

# 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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THE  
**Free Presbyterian Magazine**  
and MONTHLY RECORD.

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### The Battle for the Sabbath.

THE tremendous onset made by anti-Sabbatarian forces in recent years against the great bulwark of religion is one of the most disconcerting signs of the times. The causes leading up to this are many. In the forefront may be placed the Laodicean attitude of the professing Church in Scotland. The pass has been sold to the enemy by those who ought to have defended it. Voices were heard declaring that the Fourth Commandment was not binding on Christians; and the point was pressed with a zeal which would do credit to a better cause that the Sabbath was a Jewish Institution. Gradually the seed sown by Dr. Norman Macleod of the Barony, Glasgow, began to bear fruit. No doubt at the time he delivered his notorious speech the country heard of it with consternation and even in the Established Church there were strong demands for his deposition. When the storm abated the situation was not the same as it was before the controversy had begun. The seed sown sank into congenial soil in many cases and in after years the fruit of it was seen in a growing laxity to the claims of the Fourth Commandment. Charity, so-called, gradually became the chief goddess of many in the religious world and her devotees increasing in numbers and vociferousness were equals to the devotees of Diana, the goddess of the Ephesians. A cry was raised against the restrictions imposed by law and a demand was made for liberty. Naturally many who had

no love in their hearts either to the Law or the Law-giver wished a greater freedom. The language of their heart was, though to begin with they were not daring enough to say it with their lips, that God is austere and that He is not allowing sufficient liberty to His creatures. The ground principle of this rebellion against authority is that man has certain rights bestowed upon him but that as he is not content with these: he must have more. Hence it will be seen in this anti-Sabbatarian movement tremendous stress is laid upon what is termed liberty (though rightly named it is licence) and the rights of man. It is this emphasis and the overlooking or complete ignoring of the rights of God that makes the anti-Sabbatarian movement to be a menace not only to religion but to all that makes for man's well-being. It was the duty of the Christian Church to keep the claims of God in the forefront but to a lamentable extent it failed to do so. When the onrush of the mighty flood became apparent and some of its disastrous consequences were anticipated there was a feeble effort made to stem the current.

Again, behind this anti-Sabbatarian trend, though closely connected with the root-principle mentioned above, there was the appeal the goddess of Pleasure made to the instincts of the anti-Sabbatarians. The Sabbath was made for man became the battle cry for the Pleasure-worshippers. The words of the Saviour were twisted to mean that the Sabbath was given to man to do with it what he pleased while it was conveniently overlooked that He who gave utterance to these words claimed to be Lord of the Sabbath and had not given over this lordship to man. Certainly, the Sabbath had been made for man, for his highest interests, spiritual and temporal. But it will take better logic than has yet been advanced by the devotees of Pleasure to convince any right-thinking person that all that the Sabbath pleasure-seekers claim for pleasure can make up for the benefits derived from the Sabbath both spiritually and physically. The practical outcome of all this outcry is that six days of the week are not sufficient for the cravings of the

natural heart: there must be an invasion of the Lord's Day. Hence the movement for Sabbath games—football, tennis, golf, etc. At one time the most daring anti-Sabbatarian would not have the face to suggest that the Holy Day should be spent in sport and games but that day is gone and the spirit of the *Book of Sports* is now reigning supreme in the hearts of thousands of Scotsmen. The advocates of games on the Sabbath no longer make their demands in a half-hearted way, as if they were ashamed, but openly and daringly. They consider themselves harshly dealt with if they are not granted their requests and they have no hesitation in condemning as kill-joys, and advocates of gloom all those who oppose them. In this matter it is well to remember that the issue is not so much between the two parties; the main issue is, have men the right to set aside divine restrictions for the mere gratification of what *they* consider to be agreeable to themselves or even right. Satan certainly has deceived men to an extraordinary extent when he has made them believe that they know better than their Creator what is best for them.

Another tremendous power against which Sabbatarians have to measure their strength is the worship of the god of Mammon. In the pleasure-seekers the advocates of this much worshipped god see material ready for their purpose. By rail, sea, air and road every facility to help the pleasure-seeker to gratify his desires is being provided. It is apparent that there is much money in the unhallowed business and that counts for everything to multitudes. Fleets of steamers to sail on the Lord's Day are provided, railway companies offer cheap fares, aeroplane companies with an eye to future business give displays on the Sabbath, and excursion buses are run from all parts of the country. Hotel-keepers and other interested parties testify that it will be a very serious matter for the whole community if these Sabbath breaking activities in whole or in part should be restricted. It is well to remind them that the country was happier and more prosperous ere these activities were ever set in motion. But one of the worst



features of this anti-Sabbatarianism is the smug hypocrisy of those who say they are doing all this in the interest of the public. These men must think the public gullible fools indeed if they expect them to swallow such barefaced statements. The interests of the public forsooth! How long will these companies continue their activities in the interests of the public if their concerns are not a paying business. The plain fact of the matter is that they are out to make money and it would be a thousand times more honest for them to say so than to try to deceive the public with professions of disinterestedness which are sheer hypocrisy. It is this greed for gain that has captured the minds and hearts of thousands of the great host of anti-Sabbatarians in Scotland. Recently the decision of the Traffic Commissioners for the North was a direct challenge to the northern counties of Scotland. Had the people a right to privileges they had hitherto enjoyed or were they to be ignored in the interests of outsiders whose aim in invading these counties on the Lord's Day was to fill their coffers? Were the claims of religion to be set aside and completely ignored in a matter of this kind? Was this new tyranny to ride roughshod over deep and long cherished convictions? That they were seems to be the meaning of the Traffic Commissioners' decision.

We see the same spirit at work in connection with the anti-Sabbatarian opposition to the Bill recently before Parliament on Sabbath trading. The Bill as we pointed out in a former issue was not what we would like it to be but the opposition to which we are making reference is that of those who wish to commercialize the Lord's Day by hook or crook. There are 10,000 shops open on the Sabbath in Scotland and they are increasing in number. A great number of these belong to Italians who have as much love for the Sabbath as the Pope himself. These Sabbath-breakers became very vocal and arguments such as this were heard—some were poor widows, etc., and if they did not keep open shop on the Sabbath great hardships would be the result. Then a great number of their customers were

poor people and could only buy from day to day. The gullibility of the public, no doubt, is great but it is much greater than ever we believed it to be if they would accept statements of that kind. It is well that the small shopkeeper in pleading to have open shop on Sabbath should be reminded he is putting a key into the hand of more prosperous shopkeepers and multiple concerns that they may probably use sooner than he expects and the small shopkeeper will find himself driven to the wall and ruined by his more powerful rivals who may be as greedy to get a living on a larger scale as he is on a small one. The whole policy of the Sabbath-breaking small shopkeeper in desiring to have his Sabbath-breaking legalised or at least tolerated is a boomerang that may yet give him a tremendous blow.

The situation in regard to Sabbath keeping in Scotland is becoming tremendously serious. Employees with consciences find themselves continually face to face with this question and matters instead of improving are only getting worse and worse. The anti-Sabbatarian forces are powerful in numbers and influence—behind them there are the loud call of our depraved nature and vested interests urging them on and proudly and defiantly their armies are marching forward and occupying positions that, a few years ago, no one would have thought they would ever occupy.

It has been urged that a people cannot be made virtuous by an Act of Parliament. That is so far true. But because men cannot be made honest by Act of Parliament it does not mean that Parliament has no right to pass laws to protect the honest and punish the dishonest. If these Sabbath-breaking shops were invaded on the Sabbath by dishonest men and robbed of their ill-gotten gains would the shopkeepers talk so glibly about the uselessness of making men honest by Act of Parliament.

We are told that Sabbatarians are fighting a losing battle but as long as they are fighting in the Lord's cause all is well.

In the long-drawn out battle line between the forces of Satan and the Lord the Sabbath is the Verdun against which the enemy has bent his strength and we pray and hope that the day is not far distant when the enemy will have spent his strength in vain against this bulwark. This battle is not ours but the Lord's and let our prayer be: "Arise and plead thy cause."

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## The Second Coming of our Lord.

### III.

(Continued from page 446.)

