

THE
Free Presbyterian Magazine
 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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PRINTED BY N. ADSHEAD & SON, 11, UNION STREET
 AND 34-36 CADOGAN STREET, GLASGOW.

THE
Free Presbyterian Magazine
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VOL. XXXVII.

April, 1933.

No. 12.

Some Unanswered Questions in Scripture.

IN reading the Bible if one's attention has been once directed to the subject it is surprising the number of unanswered questions we have in Scripture. Some of these questions have the answer in themselves and, strictly speaking, can scarcely be called unanswered; others are of a different nature and the very putting of the question arraigns the sinner; and, like the guest in the parable, he is speechless. In looking over some of these questions there can be little doubt that the divine purpose was to produce a deep impression on the person or persons to whom the question was addressed. In cross examination the skilled counsel may by a question lay bare the falsity of the refuges of lies which the criminal has built for himself. Or the Judge by a searching question from the bench may indicate that he is seeing through all the plausibilities, sophistries of the defence and may thus lay a cleverly built up argument in ruins by a few pointed words. Let us turn first to the Old Testament Scriptures for one or two of these unanswered questions.

1. There is the Lord's searching question to the men of Judah—"What could have been done more to my vineyard that I have not done to it?" (Is. v. 4). Things had been going on as usual for years—Judah sinning and Jehovah in His long-suffering waiting the day when Judah was to be summoned to judgment. The day at last came and this question from the Judge was fitted to awaken in the minds of the most careless and thoughtless

a sense of their accountability. It would bring before their minds that behind the question there was an indictment which they could not answer. However long they may have trifled with God's long-suffering this question indicates that this is now at an end and God will deal with them for the manner in which they abused His gifts. He had planted a vineyard which enjoyed surpassing advantages (1) in a very fruitful hill; (2) He had fenced it; (3) He had gathered out the stones; (4) He had planted it with the choicest vine; (5) He had planted a tower in the the midst of it, and (6) He had made a vinepress in it. Now He appeals to the men of Judah and asks: "What could have been done more to my vineyard that I have not done in it?" This was a question that went right home to their consciences and demanded an answer. Too long the men of Judah had relied on God's long suffering as if it were never to come to an end—too long they had deluded themselves with the belief that the stay of the summons from the Judge meant either that He was indifferent to what they were doing or that He was never to enter into judgment with them at all, but this question scatters all these delusions and it imperatively demands an answer from them. Their consciences must have told them that the answer was in the question itself—nothing more could have been done by God for His vineyard and the fact that it was only bringing forth wild grapes was due to quite other causes than want of care and attention by the Husbandman. In this summons to judgment of the men of Judah we see on a small scale what will be enacted on the Great Day. The questions that will be put by the Judge on that Day will reveal to the sinner that the pleasing sophistries that deluded him and the lies that deceived him are not the secure resting places he so often fondly believed them to be.

2. Take again the statement: "The heart is deceitful above all things and desperately wicked; who can know it?" (Jer. xvii. 9). What tremendous emphasis is laid on the deceitfulness and wickedness of the heart by the question—Who can know it? It is a question that strikes with staggering effect the careless

complacency that all was well as far as the sinner's relation to God was concerned. It throws open unsuspected depths in the human heart and is like a light shining into dark subterranean passages where things foul and hideous have long been lurking. The man, who in his blindness, has all along imagined that he is the special favourite of heaven because no light from on high has ever entered the dark places of his heart must stand aghast when he meets with such a statement and is confronted with such a question. But to those who have been under the teaching of the Holy Spirit the statement that the heart is deceitful and desperately wicked is one that they cannot call in question even though they would. The facts of their experience are too overwhelmingly on the side of Scripture for them to take up a critical attitude and bring forward pleas in self-defence. They know and feel that with all they have learned to their dismay they have not yet sounded the depths of sin in their hearts. They readily consent to the testimony of the Faithful and True Witness with shame when He says that out of their hearts "proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark vii. 21, 22). The place where all these foul things breed is not a possession in which we can glory. Yet it is such hearts which have been redeemed and which through the application of the precious blood of Christ shall yet be whiter than snow. In their experience God's people are at one in their realization of the deceitfulness and wickedness of the human heart and when they hear the question—Who can know it?—though they feel that it sounds abysmal depths they put their amen to it.

We may now take one or two illustrations from the New Testament. 3. There is the Saviour's question:—"What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. xvi. 26). This is one of the most solemn of many solemn questions which came from the lips of our Lord when He tabernacled among men. Let us try in some measure to realise

its solemnity. The Questioner is none other than the Man whom God has appointed to judge the world. It is a question then put by Him who shall one day say to the wicked: "Depart from me into everlasting fire prepared for the devil and his angels." It is not a question put to awaken needless concern nor is the dread evil of which it speaks imaginary, however much Satan may try to make us believe that it is. With the full knowledge as He alone can know of the loss incurred and the penalty to be faced through eternal ages He puts this solemn and searching question:—"What is a man profited, if he shall gain the whole world, and lose his own soul?" The most extreme case is chosen—a man gaining the *whole* world—so that the matter may be looked at from the standpoint of the most that can be obtained. The Judge takes *that* and puts it into the scale and with His eyes fixed upon the sinner asks this question: What is he profited if he lose his soul? The worthlessness of all that the world can give a man and the worth of a human soul was never so set before us with such tremendous emphasis.

4. Let us take another question put by the Lord Jesus—this time in connection with His teaching in a parable. In the parable of the Marriage of the King's Son the guests are assembled, the marriage feast is prepared, the King enters the assembly and sees one among the guests without a wedding garment. He addresses him and asks the question: "Friend how camest thou in hither not having a wedding garment" There was no excuse; for the wedding garment had been provided and his appearance among the guests clothed in his ordinary garments was an open act of disrespect to the King and his Son. The man could say nothing for himself—he was speechless. Neither did anyone among all the guests offer any excuse for his conduct. Whatever excuses he may have had in his mind when thoughtlessly he entered the assembly they all vanished when that question was put to him. How many whose tongues are glib enough in formulating useless excuses will find at last that one question from the King can bring down in ruins at their feet the place of defence in which they hoped securely to

meet any coming trial. Now, sinners may have a thousand excuses in extenuation of their conduct and the closest scrutiny of multitudes of their fellow men may see no flaw in their well-built place of defence but when God will put the question at last: "How camest thou without a wedding garment?" everything will be changed. They will be speechless—none of all the angels in heaven can advance anything in their favour—none of all the assembled multitudes before the throne—neither can they say anything for themselves. The case of the sinner that has despised the wedding garment (the righteousness of Christ) and treated it as if it were not required will be solemn enough.

Such are a few of the unanswered questions which met us in Scripture; there are many others but our space will not allow us to touch on them at present.

Sermon.

Preached by the late Rev. NEIL CAMERON, St. Jude's,
2nd June, 1929.

"All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee" (Psalm xxii., 27).

WE find that Christ applied to Himself on Calvary's Cross the opening words of this psalm when He cried: "My God, my God, why hast thou forsaken me?" In the Epistle to the Hebrews the Holy Ghost also applies another part of this psalm to Christ; "I will declare thy name unto my brethren; in the midst of the congregation will I praise thee." The whole psalm from beginning to end is concerning Christ. It is no other than Christ Himself who is describing His sufferings from the opening verse down to verse 21, and then goes on to speak to men after His resurrection—"I will declare thy name unto my brethren." Although Christ died He rose again, ascended up into heaven and will be there until the day comes in which He shall judge great and small, high and low, rich and poor.

In the words of our text we have a very great promise. It is not a part of the world that is to turn to God, but all the ends of the world. That has not yet come to pass but it will be fulfilled.

I. In the first place let us consider a few things, as we may be helped, that will be true of this universal repentance. We are told that there will be three things in the experience of all men. (1) They will remember. (2) They will return to the Lord. (3) They will worship the only living and true God and cease worshipping idols.

II. In the second place we shall consider a few things concerning the extent of this promise. It includes all the ends of the earth. There is no limit to it; and God is able to fulfil that promise.

