

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
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VOL. XXXIX.

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No. 11.

**A Letter from the Rev. John Tallach,
South Africa.***

ON two occasions I have written and told you of children who were born into heathen families, now I am to tell you of a girl who was born into a Christian home. I have known her since she was a little child and all that I tell you of her is true. In order to make this letter more interesting I am writing as if the girl herself was speaking.

Different from many children in this land I cannot remember the time that I was not dressed, nor the time when I did not go to school, nor the time when I was not taken to church. My mother was a Christian before I was born and the Missionary often tells children like me how kind the Lord has been to give us Christian parents. And it is true that when I see heathen people and heathen children I feel that I should be thankful indeed. Under the work of the missionaries really heathen people are becoming fewer but still there is the beer-drink which I often hear about, and there are still men here who have many wives; a man near to where I was born has seven wives. And there are still heathen dances, and customs and beliefs and seeing these things and knowing them I should every day thank God that I am not under the influence of them. I am so far from these ways that except in certain customs regarding our

*This is Mr. Tallach's annual letter to the children of the Sabbath Schools who have been sending money to the Foreign Mission Fund. We are sure our people who are keenly interested in Foreign Missions, will enjoy Mr. Tallach's simple and touching narrative as put into the lips of the young converted girl.—*Editor.*

ways of living, I live very much like what you do yourselves. I rise at a certain hour and pray, wash myself, comb my hair, clean my teeth, eat at a table with spoon and from a plate, and go to church and all the other things you yourselves do. Now all the difference between me and my heathen sisters is owing to three things—the fact that I was brought up by a Christian mother, what the missionaries have been able to do and last but not least, God's blessing on these things. My mother was converted when the late Mr. Radasi was minister here and she was a full member of Ingwenya Church before I was born. She was very strong for the Presbyterian Church.

I do not know when your mothers begin to take you to church, but here the Christian mothers take their babies to church when they are only a few months old. If the baby requires food the mother just carries him out for a little. If the baby is sleepy she just spreads a shawl on the floor and lays the child on it. Often we see a child left sound asleep on the floor during the interval between the services. Well I suppose that I too must have often slept on the church floor. When I got older I was sent to school at Ingwenya. It was not the kind of school we have now at Ingwenya. We were in school for two hours a day only and there was only one teacher to 120 pupils, so you can understand that it took me a long time to reach Standard 1. But I learned to read and to write my own language. It is a rule in our school that when a child can read in his own language he is given a copy of the Bible free. My first Bible came to me in this way and was a great treasure. The school here still goes by this good custom. Now in school here nearly everything is changed. Instead of one teacher we have five and instead of two hours we have seven and a half hours daily and we are taught to work with our hands as much as with our heads. But there is one thing which has not changed. We still have much Bible taught to us and we must attend family worship, prayer meeting, church services and learn the Bible at home. I will tell more of our school afterwards.

I am the eldest of the family. Besides my father and mother and brothers and sisters we have our old granny or "great mother" as we call her living with us. She was an old woman when I was young. In my young days she did not go to church but just stayed about the house. If she was given to heathen ways she was prevented largely by a trouble she had. She was paralyzed down one side and could only get along with the aid of a long stick. She could not sit on a chair nor on anything but always had to sit flat on the ground. Well, poor granny could neither read nor write but she had a very clear mind. On a time she desired clothes as she wanted to go to church and my mother got them for her. She now seemed to be very anxious to go to church and to hear the Bible read. Although it was a distance for her to walk she would not miss a single meeting. When she got to church she would lie down between two seats as she could not sit. In this way many people would not know that she was in church until the time to dismiss came. She now began to wait for the Bible-class on the Sabbath and people said that she was seeking repentance. Certainly we all saw a change in her as she began to pray and to love the Bible. Well to be short, dear granny was in due time baptised and came forward to the Lord's Table. As she went forward hobbling there was a wonderful silence through the whole church. If I should ever feel lazy for church I should think on my poor granny in her trouble making her way to church even in face of a strong wind. I do not know if this had any effect on my father but it was not long after this that he too began to go to church. He could read a bit and so used to read the Bible in the family. He too joined the Church and was very active in all the work of the church. My father was a very loving man naturally and very happy and simple. He would talk about Jesus and the Bible in as natural a way as he would talk of the things of the fields or any thing of the earth. When he prayed to God he spoke very humbly but it appeared as if he was just speaking about his concerns

to one who was a very great friend. He was a hard worker too and used to get some work making simple houses for the people. You will see that we were a happy family and on the upward way in things of God as well as things of this world. But there were troubles too. One great trouble came to my father. You know that all the cattle here have to be dipped because of a disease called the East Coast Fever which is carried from place to place by ticks which the dip kills. Well my father came home one night very tired and thirsty and it being dark he saw the outline of a water tin in the hut. He shook it and without thinking put it to his mouth and drank some of it. It was dip and soon my poor father was rolling on the ground in pain. The people soon gathered but they did not know what to do. As he began to lie still people thought that he was to die. Then someone said "Run for the Mfundisi" (missionary), and the missionary came and made my father drink much flour and water. After a time my father felt better. We had to keep him very warm and in a few weeks he was on his feet again. But he was never very strong after this. Not long after this we had another trouble. My mother got a little baby and we were all so fond of it. It took ill and was like death. Now many of my people can use leaves and roots to cure some kinds of sickness and as there was a man nearby who knew a medicine which would cure baby so my father went to him and offered him a goat. But the man spoke roughly to my father and chased him away saying that as he had become a Christian and left the ways of the fathers he must get medicine from his new religion. My father did not know what to do but he again thought of the missionary and said: "Perhaps he can help me." So he went to the mission. At first the missionary did not know what to do, but he read in a book and prayed and gave my father medicine. By next day the baby was better. He is now a big boy.

When I was about 14 years, God took my father away from us. He never was very strong after the trouble with the dip.

He got thinner and thinner and although we tried all kinds of medicine we saw that he must die. On the night on which he died he asked my mother to send for Mfundisi (the missionary). On his arrival he took the missionary's hand and told him that he was now to die. He repeated part of the 23rd Psalm laying great stress on the last verse, especially the words, "And in God's house for evermore my dwelling place shall be." "That is the place I am now going to," he said. The missionary replied that this was the hope of believers and that he believed that he was one of them. "But, James," said the missionary, "it is a solemn thing to thus hope, what are you building it on?" My father gripped the missionary's hand hard and turning his face to him said: "As surely as I see you with my bodily eyes so surely do I see Christ in heaven with the eyes of my soul. He is there and He has let down a ladder to me, one end of it where He is and another end reaches just here (pointing to his breast) and I hear Him say quite distinctly, put your foot on the first rung James and trust me for the rest. And to-night sometime I know that I will put my foot on that rung, I will die as He commands and I am willing to die and that first step will take me out of this world; for the rest, He will keep His word." He then thanked the missionary for his kindness to him and then said: "good-bye, I leave my wife and children on your care." My father died before morning and my mother was now a widow. When heathen women become widows they must go and join themselves to some man and become one of his wives but my mother, being a Christian, would not do this. Her life was now very hard having no man to do anything for her. She tried to plough one year and got but little for all her labour. We plough with oxen and it takes two men to yoke them and work with them. My mother is small and not strong and after the first year of this work she had to give it up as she got nothing out of it. It was arranged that she would go and stay with a relative and so all the family went. When we were getting ready to go, to my delight, the

missionary came and said that if my mother was willing he would keep me on at the mission until (D.V.) I should be able to work for myself. So I came to stay at Ingwenya. I have already told you that there is a great difference now at Ingwenya since I was a child. We have now seven and a half hours daily here instead of two hours, we have five teachers instead of one. I much prefer hand work to the other school work although I have gone through to Standard VI. Some of you, kind friends at home, gave a special prize for sewing. When the Lady Inspector came round she was asked to place this prize and how happy I was when out of the sewing of over 100 girls she chose mine as best. This year too I have taken high place in basketry, sewing and pottery. Now that I have passed Standard VI, I will be able to work for myself; and the missionary has promised me work at an out-school as teacher. An out-school is a school away at a distance from Ingwenya where the people are much more backward and where there are many more heathen than at Ingwenya. The building will be just a large hut made of poles, mud, and straw roof. There we try to teach as we have been taught ourselves at Ingwenya. It is hard work and it has very many temptations which are not at Ingwenya. The main thing is to teach the children the Bible, after that to teach them habits of cleanliness and of helping themselves to make their lives better and more orderly.

