "The God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20).

(34) That He will recompense our charity to the poor. "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will He pay him again" (Prov. xix. 17).

(35) That He will make up all our losses for His name's sake. "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother or wife, or children, or lands for My name's sake, shall receive an hundred-fold, and shall inherit everlasting life" (Matt. xix. 29).

(36) That He will let us live long enough in this world, and give us a comfortable prospect of a better. "With long life will I satisfy him, and show him my salvation" (Ps. xci. 16).

(37) That He will be with us when we come to die. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me" (Ps. xxiii. 4).

(38) That He will receive our souls into the arms of His love. "But God will redeem my soul from the power of the grave: for He shall receive me. Selah!" (Ps. xlix. 15).

(39) That He will take care of our posterity when we are gone. "The children of Thy servants shall continue, and their seed shall be established before Thee" (Ps. cii. 28).

(40) That He will raise our bodies to life again. "This is the will of Him that sent Me, That every one which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day" (John vi. 40).

(41) That He will own us in the judgment of the great day. "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven" (Matt. x. 32).

(42) That He will put us into possession of everlasting bliss. "And this is the promise that He hath promised us, even eternal life" (I. John ii. 25).

A Letter to Mr Chamberlain on His Visit to the Pope.*

DEAR MR CHAMBERLAIN,—When taking up the daily paper on December 11th, it was with the utmost surprise and regret that one read that you had unnecessarily (and here I use the word "unnecessarily" with all due respect) been received in "private audience" by the Pope at the Vatican on the previous morning. Seeing you are a Cabinet Minister, one is most anxious to know why a "private audience" was considered necessary with the Pope to discuss grave and national affairs?

* This letter is reprinted from the February issue of "The Churchman's Magazine."—Editor.

The "Daily Express" special correspondent makes the following statement:—"I understand that not the least important part of the discussion related to the Palestine problem and the Pope's objection to Palestine solely as a home for the Jews." If such be the case, are we to understand that the Declaration to which Mr Balfour (now Earl Balfour) put his signature (known as the "Balfour Declaration") is to be repudiated, after being ratified by the Coalition, Conservative and Labour Governments respectively, simply because it is objectionable to the Pope?

We are told that on your arrival at the Vatican you were given military honours by the Swiss Guards in picturesque uniform, and afterwards conducted through the crimson and damask apartments and the magnificent Hall of Tapestries to the Papal Library (such magnificence is hardly in accord with the humble home life at Nazareth in which the Christ lived), where the Pope shortly appeared, attired wholly in white, with the exception of a gold chain and cross dangling or suspended in front of him, there to be privately closeted with him in deep and earnest conversation for fully thirty minutes.

But may I venture to ask of you this one question: Were you shown the horrible gloomy and prison-like Inquisition Buildings which are attached to the same, together with the cruel and abominable instruments of torture used, and I believe reserved for use for the future punishment of those who will be branded as heretics when she (the Church of Rome) gets, not the will, but the power again to do "these things," which power will be restored through the regaining once more for a short time of Temporal Power? I would earnestly persuade you to read and re-read the "Vatican Decrees" by the late W. E. Gladstone, in which he wrote as follows:—"There is a fixed purpose among the secret inspirers of Roman policy to pursue, by the road of force upon the arrival of any favourable opportunity, the favourite project of re-erecting the Terrestrial Throne of Popedom."

There is also the conversation you had afterwards with the Papal Secretary of State (Cardinal Gasparri), of which you are reported to have said "it was a pleasant little talk, which perhaps embraced a wider range of issues." May I say such cannot be lightly passed over without severe criticism. Such a conversation should not remain an "impenetrable secret." Whatever can British Statesmen be thinking of that they

should be anxious to be received in "private audience by the Pope," who, be it remembered, is no true friend to our Protestant country. Of recent years there seems to have been quite a hankering desire to hold communion with Rome. Why so, is a mystery. We remember the late Cardinal Manning, in the year 1874, said:—"There is one solution of the difficulty, a solution I fear impending, and that is the terrible scourge of a Continental war, which will exceed in horrors any of the wars of the First Empire," a prophecy actually and literally fulfilled in the late disastrous war.

Therefore, in my humble opinion, to think it an honour to have any kind of audience (private or otherwise) with the Pope of Rome is no less than an insult to this our Protestant country, and a degradation to the British throne. It was said when our present King, George V., was about to visit the Pope, that it was an "act of courtesy." Again, Mr Asquith, when Premier, paid a visit to the "Holy Father," as he is blasphemously called. Mr Balfour's visit to the Pope was followed by Sir Herbert Samuel, who is British High Commissioner in Palestine, then finally, and alas! yourself as Britain's Foreign Secretary. I say "finally," because I pray it may be so. All these visits to the different Popes of Rome, such as Pius X., Benedict XV., and Pius XI., in quick succession by ruling monarchs and representatives of a professedly Christian and so-called Protestant country, have, in my opinion, a most sinister influence. Might I be allowed to ask if all these visits are to be looked upon merely as "acts of courtesy?"

However genial and seemingly friendly the Pope at present might appear to be, he is antagonistic to all our ideals of Protestant freedom. Do you not conscientiously believe that in renewing diplomatic relations with the See of Rome, as Britain has unfortunately already done by having an Envoy at the Vatican, that it is a true sign of political insanity? Previous to the war breaking out, and even after hostilities ceased, we were told your Department (the Foreign Office) was actually honeycombed with Roman Catholics, and if so, I would earnestly implore you to see that it is not so any longer. As a Unionist in politics, a Protestant in the principles of the glorious Reformation, but most of all as a follower of the meek and lowly Christ, of whom I am not ashamed, I would say, beware of the Papacy as embodied in the Pope of Rome.—I remain, Rt. Hon. Sir, your obedient servant, ROBERT HEY.