I. In the first place he says that men would realise in their own souls when this would take place, and (1) the first thing they will realise is that they will remember. I will mention a few things that come to the memory of every saved sinner and that will come to your memory if you are to be saved and which you will not forget throughout eternity. They remember that they are creatures who are accountable to God in everything they say or think. "I am accountable to God for all my sins" is the language of the awakened sinner. It is a large number of things the sinner has to remember—sins of his childhood, sins of his youth. Memory casts up to him all that ever he did. Memory is a storehouse of such an extraordinary nature that it cannot lose anything. It is not at all like a thing into which you would pour something and that could flow through it and be lost. Memory holds everything. Everything you ever heard, thought, saw and did in the world is stored up in the memory. In this connection I came across a very apt illustration some time ago. It was about a woman on the continent of Europe who had to be taken to a hospital on account of some disease. While in the hospital she began to talk in some strange language that none of the doctors could understand. She even puzzled learned men who came to see her. At last a Jew came and he

found out that she was quoting four chapters of the Bible in Hebrew. No explanation could be given for such an extraordinary case until on inquiry it was found that at one time she had been living in the house of a minister who was in the habit of reading his Hebrew Bible aloud. This shows us what a great storehouse memory is, and it is a thing that will be very bitter to us in eternity unless God will have mercy on us. All the lies, all the deception, all the fraud, all the swearing and cursing that man did in the world, all the vanity, all the pride of heart and the place given to his lusts, will all have a resurrection either here in time or hereafter. As He says in psalm 1: "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thyself; but I will reprove thee, and set them in order before thine eyes." The poor sinner begins then to remember how careless, how godless and how wickedly he spent his time in the world. It is not the memory only of the sinner that is awakened. His whole soul is quickened—conscience, understanding, will and memory. When the Holy Ghost convinces the sinner of sin, memory casts up his past life and conscience will not allow him deny it. It is well for those of whom it is true that memory began to recall their former ways and caused them to turn unto the Lord. Again, the memory will recall all the threatenings of God that you ever heard against sin. You may now be making light of them, and charging men with being severe and callous who bring them before you, but friend, God says in His Word: "The wicked shall be turned into hell, and all the nations that forget God." When the sinner is awakened by the Holy Ghost he will remember that he heard these threatenings, that he ignored them, refusing to listen to either God or men. All this will yet be revived in your memory; and the lost can never get rid of this, that they were warned in time of the worm that dieth not and the fire that shall not be quenched. They cannot get it out of their minds. But those who remember it in time believe it so strongly that they say with David: "There is but one step between me and death." Memory will not only bring

back all the warnings and threatenings that God has set down in His Book but also how you despised all His gracious invitations to turn to Him, how you would not listen to God or man but went on in the way of the world and its sinful courses and that neither threatenings nor offers of mercy would have any effect on you. All this will yet turn up, as it is written in the Gospel according to John "And when He is come He will reprove the world of sin, and of righteousness and of judgment; of sin because they believe not on me." You may think little of unbelief now and try to excuse yourself by saying: "What can I do?" Your memory will be quickened and you will recall how you slighted Christ as it is written: "Ye would not come unto me that ye might have life." What a fearful thing it will be to remember in eternity that you would not come to Christ to have life! O friend what a fearful thing to remember! In a few days you must remember it, how you sinned against God, how rebellious you were, how you despised all offers and invitations of mercy, and alas! alas! if it is in a lost eternity you are to remember it! Your memory will cast up all your past deeds, words and thoughts and you will be amazed at the exactness with which memory will reproduce them.

(2) In the case of the saved they had a day in their history like the man in the psalm who said: "I thought upon my former ways, and did my life well try; and to thy testimonies pure my feet then turned I." That was a day to be remembered, the day in which a poor sinner turned his feet from the way of sin and death. The sinner now realises like the prodigal son that he is a sinner. His confession is: "I have sinned against heaven." All the pride of man falls immediately to the ground when God begins to remind him of what he was and is. He now realises his need of turning to God. Sometimes God uses His Providence along with His Word to cause men to think upon their former ways. If the prodigal son had prospered in the company he was with, laughing at seriousness and godliness, it is hard to say when he would have stopped. But God brought His Providence against him. He comes to his last penny and

begins to be in want. After throwing himself out of his father's house and favour and spending all he had, he must now feed swine, or spiritually to satisfy his own lusts for that is what the sinner does. But God brought him to himself in an instant of time and what has he got now: "I perish; if I wait here it is death for me. I must turn back, shame or no shame; there is enough in my father's house and to spare." The Holy Ghost brings the sinner to this, to see that God is gracious, and gives him to come with true repentance seeking forgiveness through the blood. The Providence of God is often used to bring men to consider their evil ways—"Turn ye from your evil ways, why will ye die?" Why will you go to hell and God calling upon you to turn? Are you determined to go to the flames of hell in the teeth of threatenings and invitations? I desire to notice two things in connection with the turning of the sinner. All men are by nature on the broad way leading to destruction—"Many there be that go in thereat." All from infancy to grey hairs, who are in an unconverted state, are on this broad way, and all who will not turn back from this way will assuredly perish. "I thought upon my former ways and did my life well try." This must be true in your own case if you are to escape. On the communion Fridays in the Highlands you often hear the men when giving marks of the new birth, saying "There were two days in the lives of those who were born again." And friend, there must be two days in your life or else a whole day down to eternal ruin. The sinner must turn, and cannot take one step back with the world to their vanities. The return must be to God in Christ or else it will not be a turning at all. "Turn unto me," saith the Lord. The second thing I desire to say about this turning is that it will be seen outwardly that the sinner has turned. Godliness cannot be hid either in old or young. It is like a city set on a hill which cannot be hid. It is seen in their conversation and walk in the world. There is a way of holiness and all who have turned to God are on this way, and not among the vanities of the world. True religion is not like a cloak that can be

thrown off and on as a person pleases. It is a thing that changes the man completely and renews him inwardly. If a man be in Christ he is a new creature. When a young man who was the ringleader in all the vanities turned it is evident to the whole countryside. This turning is a clear change outwardly as well as inwardly. In the return the whole hope and confidence of the sinner that he will be saved lies in the merit of the blood of Christ, on the atonement, on the mercy of God through the blood. His hope and expectation rests wholly night and day on Christ and Him crucified.

(3) It will be true of this universal repentance and it is true in the case of every sinner who repents that there will be a worshipping of God. The sinner first of all remembers how guilty he is on account of what he did, and how he despised and refused in the past offers of mercy and pardon, and then he begins to turn to God from the world, its fellowship and sinful courses, and would to God that the youth of our country, that the youth of our families and the youth of St. Jude's would have such a day in their lives in which they would turn from their folly and wickedness unto Christ, and may we see that in our own day! He now begins to worship God. Saul of Tarsus was undoubtedly a man who prayed often but he never really prayed to God until Christ said to Ananias: "Behold he prays." That was the first time that Saul worshipped God; and would to God that you and I would begin where the poor publican began: "God be merciful to me a sinner." We are told that he went down to his house justified, because he came confessing and pleading for mercy. These three things must be true of us if we are to see heaven and get deliverance from hell. We must worship God in the beauty of holiness. It is the gospel of the grace of God that makes all this. You see how it turned the idol-worshipping Thessalonians from their idols to worship the true God. It is a good day for the sinner when he says: "What more have I to do with idols?"; when he turns with grief and hatred of his sin from it unto God, with full purpose of and endeavour after new obedience.

II. The extent of the promise; seeing that God declared it our heart is strengthened. It was the same Lord Jesus Christ who cried: "My God, my God, why hast thou forsaken me," who says here: "All the ends of the earth shall remember and turn unto the Lord." Let us notice a few things in connection with this promise. (1) O! my friends, how few they are in our day that are truly worshipping God. But when this promise is fulfilled there will be no will-worship or man worship then or what will fit in with man's carnal propensities. It will be true worship in spirit and in truth. All the ends of the earth will be gathered into the Church of Christ. We are living in very dark days, in perilous times for the souls of poor sinners. If there is any work done it is like the gleanings, not like the harvest of the vintage that used to be in the past. We are not denying that God the Holy Ghost has ceased to deal in a saving way with the souls of men, but alas! alas! how few, one here and there. As He says: "I will take one of a city." What a small number to go to heaven and all the rest to go to hell. "I will take one of a city and two of a family." It is God's work. Nevertheless, it is you who repents, it is you who believes, not another for you. God working in both to will and to do according to His own good pleasure. If you will be saved the godliness of your father or mother will have nothing to do with your godliness. It must be a work done in your own soul. It will be true when the promise is fulfilled that every individual of the human race will be godly. Every one of them will be found confessing: "O! how I forgot God, how I forgot my own soul, how I forgot that I was on the way to hell;" and that will be true of you if you are to be saved, that you will know it in your own experience, that you will turn to Christ for justification, sanctification and holiness. To be holy will be your desire. This will be true to all the ends of the earth. You might set out to Vancouver and from there cross over to China and Japan and come back to where you started and you will find the whole world remembering God and turning from their evil ways. There will be no theatres, no playhouses, no dancing

halls, none going away to play golf on Sabbath as we see now at that glorious day. Surely that is imagination! No! it is sober fact; that is the meaning of my text, and I defy men and the devil to make me believe to the contrary, that this whole world will yet worship the Lord. You have it in the book of the Revelation: "And, lo, I beheld a great multitude which no man can number of all nations, and kindreds and people and tongues." You have there the whole world divided up into the various peoples. It will be true of the Jews that they will all remember and turn to worship Christ and we read that their turning will be as a resurrection from the dead. This is like a dream, but it is a true dream. It is the infallible word of God. The descendants of Japheth and the descendants of Ham will all be found worshipping God. The devil can get none to carry on his work, although he gets plenty in our day. Would to God that we ourselves would see the day in which this will be fulfilled!