Now before I close I must tell you the best news of all. A friend of mine, Janet Dube, and I went through school together. Well, in 1931, Janet and I went through a great change. We were enabled to see our great need of Jesus and enabled to put our trust in Him. I was taught that everything I thought and said was sin and for a time I could not get happiness in anything. But now when I saw that the whole reason why the Native people got the Bible and why missionaries were sent by God was to teach us that His Son died to take away sin and that God cares for us although He hated our sins how happy I became. I saw everything in a different light and for a time

I kept this to myself. Janet, too, went through this; as we were great friends so we often spoke to each other about these things. After a time a voice began to speak to me and to say that I must confess that I am now a true Christian by becoming a member. I held back from this as I was afraid that I might do things that would be against Christ and also I was afraid of going to be examined by the elders. But the voice gave me no rest and so we appeared before the session. We were asked many questions and the elders were satisfied but said that only we were too young. So we were put back for a time. Last year we came forward again and were received. Now is that not the best news I have kept to the end. The missionary often tells us that there is no difference between our hearts and yours and as that is true your hearts must be wicked too. But you live in different surroundings for ours are all temptation especially when we step out of the Mission grounds. So be praying not only for the Heathen who are not converted but for people like myself who have to keep our robes clean in midst of the filth of heathenism. But there is such joy doing any thing for Jesus. To be able to tell another the right thing and to be able to read that out of God's Word is a great witness. Last year Mfundisi (the missionary) wanted someone on the Sabbath evenings between services to read the Pilgrim's Progress out to the girls in their own language and he gave it to me to do. We did not get the book finished but it gave me great happiness to do this and to try and explain the meanings to the girls.

Now I must stop. All the girls want to thank you all for the kindnesses you show us each year by collecting money for us. I am afraid we are not so thankful as we should be. But where I go to teach next year I will tell the little heathen children to be kind to each other and make your kindness a lesson for them. Thanks very much or as we say: "Ngi ya bong'a kakulu." (I am thanking you much). May the Lord bless you all, your affectionate friend, Rachel.

Sermon.

BY REV. JOHN TALLACH, INGWENYA, SOUTH AFRICA.

I.

Jesus Christ the same yesterday and to-day and forever.—

Hebs. xiii. 8.

THE first impulse of the early church was to think of and to plan for Christ; He was the centre round which its thoughts and words were constantly drawn, and this too is the impulse of the soul but newly born into His kingdom. To us belongs shame indeed if, as believers, we have removed from this; for truly our Redeemer has not changed in any respect. As He is the "same yesterday, and to-day and forever," in His Person so is He unchangeable in His worth and glory relative to His Church, and that for all time and eternity. May the Holy Spirit so lead us that we shall find our thoughts, feelings, words, and hands drawn round and more firmly fixed in the Lord our "Unchangeable." While as God absolute He is unchangeable we note that it is His position relative to the Covenant of Grace that is referred to here. The names, "Jesus Christ," denote this.

I. *Let us notice the unchanging nature of His position in the Covenant of Grace.*

(a) In adopting human nature to Himself there never was and there never shall be any breach in the union between these two natures. He is "God and man in two distinct natures and one person forever." The birth at Bethlehem signalized a union so complete and so close that nothing can break and yet at no point and at no moment in His earthly life was this union beyond a constant and tremendous test. His whole life here was His work and His work at each step raised the questions "Is He wholly man? Is He wholly God? Is He indeed one Person?" He often appears as something less or lower than man in ordinary, "a worm and no man" and yet, He as constantly appears as "God over all blessed forever."

We see Him asleep in the boat; as He rises we see a form truly human, as He speaks we hear words of a language as truly human and uttered by a human voice and "There was a great calm." This is a result pointing back to the words spoken points still further, to the speaker, to almighty power, to a divine fiat. This Person, awake or asleep is the God-man. And is not this union equally manifest in every incident in His life? The limitation which belongs to the flesh and the almightiness that alone belongs to God blend together in thought, word, and life and in such a way as that neither Divinity nor Humanity is at any point obscured, both are apparent, both are equally emphasized. So too His death. In appearance it is but a mere man whom they seek to kill and they meet to consider "when;" but "My hour is not yet come" is written across their plans and they can proceed no further. To stone Him for blasphemy seems an easy way of getting rid of Him but He charges the stones with a "nay." Human words are uttered by a human voice, but they can take direction towards ultimate fulfilment because they are spoken by God only. On the hillside yesterday He fed thousands as only God can do it, to-day with every symbol of shame and weakness He is the same person on the cross. That nature which to our eyes staggers to its very foundations as it goes down to death is His still as with sovereign authority He dismisses His spirit very much with the same authority as He shall summon all spirits before His throne one day. Harassed and broken bathed in blood and sweat, humiliated by condemned human beings and lost spirits He speaks, and in words so human that a child can understand them and yet their contents are instinct with divine prerogative "To-day shalt thou be with me in Paradise." A soul foul and black is bespoken clean; forgiveness, regeneration, and adoption are authorised. He is not prayed for, but, he is assured a place in glory and that to happen on that very day. His command over His own destiny and death, and over all the things so that all are fulfilled, His command over the justification, adoption and sanctification

of a lost soul and numbers of things of a like nature mark Him off from an ordinary man merely dying. High and clear over the confusion of Calvary one thing emerges. Full and unlimited control over every item and person that night lay in the hands of Him who was "a worm and no man." Two natures and one person "Jesus Christ the same yesterday, to-day, and forever." Death was commanded, and death entered but corruption never; for this lifeless body is still united to the uncorruptible God. Yesterday He stood at Lazarus' tomb and commanded the dead to rise; to-day He commands the angels to wait on Him as He arises with not as much of death about Him as its special clothing for it is not possible that He should be kept under the pains of death seeing that He hath all life in Himself. The "yesterday" of the resurrection becomes the "to-day" of the ascension and our blessed One is still the same. In praise the angels wrapped Mary's babe with "glory in the highest"—the glory that alone is God's; to-day they take up the refrain—The Lord of hosts; the King of glory and the human hand that in the "yesterdays" of His earthly life did divine acts and was nailed to the cross still held power omnipotent now reaches forward to take the sceptre of universal power and forever "everything that being hath His kingdom doth command." The union mysteriously gone into, mysteriously completed, mysteriously tested, mysteriously maintained is the unity of our Lord, the God-man, "Jesus Christ the same yesterday, to-day and forever."

(b) As head and mediator of the New covenant He is "Jesus Christ the same, yesterday, to-day, and forever." He took this position in a past eternity and in anticipating fully all that was required of Him He found a sufficiency in Himself to meet all. Thinking in the terms of the infinite in connection with such matters as guilt, heaven, hell, sword of justice, and cup of cursing, He measured, He tested, He estimated and always in the mind of God the Father, Son and Holy Spirit the return was infinitely sufficient. So the "yesterday" of

eternity becomes the "to-day" of the Old Testament times and the sufficiency of eternity is put to the test at such places as Bethel, Jerusalem and numbers of other places but never found wanting. Abraham's "to-day" becomes Moses' "yesterday" and in turn his day becomes David's "yesterday" but in and through and over all His sufficiency remains unchanged. The types were patterns not only of heavenly things to come but of heavenly things which were there and then in heaven. Very numerous were the confessions of sin, of failure, of disappointment and every such confession and more—the great mass unrecorded—proclaim the unchangeableness of our Lord. "Yesterday" the eternal assurance was, "I with my chosen one have made a covenant graciously" and to-day it comes to David with the same glorious assurance "He hath made with me an everlasting covenant," and an abundant entrance before the God of the living is vouchsafed to him and all like him. And now the "yesterday" of the Old gives place to the "to-day" of the New Testament and the same fulness of blessing is bound up with the infant who to us is the "Child born, the Son given." The anticipated sufficiency of the yesterdays of eternity and of the Old Testament is now to-day to realize itself through the human nature and human life and death of Jehovah Jesus the unchangeable. The glorious Person remains the same—He is the righteous God in human nature and the righteousness of His life is the righteousness of covenant possession—all in the covenant are clothed with it. Mark you not merely *covered* with it but *clothed* with it as God is said to be clothed about with light as a garment. No mere acknowledgment to the law this—it is magnified, made glorious, as God is glorious, filled out with His own personality until every command is clothed upon with limitless honour. Rightly we distinguish between the essential and the imputed righteousness of Christ but beauty is shining out of the holy place—come let us believe and adore. The holiness of light unapproachable, the untarnished purity of the eternal God comes to earth in this Person and pours itself through the nature, the disposition, the attitude, the thought,

the feeling, the life, the death of Christ until each commandment throbs with a life that is the life of God; yes, until the law in every direction reflects perfectly the light of that light which is unapproachable and full of glory; and your covenant righteousness, believer, is the righteousness of God. We are to sing of justification but not that only; a glorious Jesus fills your "yesterday, to-day, and forever" with a glorified law and your ultimate song of praise reaches the key of glorification. While one side of the law is weighted down with everlasting honour the other is lifted up and all the elect with it; up, up until all are given an everlasting residence in the presence of a Holy God. His presence is the only fit place for a law so glorified as this is and the only fit place for all those glorified through Him who magnified this law. Christ was under law while above it, walking in its path while it was in Him. He lives in a constant to-day in the law and to us He is the "same, yesterday, to-day, and forever" in it. It never loses any of all the honour He put on it or glory wherewith He filled it; in it and it in Him are always the same pleasant, soul-rejoicing, soul-satisfying fulness to the Father and His covenant ones. As the sun sends its light out to measureless reaches and so clothes itself and all else with light as with a garment so our blessed Mediator clothes His people in time and in eternity with His own righteousness. Full and unchangeable as He who is the same yesterday and forever, it pronounces all in the covenant irrevocably justified and glorified, their state thus being "the same yesterday, and to-day, and forever." And all this enters into His work as Mediator in atonement. Fixed for eternity is the same boundless efficacy, "the same yesterday, to-day, and forever" in quality and abundance. In His death His heart holds His loved ones bound up within it and He pours out on their "yesterday, to-day, and forever" all that God knows is sufficient for their salvation and glorification. He holds the efficacy and He holds them in Himself and both the efficacy and the state of His people partake of His glorious immutability

both being "the same yesterday, to-day, and forever." God over all, blessed forever, without beginning of days or end of years, Immanuel, Jesus Christ "the same yesterday, to-day, and forever" poured out His blood on Calvary for them, and they are fixed for eternity, sitting in heavenly places because the basis of the transaction is the blood of God who is eternally unchangeable.