The Experience and Blessedness of the Righteous

THE Word of God affords solid ground of comfort under trial, in the views which it presents of the uses and ends of affliction. God has in view, in the trials of this life, blessed ends towards His children. Being provided for in the covenant of grace, it may be briefly stated of chastisements that they are to be considered among the privileges of the children of God, and that these chastisements are in accordance with a plan of mercy, and are therefore sent for purposes of lasting good. They come from God to His children as tokens of His paternal love. Many children of God can trace in their experience some peculiar tokens of God's goodness, mercy, and love to them. It is blessedly true that in a believer's personal history we can find the most touching manifestations of God's providential care. None can refuse to acknowledge that they have been the objects of a kindness which has never been weary in doing them continual good. O the amazing, precious, loving kindness of God! "How excellent (precious) is Thy loving kindness, O God!" "O continue Thy loving kindness unto them that know Thee." In peculiar seasons of difficulty and trial, He has either granted deliverance to them, or supported them under trial, so that they, on a review of God's dealings with them, have had to humbly acknowledge that goodness and mercy have followed them all their days, and that they have been kept by an almighty power—even the power of God. This experience has called forth praise and thankfulness to their God. "How great is Thy goodness which Thou hast laid up for them that fear Thee, which Thou hast wrought for them that trust in Thee before the sons of men." May it ever be our employment abundantly to utter the memory of God's great goodness, and to sing of His praise without ceasing. It may also be said that when a child of God is visited with severe affliction, and especially if his trials be many, as well as severe, and if they be continued for any length of time, he may be apt to entertain the thought that God would not thus deal with him if he were really one of His children. But, in watching the hand of the Lord, and under the teaching of the Spirit, the children of God are brought to own that afflictions are "blessings in disguise." "Afterwards it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby," and only to such. Many have experienced the sore trial of their patience and faith, who have been assured and brought

blessedly to confess that every affliction which God sends to any of His children is in point of fact the fruit of His paternal love. This is the very time when the children of God often drink deepest of heavenly consolation. May our souls never be closed against the unspeakable consolations of our God. God has a most holy and wise purpose in view; it may be that He is preparing such for some great end in view, but whatever it may be, they shall not be left without reason to acknowledge that God does all things well, and that in love and faithfulness He has afflicted them. The children of God may well pray that every trial and every chastisement that comes to them may answer the blessed ends, in order that they may be preserved from one of the greatest of all miseries, affliction, unsanctified. Happy is the man whose hope and consolation is in the Lord. Happy and blessed is the man who in the midst of all the miseries with which this life abounds, can with gracious confidence look by faith to his Saviour, and say—"The Lord is my light and my salvation; whom shall I fear?" The Lord is the strength of my life; of whom shall I be afraid?" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." "Say ye to the righteous, that it shall be well with him."

B. D. W.

Winter Afore Harvest *

THIS excellent sermon by J. C. Philpot has been again reprinted in booklet form. It made a great impression in Scotland, especially in the Highlands after it was translated into Gaelic about sixty years ago.

I may safely affirm that it is a masterpiece of progressive sanctification according to the Pauline or Calvinistic sense. Mr Philpot's description of progressive sanctification is as follows:—"It is meant thereby that our nature grows holier and holier, and our hearts purer and purer." We do not wonder that he strongly combats this erroneous view; but we are sure that he does not do justice to true Calvinists if he means that they hold or teach that the corrupt nature in man becomes more holy or pure. This may be true of some in churches and communities who go under the name of Calvinists; but the very fact that they hold it places them outside the pale of converted men by proving that

* "Winter Afore Harvest," by J. C. Philpot. London: C. J. Farncombe and Co., 30 Imperial Buildings, Ludgate Circus, E.C. 4. Price 6d, post free.

they are ignorant of what the Apostle Paul meant when he wrote—"For I know that in me (that is, in my flesh) dwelleth no good thing, for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do. . . . O wretched man that I am! who shall deliver me from the body of this death. I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin (Ro. vii. 18-25). Mr Philpot and all converted men feel exactly as Paul did, as is amply proved in this sermon. Mr Philpot acknowledges that the new creation is called a "new born babe, children, young men, and fathers." What does that mean, but that there is progressive growth in grace? That is exactly what true Calvinists mean by progressive sanctification.—N. C.

A Great Calm.

THIS "great calm" (Matt. viii. 26) is very delightful, and concerning this I desire to bear my personal testimony. I speak from my own knowledge when I say that it passeth all understanding. I was sitting the other night, meditating on God's mercy and love, when suddenly I found in my own heart a most delightful sense of perfect peace. I had come to Beulah-land, where the sun shines without a cloud. "There was a great calm." I felt as mariners might do who have been tossed about in broken water, and all on a sudden, they cannot tell why, the ocean becomes as unruffled as a mirror, and the sea-birds come and sit in happy circles upon the water. I felt perfectly content, yea, undividedly happy. Not a wave of trouble broke upon the shore of my heart, and even far out at sea in the deeps of my being all was still. I knew no unqualified wish or unsatisfied desire. I could not discover a reason for uneasiness or a motive for fear. There was nothing approaching to fanaticism in my feeling; nothing even of excitement; my soul was waiting upon God; and delighting herself alone in Him. Oh! the blessedness of this rest in the Lord. What an Elysium it is. I must be allowed to say a little upon this purple island in the sea of my life: it was none other than a fragment of heaven. We often talk of our great spiritual storms; why should we not speak of our great calms. If we get into trouble, what a noise we make of it. Why should we not sing of our deliverance.—C. H. Spurgeon.

Searmoinean leis an Urramach Honghas MacMhaolain.

Searmoin IX.

Ephesianaich, iii. Caib., 19 Rann.

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

(Air a leantuinn o t.-d. 393.)