THERE is a school of pre-millennarians which has arisen in comparatively recent times which will demand our attention in this article. This school may for our purpose be termed Modern Dispensationalism. It had its rise among the Plymouth Brethren though the best known men among them, such as Darby, Kelly, Newberry, Chapman, and Mueller of Bristol never went the length of the exponents of this teaching in recent times. The new doctrine, as far as can be ascertained, was brought to the vicinity of New York by Mr. Malachi Taylor (one of the "Brethren"). Among those who were captivated by it was the late Dr. C. I. Scofield. Dr. Scofield was so taken up with the new teaching that he brought out a new edition of the Bible\* setting forth the peculiar doctrines of the new *Dispensationalism*. By notes, headings, sub-headings and summaries the new teaching is proclaimed in no unmistakable way in this edition. This much advertised Bible has had an extraordinary influence in spreading the teaching of Modern Dispensationalism. And, though we cannot say definitely, yet we hazard the opinion that it has been accepted by the great majority of Pre-millennarians. It certainly has captured the minds of most of the American

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\*See article on Dr. Scofield's Edition of the Bible in *Magazine*, XXXVIII, 150.

Pre-millennarians judging from their books issued from the press and from their periodical literature. What do Modern Dispensationalists teach? They begin by laying great stress on the words "rightly dividing the word of truth"—and by rightly dividing the word of truth they mean "that system of doctrine which divides the history of God's dealings with the world into periods of time called 'dispensations.'" The present era is the era of Grace which was preceded by the dispensation of the Law. In the dispensation of the law there was no grace and in the dispensation of grace there is no law. Modern Dispensationalists may say that this generalization of their teaching fails like most generalizations in being definite enough but anyone acquainted with their writings, for instance Dr. Chafer's *Grace* (Philadelphia, U.S.A.), will admit that it is a fair statement of their position. According to Modern Dispensationalists there are seven dispensations—(1) Innocence, man in Eden; (2) Conscience, this dispensation began when Adam and Eve were expelled from Eden and extends to the flood; (3) Human Government—this dispensation embraces the period extending from the flood to the call of Abraham; (4) Promise—it extended from call of Abraham to the giving of the Law at Sinai; (5) Law—this dispensation extends from Sinai to Calvary; (6) Grace—this dispensation extends from Calvary to the Millennium; (7) Millennium—this is the seventh and last dispensation. Before we proceed to a criticism of these novel views a short reference must be made to what is sometimes called "Bullingerism." The term is derived from the name of Dr. Bullinger who was Secretary for many years to the Trinitarian Bible Society and the author of some useful works and others that were tainted with error. Dr. Bullinger's position has been termed Ultra-Dispensationalism by Modern Dispensationalists. According to Dr. Bullinger there are six dispensations: (1) Divine—Jehovah Himself, apart from human agency spoke to Adam (Gen. i. 28) until the call of Moses (Ex. iii. 10). (2) Human Agency—God spoke by the prophets (Heb. i. 1) from the call of Moses (Ex. iii. 10) to the death

of John the Baptist (Matt. iii. 12: xiv. 10-12). To these "times" belong the Four Gospels. (4) Human Agency—God spoke "by them that heard" the Son (Heb. ii. 3, 4). To these "times" belong the Acts of the Apostles, the General Epistles and the Pauline Epistles written during these "times". (5) Divine—God spake by "the Spirit of Truth" (John xvi. 12-15) through "Paul the prisoner of Jesus Christ" (Eph. iii. 1-12; II. Tim. i. 8). To these times belong the Prison Epistles (Ephesians, Philippians, and Colossians), I., or at least, II. Timothy, and Titus. (6) Human Agency—God spake by "His servant John" (Rev. i. 1, 2). To this "time" belongs the Book of Revelation (Bullinger's *Foundations of Dispensational Truth*, p. 12).

As already stated Modern Dispensationalists regard this so-called "rightly dividing the Word of truth" of Dr. Bullinger as Ultra-Dispensationalism and reject it as unscriptural.\* Dr. Bullinger's views have supporters in America and in this country. The British advocates have been described as "definitely Annihilationist," while the American are Universalist in their teaching. We have spent sufficient space on these peculiar views without further entering more minutely into the doctrines of Bullingerism or Ultra-Dispensationalism. But as we were dealing with the teaching of Modern Dispensationalism it was necessary to make some reference to the views held by Dr. Bullinger as to his method in "rightly dividing the Word of truth." For the purpose of criticism both systems may be taken together. We shall now notice some objectionable features of this teaching.

1. It seems exceedingly strange that the key to "rightly dividing the Word of truth" should never have been discovered until the twentieth century of the Christian era. Have all the saints from apostolic times to the present day missed the great truth which the Dispensationalists profess to have discovered and upon which they lay such tremendous stress? It is only

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\*See Hoste's *Bullingerism or Ultra-Dispensationalism Examined* (Pickering & Inglis, Glasgow).

now after two thousand years that the light is pouring into the minds of God's people? There is no possibility of shirking the fact that Dispensationalism as expounded by Dr. Scofield or by Dr. Bullinger is one of the most recent "isms" of the age.

2. The dividing of the Word of truth into seven or six dispensations is purely arbitrary. In a note in Dr. Scofield's Bible a dispensation is defined as "a period of time during which man is tested in respect to some specific revelation of the will of God." Why then limit the dispensations to six or seven? The plain fact of the matter is there are no such dispensations distinguished in the Scripture. The Bible recognizes but two dispensations—the Old and the New—this division is not artificial for it is clearly marked in the structure of the Bible itself, which is composed of two great divisions, the Old Testament and the New Testament.

3. The teaching of Modern Dispensationalism leads us into serious error in connection with the Law and Grace. While professing to clear the marches between Law and Grace it is leading us into a bog from which it is difficult to extricate ourselves if we wish to "rightly divide the Word of truth." The liberty it takes with Scripture in holding that the dispensation of law extended to Calvary and then ceased is a serious error and Dispensationalists would find themselves hard pressed to give Scripture authority for such an arbitrary division.

4. The gulf between Modern Dispensationalism and Post-millennarianism is very much wider than that between the latter and the older pre-millennarianism. One of the most serious differences between Modern Dispensationalism and Post-Millennarianism is the conception of the Kingdom. The Kingdom, according to this view, has not begun; it has yet to be established at the end. The Church and Kingdom are two separate domains. "The phrase 'Kingdom of heaven,'" says a note in the Scofield Bible, "signifies the Messianic earth

rule of Jesus Christ, the Son of David. It is the Kingdom covenanted to David's seed, described in the prophets." This brings us right up against that remarkable series of parables in which the Kingdom figures so prominently. These parables describe in a striking way God's work and His spiritual Kingdom during this present age. Our Lord said the Kingdom was at hand and He told what it would be like and its likeness was precisely what He said it would be. As one writer puts it: "The case is very strong; and to realize this we have only to remember that in the days of Christ the Jews were occupying their own land and were enjoying a sort of national existence and a measure of independence. Yet at that time 'the Kingdom of heaven' (whatever it was) had not yet come. Neither was the earthly kingdom then in existence; nor has it come, up to the present time. But 'the Kingdom of heaven' did come immediately, even as Christ said it would come; and moreover, it took precisely the form and likeness predicted by the Lord."

Some of our readers may ask for what purpose are we taking up space with views of which they are ignorant and which, in all likelihood, will never trouble them. Our answer to these, if there be such, is that our young people in coming to the great centres of population are bound in some way or other either in reading or by personal contact with their fellows to come face to face with such views as are now so widely prevalent in many religious circles even of the sounder type. While it would be incorrect to say that all Pre-millennarians are Modern Dispensationalists yet it is true that all Dispensationalists are Pre-millennarians.

In next article we intend dealing with Post-millennarianism and hope to produce evidence for its scripturalness.

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### Signing a Call to a Minister.

REFERENCE has already been made in an article in a previous issue of the Magazine to the serious obligations under which signatories of a call place themselves. There are engagements entered into that are apt to be soon forgotten as

if the act of signing a call was a matter out of hand out of mind. The matter is too serious to be treated in such a way and every serious-minded and honest person putting his or her name to a call ought to do so with a sense of responsibility and a sincere desire to perform the obligations entered on.