II. *We now notice that this doctrine is fitted to comfort the Lord's people.*

(a) First then, to all His people of all generations. The "yesterday" of the Old Testament gives place to the "to-day" of the New; the woman of Samaria and David are loved by the same love, washed in the same blood and brought into the same Heaven. And the "yesterday" of the Apostles' time gives place to the "to-day" of our own times and always with the same unchanged Saviour. Now do not most of us feel guilty of the thought that there is some kind of difference between Paul's Saviour and He who is our hope? We may not express this in words nor are we always able to define exactly wherein this difference exists but the feeling is there and often it is a strong one too. As we look at our text we find that it anticipates this thought and feeling; for, in its light, we can not only say that the same Saviour presents Himself to us as was presented to Paul but we can say more. Our text tells us that we have, as believers, the same right to claim covenant blessings as Paul had but it tells even more than that. The apostles knew Christ in a measure we do not but then they too stressed that they did not know Him fully—that He was beyond their understanding. We may not be as consciously surrounded with His love sufficiency, and security as they were but in point of fact we are for His is the "same yesterday, and to-day, and forever"; Corinth, Scotland, Rome, Africa, in point of time and place He is the same. If a man is forgiven his sins at all he is as freely and fully and completely forgiven as Paul was; if a man has any right in the New Covenant he has the right to

all the privileges possessed by Paul in it. In the annals of the Covenant all persons of all generations in the covenant have all blessings held in trust by the Head for them. The outstretched arms go back to Abel and forward to the end of time with Calvary as their centre and over the Church as a whole and over each member of it He rejoices with singing, He rests in His love as freely He bestows that fulness that lifts each from the pit to an abundant entrance above. Changes in time cannot enter in on Him who is "the same yesterday, to-day, and forever;" He is all that He is for each and all that He is for all. Paul knew more than you but he had not a better Saviour nor was he more securely saved than you are. With many a limp and many a halt I take my painful way through the sun-lit, fruit-laden gardens of apostolic assurances, and glad am I when I find a little fruit here and there wherewith to feed my hope upon. Yet at what do I halt? Does not my unbelief look very much as if it were spelling out a cancellation of our text? To seek assurance amidst any number of revealed assurances yet without Christ is a vain thing; to seek a Christ who is changeable is to seek what is not in existence and either of these propositions is at the root of my heaviness. This will not do! Come, my soul, and first seek *Him* in the garden and having found Him give ear while He expostulates with you "I am the beginning and the end; all the promises are yea and amen in me; I am the same yesterday, to-day, and forever, open thy mouth and I will fill it abundantly; assurances without me are vain things but every assurance in me includes you in me, I and you unchangeably live in them all." Oh! my soul do thou return to thy quiet rest for the Lord hath dealt bountifully with thee.

(b) To the individual believer. I think that I see you, believer, and the steps in your experience have been something like this. "Oh, for a city of refuge; I see it in Christ; He is the door, I am enabled to enter in; I am safe." And now having entered in tell me will you again venture out on the plain? No, not to a foot's showing! In plain words, have

you in the process of time and change outgrown your need of Christ? In this sense He is not to you "the same yesterday, to-day, and forever." Day after day finds you in the attitude of yesterday; one hand on the head of the Lamb, one raised to Heaven, and with increasing emphasis and with deeper understanding your unchanging protestation is, "This is all my hope all my salvation." His unchangeableness grows on you as lesson after lesson teaches you that all outside Him has changed, does, and shall change. It was so good to get inside the gate but you soon found that there were needs other than that of bare entry. Home, companionship, citizen rights, and privileges were all sought for and found in Christ. He is not changing but you are and in the process you are learning more and more that He remains the same. You hear a sermon on the law and your bruised heart looks to where it has looked hundreds of times before—to His unchanging righteousness. When justice speaks you make a straight road to the Cross—you cannot now count how often you have gone over this same road before. Sanctification with your need of it as often in your mind and as often you begin all over again to turn over such promises as, "He who hath begun a good work will perform it until the day of Jesus Christ." You have been acting thus for years now, and always with a measure of success towards comfort and security. Now examine this and you will find that the whole of this your comfort with the Covenant of Grace is based on the constant witness in the Word and from the Word to your heart that He is unchangeable—a witness that is so constant and powerful that the conclusion almost habitually reached is "Wherever I am, whatever I am, He is always the same." When David's enemies were slain he sang "God lives; blessed be my rock" as if he alone had emerged from the experience.

He was there in the "yesterday" of your darkness as He is there in the "to-day" of your search, there in the "yesterday" of your felt guilt as "to-day" in the light of forgiveness. I say that so sure is He the only fixed point in your experience that it now is almost a habit with you to conclude; "Well whatever

I am at any given place or hour He is always the same, always just there, just beyond that shadow caused by my ignorance and unbelief and when it pleases Him even that is a very thin shadow." Now what is at the foundation of this fixed point amidst the ebb and flow of your experience? You may be sure that it is something very much more than mere experience; something big and vast beyond yourself. And so it is, for the foundation lies on the wide bosom of the words we are considering. "He changes not" is an eternal truth regarding Him and it embraces all relating to you for time and eternity. "The same yesterday, to-day, and forever" is written large across the throne of grace and what you see and feel in this connection is a faint, but true, copy of this truth. Do not therefore, be surprised if by stroke or caress He keeps you round His feet learning the simple and profound lesson, "I am unchangeable." And do not be surprised if He should choose your most humiliating fickleness, weakness, and instability as books from which to teach you this.

Our lot is filled with changes but He who so fills them is Himself unchangeable and our lives here are largely taken up with working through these changes in order to find the unchangeable beyond. So too, with us when time shall be no longer. We work through the changes of time and arrive at the feet of the eternally unchangeable "Jesus Christ, the same yesterday, to-day, and forever."

(To be continued).

"Things Which are Most Surely Believed Among Us."

(Continued from page 420).

5. JUSTIFICATION BY FAITH.

THE doctrine of justification by faith is one of the great doctrines of the Christian faith and should always be given a prominent place in teaching and in preaching. At the

Reformation it was rescued from that mass of enslaving legalism that had been accumulating for centuries and it shone forth as a bright star of hope to those who were enslaved by that legalism.* A view of this doctrine in the personal experience of the believer brings cheer and comfort. This comes out strikingly in the experience of Rev. James Clerk, Thurso, one of the Haldane preachers, who became so depressed in mind that he gave up preaching. His friend, Rev. John Cleghorn, Wick, went to see him and on remarking to the disconsolate man that "the salvation of the guilty is in harmony with the rights of justice" he rose to a sitting posture in his bed and said with great feeling: "Blessed be God's name sinners are not taken to heaven by stealth—the Court into which they are taken is in the face of open day in the full blaze of the light of eternal justice. There is no flaw in His work!" To Luther it was not merely a doctrine to be received by the understanding but a blessed truth making its appeal to the heart. He judged a church by the place it gave to this doctrine. It is well therefore that we should never forget that no amount of zeal on matters ecclesiastical will ever condone wrong or defective views of this doctrine. It is necessary that those who teach others should have sound and scriptural views on this subject.