2. Tha gràdh Chrìosd d' a phobull, do nadur anabarr fial, agus toirbheartach; trid meud a ghràidh “rinn se e féin bochd, chum iadsan a dheanamh saoi bhir.” Cha 'n 'eil ni sam bith as urrainn dhuinn ainmeachadh, a tha co éifeachdach chum cridheachan dhaoine fhosgladh, agus an deanamh fial, agus maitheasach, ri gràdh. Ma tha cridhe duine shaoi bhir, aig am bheil pailteas do stòras an t-saoghail so, lan do ghràdh d' a cho-chreutairibh, ni a ghràdh fial e, ullamh gu roinn, agus compairteach; agus ma tha cridhe duine bhochd lan do ghràdh, ni a ghràdh fial esan mar an ceudna, reir a chomas, no 's maith a dh' fheudta, thar a chomas, mar bha na Corintianaich o shean. Tha 'n Tighearn Iosa Chrìosd, mar Eadar-mheadhonair, ann an sealbh air saoi bhreas neo-chrìochnach do ghràs, do fheartaibh, agus do bheannachdaibh spioradail, ach tha e fial a reir a shaoi bhris; tha 'ghràdh d' a phobull ga dheanamh toileach a shaoi bhreas do-rannsachaidh a roinn orra, gus an fheoirling dheireannach. Tha 'n saoi bhreas a ta air a thasgaidh suas ann an Chrìosd, do nadur anabarr luachmhor, mile uair ni 's luachmhoire na stòras an t-saoghail so, no 'n t-òr is deirge dreach; ach ciod air bith co luachmhor 's a ta e, cha duilich le Chrìosd a roinn air bochdan a shluaigh. Tha a ghràdh d' a phobull ga dheanamh toileach, na nithe as luachmhoire th' ann a rioghachd gu h-ìomlan, a roinn orra gu saoi bhir agus gu saor. “Ciod i t-athechuinge, agus ciod e t-iartus?” a deir Chrìosd, ri cuspair a ghraidh, “agus gu ruige leth na rioghachd nith-eir dhuit e.” Chosd an t-slàinte cheannaich Chrìosd d' a phobull suim mhòr dha féin; 's mòr an t-suim a chosd e dhasan saorsa shiorruidh cheannach dhoibh-san o chionta, agus o thruaighe; ach tre ro-mheud a ghràidh, tha e toileach a' ni a cheannaich e féin gu daor a chompairteachadh riuth-san gu saor, eadhon gun airgiod agus gun luach. Tha Chrìosd a buintuinn gu fial r' a phobull anns an t-saoghal so féin, tha e gan leantuinn le maitheas, le trò-cair, agus le toradh a ghràidh o là gu là, gidheadh, cha 'n 'eil aca anns an t-saoghal a ta lathair, ach earlais air an

t-sonas a tha feitheamh orra anns an t-saoghal ri teachd. “Cha ’n fhaca sùil, cha chuala cluas, agus cha d’ thainig a riamh ann an eridhe duine,” meud an t-sonais a tha air a thasgaidh suas le Crìosd fa chomhair na muinntir a ghradhaich e, agus a tha e ’g ionnlaid o ’m peacaibh ’na fhuil féin. O nach maith, uime sin a dh’ fheudar a radh, gu’n deachaidh “a ghràdh thar gach uile eòlas.”

3. Tha gràdh Chrìosd do nadur dùrachdach, tha chridhe leasadh an comhnuidh le teas ghràdh d’ a eaglais. Tha iomad ni a teachd an rathad dhaoine anns an t-saoghal so, a tha gu tric a fuarachadh an gràidh, agus air uairibh a tionndadh gràdh gu fuath; cha mhòr an ni a chuireas as do ghràdh aon chreutair do chreutair eile, ach cha robh na h-uisgeachan domhain do bhuaireibh, agus do thrioblaidibh, tre ’n deachaidh Crìosd anns an t-saoghal pheacach so, a riamh comasach a gràdhsan a mhùchadh. An uair a tha neach sam bith a fulang tàir, agus di-meas o chuspair a ghràidh, tha so gu tric a fuarachadh a ghràidh; ach dh’ fhuiling Crìosd di-meas, mòr dhi-meas, o mhuinntir a dhùthcha féin, o mhuinntir a ghràidh; cha robh aon neach a riamh air thalamh a dh’ fhuiling uiread dò mhasladh o dhaoineibh ri Crìosd, gidheadh, cha d’ rinn an tarchuis so uile, am pobull a roghnaich e, a sgaradh o ghlacaibh a ghràidh. An uair a tha caoimhneas gràidh neach sam bith air a chuiteachachadh le eas-onoir agus neo-thaingealachd, nach leòir so chum a chridhe fhuarachadh, agus a ghràdh a thionndadh gu fuath? ach bha gràdh Chrìosd air a dhearbhadh gu ro-mhòr air an doigh so mar an ceudna; bha olc air a dhioladh dha-san an eiric maith, agus fuath air son a ghràidh; ach fathasd cha do thionndaidh a chridhe air falbh o mhuinntir ionmhuinn féin.

Thainig Crìosd a dh’ ionnsuidh an t-saoghail mar Shlànuighear, thainig e cheannach agus a chompartachadh slàinte shiorruidh ri peacaich chaillte; uime sin, b’ e dleasdanas nan uile dhaoine gabhail ris gu toileach, gairdeachas a dheanamh ann a theachd, a bhi measail air, a bhi frithealadh dha, agus gun fhaicinn ann an uireasbhuidh ni sam bith. B’ e so an dleasdanas, gu sonruichte, ’n deigh do Chrìosd teachd air astar co fada, agus e féin a chuir ann an cosd co mòr, air son leas anama ciontach dhaoine. Ach ann mar so a bhuinn clann nan daoine ris an teachd-aire ghradhach so? Cha ’n ann, cha ’n ann, dhiùlt iad ris, chuir iad an suarachas e, agus chum iad e air a bheagan, ’s air a bhoehdainn, fad aimsir a chuairt air an talamh. Bhuin iad ris “mar mhuime choimheach, fhuar, gun tlus;” gidheadh, cha d’ fhuaraich a chridhe fathasd, agus cha do thionndaidh aignidhean air falbh o chuspair ibh a ghràidh. Dh’ fhuiling an Tighearn Iosa Crìosd air

doigh ro amhgharach ann a chorp naomha o a naimhdibh, bha iad ré ùime fhada ga gheur-leanmhuinn, agus an tòir air a bheatha; fa-dheoidh thuit e 'nan lamhan, agus an uair a fhuair iad 'nan lamhan e, cha do chaomhain iad an lamhan aingidh air: cheangail iad e, bhuail iad e. lot iad e, agus dh' fhaig iad e fa-dheireadh 'na chreich do bhàs maslach a chroinn-chéusaidh. Ach cha do mhuch na h-uisgeachan so uile gràdh do-labhairt Chrìosd d' a phobull. O nach fìor an radh so, gu 'n deachaidh "gradh Chrìosd thar gach uile eòlas."