For the benefit of those interested in the subject the procedure leading up to and in connection with the signing of a call may be briefly outlined. (1) *Election of a minister.* The interim-moderator (according to Act IV. of the Free Church General Assembly) is expected to call a meeting of the congregation at an early date after intimating the vacancy, unless there are special grounds for delay in filling it up. When an election has taken place the Presbytery proceeds according to the laws of the Church but if the circumstances are such that the Presbytery do not feel warranted in proceeding to moderate in a call *they* are to hold a meeting with the congregation and are not to proceed until they have exhausted all means for producing harmony and should these efforts fail the matter is to be referred to the superior courts. As already indicated the election of a minister rests with the members in full communion. Where there has not been complete unanimity the proceedings in connection with the signing of the call, as will be seen later on, is affected thereby. (2) *Request for moderation in a call.* When a congregation of a sanctioned charge are prepared or think themselves prepared, to call a minister, it is usual for them to appoint a deputation to represent them at the bar of the Presbytery, and to convey their desire that the Presbytery would moderate in a call. The interim-moderator of the session usually reports to the Presbytery the condition of the congregation and the amount of their agreement as to the choice of a minister. If this report be unsatisfactory the Presbytery are called upon to proceed in accordance with rules laid down in the Act of the General Assembly of the Free Church (1859) referred to above. (2) *Moderation in a call.* When a Presbytery are prepared to moderate in a call, they fix a day and hour for doing so—notice of day, hour and place must be given from the pulpit of the



vacant congregation, *seven* days intervening between the notice and the day appointed. (a) *Open Call* or *Call at large*. Where there has not been complete unanimity among the communicants at the election the Presbytery must moderate in a *call at large*, i.e., when the form of call is produced no person's name is inserted. (b) *Closed Call*. If there has been unanimity in the election, the minister's name who is the choice of the communicants is inserted in the form of call. The Presbytery meet in the place and at the time appointed. Divine worship is conducted and thereafter the form of call is produced and read. In the case of an *Open Call* the congregation are asked: "Whose name is to be inserted in the call?" In the case of a *Closed Call* the question is asked: "Are the congregation willing to proceed with the call?" When the call has been agreed to the persons present whose names are on the communion roll sign the call and these only. Adherents simply concur in the call given by communicants. No one who is not in full communion and whose name is not on communion roll has a right to sign the call according to church law. The communion roll must be produced at the time of the signing of the call carefully revised and attested by the Presbytery. Needless to say that the communicants who have not communicated for years have no right to sign the call; ill health, no doubt, for a considerable time would not be considered a sufficient reason for removing a name from the communion roll. (1) When an *Open Call* is moderated in, it can only be signed by communicants present at the time of the moderation. (2) When it is a *Closed Call* the call may be subscribed by *communicants who are absent* when a mandate authorising subscription is produced. It is always advisable that these mandates should bear the signature of the communicant. *Attestation of Call*. When the call has been subscribed by all the communicants and adherents present who desire to subscribe it or by mandatories, the Moderator of Presbytery attests it as subscribed. *Sustaining the Call*. If it has been subscribed by a *large number\** of

\*Sir Henry Moncrieff does not say a *majority* as is required when the call is opposed.

communicants on the roll in proportion to the whole number, and if there be no *dissents* given in the Presbytery sustain the Call in ordinary cases. If there be dissents implying a serious division in the congregation the call cannot be sustained unless signed by a *majority of the whole communicants on the roll present or absent* and even then the Presbytery may find it necessary to refer the matter to the Superior Courts. *Dissents Against a Call.* Dissents against a call can be received only when they are tendered or given in *immediately after the call has been attested* by the Moderator. The fullest opportunity must be given to communicants for stating their objections and it is the Presbytery's duty to deal with the objections tendered. If these dissents are numerous or the objections serious the Presbytery may decline to sustain the call and if there is no complaint nor appeal to the superior court against their decision the call falls to the ground. When the ordination or induction takes place the Moderator of Presbytery (not the interim-moderator of the congregation as some seem to think) presides and carries through the services. It has become customary with us for the moderator to delegate some of his duties to his brethren.

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## Ralph Erskine.

### II.

(Continued from page 464.)

4. Even the accurate and eloquent presentation of evangelical doctrine, however, does not constitute the whole of what is included in evangelical preaching. There is such a thing possible as the preacher's own heart being out of harmony with his compassionate message; and where there is little of this sacred sympathy with his theme, even the man who in the mere letter announces Christian doctrine will not unfrequently have to look back upon a ministry of little spiritual fruit. It

was in the possession of a heart which the teaching of the Spirit had attuned to His lessons, and which frequent prayer kept in tune, that much of the power of Ralph Erskine's ministry was to be found. There are passages in his sermons, and especially in his closing appeals and "uses of reproof," which remind us of Bunyan's immortal sermon on the Jerusalem sinners, and in which we see a heart in true sympathy with that of Him who wept over the doomed city. What a true and noble blast of the silver trumpet is this, for example, fitted to carry hope even to those who are lying bound in the prison of despair:—

"The person to whom Christ is offered in the gospel is no other than a lost sinner. Christ came to seek and to save them that were lost: I mean not only those who are sensible of their lost state, but those in a lost state, whether they be sensible of it or not. If the gospel come to them, the offer of Christ comes to them. 'To you, O men, I call; and my voice is to the sons of men.' We are warranted to preach the gospel to every rational creature (Mark xvi. 15). The offer of Christ comes to you. Why, may not sin exclude us from the offer? By no means; for Christ came to save sinners (1 Tim. i. 15). If sinners were excepted, all mankind would be excepted; for all have sinned. But is it to gross sinners? Yes, to gross sinners. 'Come, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool' (Isa. i. 18). To murderers of the Lord of glory was the offer made (Acts ii. 41). But are mockers and scorners under the offer? Yes; as you may see, Prov. i. 22, 23. But what if a person cares not for the offer, and thinks himself happy enough without Christ, is Christ offered to such a person as this? Certainly he is: 'Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good; and let your soul delight itself in fatness' (Isa. lv. 1, 2). But if a man be convinced neither of sin nor of

misery, nor see any need of Christ, is Christ offered to him? Yes, undoubtedly He is, Rev. iii. 18: 'I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed.' Let them venture to shut the door of the gospel offer who will, we must open it in God's name to all who hear this gospel, and tell them that Christ is offered to them that He may be received by them: and if there were no offer, it would not be their duty to receive, and so unbelief would not be their sin. I say to lost souls, Christ is offered to those who are spoiled by the sentence of the law, arraigned, convicted, and condemned and accursed: the hand of the gospel promise holds out Christ to you; for where Moses leaves you, there Joshua finds you; where the law ends, there the gospel begins: the law ends in the shipwreck of the sinner, in splitting him upon the rock of its terrors, and drowning him in the ocean of divine wrath, and sinking him into the depths of despair; and just there the gospel begins—it comes to the bottom of the pit of sin and misery, and offers a Christ, a Saviour! Thus, where Moses leaves you, there Joshua finds you. The soul that is shipwrecked by the law, and as it were all to pieces, to such an one the gospel offer is most welcome; for the hand of grace holds forth Christ, like a plank after shipwreck, a plank to swim ashore upon. Such a soul is encouraged to see no other qualification required of him to come to Christ and receive Him, but just that he is lost, which he finds himself to be; and there is no other condition or qualification required, but that you be a lost man, a sinful, miserable person. Some will offer Christ upon such and such terms, saying, You must be so and so humbled, so and so penitent before Christ can be offered to you; so that a man that finds himself a lost, sinful, unhumbled, impenitent, wretched creature, can never come to their hand or meddle with what they offer: just like a man holding out a cup of excellent wine to his friend and offering him a drink, but in the meantime he hath made the wine scalding hot upon the fire, so as the man to whom the offer is made

dare not touch it with his lips; even so many offer Christ, and hold forth the cup of salvation to the people, but they heat their gospel liquor as it were red hot upon the fire of the law; I mean with so many legal terms, conditions, and qualifications, that the poor soul that finds himself a lost sinner, every way sinful, destitute of all good qualifications, dare not come near, and thinks he may not, he ought not to come near with his lips to taste it. We need be at no pains to hinder sinners from coming to Christ, to receive the offer, for they are unwilling enough of themselves. Besides that, they will never have a good qualification till they come to Him and receive Him and all good in Him; all grace and glory, all holiness and happiness. Thus you see to whom the offer of Christ is made in the gospel."