The Fourth Commandment and the Street Car Question.

FOR those of our readers, who are familiar with the history of the Free Presbyterian Church, there was little that was really new or enlightening in the article by the present writer which appeared in the February issue. It was merely intended to be an attempt to define clearly the past and present attitude of the Church towards a serious problem, which is, to all appearance, being ignored by all the other Christian bodies.

A wider survey of the problem of the Sabbath in the modern world appears to be timely, especially for the benefit of the younger people and others who have not been thoroughly indoctrinated in the application of the Fourth Commandment to our existing social and religious life. It is very evident that there is something radically wrong with our boasted Western

civilization when so many millions of our fellows find themselves without the opportunity to earn a livelihood and on the borders of destitution. In looking for a remedy it might not be out of place to suggest that unless the complicated machine, which the genius of our age has created, is operated in harmony with the immutable laws of the Creator of the Universe, we can expect, only present confusion and ultimate collapse.

We believe it to be no small part of the duty of the church to interpret the laws of God in terms of the ever-changing social and economic conditions of mankind and to endeavour by precept and example to lead the way in their universal application. While she has not the power to enforce these laws on those outside her fold yet it is not only her right but her duty to insist that those who are under her spiritual supervision, govern their conduct in accordance with her teaching and so demonstrate to the outside world, not only, that these laws are perfectly adapted to the temporal as well as the eternal wellbeing of human society, but also, that it is only by implicit obedience that we may expect lasting peace and prosperity in family, church and state.

One aspect of the teaching of our church was discussed in the previous article, viz.: that the operation of a street railway system on the Lord's Day was a direct breach of the Fourth Commandment and, therefore, illegal. At the time of writing that article we were aware of a fact which we could not verify by written evidence. We find however in the *F.P. Magazine* for May, 1928, a lecture on the Sabbath by Rev. Neil Cameron in which the following occurs:—

“Since 1896 there has been a resolution on the records of the Kirk Session of St. Jude's, Glasgow, to the effect that no one who worked, or travelled by street cars or trains on the Lord's day would receive church privileges from the session.” We insert this here as a valid piece of evidence and also as a means of carrying the thread of our previous article into this one, the purpose of which is to show, that in her interpretation of the Commandment our Church is only applying a principle that

has been endorsed almost unanimously by the evangelical party, not only in the Scottish Church but in the churches of England and America.

As we mentioned in our previous article, the introduction of street railways coincided approximately with the early days of the Free Presbyterian Church so that we cannot look for much help in the records of the past. The literature on this particular phase of the Sabbath question being necessarily limited. We also noticed that Principal Rainy was opposed to the running of the Edinburgh cars on Sabbath. He was the leader in the liberal party in the Free Church, which then embraced perhaps more than half of ecclesiastical Scotland. A reasonable inference, we think is, that the majority in Scotland at that time would have opposed the Sabbath operation of the cars if a vote was taken. The writer is not in a position to consult the records of the period except as contained in his own library; anything herein quoted is entirely from that source.

On the general question of Sabbath observance we would like here to point out the general excellence of the work of Rev. John Willison of Dundee, whose writings are so easily available to any who are really anxious to study the subject. The late Bishop Ryle of Liverpool, in an essay on the Sabbath, published in 1882, has the following as a footnote:—"These sermons [Bishop Wilson's of Calcutta] and 'Willison on the Lord's Day' are by far the two best works on the Sabbath question" (Knots Untied p. 368). Here we have an English Bishop recommending the teaching of Willison, whose directions for Sabbath observance will, we feel sure, put many Free Presbyterians to shame. In the light of Willison we are surely fallen on evil days.

Let us now quote from a tract entitled: "To Travellers by the 'Sunday' Tram" being number four, published by the Edinburgh Working Men and Women's Christian Sabbath Society. "Do you go to church by car? (Street Car). A strange spectacle indeed—a breaker of God's Law on the way to worship Him . . . Is not obedience better than sacrifice? . . . the end never justifies the means. What about the driver and the conductor? What

right have they to give up their God given heritage to you? What right have you to take it from them? They are to get another day instead! How can that other day be an equivalent for the Sabbath? . . . How can he tell his children to obey the commands of God? Have you forgotten that love is the fulfilling of the law, that the driver and conductor, their wives and children have immortal souls to be tended, nourished, saved—or lost? Keep my Sabbaths and reverence my sanctuary. That was the lofty ideal of our Scottish forefathers ”

We will next give some extracts from a 300 page volume published in Edinburgh in 1891 by the Sabbath Observance Society, entitled: “The Lord’s Day and the Lord’s Servants” by the Rev. J. P. Lilley, M.A., being a scholarly Essay, awarded the first prize by the Sabbath Observance Committee of the Free Church of Scotland. The extracts from this and the other sources are worthy of reproduction apart altogether from their immediate bearing on the subject under discussion. When the word “Sunday” occurs in this article it is because we are quoting the exact words of the original. In this and other respects we do not necessarily approve of every word quoted. “The younger generation of the present day have been so familiarised with several encroachments on the Day of Rest, that they have hardly learned to regard them in that character at all. It is not surprising, however, that those who are older, or who were brought up in parts of the country where these practices did not prevail, should think far otherwise. It yet remains to be shown that they are not entirely justified. The right to run Sunday trains, or to deliver ‘Sunday’ mails through the post-office, or to maintain traffic by other conveyances, has never yet been vindicated. Till this is done, we are bound to keep up our attitude of protest” (p. 255). “Rest and worship stand or fall together. The Fourth Commandment is the divinely-appointed safeguard of both. Neglect the Commandment and there is no garrison left on earth that will enduringly withstand the invasions of the world on the sacred day of heaven. This

is the great lesson taught by the history of the Sabbath in the nations of the European Continent. Their Reformers failed to apprehend clearly the relations of the Decalogue to the other parts of the Hebrew legislation . . . in their zeal for Christian liberty they too often left the Lord's Day without a firm basis in the moral law. Through the church this error has been propagated in the whole life of the people for generations, with the most disastrous results . . . Herein, again, Knox was enabled to avoid all reproach to error. In his view, the Ten Words of Sinai were evidently the publication of a purely moral law of universal and everlasting obligation" (p. 249). Referring to Dr. Norman Macleod's attack on the Sabbath he says:—"Many showed how deeply he had erred as an interpreter of the Scriptures; but the extent to which he failed to apprehend the larger lessons of history was shown by no one more distinctly than by his friend Dr. F. D. Maurice . . . Dr. Maurice declared, in the dedicatory letter to Dr. Macleod himself, prefixed to his little volume on the ten commandments:—"I believe that the reverence for an unchangeable law and a living Lawgiver has given to the Scotch character its strength and solidity" (p. 250). In an introductory letter to this volume, written by John Greig, J.P., Secretary to the Sabbath Observance Society, he says:—"In many cities omnibuses and tramway cars are also being run on the Sabbath, with the same evil results; and it has been repeatedly affirmed by the press and confirmed in a variety of ways, that even ministers and office-bearers of churches are found travelling by railway on the Sabbath, and are more or less in the habit of using cabs and cars on that day. It surely behoves all Christian men, not only to see that they are guiltless in this matter, but that strenuous efforts are used to put an end to all Sabbath traffic whatever. Nothing less is called for in the Law of God."