4. Tha gràdh Chrìosd d' a phobull neo-chaochladh-each, " an nì ceudna an dé, an diugh, agus gu sìorruidh." Cha d' rinn buaireadh, no trioblaid, no géur-leanmhuinn air bith a dh' fhuiling e air thalamh, caochladh sam bith air rùn sìorruidh a ghràidh. Bha fios ro mhaith aig Chrìosd mu 'n d' thainig e dh' ionnsuidh an t-saoghail, air na ful-angasaibh géur a bha feitheamh air anns an fhàsach so; bha gach deuchainn is trioblaid a bha feitheamh air, eadhon gu bàs maslach a chroinn-chéusaidh, làn shoilleir d'a shùilibh uile-leirsinneach, mu 'n d' fhaig e uchd an Athar. Ach cha do ghabh e suim do na nithe so uile, agus nì mo a mheas e anam féin luachmaor dha chum gu 'n coimh lionadh e 'n obair chudthromach a thug an t-Athair dha r' a dheanamh. Cha luaithe dh' fhosgail e shùilean air thalamh, no dh' éirich sliochd na nathrach suas ann an cogadh 'na aghaidh; bha Herod agus Ieirusalem uile fo throblaid, an uair a chual iad gu 'n robh e air a bhreith, agus thòisich iad gun dail air innleachdain a dhealbhadh chum a sgrios o 'n talamh; uime sin, b' éigin d' a pharantaibh teicheadh do 'n Eiphit, do 'n fhasach, leis an leanabh mic so, o aghaidh na nathrach. Ach cha robh aithreachas air fathas d' a thuras a dh' iarraidh a' nì a bha caillte, agus cha d' rinn an stoirm a choinnich e aig stairsneach an t-saoghail so, chaochladh, no fuarachadh sam bith air a ghràdh.

An deigh dha tòiseachadh air a mhinistireileachd fholl-aiseach, bha e air a chuairteachadh o la gu la, le naimhdibh lionmhor, a bha 'n tòir air a bheatha; fa-dheòidh, dh' éirich neamh, is talamh, is ifrinn, an cuideachd a cheile 'na aghaidh; bha e air a ghlacadh, air a dheanamh 'na phrìosonach, agus air a mhaslachadh gu ro mhòr le cumhachdaibh an t-saoghail so; bha e air a chuairteachadh, air a bhuaireadh, agus air a chràdh le cumhachdaibh an dorchadais, agus bha e air a bhruthadh le Dia an t-Athair, ann an amar fion a chorruich, ionnas gu robh anam ro bhrònach eadhon gu bàs; ach fathasd cha do chaochail a ghradh. Bha 'n Tighearn Iosa Chrìosd air fhagail 'na aonar anns an staid bhrònach so; thréig an t-Athair e,

dh' fholaich e ghnais uaith, thréig a dheisciobuil e, bha a luchd-gaoil agus eòlais fada uaith, thréig na h-uile e, dh' amhaire e air son neach a ghabhadh truas, ach cha robh e ann, air son luchd comh-fhurtachd, ach cha d' fhuaras iad. Ach anns a cheart am an robh Crìosd mar so air a bhuaireadh, air a bhruthadh, agus air fhagail gun luchd-truais na comh-fhurtachd, bhuaiaich a ghradh d' a eaglais, gun atharrachadh, na sgaile tionndaidh. Cha robh trioblaid, no amhghar, no géur-leanmhuinn, no cunnart, no claidheamh, no beatha, no bàs, no ni air bith eile comasach a phobull a sgaradh o ghlacaibh a ghraidh " a chaidh thar gach uile eòlas."

5. Tha 'n gradh a th' ann an cridhe Chrìosd d' a phobull, a toirt barrachd air gradh gach creutair cruthaichte air neamh agus talamh. Tha cridheachan cuid do na naoimh, ni 's farsuinge, agus ni 's laine do ghradh na cridheachan cuid eile; ach cha robh gradh na naoimh a b' inbhich a bha riamh air an talamh, ach fuar agus fann, ann an coimeas ri gradh Chrìosd. " Tha airde agus doimhne, fad agus leud," ann an cridhe, 's ann an gradh an Tigh-earn-Iosa Crìosd, a chaidh thar tomhas aoin chreutair a bha riamh anns a chruitheachd,—seadh, a " chaidh thar gach uile eòlas." Tha aingil nam flaitheis lan do ghradh, agus spioradan nam firean a tha foirfe ann an glòir, lan do ghradh; ach ged bhiodh gradh na bheil do chreutairib, cha bhiodh ann ach braon as a chuan neo-chrìochnach a th' ann an cridhe Chrìosd. Tha gradh cuid do dhaoineibh air am bheil cunntas againn anns na sgriobtuirean, gu maith iomraiteach; tha cuimhne is iomradh maith air gradh Iacoib, is Dhaibhidh, is Ionatain, mu 'n do labhair mi cheana, ach is fiù gradh Chrìosd d' a phobull a bhi ni 's cliùtaich, agus ni 's iomraitich, na gradh aon neach eile bha riamh air thalamh. Agus uime sin, bidh cuimhne, is iomradh maith a choidhch, air a ghradh-san. Bidh cuimhne thaingeil air 'san t-saoghal a ta lathair, co fhad 's a bhios grian is gealach ann; agus bidh a chliù air a seinn le armaitibh neamh, ann an saoghal nan spiorad, gu sìorruidh.

