

THE
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 AND
 MONTHLY RECORD

(Issued by a Committee of the Free Presbyterian Synod.)

"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."—Ps. lx. 4.

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God's Way of Salvation.

THE way of salvation is set before us in the Scriptures in the clearest and most unmistakable manner yet it is a way which is not followed by men. If they give any thought to a matter of such momentous concern as their soul's salvation they immediately plan a way of their own to take them to heaven but which shall never lead them there. God's salvation as revealed in His Word sets before sinners the *only* way that leads to heaven. It is not a way the wisdom of man would have planned nor a way in which his natural heart finds any delight. His whole fallen nature is averse to it and the wisdom of this world has arraigned it and condemned it as foolishness. Yet, in this way the highest wisdom is manifested and a power, greater than that by which the heavens were created, is at work for rendering the salvation effectual for every one who was given to Christ before the world was. God's wonderful way of salvation may be viewed from many aspects as a revelation of His grace, love, wisdom, power, etc.; for our present purpose we intend to view it as a revelation of His wondrous grace. Among the blessings which the Apostle Paul mentions as destined in the divine purpose for those who were raised up together and made to sit together in heavenly places in Christ Jesus is "that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. ii. 6-7). This aspect of the

way of salvation cheered the Apostle's heart and captivated his mind. In his own happy experience he had realised that this was the way, and only way, of hope for a sinner dead in trespasses and sins. But he is led by the Spirit to get a view of this salvation and the grace of God revealed in it which links the present experience of the believer with covenant transactions in the eternity that is past and with the prospect of having shown to him in the ages to come by the God of his salvation "the exceeding riches of His grace in His kindness towards" them through Christ Jesus. Eternity is not too long for the minds of the redeemed to be exercised on the exceeding riches of His grace and why should not His people delight in that exercise here on earth? It was for them He provided this salvation and they are under an eternal debt of gratitude to His name for what He has done.

1. It was altogether of grace in its *origin*. They had no part or lot in the planning of the way of salvation neither had the angels in heaven. Before the Lord laid the foundations of the habitable parts of the earth His design to save a countless number who were given to Christ was fixed by unalterable decree. They had no part or lot in the choice of the Saviour who was to be God's salvation to the ends of the earth. They can make no claim that they saw the necessity of such a Saviour for as yet they had no being. Neither can they lay any claim to having part in their election for they were chosen in Christ before the world was. So far as their salvation was concerned in the past eternity it was altogether of grace. Perhaps a point here should be emphasised which we are ready to overlook, viz., the connection that exists between Christ and His people not only in the day of their effectual calling but in their election, in His death and resurrection. They are chosen *in Him*—not apart from Him; when He dies they die in Him and when He rises they rise with Him. This gives no room for boasting as far as the sinner is concerned and as he scans God's marvellous purpose of salvation under the divine enlightenment of the Holy Spirit his heart and mind must unite in saying: "It certainly

was grace in the beginning" and the Spirit-taught will gladly render to Him the praise due to His name for this wondrous grace.

2. It is all of grace in the application of God's salvation. The way was plainly set before them but they did not choose Him. The Arminian way completely fails to take into account all the factors in the sinner's case such as the total ruin, utter helplessness, the enmity of the carnal mind, etc. It proceeds on assumptions that are contrary to the true facts of experience and ignores some of the plainest statements of Scripture. Man is dead in trespasses and sins—no explanation, however plausible, can get over the indisputable fact that these words proclaim not a partial disablement which might be overcome by a strong effort but a helplessness that is total and complete—affecting every faculty of the soul and every member of the body. The distinction drawn between natural and moral inability by some divines otherwise sound—such as Jonathan Edwards—has been, rightly we believe, criticised and rejected by Dr. Charles Hodge and others. The Westminster Divines have abundant Scripture evidence for what they say: "We are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil." When the soul is separated from the body it is God's power and His alone that can reunite it and when the soul is separated from God no power—human or angelic—can re-unite it to Himself but God alone. So wherever this is effected it is to God we must look for its accomplishment. We need not appeal to isolated texts in proof of this; it is woven in the whole testimony of the New Testament so that it cannot be removed. The teaching of the New Testament about the new birth, the work of the Holy Spirit in the conviction of sin and the need of the kind of righteousness God requires, all point in the same direction unmistakably. It may be argued that this presentation of the truth is discouraging, that it forecloses all human effort. Such might indeed be urged against it were it not that the Scripture makes it abundantly clear that while man is utterly unable to do

anything the exceeding greatness of God's power is exerted in raising the dead and giving them that spiritual life which is God's own gift. The words: "What is impossible with man is possible with God" fixes our attention on the right source of the sinner's hope. Again, it is by faith they believe, and faith is the gift of God. It may be further argued against what has been said in the foregoing that it is distinctly said in Scripture: "Work out your own salvation with fear and trembling" (Phil. ii. 12). Does this not imply that the unconverted sinner is exhorted to *work out* his salvation? In answer to this let it be noted (1) that these words are not addressed to dead, unconverted sinners but "to all the *saints* in Christ Jesus which are at Philippi" (Phil. i. 1). These are not dead but living and as the living they are so exhorted and the Apostle says concerning them: "Being confident of this very thing that He which hath begun"—not they themselves—"a good work in you will perform it until the day of Jesus Christ" (Phil. i. 6). (2) It is to be further noted that it is doing injustice to the truth to stop short where the above words end for the Apostle goes on to add "for it is God that worketh in you both to will and do of His good pleasure" (Phil. ii. 13). This makes it very plain that not only the "doing" but also the "willing" is wrought by God in the hearts of His people. They are not to be inactive in this "doing;" this would be a contradiction but at the same time they are not to forget that alike in the willing and doing it is God that is working in them. So that even as far as believers are concerned they are not to take credit to themselves for any good works they have been enabled to do. This is rather humiliating to the proud boastful spirit of fallen man but God is to be all in all in this salvation so "that in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus."

3. It is altogether of grace that the Lord's people are kept. They have an inheritance kept for them in heaven—"incorruptible, undefiled and that fadeth not away" (I. Pet. i. 4)

and they are being kept for that inheritance "by the power of God through faith unto salvation ready to be revealed in the last time" (I. Pet. i. 5). When the shepherd found the sheep that was lost he did not make it walk back on its own feet but he carried it on his shoulders. No similitude could more beautifully set forth the sustaining grace of the Good Shepherd. It is no wonder that the lost sinner and the friends of the Shepherd should rejoice when the restoration takes place but surely it will be the wonder of the redeemed in eternity that the Shepherd after all His seeking of the lost and bearing them safely on His shoulders to their destined place of safety that He carried His heavy burden rejoicing (Luke xv. 5). They required grace to lead them into the way of life and they required grace all the way until they took their final step into glory—and they were as dependent on His grace to take that final step as they were in taking the first step that turned their faces forever towards Heaven and their backs forever towards Hell. There will be no jarring notes in the celestial song—complete harmony and unison of sentiment will characterise it as with one voice the thousand times ten thousand redeemed say: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength and honour and glory and blessing" (Rev. v. 12). But between them and that happy day there is an enemy's country to be traversed—many trials await them—snares and gins are set for their feet, treacherous pitfalls and yawning precipices may be before them but yet with all these there is One who is able to keep from falling and to present them faultless before the presence of His glory with exceeding joy (Jude, 24).

A saint is not free from sin, that is his burden; a saint is not free to sin, that is his blessing; sin is in him, that is his lamentation; his soul is not in sin, that is his consolation.—*William Secker.*

How soon would faith freeze without a Cross.—*S. Rutherford.*

Notes of a Sermon.

Preached by Rev. N. CAMERON, in St. Jude's, Glasgow, on
Harvest Thanksgiving Day (Wednesday, 4th December, 1929).

(Taken down by a Hearer.)

“ My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips ”—(Ps. lxxiii. 5).