Bishop Ryle, in his work already quoted, has this to say after speaking of the various prevalent ways of Sabbath desecration:—"The public ways of profaning the Sabbath I have referred to are likely often to be thrust on our notice, if we live many years

in England. Let us remember that they are an open breach of God's commandment. Let us have nothing to do with them ourselves, and let us use every lawful means in our power, both publicly and privately, to prevent others having anything to do with them. Let us not mind the epithets of puritans, pharisees, methodists, bigoted and narrow-minded or be moved by the specious arguments of newspaper writers Whatever others may think lawful let our sentence ever be that one day in seven, and one whole day, ought to be kept holy to God" (p. 383).

The famous Dr. Charles Hodge, in his *Systematic Theology*, chapter on the Fourth Commandment, says:—"It is a condition of service in connection with any railroad which is operated on 'Sundays,' that the employee be not a Christian" III. p. 346).

The following is from an American book, "The Sabbath for Man," by W. F. Crafts, 1892 edition; "Petition by four hundred and fifty of his locomotive engineers to President W. H. Vanderbilt for the cessation of 'Sunday' labour on his railroad. After pointing out how Sabbath labour had become a great hardship, they continue:—"Our objections to 'Sunday' labour are: The customs of all civilized countries as well as all laws, human and divine, recognise 'Sunday' as a day of rest and recuperation; and notwithstanding intervals of rest might be arranged for us on other days, we feel that so doing we would be forced to exclude ourselves from all church, family, and social privileges that other citizens enjoy. . . . nearly all the undersigned have children that they desire to have educated in everything that will tend to make them good men and women, and we cannot see that our example in ignoring the Sabbath day has a demoralizing influence upon them." The comment follows:—"The refusal to grant this petition will be heard on some judgment day, in this world or the other, or both" (p. 294). The same author further says: "What I have described as the only defensible ground of Sabbath observance, centering in the heights of a public conscience that recognizes the day as of divine authority, with an impartial prohibition of all needless

work on one flank and all public amusements on the other, is more perfectly realized in Toronto than in any other large city of the world, and there proves itself both practical and popular. Even a proposition to allow 'Sunday' street cars was refused by the ratepayers in 1892 by a vote of 14,000 to 10,000 " (p. 21). But this was forty years ago.

Turning again to Mr. Lilley's Essay, which was written at the time when street cars were being introduced we find the following:—"A young minister of our acquaintance once took advantage of this system on a wet Sabbath morning, and, when it was too late to change, found himself in the company of several acquaintances bent on having a day's outing in the country. The experience was too painful to repeat it or commend it to others; for he felt that, in spite of the attempt in this way to save time and remain at home and avoid the trouble of hospitality at his own or other households, he was still countenancing a traffic that had its root in worldly motives, and was operating as a persistent temptation to the people of the neighbourhood to violate the Fourth Commandment Whatsoever is not of faith is sin Where the power of conscience is only but slightly relaxed, a preacher cannot speak with the same tone of unwavering conviction. The Spirit of God is thus also grieved and where He withholds His power, who shall command success?" (p. 126).

It does not appear to have occurred to our essayist that a mere worshipper might have presumed to use the cars; however, in some respects he appears to be more scholarly than robust and no doubt reflects the general attitude of the leaders of the Free Church previous to 1893. At any rate something seems to be lacking, and this may turn out to be the very thing we are looking for. Perhaps we will find it in this same essay. Let us turn to page 125. Speaking of those who show the most neglect of the Sabbath and its services, he proceeds:—"Church discipline is a saving ordinance of Christ, and it is more readily

conceivable than some imagine, that the faithful exercise of it might produce improvement."

We would like here to insert some quotation by way of recording the opposition by the Evangelical Churches of Glasgow and some other cities against the introduction of Sabbath tramways; and the injustice done to former employees of these systems, who were compelled for conscience sake to give up their means of livelihood, and who took joyfully the spoiling of their goods that they might have a better and an enduring substance. These things are vivid personal recollections but we have no access to the records of the period.

If faith without works is dead what shall we say of doctrine without corresponding practice. Is it not time that this potent weapon, which has been given to the church, was given an honest trial. It is right that the civil authority should safeguard the rights of the citizens so that they may be at liberty to observe the Lord's day according to the command; but how can the church point out the line of duty to the state if she herself countenances openly the very thing which, according to her teaching, is illegal.

It has been said that the Free Presbyterian Church has overstepped the limits of her constitutional powers in her legislation on the Sabbath question. We do not profess familiarity with the technicalities of ecclesiastical polity but would merely venture as our humble opinion; that if this charge is true, then it is time that the constitution was changed so as to permit the church to practice what she preaches. We do not commit ourselves to everything that the church has done, but as indicated in our former article we are in full sympathy with the Church's attitude on this question.

In presenting this second article on the Sabbath question, we would wish to adopt Luther's saying: "When you meet with anything of no worth, delete it, delete it" as our own and recommend to the reader; "Prove all things; hold fast that which is good."—READER.

The late Mr. Alexander Maclean, Elder, Glendale.

ALEXANDER MACLEAN, the eldest of a large family, was born at Glendale, Skye, in the year 1856. He had the privilege of having godly parents who brought up their children in a Christian manner, and by their own life and conversation set before them an example of how a Christian life should be led. His father, Donald Maclean, was a man who was greatly respected, and during his whole lifetime was noted for his carefulness in word and deed.

Alexander was a good Gaelic scholar. Few could equal him in the reading of God's Word. He followed the occupation of his father—being a fisherman. He told that on two occasions while at the East Coast, the crew of the boat lost all hope during a storm. No doubt such an incident had an effect on his mind. We are not able to say at what time in his life the change came, but that it did take place was abundantly evident. He had no hesitation in casting in his lot with the Free Presbyterian cause in 1893, and he never regretted nor was ashamed of the stand he took. He was in full membership for thirty-one years and was made an elder some twenty-five years ago.

He was of a very humble and quiet disposition, yet firm as a rock to his own convictions. He took no step unless convinced in his own mind that he was doing the right thing, and he made sure of his ground before acting, with the result that he always adhered to principles that he considered scriptural.

In prayer and in speaking to "the Question" on the Friday at Communion seasons, his simplicity and tenderness drew the hearts of many towards him, as they felt that they were listening to one of whom it could be said:—"Behold an Israelite indeed in whom there is no guile."

During the greater part of his life he was afflicted with a severe form of stomach trouble, which he bore with Christian patience. This ultimately was the cause of his death. Sorely afflicted as he was, he was very rarely absent from the means of grace until about three months before the end. In the month of

December last he had a bad attack which rendered him unable to go out much. On the Thursday previous to New Year's night, he was unable to attend the fellowship meeting, but he made an effort to go out on New Year's Eve, which was his last.

Shortly afterwards he took to his bed, and it was quite obvious to his friends that life was fast ebbing away. Many of the Lord's people visited him. He was asked by one of the elders on one occasion, if he had any hopes of recovery. "I don't know," he replied. "You were never so sick as you are this time," continued his friend. "Yes," he answered, "one other time." "Were you more willing to die then than you are now?" he was asked. "No," he replied, "I am more willing to die now." As soon as he uttered these words, the verse beginning with "Happy art thou O Israel," came with such light and power to his friend that he felt convinced that his dear brother was nearing the borders of the promised land.

Although he suffered pain during the last few weeks, he was so reconciled to the will of the Lord that he was not heard to murmur. His mind was always on the things above, even when his memory failed him. It was very evident that his heart was knit to Christ and to His cause in the world. His mind was always, although in a semi-conscious condition, in the house of God, where, we believe, his soul had tasted time and again of the precious manna of the pure gospel.

His removal causes a deep blank in the congregation of Glendale, where his person, endowed with such sterling qualities as befitted his office, will be long remembered.—M. M.

Short Gleanings.

"TO HIM THAT WORKETH NOT BUT BELIEVETH."

The great Redeemer takes away our guilt by finishing transgression and making an end of sin; but when He takes away our burden He makes no account of our goodness. He bids us stand far aside and see the salvation of God for us.

This crucifies to death our inborn pride and restlessness; we have marred the divine work, and are eager to repair it, to take some part in working out our own recovery by making good again that which we have made evil. But the gift of Christ is to him that "worketh not but believeth," trusting and resting on Him alone for salvation.—*Moody Stuart.*

THE PSALMS.

