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THIS DO YE

The Apostle Paul in recording in the First Epistle to the Corinthian Church, that which he received of the Lord regarding the institution of the Lord's Supper, was obviously writing to the Church of Christ then and to the end of time—that is, the regenerate and believing people of God. The Lord Jesus addresses all such respecting the partaking of the Lord's Supper in these words: "This do ye" (1st Corinth. chap. xi: v. 25).

In *The Confession of Faith* we have excellent statements on the Faith and Repentance which must characterise all those who are enjoined by the Lord to partake of this sacrament. These statements are: (a) "By this faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God himself speaking therein; and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life and that which is to come. But the principal acts of saving faith are, accepting, receiving, and existing upon Christ alone for justification, sanctification, and eternal life, by virtue of the Covenant of Grace." (b) "Repentance unto life is an evangelical grace. . . . By it a sinner, out of a sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent; so grieves for and hates his sins, as to turn from them all unto God, purposing and endeavouring to walk with him in all the ways of his commandments."

The Christian Church has been injured and marred by the indiscriminate admission to the Lord's Table of professors of religion devoid of saving faith and repentance unto life. To such, this sacrament can be nothing but a mere formality bringing added guilt upon them.

But the believing and penitent sinner is confronted with this command from the Lord Jesus Christ: "This do ye." And such ought to seek strength and grace to comply—

1. In obedience to their Saviour and Lord, the one to whom they owe allegiance, devotion and to whom they are to be in gracious subjection. "The Church is subject to Christ." And also they are required to render obedience to their Lord's express command, "This do ye."

2. They are to obey, as influenced by the spiritual and saving mercies of God which they have received through and in the divine Redeemer and His sufferings and death. And also by the fact that to partake of the Lord's Supper is a part of their reasonable service to the Lord Jesus, as their Lord and Master.

3. By their humble obedience to Christ's command, they are to manifest that they are not ashamed of Him or His precious gospel in the midst of a sinful generation. And herein they are provided with an ordinance and means whereby to manifest their personal love to Him who loved them and gave Himself for them. The Church in *The Song*, described Christ as "Him whom my soul loveth."

4. They are to keep in remembrance the death of the Redeemer: this great and glorious event which means so much to the Church of Christ in time and eternity. And this is to be done publicly in the midst of the Church and in fellowship with other believers. And the Lord says, "This do ye," to true Christians in every age and generation, having in view the remembrance of His death in the sacrament "till he come."

There have been, and there are those who are believing and penitent followers of the Lord and Saviour Jesus Christ, who for reasons of their own, do not comply with His command to remember His death till He come. In certain cases it has been found a fruitless task to advise and counsel such as to their duty to the Lord. Yet in the heart of those who have been favoured with saving faith and repentance unto life, there is bound to be a god-fearing concern to walk in the ways of Christ's commandments. Albeit some of whom these things are true, keep back from the Lord's Supper. They lose much spiritual blessing thereby. But the Lord Jesus Christ alone can enlighten and direct them as to their duty to Him in all things. We do not approve of unsolicited and undue counsel and encouragement being given to any to go forward to the Lord's Table, unless advice and help are seriously requested from experienced Christians. The true believer exercised about his duty in relation to the Lord Jesus and the sacrament, will surely make this a serious and constant matter of prayer to the Lord for *divine*

counsel and light. Such counsel and light are given through the Holy Scriptures and the preaching of the gospel; and therefore the exercised believer should resolve, "I'll hear what God the Lord doth speak. . . ."

Finally, there are divine promises given to those who graciously honour the Lord in their hearts and life and conversation. Jesus declared: "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven" (Matt. x: v. 32). And the man of God who came to Eli with a solemn message from the Lord, included in that message these words from the Lord: "For them that honour me I will honour." And these, as all other great and precious promises, shall be fulfilled by Him who is faithful that promised.