The modern mind is troubled over the question: "How can God be just and punish sinners forever?" But the pressing question on the consciences of those brought in guilty before God is: "How can God be just and justify the sinner?" In the epistle to the Romans and to the Galatians we have the answer to this all important question. All our readers, at least most of them, are familiar with the answer given in the Shorter Catechism to the question "What is justification?" The whole burden of the gospel preached by the Apostles was "Not by

*It is not meant by this statement that the doctrine was *altogether* lost sight of for Downham, Davenant, Usher, O'Brien, Buchanan, etc., have produced abundant evidence to prove that the doctrine of justification by faith had faithful witnesses in every age of the Church from Apostolic times to Bernard.

works of righteousness which we have done but according to His mercy He saved us, by the washing of regeneration and the renewing of the Holy Ghost" (Titus, iii. 5). The faith by which the sinner is justified, usually termed justifying faith is thus described in the Larger Catechism: "Justifying faith is a saving grace, wrought in the heart of a sinner by the Spirit and Word of God, whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition, not only assenteth to the truth of the promise of the gospel, but receiveth and resteth upon Christ and His righteousness, therein held forth, for pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation" (*Answer to Question 72*). God never justifies sin but He justifies the sinner that believes in Christ by a way that is in accordance with all the claims of His inflexible justice. It is this way of salvation that is set before us by the Apostle in all its noble grandeur in the Epistle to the Romans. It is impossible to deal with the various points involved in the Larger Catechism answer in a short article—it would require a treatise to do anything like justice to it. Fortunately we have excellent treatises in which this doctrine has been discussed and we take the liberty of directing the attention of such of our readers who would desire further instruction in this important doctrine to some of these. There is Luther's classic commentary on Galatians* which came from his very heart as one that found deliverance from the death-bringing legalism under which he laboured. Then there are, among others, Dr. Owen's treatise on Justification and Bishop O'Brien's *Essays on Faith*. In the second volume of his *Historical Theology* Principal Cunningham deals with the subject in his masterly way. Dr. James Buchanan's Cunningham Lecture, *The Doctrine of Justification*, is also a very useful work as he treats the subject historically and doctrinally.

*Bunyan said about it: "I prefer this book of Martin Luther's (except the Bible) before all the books that I have ever seen, as most fit for a wounded conscience."

6. REGENERATION.

At the outset it is necessary to point out that Regeneration is used by theologians in a two-fold sense. In the more comprehensive sense it is used to describe the first stages in the work of conversion or even more extensively the whole work of sanctification. In a narrower sense it is used to describe the instantaneous change from spiritual death to spiritual life. It is in the former sense that it is used by the Reformation and Puritan theologians. In its more restricted sense it is used by such outstanding theologians as Dr. Hodge, Dr. Shedd, etc. The distinction referred to above deserves our attention as certain statements made by these latter divines have caused confusion in the minds of those who have come across them. Perhaps the best thing we can do is to give a statement from Shedd in which the position of these divines on this point is clearly stated. "Regeneration," he says, "is not effected *by the use of means*, in the strict signification of the term 'means' The appointed means of grace are the word, the sacraments, and prayer. None of these means are used in the instant of regeneration; first, because regeneration is instantaneous, and there is not time to use them; secondly, because regeneration is a direct operation of the Holy Spirit upon the human spirit. It is the action of Spirit upon spirit, of a divine Person upon the human person, whereby spiritual life is imparted. Nothing, therefore, of the nature of means or instruments can come between the Holy Ghost and the soul that is to be made alive" (*Dogmatic Theol.*, II. 506). This statement we feel does not do justice to the teaching of Scripture nor to our Confession of Faith as far as the Word is concerned. (1). The following Scriptures seem to us to oppose it—"Of His own will, begat He us with the word of truth" (James i. 18); "In whom ye also trusted after ye heard the word of truth, the gospel of your salvation" (Eph. i. 13); "Whereof ye heard before, in the word of the truth of the gospel, which is come unto you as it is in all the

world" (Col. i. 5); and "Being born again not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever" (I Pet. i. 23). There is no getting away from the fact that the "word of truth," "the word of God," is given a very important place here in connection with regeneration and if our definition of regeneration does not leave a place for it, it is wiser to revise our definition. Dr. Shedd, we are aware endeavours to explain away the bearing of "the word" in these texts in connection with regeneration but quite unsuccessfully in our opinion (*Dogmatic Theol.*, II. 509). Again, the Westminster Divines, though not devoting a chapter to the subject make the following statement in chap. x. sec. iii.—"Elect infants dying in infancy, are *regenerated* and saved by Christ through the Spirit, who worketh when, and where, and how He pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the Word." These words, if we read them aright, seem to say quite plainly that the elect are regenerated and saved by Christ through the Spirit, being outwardly called by the ministry of the Word—the two exceptions being (1) elect infants dying in infancy, and (2) other elect persons incapable of being outwardly called by the ministry of the Word. No doubt the theologians whose views we have noticed above might say and that rightly that the Westminster Divines are referring to regeneration its wider aspect. But whatever difference of views exist among conservative theologians on this point they are all agreed that the work of regeneration, of the new birth is the work of the Holy Spirit. It is not only superhuman but divine. The discourse delivered by the Lord Himself in the hearing of Nicodemus settles that point for ever for all those who accept the Master's teaching. The absolute necessity of being born again before a sinner can enter into the kingdom of God is stated in the simplest and most emphatic way. The Saviour's announcement, therefore, that this birth is wrought by the Holy Spirit shuts out all hope of getting into the kingdom of God by merely human means. In his great

work on the Holy Spirit, Dr. Owen deals with the subject of regeneration and discusses it in Book iii. chaps. i-v of this work to which Dr. Smeaton pays the high tribute—"It has long been regarded, and justly, as the most important work on the Spirit in any literature" (*Doctrine of the Holy Spirit*, p. 329).

In Memory of the Rev. J. S. Sinclair.

The labourer's work is done,
His toil of love is o'er,
His ready pen laid down,—
He needs it now no more.

He laboured in the field
Of God's eternal truth,
He toiled in sowing seed
Beside old age and youth.

His ready pen made haste
To scatter far and wide
Rich precious grains of truth
Through town and countryside.

Faithful from first to last
In all he had to do,
Faithful to God and man,
Steadfast and kind and true.

God's eye the harvest sees,
His Word returns not vain;
The seed may long be hid,
But it shall spring again.

And those who sowed in tears
Shall reap the golden grain,
With joy shall gather sheaves,
With joy return again.

Jesus, his Lord, did say,
 "Father, I will that he
Be with me where I am,
 My glory share and see."

Sudden the summons came,
 O'er Jordan's flood he passed;
Loosed was the silver cord,
 The haven reached at last.

Then face to face he beheld
 The glory of the Lord,
Changed to His image there
 Whom here, unseen, he adored.

Sweet was his song on earth,
 Sweeter forever now;
The victor's palm in his hand,
 The fadeless crown on his brow.

Unto the Lamb who loved
 And washed us from our sin
In His most precious blood,
 To Him be glory given.

To Him who, for our God,
 As priests and kings us raised,
To Him let songs be sung,
 His grace forever praised.

Glory, dominion, forever,
 Amen, so let it be;
Naught from His love can sever,
 The love of the One-in-Three.

At home now with the Lord,
 From sin and sorrow free,
Servants as sons shall reign
 With Christ through eternity.

May we have grace to follow
To know the Lord of love,
Tracing the steps of those
Who entered the rest above.

Fighting the fight of faith,
Hating nothing but sin,
Loving the law of the Lord,
Having it written within.

The path of the just by faith
Is like the sun's bright ray,
That shineth more and more,
Unto the perfect day.

Farewell, beloved pastor;
Farewell, kind, faithful friend;
Farewell, till dawns that morn
Of the day that knows no end.—*A. B.*

The late Donald Ross, Missionary, Sollas, North Uist.

THE Lord said of His people, "Ye are the light of the world and the salt of the earth," and this may be said of Donald Ross in his teaching, conversation, and walk in this wilderness, also in his standing for the truth as it is in Jesus. In 1893 when the Free Church tore the banner of the Word of God by the Declaratory Act, and, Rev. D. MacFarlane and Rev. D. Macdonald with others stood for Christ's cause and truth, Donald Ross cast his lot joyfully with them and was loyal in this stand till the end of his days.

He was born in the island of Bernera, Harris, in the year 1839. When Donald was six years of age his parents and

family came to live at Valique, North Uist, and after that removed to Malaglate, Sollas. When a young man Donald went south and worked in Govan for some time. He then came back to Malaglate and married a godly woman who was a great helpmeet to him. She predeceased him many years ago. We cannot give an account of how he was converted or brought under the power of the truth but it was quite clear that he was under the power of the Spirit of God and the truth.

The Free Presbyterian Church appointed him a Missionary at Sollas many years ago. In this calling, he was faithful in his preaching and advice which was always precious to his hearers. In the district both old and young were so attached to him that at communion seasons it would be a pleasant sight to see the people gathering round him at Bayhead and Tarbert, Harris, showing their respect for him as a Christian. It is difficult to realize that one so full of Christian vitality and, so earnest in the Master's cause here on earth, has now gone to serve Him beyond the range of our earthly vision and has entered on the enjoyment of the love that surpasses knowledge.

He was a fine example of a faithful and earnest churchman, a wise counsellor, a simple true-hearted Christian adoring the doctrine of his Lord and Saviour in all things. Now he has entered into his rest and left behind him in the hearts of his friends the memory of a richly gifted personality, a man who ever cherishes the highest ideals of his work, and, who never gave to his people less than his best.

Donald Ross died at Malaglate on the 7th November, 1934, at the age of ninety-five years. His remains were laid to rest in Clachan Sand Cemetery where many of God's people lie till the Great Day.