"We find in them all the life of religion—the desire and enjoyment of God himself (without which there is no religion); and this necessarily implies immortal life. And all this the Psalmist (see Ps. cxix.) found in the Law. This affords us a key to discover what there is in the Mosaic Scriptures—whether we can see it or not." And again: "The Psalms are the response of the congregation to the voice of Jehovah Israel not only listening to, but speaking again to Jehovah, of such themes as these: His claim as Lord of all, His sovereignty in Israel, the blessedness of Jehovah's man, . . . and connected with these groundstones we have notes of every expression of pious feeling. So no manual of psalmody gives force so fully, in all their diversity, to the subjectivity of the pious Christian mind. There are outbursts of Divine seraphic love; there are moanings of distress, the deep groans of penitents; there we trace a wonderful susceptibility of what they beautifully call 'the light of Jehovah's face.' Now they wail when it is hid, rejoice when He causes it to shine on them; now they improve it, and now they give thanks for it."—"*Rabbi*" *Duncan.*

GROUNDLESS FEARS.

Behold how independent of outward circumstances the Holy Ghost can make the Christian! Are you looking forward to poverty? Fear not; the divine Spirit can give you, in your want, a greater plenty than the rich have in their abundance. Do you expect to suffer long nights of languishing and days of pain? O be not sad! That bed may become a throne to you. You little know how every pang that shoots through your body may be a refining fire to consume your dross—a beam

of glory to light up the secret parts of your soul.—
Charles Spurgeon.

A PROMISE TO SEEKERS.

This promise is not to the children of the kingdom only, but to all who have begun to seek it; you need not wait till you have found it, for there is the promise that God will take care of the other things for you, that you shall lack nothing that you need. Therefore these words of the Lord Jesus belong to every one who is seeking to take them. And what is this kingdom? It is "righteousness and peace and joy in the Holy Ghost." In seeking you shall find it; you shall be brought into the very heart of the kingdom, into the palace of the King; and God Himself will keep you as His own in Christ Jesus.—*Moody Stuart.*

God was manifest in the flesh, and the angels descended and sang when they saw the heavens opened, and their Lord, whom from their creation they had worshipped with lowliest reverence, coming down as an infant and laid in a manger. They were not grieved to see the most high God so humble Himself; they knew it was in infinite grace, and in their exultation joy they came down to the earth to sing a new song of praise to the God of Heaven. Heaven and earth were now reconciled and united; they were one in the God of Heaven become man.—*Moody Stuart.*

IMMANUEL'S LOVE TO MANSOUL.

Remember, therefore, O my Mansoul, that thou art beloved of me; as I have therefore taught thee to watch, to fight, to pray, and to make war against my foes, so now I command thee to believe that my love is constant to thee. O my Mansoul, how have I set my heart, my love upon thee! Watch! Behold, I lay no other burden upon thee than what thou hast already. Hold fast till I come!"—*John Bunyan's Holy War.*

THE LORD IS MY HELPER.

You, believers in Christ, who are entered on a fresh period of time, the present year, must expect to be tried and assaulted with afflictions, trials, temptations, and enemies, variously, which

will serve to exercise your faith. Yet, as far as you have in faith given up your persons, concerns and all, into the Lord's hands, and are enabled to mix faith with the Lord's word and promise, so far you are absolutely safe, come what will, and may sing your cares and fears away, saying, each of you to himself—"The Lord is my helper I will not fear."—*Robert Hawker.*

Searmon.

le C. H. SPURGEON.

(Continued from page 472.)

"Mar sin thug Daibhidh buaidh air an Philisteach le crann-tàbbail agus le cloich; agus bhuail e am Philisteach, agus mharbh se e; ach cha robh claidheamh ann an laimh Dhaibhidh" (I. Sam. xvii. 50).

Fhaic mar tha an nì so a' dol air aghaidh. Tha 'n Tighearna air a chuir le Athair a dh' ionnsuidh a bhràithrean mar a bha Daibhidh air a chuir le Iesea dh' ionnsuidh a bhràithrean, le tiodhlacan feumail agus briathran comhfhurtail chum a bhi an comh-chomunn riutha, mar sin ann an iomlanachd na h-aimsir bha ar Tighearna air a chuir a dh' ionnsuidh a bhràithrean. Dh' fhuirich e re tamuill mar gu'm b' eadh a' falach ann an tigh an tì bha na mheas dha mar athair, ach an déidh sin thàinig e mach ach bha e air aithnicheadh mar an Tì bha air a chuir le Dia, a' giùlan tiodhlacan do-àireamh 'na làimh, a' tighinn air teachdaireachd trocair agus gràdh o Dhia, a dh' ionnsuidh an dream nach bu nàr leis an gairm nam bràithrean. Leughaidh sinn mar a chaidh deiligidh le Dhaibhidh. Cha do ghabh a bhràithrean ris gu gràdhach. 'S ann a ghabh iad ri choibhneas ann an rathad feargach neo-thaingeil agus chuir iad eucoir as a l th. Dé cho fìor 's a tha so a co-fhreagradh ri ar Tighearna mac Dhaibhidh, mar a bha esan mar an ceudna air a chur a dh' ionnsuidh nàire leotha-san, a dh' ionnsuidh an tàinig e.

Thàinig e a dh' ionnsuidh a mhuinntir féin 's cha do ghabh a mhuinntir féin ris. Thàinig e' gan ionnsuidh le briathran coibhneil agus labhair iadsan ris le briathran ain-ìochdmhor.

Airson a bheannachaidh, thug iad dha mallachadh; airson aran neimh thug iad dha clachan; airson beannachadh neimh thug iad dha nàimhdeas na talmhainn agus malachdan ifrinn! Cha robh bràthair riamh, “ceud-ghin am measg móran bhràithrean,” air a mhi-ghràdhachadh leis a’ chu’d eile de’n teaghlach cosmhuil ris an fhear so. Nach ’eil gu dearbh cosamhlachd an tuath eucoraich a mhl-ghràdhachadh leis a’chuid eile de’n teaghlach cosmhuil ris e sgrìobhte gu’n tubhairt uachdaran an fhionlios, “Bheir iad urram do m’ mhac,” ach calg-dhireach an aghaidh sin, ’s e thuirt iadsan, “’S e so an t-oighre; thigibh, marbhamaid e agus bi an oighreachd againn féin.” Dhéilig a bhràithrean gu coimheach ri Iosa, a thainig Esan a bheannachadh. Bi cuimhne agaibh gu’n do fhreagair Daibhidh a bhràithrean le briathran ro-choibhneil. Cha do dh’ ioc e càineadh airson càinidh, ach le ciùineachd mhór, ghiùlan e an ladarnas aineolach. Anns an ni so, cha’n ’eil e ach ’na shamhladh anmhuinn air ar Maighstir gràdhach, an Ti ’nuair a chàineadh nach do chàin a rìs, “a dh’ fhuiling a’ shamhuil sin a dh’ ana-cainnt o pheacaich ’na aghaidh féin.” ’S e an aon fhreagairt a thug e, eadhon do na buillean a bha gu crìochnachadh ’na bhàs, “Athair, math dhaibh, cha’n’ eil fhios aca ciod tha iad a’ deanamh. “Dh! fholuich sinn ar n’ aghaidh uaithe—bha e air a dhi-meas agus cha robh suim againn dheth.” Gidheadh airson sin uile cha tàinig aon fhocal feargach o bhilean. Dh’ fhaodadh esan a ràdh “nach ’eil aobhar air a shon?” Cha do labhair esan móran ’na chùis féin, ach chaidh e air adhart o latha gu latha le obair gu h-eudmhor mar gu’m biodh a h-uile neach a chitheadh e làn-riaraichte leis. Mar sin Daibhidh a bha air a dhiùltadh le ’bràithrean thàinig e bhi ’na shamhladh air Crìosda. Bi sinn a’ dol air adhart gu bhi toirt fainear an gràdh leis an robh Daibhidh air a ghluasad gu bhi a’ gràdhachadh a shluaigh. Bha e ’ga’ faicinn agus na Philistich a’ toirt dùlainn dhaibh. Mar a thug e fainear mar a bha iad air am bruthadh ’nan spioradan fa chomhair an naimhdean treun, ghluaiseadh anam an taobh a stigh dheth, ach an uair a chuala e toirmichean an dùlainn ’s ann a dh’ fhairich e gu robh Dia Israeil fhéin, air a ghabhail a stigh anns a’ chomhstri. Bha ainm Iehobhah air a mhaslachadh!