5. We have yet to mention an additional quality which contributed not a little to the power and attractiveness of Ralph Erskine's preaching, namely, his own experimental acquaintance with the truths which he taught to others. When he discoursed to his hearers of the power of indwelling sin, of the connection between free justification and personal holiness, of spiritual joys and sorrows, of the blessing of assurance, of everything that enters essentially into the Christian life, it was no blind theorizing with him. He had travelled all that way himself. He was reading off the experience of other believers as he saw it reflected in the mirror of his own. There is a story related in the memoir of his elder brother, Ebenezer, which best illustrates our meaning. Seated in a garden-bower beneath the window of Ebenezer's study, Ralph and his brother's wife, Alison Turpie, were conversing with each other on their religious experience. Ebenezer, seated near the open window, was enchained by the conversation, and could not withdraw himself from listening. He immediately thought with himself—"They have ideas and feelings to which I am yet a stranger—they possess a valuable *something* which I have not;" and the thought told him that, compared with his brother, he was yet only a babe in Christ. Now this rich Christian

experience, which so overflowed in his sermons as to obtain for him the designation of the "experimental preacher," was of incalculable advantage to him, as it is to every minister who possesses it. It explained many a text to him, which would have remained a riddle to the man of mere lexicons and grammars. It is a profound truth, that the best scriptural interpreter is the man with a scriptural mind. And so it was that many a Christian paradox, before which the mere man of learning would have sat for days vainly guessing and groping at its meaning, sweetly opened itself at once to the mind which had long "tasted that the Lord was gracious," and disclosed all its golden stores. Such passages as, "I by the law am dead to the law, that I might live unto God;"—"Sin shall no more have dominion over you, for ye are not under the law, but under grace;"—"I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me," found a sure and ready key to their meaning in the preacher's own heart. Indeed, it is in describing the gospel method of sanctification even more than that of justification, that the Erskines and the Marrowmen have done the greatest service to our popular theology; and many modern preachers who are in the main evangelical, but do not yet fully comprehend "the perfect law of liberty," would do well to clear their mental vision with eye-salve gathered from the discourses of those masters in Israel.

And there was another benefit which his preaching derived from the same cause. It enabled him to speak on his great themes with all the immovable confidence of deep conviction, as one who "testified what he had seen." Has not much modern preaching been addressed in answer to the metaphysical questionings of the speculative, rather than to the honest difficulties and perplexities of the guilt-burdened and the conscience-stricken? We have too often preached as if we only half believed, or as if we knew that some ingenious doubter was standing at our side. And there are occasions, doubtless, when this class of men are to be grappled with by the preacher. But when this becomes our custom, we set our

Christianity too much on its defence, and forget that the gospel, in its divine adaptations to our moral nature, carries with it to the sinner's bosom much of its own evidence, and warrants in our common ministry a more direct and authoritative method of appeal.

6. Were we specifying, in addition to these personal qualities of the preacher, incidental circumstances that helped his influence, we should mention the remarkable popularity of his "Gospel Sonnets," especially among the Scottish peasantry of his own age. Ralph Erskine was an early versifier, and though, in common with all others who have made the attempt, he failed in a metrical version of the Psalms; "the harp of David," as has been finely said, "disdaining the touch of any hand less skilful than his own," he won for himself a most valuable influence by his Sonnets. They are the rich "Marrow Divinity" versified, retaining much of the paradoxical form in which the Marrow divines delighted to express their doctrines, and though to the more refined taste of our own age they occasionally sound rude and inharmonious, yet, like the cocoanut when the rugged shell is broken, there is found within not a little of "the sincere milk of the word."

7. Nor must we overlook the circumstance that Ralph Erskine and his evangelical associates were not called to preach to a people who, in Baxter's strong and significant phrase, were "gospel-hardened." In contrast with the Moderatism which prevailed in many of the parishes of Scotland, their preaching came to thousands with much of the freshness of a new thing. Men came shivering forth from the ice-houses of the negative theology of those times, glad to sun themselves in the warm beams of evangelical truth. And these historical circumstances must be held as accounting in part for the minute subdivisions in the discourses of those preachers, which mar so much the flow of their eloquence as presented in their printed works. No doubt, this was in part an evil habit, which had been inherited from the Puritans; but it should be remembered that it was only at distant intervals that multitudes had opportunities

of hearing the gospel preached at all, and those numerous "particulars" were used as valuable helps to memory—all the more needed when the sand-glass was sometimes more than once turned ere the preacher had closed.

But reverting now to the more personal explanations of Ralph Erskine's success as a minister of Christ, our remarks will have gained their end if they have revealed to some the secret of their own comparative failure. Is not much modern preparation for the pulpit too simply intellectual, a performance of the weekly task, rather than a joyous and prayerful toil with the hope of saving souls? Has there not been with some a kind of eclipse of faith, a diminished confidence in the doctrine of the cross, as if its "eye had become dim and its natural force abated?" Has the preacher's heart been commonly in sympathy with his message? has he magnified his office and gloried in his theme with the feeling that to treat this faithfully was the great work of his life? And as he has become older in his ministry, has his own heart, taught by the divine Spirit, interpreted to him many an otherwise dark text, and shown him "how the secret of the Lord is with them that fear Him?" It should be remembered that unbelief or little faith is usually conjoined with little success, and that, in moral as well as in outward miracles, the law often operates, "According to your faith, so is it unto you." A ministry like Ralph Erskine's, pursued in his spirit and with his ardent desire and devotedness, would attract the heavenly showers and benedictions, and the cry would not long ascend in vain, "Awake, as in the ancient days, as in the generations of old."

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## Short Gleanings.

MAY ONE WHO DOUBTS HIS INTEREST IN CHRIST

COME TO THE LORD'S TABLE?

One who doubteth of his being in Christ, or of his due preparation to the sacrament of the Lord's Supper, may have true interest in Christ, though he be not yet assured thereof;



and in God's account hath it, if he be duly affected with the apprehension of the want of it, and unfeignedly desires to be found in Christ, and to depart from iniquity; in which case (because promises are made, and this sacrament is appointed, for the relief even of weak and doubting Christians) he is to bewail his unbelief, and labour to have his doubts resolved; and, so doing, he may and ought to come to the Lord's Supper that he may be further strengthened.—*Larger Catechism.*

#### INFALLIBLE ASSURANCE OF FAITH.

This infallible assurance of faith doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it; yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto. And therefore it is the duty of everyone to give all diligence to make his calling and election sure; that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance: so far is it from inclining men to looseness.—*Confession of Faith.*

#### SINS FORBIDDEN IN NINTH COMMANDMENT.

The sins forbidden in the ninth commandment are, all prejudicing the truth, and the good name of our neighbours, as well as our own, especially in public judicature, giving false evidence, suborning false witnesses, wittingly appearing and pleading for an evil cause, outfacing and overbearing the truth; passing unjust sentence, calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked; forgery, concealing the truth, undue silence in a just cause, and holding our peace when iniquity calleth for either a reproof from ourselves, or complaint to others; speaking the truth unseasonably, or maliciously to a wrong end, or perverting it to a wrong

meaning, or in doubtful or equivocal expressions, to the prejudice of truth or justice; speaking untruth, lying, slandering, backbiting, detracting, talebearing, whispering, scoffing, reviling, rash, harsh, and partial answering, misconstruing intentions, words, and actions; flattering, vain-glorious boasting, thinking or speaking too highly or too meanly of ourselves or others; denying the gifts and graces of God; aggravating smaller faults; hiding, excusing or extenuating of sins, when called to a free confession; unnecessary discovering of infirmities; raising false rumours, receiving and countenancing evil reports, and stopping our ears against just defence; evil suspicion; envying or grieving at the deserved credit of any, endeavouring or desiring to impair it, rejoicing in their disgrace and infamy; scornful contempt, fond admiration; breach of lawful promises; neglecting such things as are of good report, and practising or not avoiding ourselves, or not hindering what we can in others, such things as procure an ill name.—*Larger Catechism.*

## Nadur an Duine 'na Staid Cheithir Fillte.

(*Air a leantuinn o t-d.*, 434.)

### STAIID III.

EADHON,

STAIID GRAIS; NO SAORSA AIR TOISEACHADH.

### CEANN I.

#### ATH-GHINEAMHUIN.

“ Air dhuibh bhi air bhur n-ath-ghineamhuin, cha'n ann o shìol truailidh, ach neo-thruailidh, le focal an Dé bheo agus a mhaireas gu sìorruidh.” 1 PHEAD i. 23.

1. 'Na atharrachadh air gneithibh agus an-tograigh an anama. Chan atharrachadh e air brìgh, ach air gneithibh an anama. Tha na gneithean truailidh air an glusad air falbh, agus na

gneithean a ta 'nan aghaidh sin air an tabhairt 'nan àite: "Tha'n seann duine air a chur deth" (*Eph. iv. 22*). "Tha'n nuadh-dhuine air a chuir uime," rann 24. Cha do chaill an duine aon do bhuaghan reusanta anama leis a' pheacadh: tha tuigse aige fathast, ach bha i air a dorchachadh; bha fathast toil aige, ach bha i an aghaidh toil Dhé. Mar sin, ann an ath-ghineamhuin, chan 'eil brìgh nuadh air a cruthachadh, ach tha gneithean nuadh air an co-pairteachdh; solus an aite dorchadais, fireantachd an aite neofhireantachd.