To those nearest and dearest to him we offer our heartfelt and most affectionate sympathy.

Ach euimhn' is iomradh math a chaoidh bidh air an fhìrean chòir.
(The righteous man's memorial shall everlasting prove)—*Metrical Psalm*, cxii. 6.—J. MacD.

Short Gleanings.

THE PENITENT THIEF.

Let not those whose day is almost gone, before they have begun their work despair. Who knows but that may be done in the evening, that was neglected the whole day before? A gale from heaven may blow, that may put life in an old sinner, and make his flesh fresher than that of a child. The door of the vineyard stands open for labourers to come in even at the eleventh hour. Sovereignty is not pent up to times and ways, but takes a latitude in both.—*Thomas Boston*.

THE IMPENITENT THIEF.

The most powerful and likely means of grace will not prevail, unless accompanied with special operation of the Spirit. This blaspheming thief was near Christ Himself, and might hear His words and groans. He had the example of his companion moving him to repent. Grace was at work working wonders upon his neighbour. He had a dying preacher to call him to repent. The sun's light was eclipsed, the earth quaked, the rocks rent, the graves opened; yet for all these he died impenitent, and hard hearted. Think on this, ye that deem it so easy to repent, if you were come to your last.—*Thomas Boston*.

NO SIN LITTLE.

No sin against God can be little, because it is against the great God of Heaven and earth; if the sinner can find out a little God, it may be easy to find out little sins.—*Bunyan*.

THE DANGER OF MERE NEGATIONS IN RELIGION.

There is not a more common, nor can there be a more fatal mistake in religion or in religious movements than to put confidence in mere negations, or to expect from them lasting results for good. A negation without a corresponding affirmation—indeed if it is not the outcome of it—is of no avail for spiritual purposes. We must speak because we believe; we deny that which is false only because we affirm and cherish the opposite

truth. Otherwise we may resist, and enlist unspiritual men, but we shall not work any deliverance in the land. "Jehu destroyed Baal out of Israel" (II Kings x. 28) but "he departed not from the sins of Jeroboam, which made Israel to sin." "And Joash did that which was right in the sight of Jehovah all the days of Jehoiada the priest" (II Chron. xxiv. 2). But "after the death of Jehoiada" "he and his people left the house of Jehovah, God of their fathers, and served groves and idols; and wrath came upon Judah and Jerusalem for this their tresspass" (verses 17 and 18).—Dr. Edersheim's *Bible Hist.*, vii. 23.

THE MOUNTAINS OF JOY.

It is exceedingly beneficial to our souls to mount above this present evil world to something nobler and better. The cares of this world and the deceitfulness of riches are apt to choke everything good within us, and we grow fretful, desponding, perhaps proud and carnal.

May the Spirit of God assist us to leave the mists of fear and the fevers of anxiety, and all the ills which gather in this valley of earth, and to ascend the mountains of anticipated joy and blessedness. May God the Holy Spirit cut the cords that keep us here below, and assist us to mount!—*C. H. Spurgeon.*

Comharan Air Gràs le Tomas Boston.

THA mi riarachaidhe Crìosd a ghabhail thugam mar m' fhàidh, agus a bhi air mo theagasg leis 'n am dhleasdanas, a chum gu'n géill mi dha; tha mi riarachaidhe aithne fhaotainn cìod e mo pheacadh, a chum gu'n tionndaidh mi bhuaithe; agus troimh ghràs a tha fhios agam ann an tombais cìod a th' ann feum a dhèanamh do Chrìosd anns a' chùis seo; is e mo mhiann fòghlum uaithsan, mar an t-aon Mhaighstir, cìod e toil Dhé, agus dìomhaireachd a bhi tréigsinn mo ghliocais féin a tha mi meas mar laigse agus amaideas.

Tha fhios agam agus is dearbh leam gur e a th' ann dhiom creutair caillte; gu feum ceartas a bhi air a riarachadh; gu bheil

Criosd comasach, gu bheil sàsachadh foghainteach 'na bhàs agus 'na uile chudthrom; 'se so mo dhòchas agus m' aon earbsa. 'Se mo bharrail mu thimchioll nan dleasdanasan as fheàrr a rinn mi, gu 'n dìteadh iad mi gu sìorruidh, gu 'm bàthadh iad mi anns an t-slochd as isle, agus gur éiginn daibh a bhi air an glanadh anns ann fhuil luachmhor sin, oir cha ghabh Dia riu, air chor 'sam bith, ach troimh eadarghuidhe-san.

Cha toil leam gnothaich a bhi agam ri Dia, dealaichte bho Chrìosd, chan àill leam labhairt ris ach troimh Chrìosd a mhàin. Tha mi faireachail nach 'eil ni agam a mholas mi ann a làthair Dhé, no do Chrìosd, a dh' aobhairicheadh dha mo chùis a thagairt. Ged a dhìteadh mi gu sìorruidh cha dèanadh E eucoir orm, ach tha còrd a' ghràidh air a leagadh sìos, eadhon an cumhnant 'na fhuil. Is e so creideamh ge b' oil leis na deamhnan, agus tha mo chridhe làn-thoilichte le innleachd ghlòirmhor slàinte dhaoine, troimh Chrìosd, a' toirt an urraim gu lèir do shaor ghràs gun a bhi fàgail moladh 'sam bith aig a' chreutair.

Tha m' anam riarichte gabhail ris mar mo rìgh; agus ged nach urrainn mi bhi saor bho pheacadh, tha fhios aig Dia féin gu bheil Æ làn di-beatha m' ana-miannan a sgrios agus mo dhèaneamh naomh. Chan aithne dhomh anamiann nach 'eil mi deonach a thréigsinn. 'Se mo mhiann, mo thoil, gu h-iomlan ceangailte, a chàradh aig a chasan; agus ged a dhèanadh e strì a dhèin no a dh'aindeoin, tha mi creidsinn ciod air bith a ni Dia rium gur e sin an ni as fhèarr.

Ged nach 'eil àmhgharan anna féin 'nan comharan air gràdh an Tighearna, gidheadh a thaobh gur e toradh nàdurach àmhgharan agus buillean, a thig bho làimh an Tighearna, a bhi ruagadh a' chiontaich bhuaithe; 'nuair a tha ni faicinn nach ann mar so a tha e do mo thaobh-sa, ach gu bheil mi air mo tharruing a dh' ionnsuidh Dhé leo, ri pògadh na slaite, agus ri gabhail ri peanas m' aingidheachd, a ghràdhachadh Dhé na's motha, a' cur barrachd earbsa ann, a' gabhail beachd uasal air a' shlighe agus a' faighinn mo chridhe ri dlùthachadh na's fhaisge

dha, chan urrainn domh ach a bhi smuaineachadh gu bheil a leithid so de àmhghar 'na chomhar air gràdh.

Choinnich mi ri mòran thrioblaidean, agus tha na h-àmhgharan a thachair orm iongantach 'na staidhean. 'S tric a chunnaic nu e, agus a nise aon uair eile tha e air fhìreanachadh 'na mo chrannchur, (I Cor. iv. 9), "Oir rinneadh sinn 'n ar ball-amhaire do 'n t-saoghal, agus do ainglean, agus do dhaoine," agus mar sin air adhart. A nise tha mi mar leanabh a chuireadh o chich a mhàthair anns a' chuis. Dèanadh an Tighearna a ni a tha maith 'n a shùilean.—*Eadar-theangaichte le U. M.*

Nadur an Duine 'na Staid Cheithir Fillte.

(Air a leantuinn bho t.-d., 433.)

CEANN I.

ATH-GHINEAMHUIN.

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

An cor mu dheireadh, Tha na trioblaidean tha coinneachadh rium, iongantach, agus neo-ghnàthaichte: Tha e 'na cheist orm ma bha leanabh le Dia riamh air fheuchainn le leithid de nithibh ann an cùrsa freasdail is leis am bheil mise. *Freag.* Feudar mòran de na chaidh a ràdh anns a' chor roimhe so, bhi air a thoirt a steach anns a' chor so: Bha Iob naomh air fheuchainn leis a' bhuaireadh so, Iob v. 1. "Cia de na naoimhibh ris an tionndaidh thu?" Ach chuir e eul ris, agus ghleidh e daingean a thréibhdhreas. Tha'n t-abstol a' saòilsinn gu 'm feud Criosduidhean a bhi air am buaireadh gu, "iongantas a bhi orra thaobh na deuchainn theinntich," 1 Pead. iv. 12. Ach tha feum acasan air tuilleadh fiosrachaidh no bha aig Solamh, a ghabhas orra a ràdh, "Feuch, tha e so nuadh," Eccles. i. 10. Agus a thaobh frithealaidh an fhreasdail o'n taobh a mach, ciod ged thachradh dhuitse a reir obair an aingidh? Feudaidh tu gidheadh a bhi ceart; a reir mar a thug Solamh fainear, Eccles.