Bha am famhair bragail sin a bha a' coiseachd air beulaibh an airm a' toirt dulainn do dh' armailt an Dé bheò! Cha'n ioghnadh ged bhiodh eridhe blàth agus treun a' bhuachaill òig, ghaisgeil air a ghluasad gu mór ann! 'S ann a dh' eirich suas mar am broillich laoich aig fuaim briathran an Philistich neothimechioll-ghearrrta, faireachdaidhean treuna—cò ghabhadh air gu ladarna gnothach a ghabhail ri glòir Iehòbbah, Dia neimh agus na talmhainn. Bha, mar an ceudna, ni eile 'na chridhe 'ga ghluasad, agus b'e sin an gaol a bh' aige do a dhùthaich. Ciamar a b' urrainn Daibhidh, gun a bhi air mhìre 'na chridhe, 'n uair a dh' innseadh dha gu'm biodh an duine a chuireadh as do'n Philisteach air a phòsadh ri nighean an rìgh. Dh' fhagadh a leithid sin de luach a chabhagachadh—gus an gnìomh a choimh-lionadh. Ach leis na h-uile ni bh' an sin 'g a chuir chuige rinn e suas air ball inntinn gu'n rachadh e mach a chur catha ri famhaire na Philisteach. Anns na h-uile ni dhiùbh so, tha e a' samhlachadh a mach ar Tighearna Iosa Crìosda. Ghràdhaich e a mhuinntir féin; bha e ghnàth ullamh gu a bheatha leigeil sìos airson nan caorach. Ghràdhaich e Athair; nach robh fios agaibh, thuirt e roimh so, 'gu feum mise bhi timchioll air gnothach m' Athair. "Dh' ith eud do thighe suas mi." Agus bha aoibhneas air a chur air thoiseach air gu'm biodh an eaglais aige mar chéile, aig eòsgais, gun ghuth air luach, a' bheatha gu'n coisneadh e i—gu'm faiceadh e innte de shaothair anama agus gu'm biodh e toilichte. Bha i gu bhi air a' togail suas gu suidheachadh rioghail chum a bhi sealbhachadh cuibhrionn de chrùn 's de rìgh-chathair. Bha, an Ierusalem nuadh as mathair dhuinn uile, gu bhi na tiodhlac do Iosa o Dhia mar a dhuais agus bha so 'g a bhrosnachadh mar sin a' dol a mach agus a' stigh anns a' chath air ar son-ne. Beachdaicheamaid air agus beannaicheamaid ainm airson gu'n do ghràdhaich e riamh an sluagh agus gu'm biodh na naoimh ann an glac a lámhan. Molamaid e gu'n d' ith eud tigh Dhé suas E agus gu'n do choisrig E E féin gu h-iomlan airson na h-obair mhóir a bh' an so. Agus os cionn sin uile deanamaid gu h-iriosal agus gu taingeil' ainm a mholadh airson gu'n do ghràdhaich e sinne agus gu'n tug E E féin air ar son. Mar chuid de'n eaglais a phos e ris féin gu

bràth, tha sinne na'r luchd compairt de no h-uile ni a' rinn e. 'S ann air ar son-ne a chomhraig e anns a' chath, 's ann air ar son-ne thug e mach a' bhuaidh, 's ann air ar son-ne chaidh e steach gu ruige gloir. Agus thig e ris an déidh so, airson ar togail suas gu bhi faicinn a' ghloir sin, agus a chum a bhi maille ris far am bheil e. Am feadh tha sinn a' faicinn an samhladh so ann an Daibhidh thugamaid an aire nach diochuimhnich sinn gloir a thoirt do Iosa féin, tha air a chuir fo chomhair ar n' inntinn an so, mar ann an sgàthan, an a bhi a' làn chomh-lionadh ar slàinte.

Ri leantuinn.

Nadur an Duine 'na Staid Cheithir Fillte.

CEANN III.

NEO-CHOMAS AN DUINE GU H-IOMLAN AIR E FEIN A LEIGHEAS.

(Continued from page 474.)

1. A pheacaich, ghuidhinn ort, gu'n creideadh tu, nach dean t' oibreachadh an gnothuch. Oibrich, agus dean na's urrainn dhuit, cha bhi thu comasach gu brath air thu féin oibreachadh a mach á staid na truailidheachd agus na feirge so. Is eigin duit Criosd a bhi agad, no bithidh tu air do sgrios gu siorruidh. Is e mhàin Criosd annadsa is urrainn bhi na dhochas na gloire. Ach ma's eigin duit deuchuin a dheanamh air; an sin as eigin dhomh a leigeadh fhaicinn duit o fhocal neo-chaochlaideach an Dhé bheò, dà ni is eigin duit a dheanamh air do shon féin: Agus ma's urrainn dhuit an deanamh; is eiginn aideachadh, gu bheil thu comasach air thu féin a leigheas; ach, mur urrainn, an sin cha'n 'eil thu comasach air ni 'sam bith a dheanamh air an rathad so air son do leigheis.

Air tùs, "Ma's àill leat dol a steach chum na beatha, coimhid na h-aitheanta," Mat. xix. 17. Is e sin ri radh, ma's àill leat, le deanadas, dol a steach chum na beatha, an sin coimhid gu coimhlionta na deich àitheanta. Oir is e crìoch nam briathra,

uabhar cridhe an duine thoirt a nuas; agus a nochdadh dha am feum mor a ta aige air Slanuighear, o a neo-chomas air an lagh a choimhead. Tha'm freagradh air a thabhairt co-fhreagarach do'n earail. Thug ar Tighearn achmhasan da air son a mhiodail, "A mhaighstir mhaith," rann 16. ag innseadh dha, "Nach 'eil aon neach maith, ach a h-aon, eadhon Dia," rann 17. Mar gu'n abradh e, tha thu'm barail gu bheil thu féin a' d' dhuine maith, agus mise a' m' dhuine maithe eile: Ach, far am bheil iomradh air maitheas, feudaidd aingle agus daoine sgail a chur air an aghaidhean an lathair an Dia mhaith. Agus, do thaobh a cheiste, anns am bheil e taisbeanadh aomadh gus an lagh, cha'n 'eil Crìosd a' toirt freagradh dha, ag radh, Creid agus bithidh tu air do thearnadh; cha bhiodh sin co iomchuidh, ann an cor aon a shaoil gu'm b'urrainn dha deanamh gu maith gu leoir air a shon féin, nam b'e 's gu'm b'aithne dha ciod na nithe maith bu choir dha dheanamh: Ach freagarach do'n ghne inntinn san robh an duine dh'iarr e air na h-àitheanta a choimhead; coimhid iad gu mìn, agus gu dìongalta, cosmhuil riusan a ta faire air luchd droch-ghnìomh ann am prìosan, air eagal gu teid a h-aon diubh as, agus gu'n teid am beatha air son am beatha-san. Faic air an aobhar sin, O dhuine neo-iompaichte! ciod as urrainn tha dheanamh anns a' chuis so? Oir, ma's aill leat thu féin a thearnadh air an doigh so, is eigin duit àitheanta Dhé an choimhead gu foirfidh. Agus, (1.) Is eigin do t-umhlachd a bhi iomlan do thaobh gnè an naduir o'm bheil i 'g eirigh. 'Se sin, is eigin do t'anam, an tobar o'm bheil do ghniomhara, a' sruthadh, a bhi fìor-ghlan agus gu h-iomlan as eugmhais peacaidh. Oir tha'n lagh ag agradh gach dleasnas a bhi iomlan: cha'n ann a mhain ann an gnìomh, ach ann an nadur agus mar sin tha e dìteadh peacaidh gin; neo-ghloine naduir, co maith as neo-ghloine ghniomhara. A nis, ma's urrainn thu so a thoirt gu crìch; bithidh tu comasach air ceist sin Sholaimh a fhreagairt ann an rathad nach robh a h-aon do chloinn Adhaimh riamh comasach air a freagairt, Gnath-fhoc. xx. 9. "Cò a dh' fheudas a radh, Ghlan mi mo chridhe?" Ach mur

urrainn thu sin a dheanamh, tha eadhon easbhuidh na li-iomlaineachd so 'na pheacadh; agus mar sin 'g ad fhàgail fosgailte do'n mhallachd, agus 'gad ghearradh as o bheatha. Seadh, tha e deanamh, t' uile ghnìomhara, eadhon do ghnìomhara is fearr peacach: "Oir co a bheir glan á neo-ghlan?" Iob xiv. 4. Agus am bheil thusa am barail, gur urrainn thu le peacadh thu féin a chuideachadh o pheacadh agus truaighe?