WE have here in this Psalm which was composed by David in the Wilderness of Judah and that must have been (according to one sentence in the Psalm) when he had to flee for his life from his own unnatural son Absalom because we find that he mentions near the end of the Psalm that he was a king at the time. He was not crowned king of Judah nor of Israel when he had to flee before King Saul, and he says here at the beginning of the Psalm that he was hungering and thirsting not after his crown, his palace, or his kingdom, but God. He says here: “ O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is.” That was his experience. Then he goes on to say what he really wished to see, viz., the “ power and glory of God.” To see thy power and thy glory, so as I have seen thee in the sanctuary” an honest prayer in the heart of a man that desires God’s fellowship above every other thing in the world. Although he was in danger of losing his kingdom and life, he prays neither for his life nor for his kingdom but that he would have the fellowship of God for ever.

Then he goes on to show the reasons why he desired so much to enjoy God, His communion and His fellowship—“ Because thy loving-kindness is better than life, my lips shall praise thee.” It was better for David to lose his natural life than to lose the loving-kindness of God. There were many since that day who were of the same mind (many of them in Scotland) who preferred to lose their natural life than to lose faith and the loving-kindness of God. In order to meditate on these words for a short time, we shall notice, first of all, My soul shall

be satisfied as with marrow and fatness; secondly, my mouth shall praise thee with joyful lips.

I. The satisfaction that the immortal soul of man may have (and many have had) in the enjoyment of God. He says here : " My soul shall be satisfied as with marrow and fatness."

We shall notice, further, a few of the reasons why the people of God in the world—and even those who have got the means of grace—should live in expectation of enjoying this extraordinary favour, for this is a favour that cannot dry up to the carnal enjoyments of this world and make them just an abomination to those who would enjoy God in Christ and the Spirit as their own God. We have to mention some things as regards how the Lord satisfies man's soul. We are gathered together here to-day purposely to acknowledge in thankfulness God's goodness for providing for our bodies. It is a Harvest Thanksgiving Day and that means that we have many, many reasons why we should thank God in face of all our ill-deserts how He is providing for us, notwithstanding how provoking we are as a people and as a nation.

We shall notice how God satisfies the soul of man. Man's soul must be emptied of the fullness of it. When a vessel is full you cannot put anything more in it, and when men are fully satisfied with their own condition there is no place in them for the blessing of God, and if they go on in that condition, full of the world in their heart and in their mind, they will go to eternity without knowing anything of what those realise of whom the text speaks. God empties the soul of man. It is written concerning Moab :—" Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore, his taste remained in him, and his scent is not changed." They were fully satisfied with themselves, with the carnal mind that is enmity against God and which departs from Him, and you, who are in that condition, do not need to expect that you will know anything until you will be emptied of that. God empties His people. He awakens them by His Spirit to a

realisation of the awful corruption that is in them and they immediately begin to depart from these things and turn away. They cease to be satisfied with themselves, they cease to be satisfied with the pleasures of sin in the world and cease to be satisfied with all the good things the world can give without God. Until there is this, you can never expect to know anything at all about the enjoyment, the exceeding great enjoyment of those who are truly God's people.

You must be emptied of yourself, you cannot be satisfied with yourself. You cannot be satisfied with the fullness that is in you, in your heart, in your mind, and not only that there must be a sense of your need, your need of being filled with all the fullness of God and when a sinner feels this he is "filled with marrow and fat," the best things that are known in the world for supporting the body, and this means the best things that are known in time or eternity to satisfy the soul, so that they are a people who are emptied of this and who realise how poor they are. They have nothing that they can bring to God, nor offer to Him, nothing that can satisfy their own conscience and nothing that can satisfy the claims of God's justice upon them. Whatever way God may take to do it—He may do it in a moment as He did in the case of Saul of Tarsus or He may take a long time doing it—it will come to this that the poor sinner realises that he has nothing that will stand at death and at the Great Day and that he needs what is greater than the whole material creation. Offer the whole material creation to a sinner that is convinced of his real condition as guilty and he will spurn the idea. He cannot be put off with the whole world instead of having an interest in the salvation that is in Christ; he must have Christ, to be without Him is death.

It is to such sinners that are truly convinced of what the Scriptures declare concerning them as regards their state and their nature and also how impossible it is for them to think even one good thought that would reconcile them to God, that God the Holy Ghost—who leads this man through His own Word—begins now to reveal to the sinner the fullness that is in

Christ. The poor, empty, guilty sinner begins now to see in the Scriptures that there is in Christ all that he needs for time and for eternity. If the sinner now could get Christ, this is the thing above all things when the sinner realises his ruined condition and the claims of God against him. Nothing else will do, and it is the Holy Spirit, my friends, that points the sinner to see in God's Word not a dream nor a vision but reveals to him Christ as the Saviour of the lost. It is told of a weak-minded man who lived near Inverness that he was so weak that sometimes he would break out laughing in church. He never did it, however, in an irreverent way. This day in the middle of a sermon—on a Communion Sabbath—he began to laugh and of course the minister knew well that the man was not responsible and that he had some occasion. He sent for him the next day and he asked him: "Why were you laughing yesterday?" "Oh," he said, "I saw Christ yesterday." "Where did you see Him?" "I saw Him in the sermon, the Word of God. I did not see any picture nor anything of that nature but I saw Christ in the glory of His Person and finished work in the Scriptures as these were set before me in the sermon."

When God the Holy Ghost points his eye and gives him to see in the looking-glass or mirror of God's Word Christ in the glory of His Person and finished work as the Holy Ghost sets before the sinner there, it is there that the sinner sees Him, it is there that the sinner desires to have Him, this Christ of the Scriptures, not a false Christ, the true Christ, the Son of God who was sent by the Father in His infinite love into this world and who came in His own infinite love to obey and to suffer and die for guilty men, and who rose again and ascended to heaven and is now at the right hand of God as the Great High Priest of His Church pleading the merits of His own blood, for the forgiveness of sins for perishing sinners. It is the Holy Ghost which reveals Christ in the Scriptures, not only in the Scriptures of the New Testament, but down through all the Scriptures of the Old Testament, the priesthood, the altar,

the blood shed. He sees Christ in all these as typified in them but he sees Christ in the finished work of Calvary without any shadow at all as the better thing that the Apostle, or the Holy Ghost, says was to come. He comes into the soul of a sinner when he realises his own ruined condition and the wrath that he is under and the guilt that lies upon him, and sees in Christ all that he needs to satisfy him, divine justice and his own conscience. He begins then to hunger and thirst after this Christ as his righteousness. You find that it is to such that the promises of God's Word are given. You cannot find promises in the Scriptures at all to men that are at ease in Sion but you find promises to those who are "hungering and thirsting after righteousness." "Blessed are they that hunger and thirst after righteousness, for they shall be filled" or satisfied, and wherever this is, wherever there is a hungering and a thirsting after getting satisfaction in Christ crucified, you may rest assured (as sure as God says it), wherever that person is on the face of the earth who has got a hunger and a thirst in him that nothing can satisfy but Christ as his righteousness and also as his sanctification (because these two things are not separate at all) that he will be filled.

We cannot at all, my dear friends, accept as godly, men who say that they are Christians and that they are Christ's and show they have no hunger after holiness but hunger after the vanities of the world. That is only a delusion but those who are truly hungering and thirsting it shews life is there for there is no such thing in any dead creature as hunger and thirst and God's promise is to that life that has a hunger and thirst after the righteousness of Christ and after holiness—"it shall be filled." It is this that we have got in our text: "My soul shall be satisfied as with marrow and fatness." When one is satisfied you cannot take more. There is a satisfaction in Christ crucified to a poor guilty sinner that is enabled by grace to receive Him as his own Word, his own personal Saviour. There is such satisfaction there that the poor sinner can say: "This will do for me for time and for an endless eternity."

He speaks here about the nature of this satisfaction that the sinner receives in the moment God bestows faith on him, or as we have it in the Shorter Catechism: "Faith in Jesus Christ is a saving grace whereby we receive and rest upon Him alone for salvation as He is offered to us in the gospel."

When God, my friends, enables a sinner to receive Christ in the offer of the gospel it is God's offer to the perishing sinner and especially to the sinner that is conscious of his need. When he is enabled to receive Him he will get what will satisfy the claims of conscience, the claims of God's justice, and the peace of God comes into the immortal soul. If you were to ask that sinner who sees Christ as his own Saviour if he were satisfied he would say:—"I am satisfied with Christ and the salvation that is in Him, satisfied with His righteousness, satisfied with His finished work." And this is true, my friends, of all. David says concerning it that it is like a man being "satisfied with marrow and fat." That is, as has already been said, the best things known among men—"marrow and fat"—and this moment, there never has been anything in heaven nor in earth like it, a poor sinner who may have been days and months afraid that he would be in hell for ever, and through Christ crucified and offered in the gospel, receives the satisfaction that is of such a nature that no creature ever got more satisfaction than he gets and never got anything so sweet.