viii. 14. Tha sinn air uairibh ag imeachd ann an slighibh, far nach urrainn dhuinn lorg coise duine no beathaich fhaicinn; gidheadh cha'n fheud sinn uaith sin a shaoilsinn, nach robh a h-aon riamh romhainn an sin; mar sin, ged nach urrainn dhuitse lorg-coise na treud fhaicinn ann an slighe do thrioblaid-se; chan fheud thu uime sin, a cho-dhunadh, gur tusa a' cheud neach a dh' imich riamh air an t-slighe sin. Ach, ciod ged bu tu a' cheud neach a dh' imich innte? Dh' fheumadh naomh éiginn a bhi air thoiseach, a dh' òl gach cupan searbh, a dh' òl each. Ciod am barantas a ta agadsa no agamsa, crìoch a chur roimh Thi naoimh Israel 'na rathad gnathaichte, 'na fhrithealadh d' ar taobhne? “'San fhairge bha do shlighe, agus do cheumanna anns na h-uisgibh móra; agus cha d' aithnicheadh luirg do chos,” Salm lxxix. 19. Nan tugadh an Tighearna thusa gu nèamh air slighe dhìomhair àraid, agus gu 'n leigeadh e stigh thu air dorus cuil (a' labhairt mar sin) cha bhiodh aobhar gearain agad. Ionnsaich àit' a cheadachadh do ard-uachdranachd Dhé; bi thusa aig do dhleasnas; agus na leig le amhghar 'sam bith sgàil a chur air comharan a dh' fheudas tu air dhòigh eile bhi agad air thu bhi ann an staid a' ghràis; oir “cha'n aithne do dhuine 'sam bith aon chuid gràdh, no fuath, leis na h-uile nithibh a ta fa 'n comhair,” Eccles. ix. 1.

II. *Feum.* Sibhse a ta 'nur coigrich do 'n nuadh bhreith so, biodh e dearbhata dhuibh am mór-fheum a ta air. Am bheil na h-uile a ta ann an staid nan gràs air am breith a rìs? Ma tha, cha'n 'eil cuid no crannchur agaibhse ann, nach 'eil air 'ur breith a rìs. Is éiginn domh innseadh dhuibh ann am briathraibh ar Tighearn agus Slanuighir, (agus O gu 'n labhradh e iad ri 'r cridheachan.) Is éiginn duibh a bhi air 'ur breith a rìs, Eoin iii. 7. Agus a chum dearbhadh a thoirt duibh, thugaibh fainear na nithe a leanas.

Air tùs, Feumaidh tu bhi air t-ath-ghineamhuin mu'm bi thu comasach air nì 'sam bith a dheanamh, a ta da rìreadh maith agus taitneach do Dhia. Am feadh 's a ta sibh gun a bhi air 'ur breith a rìs, cha'n 'eil 'n 'ur n-oibre as feàrr ach peacaidhean

fo dhath sgiamhach : Oir ged fheud iad a bhi maith annta féin, tha iad gu tur air am milleadh 'nan deanamh. Thugaibh fairear. (1.) As eugmhais ath-ghineamhuin nach 'eil creidimh; agus "as eugmhais creidimh nach 'eil e comasach Dia a thoileachadh," Eabh. ix. 6. Is e creideamh gnìomh beò an anama ta air a nuadh-bhreith. Air do 'n t-Soisgeulaiche, bhi nochdadh na h-aoidheachdan fa leth a fhuair ar Tighearn Iosa o mhuinntir fa leth, cuid a' gabhail ris, cuid 'ga dhiùltadh, tha e comharrachadh a mach gràs na h-ath-ghineamhuin, mar fhìor aobhar an eadar-dhealachaidh sin, as eugmhais nach gabhadh aon neach gu bràth ris. Tha e ag innseadh dhuinn, gu'm b' iad a mheud 'sa ghabh ris, iadsan a bh' air "an gineamhuin o Dhia," Eoin i. 11. Feudaidd daoine neo-iompaichte danadas a bhi aca; ach creideamh fìor cha'n urrainn dhoibh a bhi aca. Tha creideamh 'na lus nach fàs ann am machair nàduir. Mar nach urrainn a' chraobh fàs a dh' easbhaidh freumh, cha mhó is urrainn do dhuine creidsinn a dh' easbhuidh an nàduir nuadh, d' am bheil ceud-thoiseachadh a' chreidimh 'na earrann. (2.) As eugmhais ath-ghineamhuin, tha oibre duine 'nan oibre marbh. Mar a tha 'n fhreumh, mar sin is éiginn do'n toradh a bhi: Ma tha 'n cliabh lobhta, bithidh an anail breun: agus esan, a ta air a chuid is feàrr marbh ann am peacadh; cha bhi 'oibre air a chuid is feàrr, ach 'nan oibre marbh: "Dhoibhsan a ta salach agus mi-chreideach, cha'n 'eil aon ni glan air dhoibh bhi gràineil, agus eas-umhal, agus a thaobh deagh oibre as eugmhais tuigse," Tit. i. 15, 16. Ge do b' urrainn dhuinn a ràdh mu dhuine, gu bheil e ni's neo-chiontaiche 'na chaithe-beatha no neach sam bith eile san t-saoghal: gu bheil e claidh a chuirp le trasgadh, gu 'n d' rinn e 'ghluinibh mar adhaircean, le gnàth-urnuigh: ach nach 'eil e air a bhreith a rìs: mhilleadh an aon uireasbhuidh sin a' chùis uile. Mar gu 'n abradh neach, is corp sin air a dheagh chumadh, ach tha 'n t-anam air falbh; chan 'eil ann ach meall marbh. Is brònach an ni so rì smuaineachadh; tha thu dèanamh mòran de nithibh a ta annta féin maith, ach tha Dia ag ràdh, chan

'eil éifeachd 'sam bith 'san nithibh sin, cho fad 'sa tha mi faicinn an seann nàdur a' riaghladh anns an duine, *Gal. vi. 15.* "Oir ann an Iosa Criosd chan 'eil éifeachd air bith ann an timchioll-ghearradh, no ann an neo-thimchioll-ghearradh, ach ann an cruthachadh nuadh."

Mur 'eil thuair do bhreith a rìs, (1.) Tha t' uile ath-leasachadh-'na ghràineileachd ann an sealladh Dhé. Dhruid thu an dorus, ach tha 'n gaduiche fathast 'san tigh. Theagamh nach 'eil thu mar bha thu aon uair, gidheadh chan 'eil thu an ni as éigin duit a bhi, ma chi thu nèamh gu brath: Oir, "Mur beirear duine a rìs chan fheud e rìoghachd Dhé fhaicinn," *Eoin iii. 3.* (2.) Tha t'ùrnuighean 'nan gràineileachd do 'n Tighearna, *Gnàth-fhoc. xv. 8.* Theagamh, gu bheil meas aig muinntir eile air do dhiadhachd! tha thu ag éigheach mar air son do bheatha; ach tha Dia a' meas fosgladh do bheòil, mar a mheasadh neach fosgladh uaigh, làn de lobhadh, *Rom. iii. 13.* "Is uaigh fhosgailte an seornach." Tha meas aig muinntir eile air t'ùrnuighean; a ta 'nam beachdsan, mar gu 'n reubadh iad na nèamhan: Ach tha Dia 'gam meas mar dhonnallaich coin; "Cha do ghlaodh iad riumsa le 'n cridhe, ged rinn iad donnallaich air an leabaichibh," *Hos. vii. 14.* Tha muinntir eile 'gad ghabhail mar ghleachdair agus mar fhear-tagraidh ri Dia; ach chan urrainn dhasan tlachd a ghabhail aon chuid annad féin no ann ad ùrnuighean, *Isa. lxi. 3.* "Tha esan a mharbhas damh, mar gu 'm mortadh e duine, esan a dh' iobras uan, mar gu 'n cuireadh e 'n ceann de mhadadh:—esan a loisgeas tùis, mar gu 'm beannaicheadh e iodhol." C' arson, ach a chionn gu bheil thu fathast ann an domblas na seirbhe, agus fuidh chuibhreach na h-eucorach? (3.) Tha gach ni a rinn thu air son Dhé agus air son aobhair anns an t-saoghal, ged a dh' fheadas iad bhi air an leantuinn le duaisean aimsireil, gidheadh caillte, thaobh gabhail riu le Dia. Tha so soilleir o chor Iehu; a bha gun amharus air a dhuaiseachadh le rìoghachd, air son e chur an gnìomh dioghaltas dlìgheach air teaghlach Ahaib; air dhi sin a bhi 'na h-obair mhaith innte féin, a chionn gu robh