2. 'S eigin do t'umhlachd a bhi mar an ceudna iomlan anns gach earrann dhi: 'S eigin di a bhi cho leathan ri uile laghe Dhé. Ma bhios tu dh' uireasbhuidh aon ni, tha thu caillte! Oir tha'n lagh a' bagradh a mhallachd airsan nach buanaich anns na h-uile nithibh a ta sgrìobhta ann! Gal. iii. 10. 'S eigin duit umhlachd o'n taobh a stigh agus o'n taobh a mach, a thoirt do'n lagh uile; na h-àitheanta uile a choimhead, ann an cridhe agus beatha. Ma bhriseas tu aon air bith dhiubh, ni sin do sgrios cinnteach. Druididh smuain dhiomhain no focal faoin a suas thu fuidh 'n mhallachd!

3. Is eigin di bhi iomlan a thaobh tomhais; mar bha umhlachd Adhaimh, fhad 'sa mhair e 'na neo-chiontachd. So tha'n lagh ag iarraidh, agus cha ghabh e ri ni as lugha, Mat. xxi. 37. "Gradhaichidh tu an Tighearn do Dhia le d' uile chridhe, agus le d' nìle anam, agus le d' uil' inntinn." Ma bhios aon cheum do'n ghradh sin a ta air iarraidh leis an lagh, air chall; mur bi gach earrann do t'umhlachd co-shìnte ris an airde as mó a ta air an lagh, agus mar sin tha e fathasd 'gad fhàgail fuidh'n mhallachd. Feudaidd neach urrad do shaithiche uisge thabhairt a dh'ionnsuidh tighe ri theine, 's is urrainn dha ghiulan; agus gidheadh feudaidd e bhi air a losgadh, agus bithidh e air a losgadh mur toir e urrad leis as a mhuchas an teine. Eadhon mar sin, ged a dheanadh tusa na's urrainn dhuit, ann an coimhead nan àitheanta; ma dh' fhailnicheas tu anns an tomhas is lugha do'n umhlachd a tha'n lagh ag iarraidh, tha thu gu cinnteach air do sgrios gu brath; mur gabh thu greim do Chrìosd, a' cur cùl ri t'fhirteantachd féin, mar luideig shalaich. Faic Rom. x. 5., Gal. iii. 10.

Ri leantuinn.

Notes and Comments.

Straight Speaking.—The *Bible Witness* quotes some sentences from an address delivered by Dr. French Oliver, an American evangelist, at present in this country. Here are some of his comments :—"Every dance that is conducted in connection with a church is defiling the holy place. Every iniquitous whist drive under the auspices of a church is an insult to God, and defiles the holy place. When you make a church as a den of thieves in the sale of jumble stuff and all that kind of infamy, you are defiling the holy place. If you want to give something to God, give it. The other thing is not giving, you are simply buying something that is all." This coming from an American is refreshing. One wonders what kind of reception such statements would meet with from Presbyterians even of the more conservative bodies. Dr. Oliver further said that the depression was a judgment of God upon the nations. There would be no cure for it this side of repentance on the part of the nations. The anti-God movement was sweeping nations at the present time, but God's answer to that was that His enemies should lick the dust. The tide of degeneracy and apostasy was rising and they were facing a gigantic international apostasy which God would judge.

Protest against Scoto-Anglican Conferences.—The National Church Association for the safeguarding of the Protestant and Presbyterian Witness of the Church of Scotland has issued a manifesto, in which they say among other things :—"Despite the assurances which have been proceeding from official quarters, there is widespread anxiety over the 'unrestricted conference' agreed to at last General Assembly and a feeling that the Church of Scotland had embarked on a hazardous adventure and is being led in the dark along a path of which no one can see the end. . . . So far from approaching nearer to the Protestant position the Anglican authorities have rather moved nearer and nearer to Rome Our leaders are in conference with Anglican churchmen who are themselves willingly

or unwillingly parties to the movement now going on to bring the Church of England nearer to Rome." Time will tell whether there is sufficient zeal for the truth to make this protest effective. Surely there must be many in the Church of Scotland who are deeply grieved at the downgrade movement within its borders theologically and ecclesiastically.

Consternation of Sabbath Breakers.—A prospective Bill for the restriction of trading on the Sabbath has thrown Sabbath traders into consternation. The Bill is being backed by the Grocers' Federation, the National Amalgamated Union of Shop Assistants, the Early Closing Association and other bodies. "If we do not fight this attempt to restrict 'Sunday' trading," says an official of the National Union of Retail Confectioners, "it will be serious for us. These attempts to close all shops on 'Sundays' are being made very quietly, and if something is not done the public will wake up one morning and find they are unable to buy cigarettes, tobacco, or sweets on a 'Sunday.'" To most sober-minded people this, instead of a calamity to be dreaded, would be hailed as a blessing. The Bill does not provide for complete Sabbath closing but it is meant to restrict Sabbath trading so far hence the cry against it by those who find the Sabbath a profitable day for gain. A deputation in favour of the Bill waited on the Home Secretary but did not get much encouragement.

Literary Notices.

FUINN NAN SALM GHAIÐHLIG (Gaelic Psalmody). Clo-bhuailte le h-ùghdarras Ard Sheanadh Eaglais Shaoir na h-Alba. Edinburgh: H. & J. Pillans & Wilson, 20 Bernard Terrace. *

The preface informs us that "this is a modest attempt to preserve the following tunes as they have been or are being sung in Gaelic in the Highlands of Scotland, and to help to improve

congregational singing where Gaelic services are still held." There are 23 tunes in all, together with two versions of the Six Long Gaelic Tunes (now rarely sung). The typography is excellent and the form of the book is very handy for use. It may be added that the precentor's recitative in giving "out the line" is also noted. The music is in the solf-fa notation. Price 2s. post free.

ROBERT MOFFAT OF KURUMAN, by David J. Deane. Glasgow: Pickering & Inglis, Bothwell Street. Price, 2s.

The story of the famous South African missionary is told in a very interesting way. Missionary biographies make delightful reading, especially where the record deals with the story of men who lived such consecrated lives as Robert Moffat. The book is beautifully printed and has a number of excellent illustrations. It is sold for the remarkably cheap price of 2s. Those who are in search for interesting and sound books for the young will find this biography the very thing.

Church Notes.

Communions.—April—First Sabbath, Achmore; second, Lochgilphead; third, Greenock; fourth, Glasgow; fifth, Wick. May—First Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh. June—First Sabbath, Applecross, Tarbert (Harris), and Coigach; second, Shildaig; third, Helmsdale, Lochcarron, Glendale, and Dornoch; fourth, Gairloch and Inverness. South African Mission—The following are the dates of the Communions:—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.

London Communion.—The following services have been arranged in connection with the Communion (16th April) in the London congregation:—*Thursday*, 13th April, at 7 p.m. (English). *Friday*, 3.30 p.m. (Gaelic); 7 p.m. (English). *Saturday*,

3.30 p.m. (English). *Sabbath*, 11 a.m. and 7 p.m. (English); 3.45 p.m. (Gaelic). *Monday*, 7 p.m. Services are held every Sabbath at 11 a.m. and 7 p.m. (English) and 3.45 p.m. (Gaelic) and the Weekly Meeting on Wednesday at 8 p.m. in Eccleston Hall, Eccleston Street, Buckingham Palace Road, Victoria, S.W. The Rev. D. A. Macfarlane, M.A., is expected D.V. to conduct the above services.

Notice to Magazine Subscribers.—Subscribers are respectfully reminded that their subscriptions for 1933-34 are now due and Mr. John Grant, 4 Millburn Road, Inverness, will feel obliged by an early remittance. The annual subscription is 3s. 9d. (including double July number), post free, paid in advance. Subscribers are requested to read the instructions on p. ii. of the cover of the Magazine and to state whether they are new or former subscribers when sending their subscriptions.

Notice to Congregational Treasurers.—Congregational Treasurers are reminded that copies of their financial statements, duly audited, are to be sent to the Clerks of Presbyteries, under whose jurisdiction their congregations are.

Collection for April.—The Collection (first) for the Home Mission Fund (Missionaries and Catechists) is to be taken up this month.

Notice to Clerks of Kirk-Sessions and Deacons' Courts.—Clerks are hereby reminded that their records are to be sent for examination to the Clerks of Presbyteries under whose jurisdiction their congregations are not later than the end of April. Sufficient to cover return postage should accompany the records.