Men in their natural state look upon true godliness as being a morose thing, a sad sort of thing and a thing in which there is no pleasure at all. Ah! my friend, you are greatly deceived. There is more pleasure in one moment of peace with God through our Lord Jesus Christ, peace through His blood, the forgiveness of sins—there is more pleasure in one moment of it than the world had since God created it. It is only a false peace—the pleasures of sin. Those who have never tasted of the "fatness and marrow" of God's grace know nothing whatsoever about what the happiness and the consolation is, as we have it: "If there be therefore any consolation in Christ, if any comfort of love." There is something that language is too weak to

express and which it cannot convey as to what the satisfaction is which the sinner who receives Christ enjoys.

I heard once from a godly woman that that servant of God who was at Fort Augustus (Rev. Francis McBean) was preaching in Plockton. He was describing the extraordinary joy that the soul had that came by faith into possession of Christ and of God in Christ as his own portion for eternity. He said that there were three looking at the sinner, who was rejoicing, with envious eyes—the devil, the world and the flesh. He said that the devil remarked to the world: “Wait you till I will go after him, I will put an end to his rejoicing.” “Oh,” said the world, “wait you till I will go after him and I will make it bitter for him,” but, said the flesh: “Wait you two till I begin and I will make it more wretched for him than the two of you.” You find in the case of the Apostle Paul who knew what the meaning of these words were—a man to be “satisfied with marrow and with fatness,” the best things that ever have been heard of—how that man, not by Satan, nor by the world, but by his own carnal nature—had to cry out: “O! wretched man that I am!” after being satisfied with the marrow of the gospel, of the love of God in the gospel, satisfied with the covenant of grace and with all that that covenant contains. I have noticed in the sermons of the divines of the Second Reformation (such as Samuel Rutherford) that they used to say: “If you are satisfied with the covenant of grace and with God’s way of salvation to perishing men through Christ and Him crucified, the covenant of grace is yours”—to be satisfied shews that it has become yours already.

Well, my friends, here we have David stating about being “satisfied with marrow and fatness.” I desire to notice two or three things about the covenant of grace. The sinner is fully satisfied with the order of the covenant of grace. The unconverted sinner has got many things against the order of God’s way of salvation. He would like to have a share in the work himself. He cannot be reconciled to be saved as a ruined sinner without any merit or anything at all in himself that

draws God's mercy to him. You see, the sinner that looks at the order of the covenant of grace sees that this is the order of it that God commends His love to perishing men in that while men were yet sinners Christ died for them, and that it is not at all a good man or a good woman that God justifies but an ungodly man, a sinner that never did anything but sin. If I were to enter into that I think that this is very plainly at the root of the determined opposition to the covenant of grace that men are not satisfied that the glory should be God's and the shame theirs; but those who are taught of God are fully satisfied with the order of it and it is true of them what God says in another place: "Thou shalt not lift up thy head any more with shame in the day that I shall be reconciled to thee." They are satisfied with that shame and confusion of face belongs to them but that mercy, grace and truth and righteousness belong to the Lord their God. They are fully satisfied with that, that the glory will be His and nothing of it theirs, and that is one reason why they cannot depart from the order of God's covenant when other men want to set up man as something great and honourable and good. That is really where those who believe they are going to be saved by the covenant of works and those who are going to be saved by the covenant of grace differ. They accept God's character as to their state and nature, and they accept God's character as regards His mercy, pity and free love to perishing men that it is altogether on account of what God is in Himself, and not on account of anything that is in them. There is order in all things.

They are again satisfied with the stability of the covenant of grace. They are not Arminians. They do not believe that a sinner who is born again and is united to Christ by faith may perish eternally. They do not believe that those who are satisfied with this marrow and fatness shall fall away finally. They are satisfied with this "that the mountains shall depart and the hills shall be removed" but God will not depart from those to whom He is reconciled in Christ and this gives them satisfaction. It will not do for them that it will be the last

act of their will which will fix their destiny for eternity. They look upon God who is reconciled to them now in Christ as unchangeable, the covenant made with them in Christ as unchangeable as God Himself, far more so than the mountains or hills of this world. They are satisfied with that. I am not saying at all that they are sure that this covenant belongs to themselves but I am saying that this covenant is as stable as the throne of God. "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." They see that as stable as the eternal God Himself.

We shall notice further in connection with this that they are quite satisfied again with the conditions of this covenant. They are satisfied that no sinner shall be saved but a sinner that must forsake his sins and when I make use of the term "condition" here it is not because I mean what very often is its meaning. It is not a condition which they can fulfil; but a sinner that is saved from his sins, is done with sin. Those who are not satisfied with that condition, who must have their carnal pleasures and religion along with it, show that they are not satisfied with the conditions upon which God offers to save a sinner—"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." They are fully satisfied with that and their prayer is to God that He would save them from their sins, save them from committing sin and that He would save them from the sinfulness of their nature which appears in their thoughts, in their desires and affections and such things. They want holiness. They are quite satisfied with what God says: "Without holiness, no man shall see the Lord."

I desire to notice one other point about this covenant of grace, *i.e.*, they are satisfied also with the nature of the covenant. The covenant of works was made between God and man and this covenant was hanging, or based, upon what man would do if he gave obedience and whether man would continue to give that obedience. Whenever man failed, from the nature of the

covenant it was broken and would never be made up. No sinner will ever see heaven by his or her works. That is done for ever but the nature of this covenant is that God made it, not with man at all, but with God His own Son. God, the Father, made this covenant with His Son in order that He might take the place of the guilty sinner and that He would render an obedience to God's law and justice and the satisfaction of His sufferings and death which God required in order to save a sinner, and the nature of it is this that those, who receive Christ as their covenant, are not hanging now at all upon anything they may do. One sin brought the whole race to an estate of sin and misery, brought them to be liable to eternal punishment. That is not the nature of this covenant at all. The nature of it is that it was Christ that stood in man's place and that He finished the work which justice and law required in order that man might be saved and when the sinner receives Christ by faith every sin that he commits does not at all break this covenant for them. If that were so no sinner could be saved. God's people sin as well as others. It is not, my friends, upon their own goodness or their own works (although they certainly have them), but in their hearts, words and conduct they are different to the people of the world. As I said already they desire holiness, they desire conformity to God's law and the gospel, but, my friends, it is not at all of this nature that if that sinner is justified freely by grace through the righteousness that is in Christ Jesus, if that sinner were to commit sin after that, that he would be gone. The nature of it is that God forgives sin to the sinner freely through the merits of Christ's blood and He will continue to forgive the sinner to the last breath the sin of his nature and of his thoughts and words and actions, and Christ gives of the Holy Ghost, or the Spirit of Christ, to the soul that is united to Christ that although he sins he goes again and again (I do not know how many times a day he must go) to God confessing sin, imploring forgiveness and mercy through the blood of Christ, and the nature of the covenant is that he will receive

this. I read in the writings of Thomas Boston a very wonderful thing in connection with that. It was the opinion of the divines that when God forgives sin He forgives all sin—one great forgiveness. Thomas Boston did not contradict that but said that when God forgave sin to the sinner that He forgave him all the sins that he committed and that he would commit and that were in him, but he said that Christ was a guarantee to God for that sinner, that He would bring him to repentance right on to the end of his days in the world and to confess his sins and to implore mercy of God; that this thing was not at all in the hands of the sinner himself. It is Christ that has bound Himself to the covenant of grace to God the Father that all the sins that the sinner who has been justified by faith and forgiven and a righteousness imputed to him that is perfect, for Christ bound Himself to bring that sinner to repentance right down to the end of his days in the world, and we agree with that. It may be proved from Scriptures how this is true. Take, for instance, one case. There was David, a man of God, and it seems that he had no feeling for about a year at least about the awful sins which he had committed until Nathan was sent to bring him to repentance, and when God, my friends, sends a scripture truth it awakens the conscience of the sinner and causes him to go to his knees to confess sin to God, just as Boston said that Christ is bound in the covenant of grace to see to it that the sinner to whom God forgives sin will repent and go to God for mercy, and that is the nature of it.