2. Is atharrachadh os ceann nàdur i. Tha esan a ta air a bhreith a ris, air a bhreith o'n Spiorad, Eoin iii. 5. Feudaiddh atharrachaidhean mór a bhi air an deanamh le cumhachd nàdur, gu h-araid 'nuair a tha e air a chuideachadh le meadhonna nan gràs o'n taobh a mach: agus feudaiddh nàdur a bhi air a thabhairt gu àirde cho mór le oibreachadh coitichionn an Spioraid, as gu'm feud neach leo sin a bhi air a thionndadh gu bhi 'na dhuine eile, (mar bha Saul, 1 Sam. x. 6.) neach gidheadh nach d' fhàs riamh fathast 'na dhuine nuadh. Aeh, ann an ath-ghineamhuin, tha nàdur féin air atharrachadh, agus tha sinn air ar deanamh 'nar luchd comhairt de 'n nàdur dhiadhaidh: agus is eiginn di so a bhi na h-atharrachadh os ceann nàdur. Cionnus is urrainn dhuine, a tha "marbh ann an euceartaibh agus ann am peacaibh," sinn féin ath-nuadhachadh, ni 's mó na 's urrainn do dhuine marbh e féin a thogail as an uaigh? Cò, ach Spiorad naomhachaidh Chrìosd, is urrainn Crìosd a dhealbh anns an anam, a chum atharrachadh gus an iomhaigh cheudna? Cò ach Spioraid an naomhachaidh is urrainn eridhe nuadh a thabhairt? Is maith a dh'fheudas sinn a ràdh, 'nuair a chi sinn duine mar so air atharrachadh, Is e so meur Dhé!

3. Is atharrachadh e gu coslas Dhé, 2 Cor. iii. 18. "Air bhi dhuinne—ag amharc mar ann an sgathan air glòir an Tighearna, tha sinn air ar n-atharrachadh chum na h-iomhaigh ceudna." Gach ni a ta gineamhuin, ginidh e a ghnè, féin. Tha 'n leanabh a' giulan iomhaigh a pharanta; agus tha iadsan a la air an gineadh o Dhia, a' giulan iomhaigh Dhé. Air do 'n

duine bhi ag iarraidh e féin a dheanamh mar Dhia, rinn se e féin cosmhuil ris an diabhl. 'Na staid nàdur tha coslas an diabhail air, mar tha coslas athar air leanabh, Eoin viii. 44—"Tha sibhse o bhuir n-athair an diabhail." Ach 'nuair a tha'n t-atharrachadh sona so a' teachd, tha iomhaigh Dhé air a h-aiseag. Is e Criosd féin, neach "as e dealradh glòir an Athar, an riaghailt a reir am bheil an creutair nuadh air a dhealbh, Rom. viii. 29.—"Oir an dream a roimh-aithnich e, roimh-orduich e iad mar an ceudna chum a bhi co-chosmhuil ri dealbh a Mhic." Uaith so a deirear uime, gu bheil e air a dhealbh anns a' mhuinntir ath-nuadhaichte, Gal. iv. 19.

4. Is atharrachadh farsuinn e: "Rinneadh na h-uile nithe nuadh," 2 Cor. v. 17. Is taois bheannaichte e, a gheuraicheas am meall uile, an spiorad uile, an t-anam, agus an corp. Tha peacadh gin a' truailleadh an duine gu h-iomlan; agus tha gràs an iompachaidh, ni is e an leigheas, a' dol cho fada 's a chaidh an leon. "Tha toradh so an Spioraid anns an uile mhaithreas," maitheas na h-inntinn, maitheas na toil, maitheas nan aigne, maitheas an duine gu h-iomlan. Tha neach a' faotainn cha'n e 'mhain ceann nuadh, gu labhairt uimpe; ach cridhe nuadh, gu a gradhachadh agus gu gabhail rithe, anns an iomlan d' a chaithe-beatha. 'Nuair tha 'n Tighearn a' fosgladh tuilte grais air là nuadh-bhreith an anama, tha na h-uisgeachan a' ruith troimh 'n duine gu h-iomlan, gu ghlanadh agus gu dheanamh torrach. Anns na h-atharrachaidhean nàdurra sin mu'n do labhradh roimhe, tha mar gu b' ann, mìrean do dh' eudach nuadh air an curair seann trusgan; nuadh air a fuaigheal ri sean chridhe: ach th'n t-atharrachadh grasmhór, 'na atharrachadh dearbhtha, 'na atharrachadh araon air cridhe agus caithe-beatha.

5. Gidheadh is atharrachadh neo-iomlan e. Ged tha na h-uile earrann de 'n duine air a nuadhachadh, chan 'eil earrann 'sam bith dheth gu h-iomlan air a nuadhachadh. Mar a th' aig naodhean na h-uile ball de dhuine ach cha'n 'eil a h-aon diubh air teachd gu fàs iomlan; mar sin tha ath-nuadhachadh a' toirt iomlaineachd do thaobh na h-uile earrann de 'n duine, gu bhi air a toirt air a h-aghaidh ann an ceumaibh na naomhachd, 1 Pead. ii. 2.—"Mar naoidheanna air an ur-bhreith, iarraibh bainne fìorghlan an

fhocail, chum as gu fàs sibh leis.” Ged a ta ann an iom-pachadh solus neamhaidh air a leigeadh steach do ’n inntinn; gidheadh tha fathast cuid de dorchadas an sinn: Ged tha ’n toil air a nuadhachadh cha’n ’eil i gu h-iomlan air a nuadhachadh; tha fathast cuid de’n t-seana aomadh gu peacadh a’ mairsinn: Agus mar so bithidh a’ chùis, “gus an cuirear air cul an ni sin nach ’eil ach ann an cuid,” agus gus an tig solus na glòire a steach. Bha Adhamh air a chruthachadh ’na làn-mheudachd; ach is eiginn doibhsan a ta air am breith, uine bhi aca gu fàs suas: Mar sin tha iadsan a tha air am breith a rìs, a’ teachd a mach do shaoghal nuadh nan gràs, ach neo-iomlan ann an naomhachd; ged bha Adhamh, air dha bhi air a chruthachadh dìreach, aig a’ cheart àm sin gu h-iomlan fireanta, as eugmhais a choimeasga bu lugha de neo-iomlaineachd.

*’San àite mu dheireadh*, Gidheadh is atharrachadh buan-mhaireannach e, nach teid gu brath air falbh. Tha’n siol neo-thruaillidh, deir am bonn-teagaisg; agus mar sin tha’n creutair a tha air a dheilbh leis. Chan urrainn a’ bheatha a tha air tabhairt ann an ath-ghineamhuin, ciod air bith crìonadh fuidh am feud i tuiteam, a bhi gu bràth air a call: Tha shìolsam a’ fantuinn ann a ghineadh o Dhia, 1 Eoin iii. 9. Ge do bhiodh na geuga air an gearradh sìos, fanaidh an fhreumh anns an talamh; agus air dhi bhi air a h-uisgeachadh le drùchd neimh, fàsaidh i a rìs: Oir “cha ghluaisear freumh nam firean,” Gnath-fhocail xii. 3.

Ach, gu teachd gu nithe fa leth. *Air tùs*, ann an ath-ghineamhuin, tha ’n inntinn air a soillseachadh gu slanteil: Tha solus nuadh air a leigeadh a steach do ’n tuigse, air chor as iadsan “a bha uair-eigin ’nan dorchadas, gu bheil iad a nis nan solus san Tighearn,” Eph. v. 6. Tha dearsaidhean soluis na beatha a’ faotainn a steach a dh’ionnsuidh slochd dorchas a’ chridhe: An ’sin tha ’n oidheche thairis, agus tha solus na maidne air teachd, a dhealraicheas ni ’s mo agus ni’s mo gu ruig an là iomlan. A nis tha’n duine air a shoillseachadh.

1. Ann an eolas Dhé. Tha smuainte eile aige mu Dhia, nach robh riamh roimhe aige, Hos. ii. 20. “Ni mi ceangal posaidh riut ann am firinn, agus gabhaidh tu eolas air an Tighearna.” Bheir Spiorad an Tighearn’ air ais e chum na ceiste sin, Ciod e Dia?

Agus ceasnaichidh e as ùr e air a' phuine mhór sin, air chor as gu'm feud e ràdh, "Le eisdeachd na cluaise chuala mi thu; ach a nis chunnaic mo shùil thu!" Iob xlii. 5. Tha gloidhe dheadh Dhé, a gheur cheartas, uil' fhoghainteachd, agus buaghan glormhór eile a tha air am foillseachadh 'na fhòcal, leis an t-solus nuadh so, air an nochdadh do 'n anam, le soilleireachd agus dearbhachd a tha toirt urrad do bharrachd air an eolas a bh' aige air na nithibh sin roimhe 's a tha aig sealladh nan sùl sgeul coitchionn na cluaise. Oir tha e nis a' faicinn an ni 'mhain mu'n do chual e roimhe.