South African Mission.—At the last meeting of the Jewish and Foreign Mission Committee it was decided that the Rev. John Tallach and family return to Africa by the end of May, and that Miss Nicolson, our newly-appointed teacher for Ingwenya, who is to be accompanied by her mother, should sail about the middle of June. We hope and pray that He who rules over sea and land may give them a favourable passage and bring them safely to the end of their journey. Mr Tallach since arriving

in this country last June has had a strenuous time. He visited most, if not all, of our congregations and mission stations, at which he delivered lectures on the different aspects of the mission work. His lectures were much appreciated by our people, and no doubt roused their interest more than ever in the Mission's work among the native people of Africa. Miss Nicolson's arrival at Ingwenya to take charge of our school there will be a great help to Mr. Tallach, as he will thus be relieved of educational work and will be able to apply himself more freely to his work as missionary.—N. M.

Deputy to Vancouver.—At last meeting of the Canadian and Colonial Mission Committee Rev. Finlay Macleod expressed his willingness to go as the Church's Deputy to Vancouver. Mr. Macleod expects to leave for Vancouver (D.V.) about the middle of April.—D. J. M.

Financial Statements for 1893-4 and 1894-5.—In the minutes of the Presbytery of the Free Presbyterian Church for 9th July, 1895, there is an entry to the effect that the financial statements for 1893-4 and 1894-5 had been read at the Presbytery and that 200 copies were ordered to be printed to be circulated. Should any of our readers possess a copy of these statements the Editor would be indebted if they would be sent on to him for perusal.

Rev. N. Cameron's Memoirs.—Those who have not sent in the money for the sale of books are respectfully requested to do so not later than the end of April, with a note of the number of unsold copies on hand so that a report may be given in to the Synod. Later on it may be necessary for us to call in unsold copies to meet orders. Meantime, those who are desirous of procuring copies before the book goes out of print may have them from the ministers and missionaries of the Church or from the Editor, F.P. Manse, Oban, and Mr. Alexander Mackay, 531 Cathcart Road, Glasgow.

The late Mr. Alex. Macaulay, Stornoway.—We regret to record the removal of Mr. Alex. Macaulay, Elder, Stornoway,

on the 7th March. An account of this worthy man will appear (D.V.) in a future issue of the Magazine. Meanwhile we extend our deepest sympathy to his widow and family and to the Stornoway congregation.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs. M. McL., Aviemore, £1; Anon., Tomatin, 10s; J. McD., Carron, Minard, 10s; Mrs. H. N., Fort-William, Ontario, 13s 9d; R. M. C., (o/a Shildaig), £2.

General Building Fund.—"Rhumore," £4.

Home Mission Fund.—A. N., Borge, 10s; "In loving remembrance of a dear son," £1.

Jewish and Foreign Missions.—"Canada," per Rev. J. McLeod, Greenock, £4; Rhumore, o/a Rev. J. Tallach, £1 10s; A. N., Borge, 10s; Percentage on Capital, £1 9s; J. McD., Carron, Minard, 10s; Mrs W. F., Queen Street, Dunoon, 15s; S. McL., Strathcanaird, 6s; Anon., Comrie, £1; Miss C. C., Braehead, Newtonmore, 10s; Mrs McK., Altgrishan, Gairloch, per Rev. R. Mackenzie, 10s; Miss J. McK., School House, Newmore, 10s; Miss D. McL., Achina, Bettyhill, £20, and Mrs. A. McL., Achina, 10s, per Mr Murdo Mackay, Strathy; S. M. Glenelg, 5s; A. M., Edinburgh, o/a Mr Edwin Radasi's expenses, 10s; K. McL., Melrose, £1; Wm. B. L., Balloan, Dornoch, 3s 9d; D. McL., Pray, Montana, £1; Miss M. G., Aviemore, 10s. Rev. N. McIntyre acknowledges with sincere thanks the following:—"Thanksoffering for continued Mercies" (Mr. D. M., Manchester), £5; Miss McL., Parkgrove Terrace, Glasgow, £1; Two F.P.'s, Applecross, £1; Strontain, £1; H. McK., Elgin, £1; Mrs McL., London, o/a Mr Edwin Radasi's expenses, £5.

The following lists have been sent in for publication:—

Applecross Manse Building Fund.—Mr M. Gillanders, Applecross, acknowledges with grateful thanks the following donations:—D. G., 12 Lawrie Street, Partick, £10; R. G., 12 Lawrie Street, Partick, £5; Two friends of the Cause, per Mrs Cheetham, 10s; the following per Mr John MacAulay, Missionary—Miss M., Stornoway, £1; J. R., 1174 Dominion St., Winnipeg, \$5; J. McL., Crianlariach, 10s.

Greenock Manse Purchase Fund.—Rev. J. MacLeod acknowledges with sincere thanks the following donations:—K. M., Glenreaskill, Collecting Card, £5 1s; Friends, Edinburgh, per Mr D. Walker, £1 6s 6d; Friend, Ardrihaig, 10s; S. M. Leverburgh, £1; Northern Harris, £1; Miss M. Teacher, Harris, £1; Friend, Greenock, £1; Mrs M. M., Applecross, 10s.

London Mission Church Building Fund.—Dr M. Tallach, 21 Prince of Wales Mansions, Battersea, S.W.11, acknowledges with sincere thanks the following donations:—Collecting Card, per Mrs Livingstone, 152 Berkeley Street, Glasgow, £25; Nurse Martin, Southern General Hospital, Glasgow, Collecting Card, £1 10s.

Plockton Church Building Fund.—Mr Alex. Gollan, Plockton, acknowledges with sincere thanks the following donations:—Miss M. McP., Dingwall, 5s; Two Friends, Applecross, 10s; Collecting Card, per Mr John MacAulay, Applecross, £9 7s. The following per Mr D. Matheson, Missionary:—Mrs. F., Glasgow, £1; Miss H. Fraser, Alness, £1; Collecting Card, per D. Macdonald, Inverasdale, £2 11s.

Tallisker (Skye) Church Building Fund.—Mr. John McIntyre acknowledges with grateful thanks a donation of £1 from D. M., Plockton, per D. M. C., Carbstmore.

Uig Manse Building Fund.—Rev. R. McInnes, Uig, acknowledges with sincere thanks the following donations:—I. A. McL., Broadford, £5; Thurso, 10s; Friend, Stornoway, per K. MacKenzie, 10s; Collecting Card, per Mr Wm. Sim, Inverness, £1 5s 6d; Miss McD., Murray Court, Stornoway, 10s; A. N., North Tolsta, 6s; M. McL., 34 Breasclete, 10s; Friend, Edinburgh, per Mr A. H. Pottinger, £1; Two Friends, Halkirk, £2; C. McK., Fernabeg, 4s; Miss B. McK., Stroud, Glos., £2; M. S., 13 Valtos, per Mr N. Mackay, £1.

Wick Manse Purchase Fund.—Rev. R. R. Sinclair, Wick, acknowledges with sincere thanks the following donations:—Miss C. M., Bonar, 10s; Miss D. K. S., Penzance, £2; "Be of Good Courage," Halkirk, 10s; Miss H., Penzance, 10s; A. McD., Hillfoot, 10s; B. M., Bearsden, 5s; M. M., Partick, 5s;

South African Mission Clothing Fund.—Mrs Miller, 7 Westbanks Terrace, Wick, acknowledges with grateful thanks the following donations:—Friend, The Mound, 15s; M. G., Plockton, 5s.

The Magazine.

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Other Subscriptions.—J. Baker, 206 West Street, Dunstable, Beds., 5s; Hugh Brown, Craigard, Catacol, Lochranza, 4s; Nurse K. MacAskill, Kilbride House, Broadford, 4s 9d; Don Mackenzie, Grantham, Alberta, Canada, 2s 4d; Donald MacLean, Pray, Montana, U.S.A., 4s; J. C. MacPherson, Branault, Acharacle, 5s; D. MacRae, 31 Greig Street, Inverness, £1; John Ross, 1174 Dominion Street, Winnipeg, 4s 6d; Robert Sutherland, Scotsclader, Caithness, 4s.

Free Distribution.—Anon., Wigton Postmark, £2 2s; Don. Scotsclader, Caithness, 6s; From Sale of 3 copies of Rev. N. Maclean, Pray, Montana, U.S.A., 4s 7d; Robert Sutherland, Cameron's Memoirs, 8s 9d.