i air a h-àithne le Dia, mar a chì sibh, 2 *Rìgh. x. 13.* Bha e gidheadh air a smachdachadh air a son 'na shliochd, do bhrìgh nach d' rinn e i air dhòigh cheart, *Hos. i. 4.* "Diolaidh mise fuil Iesreel air tigh Iehu." Tha Dia ag amharc gu h-àraidh ris a' chridhe; agus ma tha chùis mar sin, gu cinnteach ged bhiodh do choslas o'n taobh a mach ni's sgiamhaiche na mòran eile, gidheadh tha duine folaichte do chridhe gràineil: Tha thu a' taisbeanadh gu maith an làthair dhaoine, ach chan 'eil thu mar a bha Maois sgiamhach do Dhia mar dh'fheudadh na briathran bhi air an tionndadh, *Gnìomh. vii. 20.* O ciod an t-eadar-dhealachadh a ta eadar Asa agus Amasiah! "Cha d' atharraicheadh na h-àitean àrda, gidheadh bha cridhe Asa iomlan leis an Tighearna ré a laithean uile," 1 *Rìgh. xv. 14.* "Rinn Amasiah an ni a bha ceart ann an sùilibh an Tighearna, ach cha b' ann le cridhe iomlan," 2 *Eachd. xxv. 2.* Theagamh gu bheil thu 'gan comhairleachadh chum an dleasnais, agus 'gan cronachadh air son am peacaidh; agus tha fuath aca dhuit a chionn gu bheil thu dèanamh do dhleasdanas: Ach is éiginn domh innseadh dhuit, gu bheil fuath aig Dia dhuitse mar an ceudna, a chionn nach 'eil thu 'gan dèanamh air dòigh cheart; agus sin chan urrainn duit gu bràth a dhèanamh, fhad 's nach 'eil thu air do bhreith a ris. 'Sam àite mu dheireadh, Tha d' uile strì an aghaidh peacaidh, ann ad chridhe agus caithe-beatha 'm ghràineileachd. Shàruich am Phairiseach uaibhreach a chorp le trasgadh, agus blhuail Dia 'anam aig an àm cheudna le binn dìtidh, *Luc. xviii.* Ghleachd Balaam ri inntinn shamntach gu inbhe cho àrd as, ged ghràdhaich e duais na h-eucorach, nach cosnadh e i le Israel a mhallachadh; ach bhàsaich e bàs an aingidh, *Aireamh xxx. 8.* 'S ann air do shon féin, a tha thu dèanamh gach ni, am feadh 's a tha thu ann ad staid neo-iompaichte: agus uime sin tachraidh dhuit, mar a thachras do ìochdaran, neach air dha luchd na ceannaire a sgapadh, a chuireas an crùn air a cheann féin, uime sin caillidh e dheagh sheirbhis uile, agus a cheann mar an ceudna.

Ri leantuinne.

Dioghlum.

SUIPER an Tighearna agus neach air am bheil amharus mu thimchioll e féin a bhi ann an Criosd. Céist. An còir do neach air am bheil amharus mu thimchioll e féin a bhi ann an Criosd, no e bhi air 'ulluchadh gu h-ìomchuidh, teachd a dh'ionnsuidh Suiper an Tighearna? Freagradh: Feudaidd neach air am bheil amharus mu thimchioll féin a bhi ann an Criosd, no e bhi air ulluchadh gu h-ìomchuidh fa chomhair Sacramaid Suiper an Tighearna, fìor chòir a bhi aig' air Criosd, ged nach 'eil e fathast dearbhta mu dheibhinn, agus ann am meas Dhé, tha so aige, ma tha a' bhreithneachadh mu thimchioll féin e bhi dh' easbhuidh Chriosda 'ga ruigsinn gu h-ìomchuidh; agus e gu neo-chealgach ag iarraidh bhi air 'fhaotainn ann an Criosd, agus a' pilleadh o aingidheachd, agus anns a' chor so, (do bhrìgh gu bheil geallaidhean air an òrduchadh, a chum furtachd, eadhon do Chriosduidhibh anmhunn, agus amharus aca mu'n staid féin) is còir dha a neo-chreidimh féin a chaoidh, agus saothair a chaitheadh a chum an ni a ta mar chéist air 'fhuasgladh; agus air dha so a dheànamh, feudaidd e, agus is còir dha teachd gu Suiper an Tighearna, a chum gu'm biodh e ni 's mó air a neartachadh.—*An Leabhar-Ceasnachaidh Farsuinn.*

Buaidh air a' bhàs. Is leis a' Chriosduidh am bàs. Cha leis a' bhàs esan, ach is leis-san am bàs. Tha Pòl ag ràdh, "Na h-uile nithe is leibhse, ma's beatha no bàs." Ach is leis a' bhàs na eucoraich; tha iad 'nan creich dha, agus bithidh iad 'nan creich dha gu sìòrruidh. Tha e 'na ni cudthromach do'n chreidmheach gu tric a dhol fo sgàil a' bhàis agus a tighinn faisg le aodainn uamhasaich agus làmhnan fuara, ach chan urrainn am bàs esan a chiùrradh oir thug Criosd an gath as dha. Tha am bàs gu tric dha mar bha slat Mhaois, a bha air a h-atharrachadh gu bhi 'na nathair; chlisg agus chrìothnaich an duine roimpe; ach an uair a chuir e mach a làmh agus ghlae e air a h-carball i, thàinig i gu bhi 'na slait bhuadhaich 'na làimh; mar sin tha' m bàs air a thionndadh gu bhi 'na mheadhon mór-mhaith do'n chreidmheach.—*An t-Urramach Alastair Macadam, Nigg.*

Teachd a' Bhreithimh :—

'M feadh tha gach ni an glacaibh 'n éig,
 'S a' chruitheachd gu léir dol bun-os-cionn,
 Teannaidh am Breitheamh oirne dlùth,
 A chum gach cùis a chur gu ceann.

'N sin gluaisidh e o àird nan speur,
 Air cathair a Mhórachd féin a nuas,
 Le greadhnachas nach facas riamh
 'S le 'Dhiadhachd sgeudaichte mu'n cuairt.

Ta mìle tàirneanach 'na làimh,
 A chum a nàimhde sgrios am feirg,
 Is fonn-chrith orr' gu dol an greim,
 Mar choin air éill ri h-àm na seilg.

Ta aingle gun àireamh ann a chùirt,
 Le'n sùilean suidhicht' air an Rìgh,
 Chum ruith le òrdugh-san gun dàil,
 'S a h-uile àit' gu'n cur an gnìomh.

—*Dùghall Buchanan.*

Literary Notice.

Robert Laws of Livingstonia by James Johnston, F.R.H.S.,
 Glasgow: Pickering and Inglis, Bothwell Street. Price 2/-

This interesting volume is one of the Bright Biographies series. It has much to say about the devoted labours of Dr. Laws and gives a graphic account of the great change wrought by the gospel in Nyasaland. It was the power of the gospel that broke the inhuman, cruel slavetrade in Nyasa and drove the slave-raider beyond its boundaries. A brief account is also given of the taming of the wild 'Ngoni with which work Dr. Elmslie's name will forever be associated. Dr. Laws belonged to the United Presbyterian Church though he began his great life work under the Free Church as early as 1875. He had

a godly upbringing and an interesting story is told of him as a schoolboy. One morning he slept in and in the hurried rush to get to school in time he forgot his prayers. While on the way to school he remembered that he had failed to say his morning prayer and there and then he knelt down on the pavement quite unconcerned and offered up his prayer to God. Dr. Laws' name will go down to history as one of the great figures in the missionary field. In saying so we are not to be understood as endorsing all his views nor his ecclesiastical view-point. He was a keen unionist in Scottish ecclesiastical movements.

Notes and Comments.

Rev. J. R. Anderson's Sermons.—In the January issue of the Magazine a brief notice of these sermons appeared. Those who appreciate sound scriptural teaching will find in the volume what they want. The book is to be had from Mr. R. Wodrow Anderson, 29 St. Vincent Place, Glasgow, and also from Mr. H. P. Pitt, 4 Clarendon Road, Trowbridge. The price is 2/- post free.

Sabbath Games in Glasgow.—Roman Catholic influence is showing itself in Glasgow in a way that ought to rouse the most indifferent Protestant to the seriousness of the situation. At a recent meeting of the Town Council the ban against games in the public parks was removed by a vote of 33 to 17. Treasurer Dollan as was to be expected had no place for the Scottish Sabbath. The Socialists are now in power in the Town Council and are showing the bent of their policy. The above decision which must be approved by the Sheriff before it becomes law has not, at the time of writing, received that approval.

Civic Reception to Catholic Young Men's Society.—The question of the civic reception to this Society was raised at Edinburgh Town Council by Councillor John Cormack, leader

of the Edinburgh Protestant Action Society. The Town Clerk in answer to a question by Mr. Cormack said that the Lord Provost's Committee had decided that a civic reception be given to the above Society on the occasion of its annual meeting in Edinburgh on April 27 and 28. A civic reception had been given in 1927 and Glasgow, Dundee, and other towns had also given receptions. The decision of the Lord Provost's Committee was final said the Town Clerk. What have the Protestant ratepayers of Edinburgh to say to this? No doubt Councillor Cormack will not allow the matter to rest here and one hopes he will receive support from those who disapprove of public funds being used for such a purpose.