III. Theid mi nis air m' aghaidh gus an treas ceann teagaisg, le bhi toirt fa 'near, gur e dleasdanas pobull Dé, a bhi gu dùrachdach ag iarraidh tomhas àrd do eòlas air gradh Chrìosd.

1. Anns a cheud àite, 's ann trid solus an t-soisgeil a tha eòlas air a thoirt do dhaoineibh anns gach linn air a so. Cha 'n 'eil solus naduir, no oibre faicsinneach na cruitheachd, a toirt eòlas do neach sam bith air Crìosd, no air a ghradh; ach tha na h-uile aig am bheil an t-eòlas

so, ann an comain a t-soisgeil air a shon; oir co fhad 'sa tha daoine 'nan coigrich do sholus an t-soisgeil, tha iad aineolach maraon air Criosd, air fhireantachd, agus air a ghradh. Bha na Cinnich, fo 'n t-sean-Tiomnadh, 'nan suidhe ann an dorchadas, air an druideadh a mach o mheadhona nan gràs, o sholus an t-soisgeil, agus uime sin, bha iad aineolach air an fhior Dhia, air slighe na slàinte, agus air Slànuighear an t-saoghail; bha iad gu h-ìomlan 'nan coigrich do ghradh do-labhairt Chriosd. Ach bha meadhona nan gràs aig na h-Iudhaich, bha focal na faidheadaireachd mar lèhran, a toirt solus uath 'na' measg-san, agus uime sin, bha eòlas aca-san air Criosd, agus air toradh a ghraidh, nach robh aig na Cinnich. Ach ann an toiseach linn an Tiomnaidh nuaidh, dhealraich solus an t-soisgeil am measg nan Cinneach, agus le solus an t-soisgeil, bha eòlas air Criosd, agus air a ghradh, air a chraobh-sgaoileadh 'na' measg mar an ceudna, agus bha'n t-eòlas so air a ghiùlan, mar gu 'm b' ann, air sgiathaibh an t-soisgeil o àite gu àite, agus o rioghhachd gu rioghachd, gus an d' ruig e 'n cearn iomalach do 'n t-saoghal anns am bheil sinne gabhail comhnuidh. 'S ann trid solus an t-soisgeil, a tha eòlas air Criosd, agus air a ghradh, air a ghiùlan air an la 'n diugh, gu ionadaibh dorchas na talmhainn, gu Africa, gu Asia, gu Innsibh na h-àirde an iar, agus gu eileanaibh na h-àirde deas; agus 'se so a' meadhon tre 'm bi e fa-dheòidh air a ghiùlan timchioll an t-saoghail, agus am faic iomalla na talmhainn uile, slàinte ar Dé-ne. An uair a lionar an talamh le eòlas an Tigh-earna, mar chomhdaicheas na h-uisgeachan aigin 'na fairge, an sin suidhe na h-uile Chinnich "sios fo sgàile Chriosd le mòr thlachd, agus bidh toradh a ghraidh so milis d' am blas."

(Ri leantuinn.)

A rithist thug e do 'n mhachair iad, a chuir e le cruithneachd agus le coirce; ach an uair a chunnaic e gun robh ceann na deise air a bhearradh do' n ìomlan agus nach robh a lathair ach an coimhleir, thuirt e, Bha 'n talamh so air a dheagh leasachadh, air a dheargadh, agus air a chur, ach ciod a ni sinn ris a bharr? An sin thuirt a Bhana-chriosduidh, loisg cuid deth, agus dean inneir do 'n chuid eile. An sin thuirt am Fear-minichidh a rithist, 'S ann ri toradh a bha dochas agad, agus o nach robh sin ann dh' orduich thu cuid deth a losgadh, agus a chuid eile a shaltairt fo chosaibh dhaoine: thugaibh an aire leis a so nach dit sibh sibh fein.—*Turas a' Chriosduidh.*

The Late Mr Duncan Gillies, Elder, St Jude's, Glasgow

DUNCAN GILLIES was born in Port Wemyss, Islay, in the year 1850. His father died when he was so young that he did not remember him. His mother was a God-fearing woman. So far back as he could remember, she used to take him by the hand to all the meetings of the public means of grace on Sabbath and week-days. He had the great disadvantage of losing her while he was yet a boy. No doubt such a mother did all she could to instil into the mind of her boy his lost condition as a sinner before God, and the salvation He provided in Christ crucified to meet the needs of the guilty sinner. But all her efforts did not produce godliness in her boy, only that he was naturally wise, upright, and moral in all his conduct. This in itself was something to be thankful for, for too often the children, who are brought up in the fear of the Lord, when they get free of parental control, give loose rein to their sinful lusts, and become even more reckless than others who had not the great privilege of such exemplary training in their early days. But such will have more to account for at last, for "to whom much is given, of him shall much be required."

Duncan Gillies came to Glasgow at the age of eighteen years. In the year 1878 he married Miss Christina Macdonald, a native of the Island of Lewis, who was in all respects an helpmeet for him through all the trials of their life together. They were adherents of Main Strēet Gaelic congregation. Two years after their marriage, he was awakened in an extraordinary degree to a realisation of his guilt as a sinner in the sight of God. How this came about is not known, or who was God's messenger to him, or whether it came from reading God's Word in private, cannot now be verified. However, it proved to be God's call to him. He was at this time so tried in his mind that sleep departed from him for whole nights together, till at last Mrs Gillies was much afraid that his reason would give way, and that he would land in an asylum. One morning, while he was in these great distresses, his wife, before she went with his breakfast to where he was working, opened the Bible before leaving, when the word came to her mind—"Could not this man, who opened the eyes of the blind, have caused that this man should not have died." This encouraged her in her

distress. When she reached the place where he was working, she asked him how he was, and he told her that he felt better, for he had received much comfort from the words—"Arise, take up thy bed and walk."