We will notice in the last place just a word or two as to the reason the people of God should expect this, expect all the blessings of the covenant of grace and why this is set before sinners by God as the only way of salvation and offered in the gospel to "whomsoever will;" and remember you ought to plead with God that He would make you willing by His own Spirit in a day of His power. First, man ought, my friends, to look for this satisfaction and especially those who are called: for this is really what reveals election. No one knows until the effectual calling of the Spirit makes it known in the world.

This is true especially of those who are called. It ought to encourage sinners when God promises in His own Word to satisfy those who "hunger and thirst after righteousness." There is no use offering food to a man that has no appetite nor water to a man that is not thirsty; that is the way with the sinner, he has no need of Christ, no sense of his need, like a man that does not know what it is to be hungry—quite full—and that does not know what it is to be thirsty. Where grace is—hunger and thirst—God attaches a promise to that, that the sinner shall be filled, and if you have that, my friends—a hunger—and you know what hunger means in the body, there is a hunger in the soul that nothing can satisfy but Christ and a thirst that nothing can satisfy but the Holy Ghost, you may rest assured that you will be filled. You will be satisfied for God promises it. His promise will not fail.

I desire to notice further in connection with this that God also reveals that it was for such that He made a provision in the gospel, for the poor, for the needy, those who have nothing, who see they are going to eternity for ever and ever, having nothing wherewith they will meet death on the Great Day of Judgment if they shall be without Christ and that is an experience that is felt even in the world. Those who are conscious of this you find are called in the Scriptures to "come to Christ," and there is a promise attached: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." What does that mean? It just means that God is offering salvation freely to the man who is thirsty and hungry and has no money, nothing by which he can buy these things. God offers freely. Well, that is what the sinner needs, wine and milk, bread, all that the immortal soul needs is offered freely. It is offered to the person that is hungry for it and that is thirsty, and He invites sinners to come to Him. What is the meaning of the words? "Come unto me all ye that labour and are heavy laden and I will give you rest." It is impossible for a man to be carrying a heavy burden and not

to feel weary carrying it. It is impossible for you to find a man like that who will say that he does not know what it is to be weary who will have a load physically. Well, it is impossible spiritually to find a man or woman who fits in with that text who is "weary and heavy laden," weary seeking Christ like the Church in the Song of Solomon and having a load of guilt; it is impossible for a sinner conscious of a heavy load of sin, from his youth to the present and the efforts he has been making to get this load off not to be weary of it. He invites such to come to Him and He will give them "rest." Oh! do you think that Christ will not stand to His own word? Where a sinner has a load of sin that he is afraid will sink him to hell and who is weary carrying that, do you think, my friend, if he comes to Christ, looks to Him, He will fail in His word that that sinner will get rest? Never! His word will never fail.

I desire to notice further in connection with those who are truly God's people that they have had past experience of beholding the power and brightness of His face within His holy place. They have had past experience of what really they want, as you find David praying for it in the 51st Psalm: "Restore unto me the joy of thy salvation," this means that David by his own body deprived himself of the joy that he had in God's salvation in the past and he was praying now that God would restore it to him, and oh, alas, how often we are guilty of depriving ourselves of the joy of God's salvation which I believe all that are saved tasted of one day and thought that they would never lose it. It is not upon Him that you will lay the blame but on yourself and your own unsteadfastness and your own folly that caused all that you have to endure in the way of walking in darkness and having no light in the world.

In conclusion, my friends, whatever afflictions those, who have tasted that the "Lord is gracious," may have, this is true of them they can never accept any more of the character that the godless world give to God. They will not accept that He is austere and it will be a pang when they feel that they are

without Him, without the favour of God. They cannot allow any one to say anything about Him but that "the Lord our God is merciful, and He is gracious, long-suffering, and slow to wrath, in mercy plenteous." They know His character even in the darkest hour and we believe this that this is part of the grief they have when they are afraid that they caused Him to hide His face for ever on account of their sins that they are going to lose such a being as God is, to lose Him as their portion, to lose Him for eternity.

The Sabbath.

By the Rev. PATRICK FAIRBAIRN.

V.

(Continued from page 222.)

A day of weekly, stated rest, on which all ordinary labour is forbidden as unlawful, and nothing allowed as right and proper but what is connected with the life and wellbeing of the soul, with the exception only of works of necessity and mercy, is thought by many unsuitable to the nature of Christianity. They do not wonder to find it in Judaism; and to see it expressly enjoined and jealously enforced in the writings of the Old Covenant, is no more than what they would have looked for: but they cannot reconcile it to the free and generous spirit of the gospel. And yet, however common such a mode of thinking may have become, there must be some strange perversion at the bottom of it—a grievous misunderstanding, either of the nature of the gospel, or of the true aspect and character of a weekly Sabbath. For surely, if there be any feature of Christianity, in its connection with a present society, more prominent than another, it is the tenderness it breathes toward the poor and needy, and the benign influence it is fitted to exert on the condition of those who require most of sympathy and kindness. Christ Himself gave it as the leading characteristic

of His work on earth, that thereby the objects of deepest compassion were relieved, and that the poor had the gospel preached to them. There was in His bosom a depth of tenderness and fellow-feeling for such, even in regard to temporal evils, which often excited the wonder of His immediate followers, and rebuked their comparative kindness of heart. But is not a weekly Sabbath, bringing a periodical release from the toils and burdens of life, permitting the most weary and oppressed to spend a season of repose in the bosom of their families, and mind, what they must otherwise neglect, the higher interests of their being—is not such a day an unspeakable boon to the great bulk of mankind? Has not the Sabbath been well characterised as one of “the most wise and beneficent, as well as most ancient institutes of heaven—the first gift which God conferred on our newly-created parents, and by which He continues to testify His care both for our bodies and our spirits, by providing relaxation for the one and refreshment for the other?” Undoubtedly this is the real character of the Sabbath; and if Christianity has done any thing to destroy the foundation on which such an institution rests, it must surely, in this particular, be strangely inconsistent with its general tendency and design. In its care for the poor and helpless, it must then actually rank lower than Judaism, and be chargeable with removing one of the noblest bulwarks of the weak against the strong—of the labouring classes of society against the greed and oppression of their more powerful neighbours. That the gospel of the grace of God was intended to produce such an unfavourable effect, or can be made to do so, otherwise than by some gross perversion of its meaning, will not readily be believed by any one who knows what the spirit of the gospel is and the beneficent character of the gospel, viewed in connection with the equally beneficent character of the Sabbath, amounts at least to a strong presumption that the one cannot possibly subvert, but must rather establish and support the other.

This presumption, however, grows into certainty, when we look into some of the express declarations of our Lord. One

of His first announcements was—"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Here Christ asserts, in the strongest and most emphatic manner, that His mission into this world was designed in no respect to abolish or relax, but only to ratify and confirm, what had been declared both in the law and the prophets to be of God. This He did in a twofold manner—first, by perfectly fulfilling in Himself the righteousness which they required; and then, secondly, by imposing the same upon His people as the measure of that obedience to which, through His grace, they were to be ever growing. To have fallen from the requirements of the law and the prophets in either of these respects, would manifestly have been to destroy, and not to fulfil them; it would have been for Christ to become either personally the doer, or as the author of a new dispensation—the patron of that which they disallowed and condemned as sinful. But is not the ordinance of the Sabbath equally recognised in the law and the prophets? In that solemn and comprehensive revelation of law, which was proclaimed from mount Sinai, and which in Scripture is usually denominated *the law*, it has a broad and honourable place. And in the prophets, not only when they speak of Jewish but also when they speak of Christian times, there is, as we had occasion to show in our last article, a testimony not less explicit and authoritative in favour of the Sabbath. When Christ, therefore, declares He came not to destroy, but to fulfil, the law and the prophets, He must of necessity be held as adopting the testimony they deliver concerning the day of sacred rest; and on His word we have it, that heaven and earth shall pass away before the precept which ordains its observance shall be obliterated from the statute-book of heaven.