2. Tha e air a shoillseachadh ann an eolas peacaidh. Tha smuainte eile aig uime, na bu ghnath leis. Roimhe cha b' urrainn a shealladh dol tre 'n bhrat a chuir Satan air; ach a nis tha Spiorad an Tighearn' ga rùsgadh dha, agus a' toirt air falbh an dath agus an comhdach, agus tha e 'ga fhaicinn 'na dhathan féin, mar an t-ole as mo, "eadhon ro-pheacach," Rom. vii 13. O cia gràneil agus uamhasach a ta na h-ana-mianna d' an robh e roimhe a' tabhairt gràidh, a nis a' taisbeanadh. Ge do bhitheadh iad 'nan sùil dheis, spìonadh e mach iad; ge do bhitheadh iad 'nan laimh dheis, dh'aontaicheadh e an gearradh dheth. Tha e 'faicinn cia cho graineil is a ta peacadh am fianuis Dhé, cia cho sgriosach is a the e do'n anam! agus tha e 'ga fhaicinn féin 'na amadan, air son gu'n robh e cho fhada cogadh an aghaidh an Tighearna, agus a' tabhairt àite-comhnuidh do 'n fhear-mhillidh sin mar charaid uèhd.

3. Tha e air a theagasg ann an eolas uime féin. Bheir gràs an iompachaidh air an struidheir "teachd chuige féin," Luc. xv. 17, agus ni e daoine làn de shùilibh an taobh a stigh, a dh'fhaicinn, gach neach, plàigh a chridhe féin. Air do 'n inntinn a bhi air a soillseachadh gu slainteil tha'n duine faicinn cho anabharr truailidh 's a tha a nàdur; cho mór 's a bha 'n naimhdeas an aghaidh Dhé agus a lagh naomh a ghabh comhnuidh fhada an sin, air chor as gu bheil anam a' gabhail grain dheth féin. Chan 'eil uaigh fhosgailte, na slocaan-aolaich, cho salach agus graineil 'na shùilibh 's tha e féin, Esec. xxxvi. 31. "An sin cuimhnichidh sibh 'ur droch shlighe féin, agus 'ur deanadais nach robh maith agus fuathaichidh sibh sibh féin ann 'ur sealladh féin." Chan 'eil

an duine ni 's miosa na bha e roimhe, ach tha 'ghrian a' dealradh; agus mar sin tha na truailidheachdan sin air am faicinn, nach b' urrainn dha fhaicinn, 'nuair nach robh soilleireachd ann: mar tha 'm focal an Isa viii. 20. an uair fathast nach robh là nan gràs a' dealradh air.

4. Tha e air a shoillseachadh ann an eolas air Iosa Criosd, 1 Cor. i. 23, 24. "Ach a ta sinne a' searmonachadh Chriosd air a cheusadh, 'na cheap-tuislidh do na h-Iudhaich, agus do na Greugaich 'na amaideachd: Ach dhoibhsan a ta air an gairm, araon Iudhaich agus Greugaich, Criosd cumhachd Dhé agus gliocas Dhé:" Is fìor, ge do dh' fheudas daoine neo-iompaichte Criosd a shearmonachadh, nach 'eil eolas ac' air, ach a mhain barail, barail mhaith uime; mar a ta aig neach mu phonncuibh cruaidh teagaisg, anns am bheil e fada o bhi cinnteach. Mar an uair a choinnicheas tu coigreach air an rathad mhór, air dha e féin a ghiulan gu ciatach, tha beachd maith agad uime; agus air an aobhar sin tha thu gu toileach a' dol an comhludair ris: ach chan earb thu t'airgiod ris, a chionn ged tha barail mhaith agad mu'n duine, gidheadh tha e 'na choigreach dhuit, chan 'eil eolas agad air. Mar sin tha moran aig am bheil barail mhaith mu Chriosd, ach chan earb iad iad féin ris, do bhrìgh nach aithne dhoibh e. Ach tha soillseachadh slànteil a' giulan an anama os ceann barail, gu eolas cinnteach air Criosd agus air òirdheirceas, 1 Tes. i. 5. "Oir cha d' thainig ar soisgeul-ne d' ar n-ionnsuidh-sa ann am focal a mhain, ach mar an ceudna ann an cumhachd, agus anns an Spiorad naomh, agus ann am mór làn-dearbhadh-bheachd." Tha solus gràis mar so a' nochdadh cho co-fhreagarach as a ta diomhaireachd Chriosd, ri buaghaibh na diadhachd, agus ri cor a' pheacaich. Uaith so tha mhuinntir iompaichte a' gabhail iongantais do dheilbh na slainte, tre Chriosd air a cheusadh, tha iad a' leigeil an uile chudthrom air, agus le 'n uile chridhe ag aontachadh leis: Oir, ciod sam bith a ta e do mhuinntir eile, dhoibhsan 's e Criosd, cumhachd Dhé, agus gliocas Dhé. Ach air do na daoine neo-iompaichte, a bhi aineolach uime so, tha iad a' gabhail oilbheim dheth; chan earb iad an anama anns an t-soitheach sin, ach earbaidh siad iad féin ri buird bhrìste am fireantachd féin. Tha 'n solus ceudna a' toirt dearbhadh soilleir air a' mhór-luach, an ard-ghlòir, agus an oirdheirceas a ta ann an

Criosd, a dhòrchaicheas gach òirdheirceas cruthaichte, mar a bheir eirigh na greine air na reulta an cinn fholach: agus mar sin bheir e air a' cheannuiche gu'n reic e na tha aige, a cheannach an aon neamhnuid luachmhor so, Mat. xiii. 45, 46. agus a' toirt air an anam a bhi làn-toilichte gabhail ri Criosd air son nan uile, agus an àite gach uile. Eadhon mar cheannuiche neo-ghlic, d' an tairgeadh neach neamhnuid ro-luachmhor, air son a cheannachd uile, aig nach 'eil misneach shuarach cordadh a dheanamh air a shon; oir ged tha e am barail, gur fhiaich aon neamhnuid tuilleadh 's a th' aige uile, gidheadh chan 'eil e cinnteach uime: ach 'nuair a tha òr-cheard a' teachd d' a ionnsuidh agus ga dheanamh cinnteach, gur fiu e dha' urrad 's a th' aige uile do bhathar; tha e 'n sin gu togarrach a' cordadh, agus gu cridheil a' dealachadh ris gach ni a ta aige air son an neamhnuid sin. *Fadheoidh*, Tha'n soillseachadh so ann an eolas Chriosd, a' nochdadh gu soilleir do dhaoine lannachd annsan, iomchuidh gu leòir a dheanamh suas an uireasbhuidhean; gu leòir a shàsachadh iarrtuis neo-chrìochnach anam neo-bhasmhoir. Tha iad cinnteach gu bheil a leithid sin de lannachd annsan, agus sin gu bhi air a chomh-pairteachadh; tha iad a' leigeil an taice air mar fhirinn chinnteach agus tha 'n anama, air an aobhar sin, a' gabhail am fois shìorruidh annsan.

5. Tha 'n duine air a theasgag ann an eolas mu dhiomhanas an t-saoghail, Salm cxix, 96. "Chunnaic mi crìoch gach iomlain." Tha gràs ath-nuadhachaidh ag ardachadh an anama, 'ga chur, mar gu b' ann, am measg nan reulta, o 'm faicear an talamh 'na ni beag, na ni ro-bheag; eadhon mar a chunneas neamh roimhe, am feadh 's a bha 'n t-anam air adhlaiseadh anns an talamh. Tha gràs a' toirt duine steach gu saoghal nuadh, far nach 'eil an saoghal so air a mheas ach mar ionad-cluiche diomhanais, 'na fhasach uamharra, 'na ghleann dheur. Chuir Dia suas comhara diomhanais aig dorus gach solas cruthaichte; gidheadh cionnus a tha daoine a' domhlachadh do'n tigh, a gairm agus ag amharc air son ni eiginn a ta gu sasachadh, eadhon an déigh e bhi air innseadh dhoibh mìle uair nach 'eil a leithid de ni ann, nach 'eil a ri fhaotainn ann sin! Isa. lvii. 10. "Ann am buanas do shlighe sgèithicheadh thu; ach cha dubhairt, thu, Chan 'eil dòchas ann." C' arson a tha daoine cho amaideach?