He became a member in full communion with Main Street congregation two years later—in 1882—and two years after that he was made a deacon in it.

When the writer came to Glasgow in 1892, to assist the Rev. Evan Gordon in Main Street congregation, Duncan Gillies held the office of a deacon in it. The fact that the Free Church of Scotland had passed that year, in May, the Declaratory Act, by which her constitution was very seriously changed, caused deep searchings of heart to many within her pale. All her true friends and adherents felt that they were placed in the same plight with those in the days of Hosea, who were commanded to "Plead with their mothers, plead; for she is not thy wife, neither am I her husband: let her, therefore, put away her whoredoms out of her sight." Duncan Gillies felt that, if the Free Church refused to listen to the pleading of her children, he was bound in conscience to adhere to her original constitution and creed. So, when she refused to listen to their appeals to turn to the Lord and to His Word, three elders and eleven deacons left Main Street congregation. None did so more heartily than Duncan Gillies. These men saw that this was the only way by which they could continue their adherence to the doctrines and principles of the Reformation and of the Free Church. They were slandered as schismatics, ignoramuses, bigots, and as breakers of church unity, but none of these things moved them. The condition of Christ's cause in Scotland to-day proves up to the hilt that they acted wisely and timeously by gathering up their wares out of the land into the fortress. They let property and money go in order to hold by the faith and a good conscience.

In the year 1911 there was an election of elders in St Jude's congregation. Duncan Gillies was elected, and he accepted the responsible duties of that office. He conscientiously attended to these duties during the time he remained in Glasgow, and he endeared himself to all his brethren in the Kirk-Session by his affability and sincerity as a gentleman and a Christian.

In the following year, 1912, he removed to Sandwick, near Stornoway, where he lived till the time of his departure, on the 4th day of September 1924. A fortnight before the end came, he attended the Communion at Broadford, Skye. He was very happy there.

He told friends that "he had not such liberty of soul since he went to Lewis as he had that Sabbath." One of those present wrote us:—"I never heard such prayers and blessings on our meals from him as he had at that time. He spoke continually either on Christ's sufferings and work, or on the Spirit's work in the souls of God's people. During the action sermon on that Sabbath, the preacher stated "that the Saviour answered, in His trial before His enemies, questions as to who He was, but held His peace when charged with many crimes." After sermon, he said "the reason for that was that Christ was then standing before law and justice in the room of His people." He went home from Broadford in his usual health, but his time to leave this world had come. He suddenly became ill, and suffered much pain to begin with, but it did not continue long. While suffering that pain he said—"I will not be left long in this condition." He was only thirty hours ill when the end came very suddenly. It was then noticed that his conversation had been for some time continually about eternity. "He was much given to secret prayer since the Lord had mercy on his soul. At the family altar he was in the habit of pleading specially for the Lord's people, describing their temptations and trials, and asking deliverance for them. He never forgot to pray for the young of our generation, and for the reviving of the Lord's cause in the land. He also spent much time reading God's Word, and towards the end much less time than formerly in reading his favourite authors, such as Rev. Thomas Boston, etc. He was always in the habit, when in the company of the Lord's people, to keep up conversation about passages of the Word, upon which he had been meditating, and when he expressed his own view of them his spirituality and activity of mind in God's truth could be discerned by all present. He could not bear wrong views as to the clear meaning of the Scriptures or the state of the Cause. This sometimes caused disagreement, but he held to what he believed to be truth, irrespective of the effect that it might have on his opponents. At the same time he was full of tenderness towards the weakest, in whom he perceived the sincerity of the work of the Holy Spirit.

Duncan Gillies kept the sorrowful aspect of his soul's trials and temptations a secret from the world. He opened his heart and poured out his complaints in the ear of the Hearer of prayer. This was a proof of his discretion. He made free with a few of the Lord's

people, in whom he had full confidence, and on such occasions the depth of his spiritual experiences became very manifest. Ostentation or flattery he absolutely abhorred. He was one of the sincerest friends the writer had the pleasure of knowing, and the beauty of it was that one could not doubt the unselfishness of it. But he has gone to his everlasting rest, and will not awake nor arise from sleep until the heavens be no more.

We express our sincere sympathy with Mrs Gillies and each member of her family, and would commend them to the Father of the fatherless and the Judge of the widows.—N. C.

Literary Notices.

GEORGE MULLER, OF BRISTOL, by Arthur T. Pierson, D.D. Glasgow : Pickering and Inglis. Price 2s 6d net.

This is the thirteenth edition of the well-known life of that remarkable man of prayer, George Müller, of Bristol. A biographical sketch appeared in the Magazine many years ago, but if any of our readers wish to know what was accomplished by prayer and implicit trust in God we cannot do better than direct their attention to the life of this extraordinary man. With George Müller's views on church polity and in some other matters we do not agree, but no one can read his life without being deeply impressed with the deep spirituality of his mind and sense of utter dependence upon God. The life is sold at the remarkably cheap price of 2s 6d.

UNION WITH ROME :Is not the Church of Rome the Babylon of the Book of Revelation? by Bishop Christopher Wordsworth, D.D. London : Charles J. Thynne and Jarvis, Whitefriars Street, Fleet Street. Price 2s net.

This at one time well-known essay by Dr Wordsworth is now in its thirteenth edition. The reader, if unbiased, after reading it will not have much doubt in his mind that the Church of Rome is the Babylon of the book of Revelation. Bishop Wordsworth was a High Churchman of the old school, and his High Churchism comes out quite prominently at one or two places in his argument, but he is out and out against union with Rome. If this booklet was widely circulated in England, we feel it would open the eyes of many who are heading straight for Rome.

THE TWO BABYLONS, OR THE PAPAL WORSHIP PROVED TO BE THE WORSHIP OF NIMROD AND HIS WIFE, by the late Rev. Alexander Hislop. London: S. W. Partridge and Co., Grosvenor Gardens, Victoria. Price 6s net.