The declaration on which we have just been remarking, was uttered near the commencement of our Lord's ministry, and though yielding a most unequivocal testimony in support of the Sabbath, it does so in general terms, which were equally comprehensive of that and of many other commandments of God.

But let us now pass to another uttered near the termination of His ministry, and of a nature the most definite and express. Speaking of the troubles that should attend the siege of Jerusalem, and instructing His disciples when they should consult for their safety, He said, "But pray ye that your flight be not in the winter, neither on the Sabbath-day." Matt. xxiv. 20. The earliest possible period to which this direction can refer, is the siege of Jerusalem—a period at least forty years after the ascension of Christ, that is, after the full establishment of the gospel dispensation, and after "the gospel of the kingdom," to use His own words in verse 14, "had been preached in all the world for a witness unto all nations." At such an advanced period in the gospel age, and in a season, too, of unparalleled distress, the disciples were, by the direction of their Lord, to make it a matter of special prayer, that they might not need to take their flight on the Sabbath. Was the Sabbath, then, in His account, a mere ceremonial institution? Was He gravely admonishing them in this advice to be all concerned, while every thing was reeling around them about being kept from doing violence to an old Jewish scruple, and thus encouraging them to love and abide in the very yoke from which He came to emancipate them? The thought is repugnant to every pious mind. It is impossible to entertain due respect to Christ as an infallible teacher, without admitting it to be His clear intention in this passage, that the weekly Sabbath should continue after the gospel dispensation was fully set up. And there is even more than that intimated in the passage; for it evidently contains a prophetic warning against that species of Sabbath desecration which has ever been the first to creep in, and which admits, perhaps, of the most plausible defence. Would to God that the infatuated advocates of railway travelling on the Lord's Day would but listen in time to the warning! In this striking passage (the only one in our Lord's discourses in which He expressly cautioned His disciples against any particular kind of encroachments on the day of rest), it is in regard to travelling on that day that he points their attention and bespeaks their

supplications. And for what does He teach them to pray? That they might be kept from travelling for pleasure? or on visits of kindness? or for purposes of commerce? No; but that, in a time of great calamity and danger, events might be so ordered that they should not be obliged to travel even for their lives, or to flee for safety, on the day of hallowed rest. Why, in circumstances of such imminent peril, should they have been admonished to care for this exemption, and seek the privilege of enjoying their Sabbaths even then, as a distinguishing favour from Heaven? Why, but that our Lord foresaw the peculiar danger to which His holy day would be exposed from this quarter, and therefore wished to impress it on His followers, that, so far from gadding about on that day for any light or frivolous pretext, when life itself was in jeopardy they should still be tender of violating it, and should pray to be kept, even in the greatest emergencies, from being forced to make it a day of travel?

Had our Lord been anxious to provide an argument against that particular mode of Sabbath desecration which has now begun to inundate this land, or to cut off all excuse from those who either advocate or practise it, we can scarcely conceive how He could have more effectually done so, than by delivering this caution among His last warnings and instructions to His disciples. Nor is it only in a peculiar manner applicable to the present circumstances of our country; it has, unfortunately, a much wider range of application; for we believe it will be found, that travelling on Sabbath has generally taken the lead in evils of this description, and opened the door for many others. It certainly did so in Scotland, as we learn from the "*Testimony*" of Willison, published before the middle of last century; in which he states, not only that it was by travelling in various ways that the Sabbath first began to be publicly violated, but also, that this was one of the first open defections from the good old paths that appeared in Scotland, and which came flowing in from England, shortly after the Union between the two countries. It was not, therefore, without reason that Christ

so pointedly referred to the subject; and let those who now contend for liberty to set up or to use travelling conveyances on the Lord's Day know, that it is *the very kind of encroachment against which He expressly forewarned His people*; teaching them, as He did, to pray that they might not be necessitated to resort to it, no, not even amid the perils of war.

It will, perhaps, be thought a sufficient reply to all this, that on other occasions our Lord Himself did things which were held by the Jews to be inconsistent with the observance of the Sabbath as a day of holy rest to the Lord. It has even been said, by a recent advocate for railway travelling on Sabbath, that Christ freely travelled from place to place on that day. But that He did no violence even to the Jewish notions on that score is evident, from their bringing no accusation regarding it against Him. There is no instance on record of their having charged Him with having walked too far on the Sabbath, although their views on that point are well known to have been rigid enough; and they certainly were not unwilling to have noted His trespass, if there had been any. Besides, Christ was Himself born under the law—under the ceremonial as well as moral law; bound to perfect Himself in all its requirements; and if He failed in the smallest particular to walk in conformity with the law of the Sabbath, even as imposed upon the Jews, He failed in the work given Him to do—He is not the perfect Saviour of the world. It may do for a Socinian or a Jew to allege, that Christ did not strictly observe the Sabbath; but for a professing Christian to do so, is to destroy the very ground-work of salvation.

There were just two kinds of action occurring in Christ's life which were objected to by the Jews, as contrary to their notions of sabbatical rest. The first, His permitting the disciples to rub the ears of corn, for satisfying a present hunger; and the second, His stretching out His hand to heal, when objects of compassion were cast by Providence in His way. When attacked by the Jews, in regard to these acts of necessity and mercy, on what ground did He rest His defence? Did He claim for Himself an exemption from its peculiar duties

which was not given to others, or throw out any hint of the Sabbath being to undergo in His hands a relaxation of its ancient strictness? Not at all; He appealed to Jewish practice itself for His justification: to the conduct of David, in the one case; and in the other, to the common treatment which even the inferior creatures were accustomed to receive at the hand of their owners. In short, the Pharisaical portion of the Jews had come to view the Sabbath too exclusively as a day of outward rest, to the neglect of those higher ends for which rest and all other things in the rank of means are ordained by God; and our Lord, by what He personally did, and by appealing also to what they themselves occasionally did, sought to convince them that the rest enjoined in the Fourth Commandment, being ordained for man's life and wellbeing, was not properly violated by doing such things as were necessary to the support of life, or by embracing such opportunities for relieving the distresses of others as God in His providence may set before us. To such an extent the Son of man, and under Him, every child of God, is "Lord of the Sabbath,"—not bound implicitly to obey it as an absolute master, so as thereby to be restrained from satisfying the wants of nature, or showing mercy to a suffering fellow-creature, but entitled cheerfully to use it as an instrument of blessing to ourselves and others. "It was made for man, not man for it;" never designed, therefore, to interfere with, but rather to promote, his essential comfort; nor to tie up his hands from doing good, but only to fit and dispose them the more for the work. Though, as an ordinance of Heaven, it is lasting as the pillars of nature, it is still a positive enactment, subservient, not opposed, to the great ends and purposes of man's being; and doubtless, leaving him always at liberty to take his own necessary food, and show compassion to the poor: the positive and subordinate, in such a case, giving way to the indispensably requisite and the simply moral. But beyond that, and apart from that, neither Christ's word, nor His example, warrants us to go in our employment of Sabbath time to other purposes than those for which it was specially and expressly set apart.

The Late Charles MacKinnon, Glasgow.

IT has been the desire of not a few, whose judgment I would like to respect, that something should be put on record concerning this young boy, who passed away last April to his eternal rest, and this is the reason I take my pen in hand to write this brief sketch. The subject of the sketch was one, though young in years, who gave marked evidence that the Holy Spirit had wrought a saving work in him. It is a rare thing for one not yet nine years to seek the things which are above, where Christ sitteth at the right hand of God. Well, this is what Charlie was, evidently, doing under the influence of the Spirit that quickens. The Holy Spirit works in children. It is recorded of James Renwick, the last of the Scottish Martyrs, when a child, that, "by the time he was two years of age, he was discerned to be aiming at prayer, even in the cradle and about it."