THE PROFANATION OF THE SABBATH

A Sermon by the late Rev. Gavin Parker, Aberdeen*

"Will a man rob God?"—Malachi iii: 8

To rob a person, is to deprive him unjustly of his property. In some instances, time becomes property. The time during which a servant is engaged to labour for his master, is the master's property. If the servant appropriate this time to his own use, or waste it in idleness, he robs the master of his property.

The whole human race are bound to serve God: He is the universal Lord; and has an unlimited right to their service. All time is His: He measures out a portion to each of us, according to His own will. Thus God is served by the love and obedience of His intelligent creatures: He has authority to prescribe those services that are pleasing to Himself, and to appoint and arrange the times for performing them.

He has said to each of us, "Six days shalt thou labour, and do all thy work; but the seventh is the Sabbath of Jehovah thy God: In it thou shalt not do any work. Six days shall work be done; but on the seventh, there shall be to you a holy day—a Sabbath of rest to Jehovah. Remember the Sabbath to keep it holy." The words of God, by the prophet Isaiah, chap. lviii: v. 13, have also all the authority of a Divine injunction—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord and honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words," etc.

* This sermon was formerly printed in the F.P. Magazine in 1901. It is a needful message for today.—*Editor.*

He who determines the bounds of our habitation has an unquestionable right to dispose of our time. He claims our time upon earth as His property. He has clearly and forcibly revealed the manner in which it ought to be employed. He demands that the Sabbath be set apart for Himself, to be employed more immediately in the exercises of religion. To appropriate any part of the holy Sabbath to ordinary or common purposes, any further than duty requires, or to waste any part of it in idleness, is to rob God.

In the sequel of the discourse, it is intended to consider the evil of profaning the Sabbath by worldly or common conversation, and to show that this violation of the Divine law is more criminal than common robbery.

Duty requires that some words be uttered respecting common objects and events, even upon the Christian Sabbath. But the worldly conversation by which the Sabbath is profaned, is occasioned neither by duty nor necessity: It is a voluntary or deliberate prostitution of holy time, to common, and, in many instances, to trivial and useless purposes. Those who trifle away any of the sacred hours of the Sabbath in this manner, are chargeable with robbing God. This, we say, is a crime more aggravated than common robbery.

It is readily admitted, that there may be instances of robbery more aggravated than the other crime in certain circumstances. But the comparison is not to be made between flagrant cases on the one side, and more ordinary cases on the other, but between the sins in themselves.

It is a very heinous crime even to rob a man: it betrays a mean sordid disposition—a hateful excess of selfishness, and a vile contempt for the right of others. It evinces a mind dark, envious, malignant, and ferocious: it discovers a heart deeply depraved and awfully hardened by long-continued habits of impiety and wickedness. The man who can perpetrate such a crime is an object of abhorrence to the wise and the virtuous, and a source of general fear and anxiety: he attempts to nullify those useful regulations which connect society together; and to disseminate sorrow, disorder, and misery, among men. The crime he commits is very daring rebellion against the Most High: it brings disgrace upon his own character, renders him wretched upon earth, and it brings everlasting ruin upon his immortal soul. We cannot depict a character so base, in all its blackness, and all its horror: we cannot describe all the miseries to which such a transgressor may give rise: he may spread calamity, desolation, and destruction, wherever his influence extends: he may be a terror to

thousands, and ultimately a terror to himself; for the way of such transgressors is hard. But to rob God is a crime still more aggravated: And this greater crime is committed by those who voluntarily, and in opposition to the revealed will of God, take part in secular conversation on the Christian Sabbath.