The author of this well-known work, which has been reprinted by Messrs Partridge, was at one time parish schoolmaster of Wick, and afterwards Free Church minister at Arbroath. Dr Wordsworth, whose essay is reviewed above, shows conclusively that Rome is the Babylon of the book of Revelation, and Mr Hislop brings forward abundant proof that she is well worthy of the name. The pagan origin of Christmas, Easter, the Nativity of St John, the Feast of Assumption, and the worship of the Mother of the Child are clearly shown, together with many Roman customs which have a like origin.

THE ROMAN CHURCH AND HERESY, by C. Poyntz Stewart. London: C. J. Thynne and Jarvis, 28 Whitefriar's Street, E.C. 4 With Illustrations. Price 2s 6d net, paper covers.

This is a reprint of an excellent essay by the Vice-President of the Huguenot Society, London. It is packed with the most condemnatory evidence of the Church of Rome's cruelty as a persecuting church. Mr Stewart has his subject thoroughly in hand, and no one can read these pages without being impressed with the historical erudition so conspicuous on every page. The guilt of Rome in the well-planned and horrible Massacre of St Bartholomew is brought home by the clearest evidence from historical documents. No fair-minded person after reading Mr Stewart's incriminating evidence can have any patience with the plea, sometimes advanced, that the whole cold-blooded and diabolically conceived plan was due to the French Court, and that the Papal Court had nothing to do with it. The essay is one of the most damaging indictments ever preferred against the Church of Rome.

Notes and Comments.

Union of the Churches in Canada.—The Canadian Church Union Bureau of Information reports that 676 Presbyterian congregations so far have voted to enter the United Church of Canada (Presbyterian, Methodist, and Congregational) in June next, while 155 voted for non-union, of which 111 are in the Province of On-

tario. Four hundred and one churches have entered the Union without voting, and their membership is not included in the ballot figures.

Ur of the Chaldees.—The Joint Expedition of the British Museum and the Museum of the University of Pennsylvania has been busily engaged in excavating at Ur of the Chaldees, the pagan home of Abraham, the father of the faithful. Modern scholarship got rid of Abraham and regarded him merely as a mythical figure, notwithstanding the place given to him in the Word of God. Evidence has already been produced of the fact that the ancient inhabitants were worshippers of the Moon, a worship upon which Abraham turned his back forever on the day when, in obedience to God's call, he went out from his own country, from his kindred and his father's house, and journeyed on towards Haran, leaving his countrymen to serve "other gods." The finds up to date have reference to a period anterior to Abraham, but the work of the archæologists may yet unearth material that will throw some light on the customs of Abrahamic times.

Geology and the Flood.—Prof. McCready Price, in his "Q. E. D., or New Light on the Doctrine of Creation," makes the following interesting statement:—"Another conclusion from the facts enumerated above is that there has obviously been a great world catastrophe, and that this must be assigned as the cause of a large part—just how large a part it is at present difficult to say—of the changes recorded in the fossiliferous rocks. This sounds very much like a modern confirmation of the ancient record of a universal Deluge; and I say confidently that no man who will candidly examine the evidence now available on this point can fail to be impressed with the force of the argument for a world catastrophe as the general conclusion to be drawn from the fossiliferous rocks all over the globe." The modern theory of Successive Ages which has dominated modern Geology, and which fits in so well with the evolutionary idea had no place for a universal deluge, but it is interesting to note that Prof. Price reads the story of the rocks quite differently from his fellow-geologists, and finds by the most striking evidence which he has produced in a series of learned books on the subject that true Geology tells of a universal catastrophe that overtook the world.

Socialist "Sunday" Schools.—At a recent conference of the London and District Council of Socialists' "Sunday" Schools there were some significant statements made by a few of the speakers. Councillor

Chandler (West Ham) complained that the school movement was not taken seriously by the adult Socialists; in fact, they treated them rather contemptuously. "The accusation has been made that the Socialist Sunday school movement is anti-religious," said the Councillor, "but it is not opposed to religion. Neither are we supporting it; we are merely cutting it out. Our Socialist movement is greater than any religion. Its ideals are greater than Christ, or greater even than God, and we want to bring about a universal brotherhood." After this blasphemous speech, one of the delegates emphasised the necessity of appealing to the advance section of the Labour Party—the I.L.P.—to help the movement. If the Labour Party wish to escape the curse of God they will not only shun this movement, but use all the means within their power to counteract it.

An Appeal.—The new settlers at Tallisker, Skye, most of whom belong to our Church, propose to build a new place of worship immediately. They are compelled to do this, because they have no suitable place of worship at present. As they are comparatively poor, they look to friends throughout the Church to help them to defray the cost of the new building, which will run into hundreds of pounds, as it is meant to be large enough to accommodate 350 people. Subscriptions may be sent to Mr Alexander Nicolson, Struan House, Struan, Skye, or to Mr John Grant, General Treasurer, 30 Duncraig Street, Inverness. The Western Presbytery cordially endorse this Appeal.—John MacIachlan, Moderator; D. M. Macdonald, Clerk.

Attitude of the Foreign Office to the See of Rome.—The notorious attitude of the Foreign Office in the appointment of an Envoy to the Vatican has been explained as due in large measure to the influence of high officials on the permanent staff who are Roman Catholics, and the following paragraph from the "Universe" (Roman Catholic) probably explains Mr Chamberlain's attitude to the above situation and his recent visit to the Pope. The "Universe," commenting on Mr Chamberlain's visit to Rome, writes:—"Cardinal Gasparri must have heard that Mr Chamberlain's daughter is receiving education at the Mayfield Holy Child Convent, that his sister-in-law is a Catholic, and that at a recent dinner at Claridge's, in honour of Cardinal Gasquet, he graciously seconded the toast of the Cardinal's health."