Something of this heavenward love was noticeable in Charlie Mackinnon for, from an early age, he used to rebuke Sabbath-breakers. Another thing that made him differ from other children was his love to the Bible. From the time Charlie was able to read for himself, he not only aimed at reading his Bible, but also at understanding it, for this purpose he often made use of Matthew Henry's commentary to help him. He was quite a strong boy till he took an attack of diphtheria, but from that time he never enjoyed good health. Last winter he was removed to the Childrens' Hospital, Yorkhill, suffering from stiffness in his legs. While in this Hospital his love to his Bible rather increased than diminished; this was evident by his constant perusal of it. The surroundings did not change his mind in the least. The following incident will show the love he had to the Lord's Day. On one occasion, late on Saturday night, a letter was handed in to him, when the ordinary lights were all switched off in the ward, so that by the dimmer lights he could not read, so he had to put the letter aside, not until the morning, as some careless boys and girls would have done, but till Monday

morning. He related to someone afterwards that he did not open the letter because of his love for the Lord's Day. A daily newspaper was ordered for him for week-days, which was sent in to him by the newsagent every day, but Charlie seems to have had no mind for worldly affairs, so at last he asked his mother to tell the newsagent not to send the paper any more. His mind seemed to have been settled on the object of his choice, even amidst the turmoils of a public institution.

As time went on he showed some signs of improvement, so that his parents fondly hoped that he would be restored to them. At last the time came when he was removed to a Convalescent Home to recuperate before coming home. However, he was not long in this institution when the trouble from which he was, evidently, not free had developed into meningitis. The doctor in attendance, realising the danger, had him removed immediately back to Yorkhill Hospital, where he got all the medical attention which could possibly be given. But all was of no avail, for the Lord was preparing him for a better country which is an heavenly.

On Saturday, 19th March, his parents were informed that his case was dangerous, though it did not seem so to those who had no medical skill, judging from how pleasant and cheerful he was, with no complaints to make except of a little pain in his head. That evening, in his own childlike way, he made some remarks to his mother about his going home, but immediately another train of thoughts dawned on him, thoughts about eternity. "I might never go home," he said, "but if I go to heaven, I will never want back here again." Next day, being the Sabbath, a request was made that he should be remembered in the prayers of the congregation of St. Jude's Church, to which Church his parents belonged, a request which made him rejoice. On that Sabbath afternoon a relative of his own was sitting by his bedside; the end was believed to be near, even then, so he was not left alone at any time. To this relative he expressed how pleased he was at the people of St. Jude's for remembering

him in their prayers. Then he went on to speak of the need there was of one making choice of Christ when young, remarking that there were only two states beyond death, and that once a soul departed this life there was no use of praying then. "Do you know," he continued, "that none of the Lord's people like to leave this world till they are old?" "I wonder why is that Charlie?" his friend said. "Oh," he said, "to defend the cause of Christ in the world, but," he continued, "once they get beyond death they never want back here again." "How do you account for that?" his friend asked; "because they are happy in heaven," he answered. After this he made some remarks on the folly of those who delay seeking the Lord, and, as if exhorting his friend, "Never," he said, "put off till to-morrow what you can do to-day." Then he went on to speak of Christ and His death for sinners. "We have only to believe in Him to be saved," he remarked, as if contrasting the sufferings of Christ with the simple exercising of faith on the part of the sinner. To this friend, on another occasion, he spoke of Christ as the Shepherd and of His people as His sheep; and, as if he were thinking of his own parents in the event of his own removal he said, "The Lord gave and the Lord will take away." "I know," he said, "it is the Lord alone who can make my head better."

The following Tuesday, late at night, his father, being at his bedside, Charlie was heard to give expression to the following remarkable utterance, "I wonder, I wonder, are the angels playing their harps for me," as if he felt that he was very soon to depart. About two o'clock the following morning he took a severe attack of pain, and he began to call for his father, who was not in the ward at the time, but was out in the corridor. His father immediately came in, and when he saw him he exclaimed, "Oh! I thought you had gone home, daddie." "No," his father replied, "you know I will not leave you alone." "But, daddie," he replied, "perhaps you will have to leave me some day, but the Lord will be with me, and He is better than any father or mother, and when I go to heaven I will not

know that I had them and if they will go to heaven they will be with me."

On another occasion while talking to his mother of his going away, he evidently meant his departure from this world, but his mother did not understand it in that way, so she asked him where would he like to go. "I would like," he replied, "to go to heaven to be with God." Later on in the conversation he said, "I pray to be in heaven." It seems that he was not free from the temptations of Satan, for he spoke to his mother about how he felt Satan telling him to do, "things that are not good." His mother quoted the words, "resist the devil, and he will flee from you." "Yes," he replied, "it is also written, 'draw nigh to God, and He will draw nigh to you.'" These words are contained in the chapter he wanted read for him so often, during the last month of his trouble, the fourth chapter of the epistle of James.

It was extraordinary the knowledge he had of the spiritual meaning of some portions of the Scripture; we, who used to read at his bedside, often asked him questions on what was read, and his answers were amazing for a boy of his age. One could not but conclude that he was taught from heaven. His delight in prayer was remarkable, a number of the office-bearers of St. Jude's used to visit him, during the last month he was in the world, for which he warmly thanked them, and almost his last words to them, when parting with him, expressed a desire that they should remember him at a throne of grace.

He bore his trouble with great patience, and was conscious to the end, though at times he had a difficulty in knowing friends who visited him during the last few days. He was gradually getting weaker, yet he lasted longer than the doctors in attendance expected, but, "step by step he went down to the swelling Jordan, with a shining radiance on his face." To look on his mortal remains, with their expression of sweet happiness, gave one the impression that the, "invigorating music greeted his ears; before he placed his foot in the waters," and that he, "went through the swelling of Jordan with a high heart"

(*The Men of the Covenant*). He passed away to his eternal rest, after about four weeks of intense sufferings, on the 14th day of April, at the early age of 8 years and 9 months, to be with Him of whom he so often spoke. We would desire to extend our sympathy to his sorrowing parents and sisters, also to the other friends who mourn his loss.—A. B.

Short Gleanings.

NAZARETH REJECTING CHRIST.

Ah, unhappy Nazareth! the first refuser and the first refused of Messiah! the banisher and persecutor of thine own happiness and glory. Christ honoured the town with His title and epithet, Jesus of Nazareth; but Nazareth will not retain Him, much less honour Him. So Moses was refused of his brethren, and glad to flee upon their repulse (Acts vii. 27). We read not that Christ ever came to this town again, or ever owned it.—*Lightfoot*.

SATAN'S CUNNING.

Satan is so artificial, so subtle and critical, that he can make our very graces to serve him against our graces; conquering joy by joy, sorrow by sorrow, humility by humility, fear by fear, love by love, if we do not look upon all our graces as streams flowing from the fountain above, and as fruits growing upon the tree of life that is in the midst of the Paradise of God. Therefore, when one eye is fixed upon our graces, let the other be always fixed upon the God of grace.—*Brooks*.

GRACE AND GIFTS.

Sin may dwell with the most excellent natural gifts under the same roof; I mean, in the same heart. A man may have the tongue of an angel, and the heart of a devil. The learned Pharisees were but painted sepulchres. Gifts are but as a fair glove drawn over a foul hand. But grace is incompatible with sin in dominion; it purifies the heart, cleanses the conscience, crucifies the affections and lusts of the flesh; is not content with the concealment, but with the ruin, of corruptions.—*Flavel*.

Nadur an Duine 'na Staid Cheithir Fillte.

CEANN II.

TRUAIGHE STAID NADUIR AN DUINE.

(Continued from page 235.)