This crime is direct rebellion against God, and an avowed contempt of His law. The command is explicit—"Remember the Sabbath, to keep it holy." The words were uttered by God Himself. They form a part of that law which shall remain in force after the heavens and earth shall have passed away. This law, all of us are bound to observe: by it we must be judged. The meaning of this part of it is easily understood. "Remember"—be attentive, be careful—"to keep the Sabbath holy"; set it apart from common exercises to the exercises of religion. It is God who issues the mandate: He attends to the manner in which it is received. "God looks upon man. His eyes are in every place, beholding the evil and the good." Disobedience to this mandate is rebellion against Himself. The rebellion is direct, and peculiarly daring. The transgressor says, by his conduct, "I know the words of the law, but I disregard their meaning, and their authority. No, I will not sanctify the Sabbath; I will make a part of it common: I will speak about the trifles or business of the world: I will please myself, and endeavour to please others. I know that awful threatenings are denounced against those who profane the Sabbath; but I fear them not; I know that God is of purer eyes than to behold iniquity, but I will compel Him to look on my rebellion; I will do what is pleasing in mine own eyes, in contempt of all that God has commanded or threatened, and in defiance of all that He can do."

This species of Sabbath-profanation is a rejection of offered grace. All mankind are guilty and depraved. All are justly condemned to perdition. None can save himself. "Jesus Christ came to seek and to save the lost." The blessings of His salvation are offered to all: but, to obtain a personal interest in them, faith and repentance are indispensably necessary. Without the knowledge of God, and of salvation through Jesus Christ, there can be no saving faith. Without a change of nature, there can be no genuine repentance. All these are the gifts of God's free grace. An earnest and humble waiting on God in all the ordinances of religion is the appointed means of obtaining them. The Sabbath is one of these ordinances. If any part of the Sabbath is wilfully squandered away in idleness or in worldly conversation, the person cannot be earnest in seeking after God; he cannot feel much concern about his own salvation. But Jesus said, "Seek ye first the kingdom of God and his righteousness. Labour not for

the meat that perisheth, but for that which endureth to everlasting life. Ask, seek, knock: Strive to enter in at the strait gate: for many will seek to enter in, and shall not be able." These injunctions require great concern and activity. But those persons who can profane a Divine ordinance, by common conversation on a Sabbath, show that the precepts and invitations of the gospel have had little influence on their minds. They neglect the appointed means of salvation; they also neglect salvation itself; and thus their trifling with the Sabbath amounts to a rejection of the offered grace of God.

This manner of profaning the Sabbath presents a strong resistance to the progress of Christianity. It is the opinion of many—and the opinion is well founded—that, were it not for the appointment of the Sabbath, a regard for God and for religion would soon be obliterated upon earth, and the great bulk of mankind would sink into atheism and utter profanity. But the great utility and excellence of the institution must be sought for in the strict and spiritual observance of its duties. When the practice of worldly conversation, during a considerable part of the Sabbath, becomes prevalent, the religious exercises performed on any other part of the day can do very little—perhaps nothing at all, perhaps even less than nothing—to maintain the honour of Christianity in this country, or to extend its influence to other countries. This manner of spending the Sabbath, by those who profess Christianity, is sufficient to prove that they know not the spiritual glory and excellence of religion—that they have never felt its power upon their own souls—and that they have no ardent desire to see its influence and its blessings extended to others. Thus it frequently happens, that much more injury is done to the cause of Christianity upon earth by its pretended friends than by its avowed enemies. The openly impious, the profligate, and the infidel, may habitually and daringly profane the Sabbath; but their practices and their example are not so pernicious to the progress of the gospel as the conduct of those who profess, on one part of the Sabbath, to reverence His sanctuary, and yet trifle away the remaining hours in common and useless conversation. The young and the ignorant are thus tempted to think that religion is a mere system of forms and of services, that have no influence upon the heart or conduct; and the openly profane are thus tempted to make vital Christianity and those who profess it the objects of contempt and derision. Thus the progress of Christianity is prevented and resisted by the hypocrisy and profanity of its pretended friends.

By persevering in this practice, the everlasting ruin of the soul is rendered inevitable. No rational hope of salvation can be

entertained by one who voluntarily and presumptuously persists in violating any statute of God's law. He who pollutes the Sabbath, by habitually employing any part of it as a common day, is chargeable with self-destruction.