Addresses and Sermons by Dr Duncan.—These Addresses and Sermons, collected by the late Rev. James S. Sinclair, and for the first time printed in book form, have been seen through the press by Mr Alexander Ross, Parbold, Lancashire. The book is published by Messrs C. J. Thynne, 28 Whitefriar's Street, Fleet Street, London, E.C. 4. The price is 5s 6d post free. The book may be ordered direct from the publishers, or from Miss Grant, 33 Academy Street, Inverness. We hope to have a review of the volume in next issue.

Diary and Sermons of Rev. Alexander Macleod, Rogart.—The Diary and Sermons (four) by this eminent servant of Christ, which appeared in various years in the Magazine have been collected and issued in booklet form, and may be had from the Editor. The booklet consists of 60 pages, and is bound in limp cloth. The price is 1s net (1s 2d post free).

Church Notes.

Communions. — March—First Sabbath, Ullapool; second, Ness, Portree, and Tarbert (Harris); third, Lochinver; fourth, Kinlochbervie; fifth, Tolsta. April—Fourth Sabbath, St Jude's (Jane Street, Blythswood Square), Glasgow, and Wick. May—First Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh. June—First Sabbath, Coigach; second, Shielraig; third, Dornoch, Glendale, and Lochcarron; fourth, Gairloch and Inverness. July—First Sabbath, Lairg and Beaul; second, Tain, Staffin, and Tomatin; third, Daviot, Halkirk, Flashadder, and Rogart; fourth, Plockten and Bracadale.

Notice to Congregational Treasurers.—The General Treasurer desires to inform Congregational Treasurers that the books will be closed on 31st March, and all contributions for the current year should be in his hands by that date. Congregational Treasurers are also reminded of the Synod's finding that audited financial statements are to be forwarded to the Clerks of their respective Presbyteries as soon as possible after the end of the financial year (31st March).

Call to Stornoway.—At a meeting of the Northern Presbytery, held at Inverness on 27th January, a call, signed by 648, from Stornoway, was accepted by the Rev. Malcolm Gillies, Halkirk.

Acknowledgment of Donations.

John Grant, 30 Duncraig Street, Inverness, General Treasurer, acknowledges, with grateful thanks, the following anonymous donations up to 10th February 1925.

SUSTENTATION FUND.—Per Rev. N. Cameron—Anon., Argyll, £1; Anonymous, Lochmaree postmark, £1.

COLLEGE FUND.—Per Rev. M. Gillies—A Wellwisher, Halkirk, £5; Two Friends, New York, 10; Anonymous, Lochmaree postmark, 10s.

GENERAL BUILDING FUND.—Anonymous, Lochmaree postmark, 10s.

ORGANISATION FUND.—A Friend, Calgary, £1 10s.

JEWISH AND FOREIGN MISSIONS.—A Friend, Golspie, 10s; "Interested," Ardishaig postmark, 10s; Two Friends, New York, 10s.

HOME MISSION FUND.—Friends, Arrina, Shieldaig, 9s.

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

STORNOWAY CONGREGATION.—Mr N. Macleod, treasurer, Stornoway, acknowledges, with thanks, the sum of £5 for congregational expenses from a Friend, Chicago.

EDINBURGH CHURCH PURCHASE FUND.—Per K. Mack.—A Friend, 5s; Wellwisher, 20s; a Friend, Gairloch, 5s; a Friend of the F.P. Magazine, Bute, 6s.

NORTH UIST MANSE REPAIR FUND.—Friends, Buffalo, £10 7s; Lochmaddy, £2; Canada, £1; Kitchener, Ontario, £4 3s 9d; Toronto, £1; Tarbert, Harris, 4s; Reancarn, £2 10s 6d.

The Magazine.

SUBSCRIPTIONS RECEIVED FOR MAGAZINE—4s SUBSCRIPTIONS.

Mrs J. Cameron, Craigmores Villa, Craigmores, Bute; Wm. Cameron, Achvraid, Daviot; Capt. Gillanders, Fernabeg, Shieldaig; Mrs Matheson and Mrs Maclean, Camustinevaig, Braes, Skye; Miss Macgillivray, Braenault, Kilchoan, Argyll; Neil Macneill, 129 Buccleuch Street, Glasgow; Finlay C. Sutherland, Scotscaider, Caithness.

4s 6d SUBSCRIPTIONS.

Donald Alexander, Keiss Village, Wick; Thos. R. Cameron, 4 Westbourne Crescent, Remerera, Auckland, N.Z.; Mrs A. H. Macdonald, Killochain, by Girvan; Miss C. Mackenzie, 3 Kenmont, Hawthorn Street, Leven, Fife; Mrs John Macleod, 56 North Tolsta, Stornoway.

5s SUBSCRIPTIONS.

George Forteath, 17 King Street, Elgin; D. Livingston, merchant, Milton Pier, Applecross, Kyle; Kenneth Macaskill, Lettermore, Aros, Mull; Miss Annie Mackenzie, Glac-an-Thurian, Drumbeg, Lairg.

OTHER SUBSCRIPTIONS.

Mrs A. Clunas, N. Battleford, Sask., Canada, 8s 6d; T. Chesterfield sen., The Mount, King's Road, Alton, 1s 8d; Rev. M. Gillies, F.P. Manse, Halkirk, 6s; Mrs Macleod, Alness, 6s; D. M. Macleod, Duartbeg, Scourie, 16s; Rod. Macbeath, Torgarve, Applecross, 10s; James Mackay, Lake Creek Farm, Hixon P.O., B.C., £1 0s 10d; Miss Mackenzie, Wythall Vicarage, nr. Birmingham, 1s 2d; J. N. Matheson, 919 13th Ave. W., Calgary, Alta., 12s 1d.

FREE DISTRIBUTION FUND.

Thos. R. Cameron, Remerera, Auckland, N.Z., 11s 6d; Rev. M. Gillies, F.P. Manse, Halkirk, 4s; a Friend, Gairloch, 5s; Miss Kennedy, Lochcarron, 5s; William Ross, Candacraig, Morven, Ballater, 4s.