4. Ann an so tha cuimhneachan, araon air son bochd agus beartach. (1.) Tha mhuinntir is bochda a ta dol o dhorus gu dorus, agus aig nach 'eil sgillin air fhàgail dhoibh le 'm pàranta, air am breith gu h-oighreachd. Dh' fhàg an ceud athair Adhamh iad 'nan cloinn feirge; agus a' buanachadh 'nan staid naduir, cha'n urrainn iad dol mearrachd oirre: "Oir is e so cuibhrionn an duine aingidh o Dhia, agus an oighreachd a dh'orduicheadh dha le Dia," Iob xx. 29. Oighreachd a dheasaicheas ionad comhnuidh dhoibh-san aig nach 'eil ionad san cuir iad an ceann: Tilgear iad do dhorchadas iomallach, (Mata xxvi: 30.) oir dhoibh-san tha duibhre an dorchadais gu siorruidh air a thasgaidh, (Iud. 13.) far am bi an leaba 'na doilghios: "Luidhidh iad sios ann an doilghios," Isa. L. 11. Bithidh an lòn 'na bhreitheanais; oir "beathaichidh Dia iad le breitheanas," Esec. xxxiv. 16. Agus bithidh an deoch 'na fion dearg feirge Dhé, a dheasgaineas faisgidh agus òlaidh uile dhaoine aingidh na talmhainn, Salm lxxv. 8. Tha fios agam gu'm bi iadsan a ta falamh do mhaoin shaoghalta, agus a ta dh' easbhuidh air eolas agus air gràdh Dhé, muinntir, uime sin, ris am feudar a ràdh gur iad bochdan an diabhuil iad, ullamh air a ràdh ann an so, "Tha dochas againn gu'n toir Dia oirnn ar nuile thruaighe fhulang anns an t-saoghal so, agus gu 'm bi sinn sona san ath-shaoghal:" Mur gu 'n deanamh an staid thruagh sa' bheatha so, an sonas tearuinte ann an siorruidheachd. Meartachd mor agus millteach. Agus is i so oighreachd eile a th' aca, "breugan, diomhanas agus nithe gun tairbhe," Ier. xvi. 16. Aeh, "sguabaidh a' ehlach-mheallain air falbh an didein-bhreige," Isa. xxviii. 17. Am bheil thu smuaineachadh, O pheacaich, gu 'n dean Dia a tha toirt àithne do Bhreitheamhna air an talamh, "gu'n suim a bhi aca do ghnuis an duine bhochd, ann am

breitheanas, (Lebh. xix. 15.) breitheanas fhiaradh air do shonsa? Cha dean, biodh fios agad gu cinnteach, ciod sam bith co truagh as a tha thu ann an so, gu'm bi thu gu siorruidh truagh an deigh so, ma chaitheas tu do bheatha agus mo bhasaicheas tu ann ad staid nàduir, (2.) Tha moran aig am bheil gu leoir anns an t-saoghal, aig am bheil ni 's mò na tha fios ac'. Bha agad, is maith a dh' fheudta, O dhuine neo-iompaichte! staid, cuibhrionn mhaith, no stoc mor air fhàgail dhuit le d' athair; rinn thu buil dheth, agus tha grian an t-soirbheachaidh a' dealradh ort, air chor as gur urrainn thu ràdh le Esau, Gen. xxxiii. 9. "Tha agamsa pailteas:" Ach biodh fios agad, gu bheil tuilleadh na sin uile agad, oighreachd mu nach 'eil thu a' smuaineachadh; is leanabh feirge thu, oighre air ifrinn. Is oighreachd sin a mhaireas maille riut, am measg na h-uile caochladh a ta anns an t-saoghal, co fada 'sa mhaireas tu ann ad staid neo-iompaichte. An uair a dh'fhàgas tu do mhaoin do mhuinntir eile, theid an oighreachd so maille riut féin gu saoghal eile. Cha 'n ioghnadh ged tha damh air son marbhaidh air a bhiathadh gu reamhar, agus nach 'eil e saothreachaidh mar dhaimh eile, Iob xxi. 30. "Tha na h-aingidh air an gleidheadh chum là an sgrios: bheirear a nach iad chum là na feirge." Air an aobhar sin, "Dean gàirdeachas, agus deanadh do chridhe subhach thu, siubhail ann an slighibh do chridhe, agus ann an sealladh do shùl;" caith do bheatha os ceann achmhasain agus rabhainne o fhocal Dhé; nochd thu fèin a' d' duine aig am bheil spiorad treun le eagal Dhé a thileadh dhiot! dean fanoid air nithibh spioradail; caithe do bheatha cosmhuil riut féin, a' d' leanabh feirge, a' d' oighre air ifrinn. "Ach biodh fhios agad, air an son so uile gu'n toir Dia chum breitheanaidh thu," Eccles. xi. 9. Bi cinnteach duit féin, gu 'n tig do bhriseadh ullamh gu h-obann, an tiota. Isa. xxx. 13. "Oir mar fhuaim droighnieh fuidh phoit, mar sin tha gàire an amadain," Eccles. vii. 6. Tha'n lasair sgiamhach, agus an fhuaim mhòr a tha iad a' deanamh, a' dol thairis gu h-ealamh; mar sin bithidh do shubhachas! agus o an sin, ni 'n fhearg sin a tha nis a' dol a sios gu sàmhaichd t'anam fuaim eagalach!

5. Is an-aoibhinn dasan, a ta cosmhuil ri Moab “ann an suaimhneas o 'oige,” Ier. xlviii. 11. agus nach fhaca riamh neul dubh na feirge an crochadh os a cheann. Tha moran ann “air nach 'eil atharrachadh, uime sin, cha'n 'eil eagal Dé orra,” Salm lv. 19. Chaith iad am bèatha ann an deadh chreidimh, mar a deir iad ris, fad an laithean uile; sin ri ràdh, cha robh riamh comas aca droch iomradh a chreidsinn mu staid an anama. Tha moran ann a thainig a dh' ionnsuidh na diadhachd aca gu ro-fhurasda; agus mar thainig i gu h-eutrom d' an ionnsuidh, mar sin falbhaidh i uatha, 'nuair tha'n deuchainn a' teachd. Am bheil sibh a' smuaineachadh gu'n teich daoine o fheirg le brudard maidinn? No 'n teich iad o'n fheirg nach fhaca iad riamh g' an ruagadh?

6. Na biodh iongantach oirbh, ma chi sibh neach ann an cruaidh-chàs mòr mu staid anama, leis am bu ghnà uair eigin bhi suilbhir, agus co-beag curam mu shlainte, ri aon d'a choimbearsnaich. An urrainn neach beachd ceart fhaotainn deth féin, mar ann an staid feirge, agus gun a bhi air a lot le cràdh, uamhasan agus mor-churam? 'Nuair tha cudthrom os ceann neart neach 'na luidh air, agus e 'na aonar, cha'n urrainn e lamh no cas a ghlusad: Ach 'nuair a thig aon 'ga togail dheth, ni e strì gu faotainn saor uaiphe. Ni fuaim tairneanaich feirge focail Dhé, air a thoirt a steach do'n anam le Spiorad an Tighearn an duine gu cinnteach a chumail 'na dhusgadh.

San àite mu dheireadh, Cha'n iongantach fearg a theachd air eaglaisibh agus air cinnich, agus oirne anns an tìr so; agus gu mothaich no cìochrain agus a' chlann gun bhreith fathast, a buille Tha chuid is mò do 'n ghinealach a ta lathair, fathasd 'nan cloinn feirge. Is teare iad a tha teicheadh uaiphe, na' gabhail rathaid gu bàcadh; ach tha gach inbhe do dhaoine 'ga cuideachadh air a h-aghaidh! Chuir na h-Iudhaich cul ri Crìosd, agus tha'n clann a' fulang buillean na feirge na sè ceud deug bliadhna so chaidh seachad! gu'n deonaicheadh Dia nach bi an droch luigheachd a ta air a tabhairt do Chrìosd agus d'a shoisgeul leis a' ghinealach so, air a leantuinn le feirg air na linnibh a ta ri teachd.

Feum, (2.) A chum earail. Agus an so, 1. Bheir mi focal aithghearr dhoibh-san a ta fathast ann an staid neo-iompaichte. 2. Dhoibh-san a ta air an tabhairt a mach aisde. 3. Do gach uile measg a cheile.

Ri leantuinn.

Notes and Comments.

The Failure of the Forward Movement in the Church of Scotland.—The utter collapse of this much boomed movement which was inaugurated a year ago by almost every publicity device that the Church of Scotland could command must be disconcerting in the extreme to the men who engineered it. According to its promoters the drive against indifferentism to religion was to be pressed home to a successful issue. Dr. Donald Fraser, with a great staff of workers, who might be termed "the shock troops" of the movement, were to work a miracle in Scotland, but the whole organization, with the multitudinous speechifyings, has fallen as flat as a gas-filled balloon when pierced. It is a lamentable state of things and should deeply humble the promoters who vainly imagined that a well organized propaganda could galvanize the dead into living, active servants of the true God. Such movements are to be deplored for they affect the religious life of the country in the most detrimental way and leave matters worse after these whirlwind campaigns than it was before. The Americans in their own effective way have hit off the methods of some of their politicians as consisting of one part whirl and three parts wind. In this particular case one might safely say that the wind was the most prominent element while the whirl was negligible. Even the "Scots Observer" has opened its columns to a discussion of the failure of the Movement. About a year ago we wrote in these Notes: "It may not be always wise to prophesy but from what took place in Glasgow we will take the liberty of saying about the Forward Movement what Principal Macgregor said about the equestrian statue 'Where the horse looked as if it were bounding forward, but

twenty years afterwards they found it was exactly in the same place.' We have no hesitation in placing this forecast over against Dr. Fraser's expectations expressed in the words: 'God will not disappoint us, I know He will come.'"