This practice manifests a contempt for heaven. Sinners may speak and think of heaven, and express a feeble wish to enjoy its pleasures. But by neglecting the duties of the Sabbath, they afford sufficient evidence that the exercises and enjoyments of heaven are not adapted to their taste. Heaven is an everlasting Sabbath: there God dwells: there His servants see His face, and enjoy satisfying communion with Himself. The same God is to be enjoyed upon earth. The exercises of the Sabbath are the means of communion between Him and His people. If these exercises be neglected, the favour of God is not enjoyed, nor even desired. Communion with Him, which constitutes the highest felicity in heaven, is not esteemed; and thus heaven itself is despised. The sinner thus prefers earth to heaven—the pleasures of the world to the enjoyment of God—an imaginary, transient, and unsatisfying good, to that magnificent and everlasting good which God has laid up for them that love Him. If it was an evidence of base ingratitude and aggravated wickedness in the Israelites to despise the pleasant land of Canaan, how much greater insensibility and wickedness must there be in despising heaven itself—that better country, of which the earthly Canaan was only typical!

These observations might suffice to prove that the species of Sabbath profanation already mentioned is a more aggravated crime than common robbery; but let us now attempt to bring the two in more direct comparison with each other.

Let us compare them according to those statutes of the law of which they are violations. Sabbath profanation is a transgression of the First Table, which prescribes our duty to God; robbery is a transgression of the Second, which prescribes our duty to man. The most able and judicious theologians agree with the standards of our Church, in affirming that sins committed more immediately against God are more heinous in their own nature than sins committed more immediately against man. All sin is committed against God; but Sabbath profanation is more directly against Him than robbery. He who knows the law, "Remember the Sabbath to keep it holy," and yet employs a part of the day in common conversation, offers a direct insult to God, and provokes Him to anger. The robber seldom thinks of God: what he intends chiefly is, to appropriate to himself, by injustice or violence, that which belongs to his fellow-creature. It is surely the more aggravated offence to violate the rights of Deity, and to

prostitute his peculiar property to the purposes of self-gratification or of vanity.

Compare the places they hold in the gradation of crimes. One sin leads to another; evil men become worse and worse; the first departure from comparative innocence is in many cases the most daring; the crime of our first parents in Paradise was perhaps the most aggravated that ever was committed upon earth; the sins that follow are partly the result of the former. Sabbath profanation is nearer the commencement of a course of sin than robbery; Sabbath profanation naturally leads to robbery; many who have brought themselves to a disgraceful death have made this acknowledgment; but who can say that robbery leads to Sabbath profanation? The robber's heart has been hardened by profaning the Sabbath before he ventured to do such violence to man. Sabbath profanation has not become so common in Dundee because the town was formerly infested with robbers; but robberies have recently become more frequent, because the profanation of the Sabbath has long prevailed. Sabbath profanation is a radical crime; robbery is one of its remotest and wildest ramifications. Although the branches were lopt off, the root may remain in all its vigour, and may still send forth luxuriant shoots; but destroy the root, and all the branches will quickly fade, to revive no more. While Sabbath profanation abounds, it is almost vain to expect any considerable improvement in the observance of social duties; but were the sanctification of the Sabbath to become general, an act of robbery would seldom be heard of in our land.

An act of robbery may be done by an individual, and no other be concerned in the crime. Worldly conversation on Sabbath involves more than one in deeply aggravated guilt; it may bring whole families and communities under its corrupting influence.

Robbery occasions to the individual injured the loss of property of a worldly kind; the profanation of the Sabbath occasions the loss of souls. The robber, indeed, brings destruction upon his own soul; but he may do no injury to the souls of those whom he deprives of their property: they only sustain a temporal loss; their present misery is increased, but their guilt may not be augmented. But worldly conversation on Sabbath may ruin the souls of all who may take part in it, and of all who may give it encouragement and approbation.