Ann an so tha firinn na cùise a' luidhe, chan 'eil iad a' faicinn le solus gràis, chan 'eil iad a' breithneachadh, gu spioradail, comhara an diomhanais sin: Ghabh iad gu tric sealladh reusanta dheth; ach an urrainn sin an cridhe sgarachdainn o'n t-saoghal? Chan urrainn, ni 's mó na 's urrainn dealbh teine cuibhrichean a' phrìosanaich a losgadh. Ach is e solus gràis, solus na beatha, a ta cumhachdach agus éifeachdach.

*Ri leantuinn.*

## Thoir Urram do d' Athair agus do d' Mhathair leis an Urramach Tomas Watson.

### II.

(*Air a leantuinn o t.-d., 472.*)

[Bha na leanas air a sgrìobhadh leis an Urramach Tomas Watson a bha 'na mhinistear ann an Lunnainn. Chaidh a chuir a mach as a cho-thional anns a bhliadna, 1662, airson a dhìlseachd air taobh aobhar Dhé. 'Se duine urramach prìseil a bha ann an Tomas Watson, diadhaidh, iriosal agus fòghluimte, chan ann a mhàin le fòghlum litireil, ach leis an fhòghluim nach urrainn fuil no feòil a thoirt seachad; 'se sin ri ràdh leis an Spìrad Naomh, tre fhocal Dhé. Tha a' chuid so dheth na sgrìobhaidhean aige air a chòigeamh àithne Exod. xx. 12. "Thoir urram do d' athair agus do d' mhàthair chum agus gu m bi do laithean buan anns an fhearann tha an Tighearna do Dhia toirt dhuit"—Seumas MacLeoid.]

(4). A rìs tha an athair a tha crìonna, is e sin am maighstir—is ean athair an teaghlach—uime sin theireadh seirbhisich Naaman "athair ri am maighstir," Rìgh. v. 13. Agus abraidh an ceannard-ceud de a sheirbhisich "a mhi," Matt. 8, 6. Is còir do 'n t-seirbhisich onoir a thoirt d' a mhaighstir mar athair an teaghlach. Ged nach biodh am maighstir cho uidheamaichte agus bu choir, gidheadh, chan fhaod an seirbhisich a ghnòthach a dhearmad, ach feumaidh e gne air choir eigin de onoir a' nochdadh dhà.

II. Ann a bhi toirt ùmblachd d' a mhaighstir ann an nithean a tha laghail agus onorach I. Pead. 2, 18, "a sheirbhisich,

bithibh umhal do ur maighstiribh maille ris an uile eagal, chan ann a mhàin dhoibhsan a tha maith agus ciùn, ach mar an ceudna dhoibhsan a tha ana-méineach.” Cha tug Dia ann an àite air bith cead dhuit a dhol saor a d’ dhleasnas. Chan urrainn thu gun ùmhlaichd a thoirt do d’ mhaighstir talmhaidh ach cha toir thu ùmhlaichd do d’ mhaighstir air neamh. Na bi de’ n bharrail gu’n saor eadhon t-inbhe no do shinnsearachd thu, cha saor eadhon na do ghràs thu, o ùmhlaichd’ a thoirt do d’ mhaighstir; is e reachd Dhe, ùmhlaichd a thoirt dhà agus tha an t-abstal ag ràdh, Rom. 13, 2, “Air an aobhar sin ge b ’e air bith a chuireas an aghaidh a chumhachd, tha e cur an aghaidh orduigh Dhé; agus iadsan a chuireas ’na aghaidh, gheibh iad breitheanas dhaibh fein.

2. Tha ùmhlaichd an t-seirbhisich d’ a mhaighstir air fhaicinn ann a dhìchioll ’na sheirbhis. Dhealbh Apelles seirbhiseach le a làmban làn buill-acainn-cruth-dhealbh dìchioll. Tha an seirbhiseach diomhanach ’na nàdur de mhearlach; ged nach eil e a goid cuid a mhaighstir, gideadh tha e a’ goid an ùine sin a bu choir dha chuir am feum ann an seirbheis a mhaighstir. Is e theirear ris an seirbhiseach slaodach, “droch sheirbhiseach.” Matt. 25, 26.

3. Tha aig an t-seirbhiseach ri urram a thoirt d’ a mhaighstir a tha ’n a athair a theaghlaich, le bhi dileas dha. Matt. 24, 45. “Cò e ma seadh, a tha ’na òglach firinneach agus glic?” Is e treibhdhireas ni as urramaiche ann an seirbhiseach. Tha an treibhdhireas so ri fhaicinn ann an seirbhiseach an sia nithean— an toiseach, treibhdhireas ann a bhi gleidheadh gu diomhair na nithean air earbsa ris le mhaighstir. Mur e peacaidhean a tha anns na nithean diomhair sin, dlighidh e dhuit gealltuinn gn ’n gleidh thu chuireas gu diomhair. An ni a tha air an ràdh riutsa ann an eisdeachd na cluaise chan fhaod thu bhi ’ga sheirm air mullach nan tighean. Na seirbhisich a ni sin, is e a tha annta luchd-brathaidh. Co ghleidheadh soitheach a tha air dol na sgealban? Co chumadh seirbhiseach aig am bheil eanchainn air dol na spealgaibh, agus nach urrainn ni diomhair a chleith?

Tha dìlseachd ann an seirbhiseach r 'a fhaicinn ann a bhi miannachadh leas a mhaighstir. Tha seirbhiseach dìleas ag cur luach air cuid a mhaighstir os ceann a 'chodach fein. Bha a leithid sin de dheagh sheirbhiseach aig Abraham; 'n uair a chuir a mhaighstir e a dheanamh gnothaich dha, bha e cho cùramach uime agus ged a bu leis féin e. Gen. 24, 12. "O Thighearna, Dhé mo mhaighstir Abraham, deonaich gu'n soirbhich leamsa an diugh agus nochd caoimhneas do 'm mhaighstir Abraham." Gun teagamh 'sam bith, bha seirbhiseach Abraham cho toilichte gu 'n mhaighstir d'fhuair e bean do mhac a 's ged a gheibheadh e bean d 'a féin. Tha dìlseachd ann an seirbhiseach r 'a fhaicinn ann a bhi seasamh suas air son onoir a mhaighstir. An uair a chluinneas e duine a' bruidhinn 'na aghaidh, is fheudar dha a dhion. Mur a tha am mhaighstir faicilleach mu chorp a sheirbhiseach, 's ann mar sin is coir do 'n t-seirbhiseach cliù a mhaighstir a choimhead; an uair a tha nì air a chur as leth a mhaighstir gu h-eucorach ma tha an seirbhiseach air a ghlacadh le deamhain balbh, chan fheudar a leithsgeul. Is a dìlseachd a tha ann an uair a tha seirbhiseach "cho maith ri ghealladh" Chan fhaod e breug a dheanamh, ach labhraidh e an fhirinn, ged bhiodh e 'na aghaidh féin. Tha breug a deanamh pheacaidh dùbailte? Salm. 101, 7. "Cha ghabh fear-deanamh-ceilge còmhnuidh ann am thigh." Tha am breugaire ro chòsmhuil ris an diabhul, Eoin. 8, 44. Agus co leigeadh le neach a tha ro chòsmhuil ris an diabhul a bhi beò maille ris? Dh 'aobhraidh a' bhreug a dh' innis Gehasi do mhaighstir Elisha gu robh e 'na lobhar agus a shlioched 'na dhéidh gu brath, 2, Rìgh 5, 27. Tha teanga seirbhiseach dìleas 'na fianuis dìleas air a chridhe. Tha an seirbhiseach an aghaidh gu'n gabhadh e nì sam bith a bhuineas d' a mhaighstir gu h-eucorach. Chan fhaod e fheum fhéin a dheanamh de chuid a mhaighstir, Tit. 2, 10, "gun bli a ceiltinn." Is buannachd mallaichte 'na ghoideas seirbhiseach air a mhaighstir. Tha an seirbhiseach a tha 'g a dheanamh féin saoi bhir, le bhi goid air a mhaighstir, a lionadh a chluasag le drisean agus luidhidh a cheann gu an-shocair an uair a thig àm a bhàis.

Is dìlseachd dion a chuir air pearsa a mhaighstir ma tha e ann an cunnart. Is iongantach mar a thuit breitheanas Dhé air an seirbheiseach fealltach sin Banister a bhrath a mhaighstir diùc Bhuckingham ri àm riaghladh Richard III. Chaidh a mhaic. bu shine as a chiall—bhuaileadh a nighinn a bha iomraiteach airson a bòichead leis an luibhre—bha a mhaic a' b' òige air a bhàthadh agus bha e féin air a dhiteadh gu follaiseach agus bhiodh e air a chrochadh mur b' e gu 'n do dhion a chléir e. Cha bhi an seirbhiseach sin nach bi firinneach d' a mhaighstir gu bràth firinneach do Dhia no d' a anam féin.