"For Men of Clear Intellect Darwinism Has Long Been Dead.—Such is the statement of Dr. Driesch, one of the greatest of German biologists quoted by Dr. T. Miller Neathy, M.A., M.D. (Cantab), M.A. (London), in the first of two very interesting articles in the *Christian*, 1st September (Marshall, Morgan & Scott, 12 Paternoster Buildings, London, E.C.4). We always held the opinion that clear thinking men saw through the sophistries by which the scientific world was led astray by the illogical reasoning of Darwin and we are glad to have our opinion confirmed by one of the greatest of German biologists. There are still a few, like Sir Arthur Keith and Bishop Barnes, who were carried off their feet by the strong flow of the Darwinian springtide and who are still so deluded as to believe that the tide is at the full while all around them are the evidences of the ebb in the refuse the tide left behind. Darwinism and its twin brother, the Higher Criticism, are two of the greatest delusions that ever captured the mind of the learned world. Though the former has been set aside by "men of clear intellect" yet many still cling to post-Darwinian Evolution, not because it is proved, but because it offers to their mind the only alternative to Creationism and the latter they are not willing to accept at any price. Looking back on the days when Darwinism was lauded to the skies it seems almost incredible that the scientific world should have been so duped by Darwin's specious reasoning as that scientific men were falling over one another to pay their demi-god all the honours they had at their command. Our main purpose in writing this note is to call the attention of teachers and students and others interested in the subject to the articles in the *Christian* as they will find in a short space information that may be of special benefit to them."

Dr. Yahuda on the Pentateuch.—A series of interesting articles under the title—"Truth of the Bible"—appeared

recently in the *Daily Telegraph* (London) from the pen of Dr. A. S. Yahuda. Dr. Yahuda's contention is that "from the start the Exodus narrative shows an environment which can only be conceived in Egypt." "All the arrangements," he says, "all the institutions, officials, habits and manners, have an exclusively Egyptian character. The whole phraseology and style of narration bear a typical Egyptian stamp. So much is this the case that many expressions and phrases can only be rightly understood after their Egyptian origin is detected." The author has given much study to the Old Testament and the ancient languages in the East. He contests the modern higher critical view of the late origin of the Pentateuch. His studies have convinced him that the writing of the Books of Moses must go back to a time when the Hebrews lived in constant and intimate contact with the Egyptians. The arguments, at least the philological ones, set forth in the newspaper articles are to be more fully developed in his forthcoming book—*The Language of the Pentateuch in its Relation to Egyptian* (Oxford University Press). This is not the first time that this method of attack has been made on the Higher Critical Citadel for in the *Deciding Voice of the Monuments in Biblical Criticism* (London: 1924) President Kyle, of Zenia Theological Seminary, while treating the subject more from the standpoint of archæology made use of some of the philological arguments. We await, with interest, the reception awaiting Dr. Yahuda's book by the Higher Critics and wonder whether they will ignore it or ostrich-like bury their heads in the sand.

Literary Notice.

THE OXFORD GROUP MOVEMENT: IS IT OF GOD OR OF SATAN? by J. C. BROWN. Glasgow: Pickering & Inglis, Bothwell Street. Price, 1s. net.

This is a trenchant criticism of the Movement which goes by the above name. Sometimes it is called Buchmanism, from its founder the Rev. Dr. F. N. D. Buchman, a minister of

the Lutheran Church in the United States. The Movement is not lacking in zealous advocates and though of recent origin it is making its influence felt. We are not sufficiently acquainted with its literature to pass an opinion on the Movement but if we accept what we have read in articles in the religious press and in pamphlets criticising it, from competent judges, it is a dangerous movement. In the booklet before us the author has no hesitation in condemning it and judging by the quotations he has given the condemnation is none too severe. This new phase of religion does not seem to have much need of the atoning blood which, in itself, is a sufficient ground of condemnation.

Church Notes.

Communion.—October—First Sabbath, North Tolsta; second, Ness, Gairloch; third, Scourie; fourth, Lochinver; fifth, Wick. November—First Sabbath, Greenock and Oban; second, Glasgow; third, Edinburgh. South African Mission—The following are the dates of the Communion:—Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

“Sermons of Noted Ministers of the Northern Highlands.”—We regret we were not able to supply copies of the above to a number who ordered them as all our stock was sold out soon after our former issue appeared. The book is now out of print.

Uig (Lewis) Church and Manse.—The Rev. Roderick Macinnes informs us that his congregation have purchased a place of worship from the Free Church, Bernera. There is a feu connected with the building upon which the congregation intend to build a manse. The erection of a manse is necessary and though an appeal has already been made through the Magazine the response, we are informed, has not been as en-

couraging as could be desired. The house which the minister and his family occupy at present is in anything but a suitable condition to face the storms of winter. The congregation are doing what they can by giving free labour, etc., to help on with the building as quickly as possible and it is to be hoped that this renewed appeal will catch the eye and touch the heart of some of our readers who can afford to give a helping hand.

Canadian Deputy's Report.—From letters received we are informed that some are construing the following words in the Canadian Deputy's Report—"On my last Sabbath in Detroit, the two sons of my late worthy elder, Mr. James Campbell, Inverness, came with their car and having been my hearers during the Sabbath, took me bag and baggage . . . all the way to Toronto"—which appeared in our July issue to mean that Mr. Macqueen left Detroit on Sabbath night for Toronto. This is not so. Mr. Macqueen did not leave until well on in the day on Monday. We have been further informed that some, in their desire to defend Mr. Macqueen, who did not need their defence, have blamed the Magazine for not giving a correct version of this part of the Deputy's report. The Magazine report is correctly printed from the typescript report handed to the Editor. More might be said on this matter but we content ourselves with pointing out that the distance between Detroit and Toronto is about that between Glasgow and Inver-shin—a fairly long distance for a minister to undertake after he had preached twice or thrice even though he had a good-going Canadian car with a "Jehu" at the wheel. Other more important reasons and a little knowledge of Canadian geography ought to have made the critics hesitate to put the construction they did on Mr. Macqueen's words.

London.—The Rev. D. A. Macfarlane, M.A., Dingwall, is to supply our London congregation during the winter months. He takes up his duties at the beginning of October. *

Collection.—The Collection for this month is for the Home Mission Fund (Missionaries and Catechists).

Acknowledgment of Donations.

Mr. John Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with sincere thanks the following donations :—

Sustentation Fund.—Friend, Dunvegan, 12s; C. M. A., Skinidin, 2s; M. B., Borreraig Parks, Glendale, £1; Miss J. E. M., Helensburgh, 10s; A. McP., Docharn, 2s 6d; Mrs G., Coneyhurst Court, Billingshurst, £2; Mrs McL., Aviemore, £1.

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The following lists have been sent in for publication :—

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Raasay Manse Building Fund.—Mr. William MacSween, Missionary, acknowledges with sincere thanks a donation of £2 from J. McK. and Sister, Fernabeg, and 5s from Friend, Borge, per Ewen Macrae.

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St. Jude's Congregation, Glasgow.—Mr. N. McLeod, Treasurer, acknowledges with sincere thanks the following donations o/a St. Jude's Congregation:—Miss M. L., £1 5s; Anon, 10s, o/a Jewish and Foreign Missions and 5s, o/a Mr. Bridger's Gospel Book Mission.

South African Mission—Clothing Fund.—Mrs. Miller, Westbanks Terrace, Wick, acknowledges with sincere thanks the following donations:—Friend, Greenock, per Mrs. M. Mackay, Strathy, 10s; Mrs McL., 45 Ross Avenue, Inverness, £1.

The Magazine.

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