Sir Ambrose Fleming's Lecture.—Recently this distinguished scientist in his presidential address to the Victoria Institute threw a live bomb into the Evolution camp. It caused considerable correspondence. It is amazing how men who profess to be leaders in the scientific world are still under the belief that they are standing on a rock-foundation while it is nothing better than a shifting sand theory unestablished by satisfactory facts. It is interesting to notice that some of the correspondents delivered rather sharp blows to the theory beloved of all true Evolutionists of our so-called ape ancestry. The search for the "missing link" should be restricted. It is more likely to be found in the brains of some of the out-standing Evolutionists than in the jungle forests of the world.

Burns Worship.—If one wishes to have an idea how silly some ministers can make themselves one has only to read the speeches delivered at the annual Burns dinners in January. Why they are there at all to honour the memory of Burns who played fast and loose with some of the commandments of their professed Master and whose religion at best never rose higher than mere Naturalism with a strong Deistic colouring is a question that might be considered by them. Burns was trained in an Arian home and came under the influence of this Christ-dis-

honouring heresy notwithstanding the beautiful picture drawn of that home in the *Cotter's Saturday Night*. Is genius to be lauded to the heavens at the expense of those virtues which the law of heaven sets before the ambassadors of the Cross as supreme. Why not do the same to Shelley, Byron and others? The life of Scotland's poet so richly endowed with marvellous poetic gifts is a life to shed tears over and is one of the saddest recorded in the annals of Scottish literature.

Church Notes.

Communions.—March—First Sabbath, Ullapool; second, Portree and Ness; third, Finsbay and Lochinver; fourth, Fort William and Kinlochbervie; fifth, North Tolsta. April—First Sabbath, Portnalong; second, Lochgilphead; third, Greenock; fourth, Glasgow and Wick. May—First Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh. South African Mission—The following are the dates of the Communions:—Last Sabbath of March, June, September and December. *Note.*—Notice of additions to, or alteration of, the above dates of Communions should be sent to the Editor.

London Communion Services.—The following services have been arranged in connection with the Communion (21st April) in the London Congregation; *Thursday* (18th 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.

Notice to Conveners of Standing Committees.—Conveners of the Standing Committees of the Church are reminded that by the Synod's decision the reports of their Committees

should be in the hands of the Clerk of Synod not less than one calendar month before meeting of Synod so that they may be printed and issued with the agenda.

Daviot Appeal.—At a meeting of the Northern Presbytery held at Inverness on the 25th ult. it was agreed that sanction be given to the Daviot Congregation to gather funds for the erection of a Mission Church in their district, to seat about 200 people. The Presbytery commends this deserving object to the liberality of our people, as the Daviot Congregation is not itself in a position to bear such a heavy burden. Contributions may be sent either to Mr. Angus MacBean, Shoemaker, Tordarroch, Farr, Inverness, or to Mr. John Grant, General Treasurer, Inverness. (Signed) E. Macqueen, Moderator; D. J. Matheson, Clerk.

Church Deputies.—In a letter received recently from Rev. D. M. Macdonald, our Deputy to Detroit, he states that he has decided to give six weeks each to Winnipeg and Vancouver. He will also arrange to have the Sacrament of the Lord's Supper dispensed in both congregations. This notice may be too late for the Communion in Winnipeg, but anyone desiring information may write Mr. Macdonald at 1174 Dominion Street, Winnipeg, for date of Winnipeg Communion, or to Mr. Mackay, 778 24th Avenue West, as to the date of the Communion in Vancouver. Friends in the U.S.A., or Canada, who wish to attend the Communion either at Winnipeg or Vancouver will find the address of the places of worship on page iii. of the cover of the Magazine. Mr. Macdonald, at the request of the committee, is remaining longer than he intended when he left home.

Rev. John P. Macqueen is now in Vancouver, and in a recent letter, he says, that he will not sail likely for Australia until March. In that case Mr. Macqueen and Mr. Macdonald may meet in Vancouver, and take part in the services of the Communion.—*Finlay Macleod*, Convener of the Canadian and Colonial Committee.

Death of Mr. Osgood Mackenzie, Gairloch.—It is with sincere regret that we record the passing away of this worthy elder. We tender our sincere sympathy to the widow and family and the Gairloch congregation. A longer notice we hope will be sent us later.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs. C. Russell Hill, Purley, 10s; R. McL., Arrina (o/a Applecross), £2; Mrs. McL., Thornhill, Dumfriesshire, £2; Mrs. H. N., Fort William, Ontario, 12s. 2d; H. M., Badnaban, Lochinver, 10s; J. McK., Lochinver, £1; C. McK., Lochinver, 5s; Mrs. McR., Strathnan, Lochinver, 10s; R. & A. McL., Woodlands Road, Glasgow (o/a Lochbroom), £4; Friend, Wick (o/a Glendale), £1; Harris Man in Los Angeles, California, per Rev. E. Macqueen, £1.

Jewish and Foreign Missions.—"B.K.T.", £15; Mrs. C. Russell Hill, Purley, 10s; Mrs. McL., Cromalt, 10s; Anon., Kilmarnock, £1; A.T.T., "Bezer," Braintree, £1; Interested, Inverness (o/a S. African Mission), 15s; Interested, Inverness (o/a Palestine Mission), 5s; Bedford Street Prayer Meeting per Mr. A. Macdougall, £2; A poor Sinner's mite for New Testaments for "A stiff-necked and rebellious people" at Jerusalem, 5s; Rev. N. McIntyre acknowledges with grateful thanks the following:—Friend, Lochcarron (for Blind Woman), 10s; A. McN., Corrour, 10s; Mrs. M. Balloan, Dornoch, £5; Mr. & Mrs. McL., Strathderrie, £1.

Home Mission Fund.—"B.K.T.", £4; Mrs. McL., Cromalt, 10s.

Organisation Fund.—A Friend, £3; Received from Mr. K. Mackenzie, Detroit, balance of Deputy's Expenses, £20 8s.

The following lists have been sent in for publication:—

Applecross Manse Building Fund.—Mr. M. Gillanders acknowledges with sincere thanks the following donations:—Miss C. McL., Lochend, £10; Friend of Lonbain, Old Kilpatrick Postmark, £1; Bodach as an Eilean, Glasgow, £1; Friends per Miss Gordon, Inverness, 7s.

Edinburgh Manse Purchase Fund.—Mr. Alex. MacAulay, 20 Leamington Terrace, Edinburgh, acknowledges with sincere thanks the following donations:—Friend, Inverness, £2, per Rev. N. McIntyre; Friend, Edinburgh, 10s; Mr. A. T. T.—"Bezer," Braintree, £1, per General Treasurer.

Greenock Manse Purchase Fund.—Rev. J. McLeod, acknowledges with grateful thanks the following donations:—From A Friend, £5; Collecting Card per Mrs. A. Beaton, Greenock, £4 7s. 6d.

London Church Building Fund.—Dr. M. G. Tallach, The Coolins, East Dulwich, acknowledges with grateful thanks, Collecting Card per Miss Gollan, 37 Chester Square, £1 7s. 6d.

Tallisker (Skye) Mission House.—Mr. D. MacSween, Missionary, acknowledges with sincere thanks the following donations:—Mrs. MacSween, 38 Stewartville Street, Partick, Collecting Card, £12; Friend, Bridge of Weir, 15s; Two Friends, Glasgow, 5s.

Wick Manse Purchase Fund.—Rev. R. R. Sinclair, acknowledges with grateful thanks the following donations:—Collecting Card per Mr. John McIver, Gairloch, £4; Friend, Wick, £1.

South African Mission Clothing Fund.—Mrs. Miller, 7 West Banks Terrace, Wick, acknowledges with sincere thanks the following donations:—Friend, Staffin, 10s; Friend, Rossshire, Muir-of-Ord postmark, 10s; Miss A., Wick, £1; Mrs. M., Simcoe, Ontario, 8s. 2d; Miss McD., Kerrisdale, 5s; For the Blind Woman 5s, and 5s for the boy who led her to the Mission from Miss McP., Dingwall.

The Magazine.

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Other Subscriptions.—Mrs. E. Mackay, 116 High Street, Grantown-on-Spey, 7s 6d; J. MacDonald, Dusary, Lochmaddy, £1; D. R. Macqueen, Marchmont, Rothesay, £1 10s; Miss M. Mackinnon, Gillin, Waternish, 7s 6d; Mrs. D. Mackay, Red Gays, Vancouver Island, B.C., 4s; Mrs. C. Macdonald, 585 Logan Avenue, Toronto, 8s; A Friend, Wick, 5s; F. Macdonald, Ardherlaig, 15s; Rev. D. M. MacGowan, Wellington, "P.E.I.", Canada, 4s; John Mackenzie, 6 Skigersta, Ness, 7s; Mrs. H. Matheson, Badnaban, Lochinver, 7s 6d; Margt. Morrison, Glebe House, South Dell, Ness, 4s.

Free Distribution.—Mrs. A. Burns, Green Gardens, Raffin, Clashnessie, 4s; A Friend, Wick, 5s; "B.K.T.", 16s 3d.