4. Feumaidh an seirbhiseach onoir a thoirt d' a mhaighstir, ann a bhi deanamh seirbhis da, mar le gràdh, oir tha coir agus obair ann an toil a bhi 'g a dheanamh, agus le séimhe, is e sin gun talach agus gun freagairt a thoirt. Tit. 2, 9, “earailaich seirbhisich a bhi umhal d' an maighstirean féin, gun a bhi a labhairt 'nan aghaidh;” mar a tha e anns a Ghreugais, gun a bhi toirt freagraidhean fiara. Tha cuid de sheirbhisich ullamh air bruidhinn, ach mall aig obair agus an aite a bhi duilich air son lochd, tha iad a' brosnachadh le cainnt mi-chiatach; nam biodh an cridhe na b' irisliche bhiodh an teanga na bu shamhaiche. Is iad briathran an abstail “gun a bhi a labhairt 'nan aghaidh.” Agus ri na seirbhisich sin a tha toirt ùmhlachd d' a maighstirean no do athraichean an teaghlaich le géilleadh, le dùrachd, le treibhdhreas, le gràdh agus le séimhe iriosal biodh a air a ràdh, Col. 3, 22, “a sheirbhiseacha, bithidh umhal do ur maighstirean a réir na feòla, anns na h-uile nithean; chan ann le seirbhis-sul, mar dhream a tha toileachadh dhaoine, ach ann an treibhdhreas cridhe, ann an eagail Dhé, air dhiubh fios a bhi agaibh gu' m faigh sibh o an Tighearna duais na h-oighreachd.” Ann an deanamh seirbhis do ur maighstirean tha sibh a deanamh seirbhis do Chrìosd agus cha e leibh ur saothair a chall agus gheibh sibh “duais na h-oighreachd” O bhi deanamh seirbhis air an talamh, bheirear suas sibh gu rioghachadh ann an neimh, agus suidhidh sibh maille ri Crìosd air a righ-chathair Taish. 3, 21.

## Notes and Comments.

**Fiddling while Rome is Burning.**—The following is a report from one of the dailies of a concert held at Dunfermline recently under the auspices of the Church Service and Social Guild: "The audience was thrilled by a Maori tribal dance, executed in costume by the Rev. Eric Rule, New Zealand. Also from New Zealand, the Rev. J. Kingsley Fairbairn delighted with a selection of violin and 'cello solos. Rev. W. M. McIntyre, Rothesay, baritone, and Rev. Hamish C. Mackenzie, Bridge of Allan, elocutionist, completed a quartette of ministerial entertainers that would be hard to equal." Things are coming to a fine pass in Scotland when ministers are assuming the role of public entertainers. No doubt some of the Scottish clergy feel more at home in this role than preaching the gospel of the grace of God. The Rev. Hamish C. Mackenzie is the minister who won some notoriety recently in expressing certain outrageous views on the Old Testament teaching.

**Scotland's First Woman Minister.**—Mrs. Kenmure, formerly Miss Vera Findlay, the first woman minister in Scotland is in hot water. After the baptism of her son she sent in her resignation to the congregation. At a congregational meeting it was decided to ask her to withdraw the resignation but the majority was only 21 while the minority was large. Mrs. Kenmure, it would appear, is met with considerable opposition in the congregation and she deemed it her duty to withdraw. Troubles will arise in congregations where men minister to them but it is significant that Scotland's first woman minister has had to resign after a pastorate of five years. Mr. Spurgeon in one of his sermons takes Ralph Erskine to task for calling the Woman of Samaria "a female preacher." "I am not so sure," he adds, "of the title. If women preached just as long as she did, and no longer, no one would find fault with them; her testimony lies all in one verse and is just an invitation and a question. There needed no more words; no, not another half word. She said exactly enough; for she was successful

in leading the men to Jesus, who would do the preaching far better than she could. I cannot call her words a sermon; at any rate, you would not care for me to preach so briefly."

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## Church Notes.

**Communion.**—April—First Sabbath, Achmore; second, Lochgilphead; third, Greenock; fifth, Glasgow and Wick. May—First Sabbath, Kames and Oban; second, Dumbarton; third, Broadford and 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 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.

N.B.—Attention is called to the change of Glasgow Communion from the 4th to the 5th Sabbath of April for this year.

**London Communion.**—The following services have been arranged in connection with the Communion (1st April) in the London congregation:—*Thursday*, 29th March, 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. James Macleod is expected (D.V.) to conduct the Communion 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. *Note.*—Owing to the depreciation of the dollar our American and Canadian subscribers are respectfully requested to send their subscriptions by money order.

**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, with Communion Rolls, 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.

**Opening of New Church at Kensaleyre, Skye.**—The new church purchased by the Kensaleyre section of Portree Free Presbyterian Congregation was opened for public worship in connection with our cause on Monday, the 12th March. An appropriate sermon was preached by the Rev. John Colquhoun from Psalm lxxviii. 10 in the presence of a crowded congregation—some having to stand in the lobby during the service. The Rev. R. Mackenzie, M.A., St. Jude's, Glasgow, also took part in the service. The Moderator mentioned that this was the fifth new church opened in Skye during the past four years and that it showed the zeal and earnestness of our people in supporting the church to which they belonged. As long as we are faithful to Christ and His testimony He will prosper us. The new building was purchased from the Church of Scotland at a very reasonable figure (£80) and will soon, we hope, be free from debt. May the Lord bless the preaching of the everlasting gospel to many souls in this place of worship!—D. M. M.

**Sabbath Trading Bill for Scotland.**—This Bill came up for second reading on the 9th March. It was strongly opposed. The debate lasted for hours but it did not receive a second reading. Its critics opposed it, not because it was not strict enough but because in their estimation it was too strict. One can learn from the speeches, even from that of the sponsor of the Bill, Mr. D. M. Mason (who had no objection to the sale of Sabbath papers) how little support a stricter Bill would have in the House of Commons. In the view of many the Bill was not nearly strict enough, legalizing as it did certain forms of manifest Sabbath desecration, but there can be no doubt that the fate of the Bill in the House of Commons will give an impetus to Sabbath trading in Scotland. During the debate certain members expressed a desire to have a Government inquiry into the whole subject of Sabbath trading in Scotland but whether this would help matters is questionable.

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## **Acknowledgment of Donations.**

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

**Sustentation Fund.**—Friend Abroad, £2; Mrs H. N., Fort William, Ontario, 11s 6d; Friends in Unapool, Assynt, per Mr John Clark, £6 11s 6d; Anon, Millport, o/a Shildaig, £2.

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**Organisation Fund.**—Friend, Abroad, £1.

**General Building Fund.**—"Rhumore," £6 10s.

**Winnipeg Church Fund.**—"Rhumore," 10s.

The following lists have been sent in for publication:—

**Applecross Manse Building Fund.**—Mr John MacAulay, Missionary, acknowledges with sincere thanks the following donations:—Mrs B. M., Shawbost, £1; Collecting Card, per Mr



D. Matheson, Missionary, Plockton, £5 2s 6d. The following per Mr M. Gillanders:—Friend, per Miss B. MacBeth, 5s; Rev. E. M., Inverness, £1; "Rhumore," 10s.

**Greenock Manse Purchase Fund.**—Rev. James McLeod, acknowledges with grateful thanks the following donations:—B. D. M., Glasgow, £1; Mrs P., £1; Friend, Greenock, £1; Friend, Bridge of Weir, 10s; "Rhumore," £1.

**Islivig and Breanish Mission House Fund.**—Mr. M. MacLeod, P.O., Islivig, acknowledges with sincere thanks the following donations:—Friend, Mangersta, 10s; Collected at Ardrol and Carnish, £2 5s; Collected at Mangersta, £3 6s; Collected at Breanish and Islivig, £4; "Rhumore," 10s.

**Tallisker Church Building Fund.**—Mr James R. Macrae, Carbost, acknowledges with grateful thanks:—Friends, Waternish, per Mr Wm. Morrison, Missionary, £2 9s; J. S. W., 7s 6d; "Rhumore," 10s.

**Wick Manse Purchase Fund.**—Rev. R. R. Sinclair acknowledges with sincere thanks the following donations:—Anon, 6s; Friend, Castletown, 4s; "Rhumore," 10s.

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