We should also take into consideration the different circumstances of the parties. Common robbers, for the most part, are the very refuse of society: they have received little education, and have never been taught Christianity; they are ignorant of God and His laws—ignorant of their own guilt and danger—and

as ignorant of the way of salvation. No man has cared for their souls. Perhaps they had no friend, no teacher of religion, to warn or admonish them; they are outcasts from the abodes of virtue and of decency. From them little good can be expected. But many of those who profane the Sabbath by common conversation, have been well educated — have enjoyed the advantages of friendly attention from the wise, the virtuous, and the good—have been taught the doctrines and duties of Christianity; not a few of them even call themselves Christians! These should know God and His laws: they ought to stand in awe of His judgments, and to believe that He is highly displeased with their crimes. How hateful to profess love to God, and to promise obedience to His commandments, and yet to mock and insult Him by a voluntary profanation of the Sabbath! Might not such hypocrisy, such wickedness, appear shocking even to the hardened mind of a barbarous ruffian?

In some instances, the comparative atrocity of crimes may be determined by the temptations which induced the different parties to commit them. From the habits of idleness acquired by the robber, it is difficult for him to submit to honest and regular industry; from his habits of dissipation, it becomes difficult to learn sobriety; his temptations to prodigality and dishonesty acquire a fatal influence; his propensity to live by plunder gathers strength by practice of injustice, and he ultimately appears the confirmed slave of vice: he makes his living by the wages of unrighteousness; he is thus entangled by the bond of iniquity: his present enjoyments and his future expectations upon earth, seem to him dependent upon his nefarious achievements. But little good of any kind is obtained by worldly conversation upon Sabbath: the temptations to this crime are comparatively feeble. Few individuals in this country can add anything to their riches, or honours, or respectability, by this practice—very little is added even to their pleasure—very meagre and sordid is the enjoyment it affords. The robber obtains a reward for his wickedness; the other is a volunteer in the service of sin. If, then, a person will not restrain himself a little, that he may keep the laws of God, he must surely feel very little regard for the Divine authority; his rebellion must be peculiarly daring. Very few sins are so easily avoided as worldly conversation upon Sabbath. Almost every one has this in his own power. If any deal unfaithfully toward God in this which is least, they will be unfaithful also in much. If they will not bridle the tongue during one day in the week, how can they be supposed to keep the heart every day, and with all diligence? How can they keep themselves in the love of God? How can they be in the fear of God all the day long? How can

they resist, and obtain dominion over sin in the heart? How can they purify themselves as Christ is pure? If the easiest duties are habitually neglected, there is sufficient reason to conclude that the more arduous are never seriously attempted.

Let us also compare the influence of these crimes upon society. The moral consequences of robbery in this country must be very limited. Robbers are comparatively few in number; their character is not esteemed but detested. Robbery can never become fashionable among us; it can never appear innocent; the practice of it can never become general; and those by whom it is committed will always be regarded with abhorrence. But secular conversation upon Sabbath is a common and a fashionable vice. The decent and respectable are not ashamed of it; many have the presumption to pronounce it harmless. In many families, the man would be accounted rude, or austere, or a hypocrite, or a fanatic, who would venture to reprove it; the impious practice has gained firm footing among us, and has extended its baneful influence over all ranks of society. The rich and the poor have been brought upon a level by this powerful destroyer; all classes are vitiated by this moral pestilence. Injustice, oppression, and violence, can never appear harmless; but it has been considered a trivial crime to rob God and to trample His glory in the dust. Misery, desolation, and destruction, may be spread far and wide by the unfeeling cruelty of the robber; but an evil more awful than all these has been disseminated among all ranks of society—the voluntary pollution of the Sabbath. This is the cause of many evils; it is more to be dreaded than misery in any form, in any degree. Sin abounds in our land; it rears its odious head in many terrific and disgusting forms, and it will continue to hold a conspicuous place as long as worldly conversation upon Sabbath prevails.

Are not these observations conclusive? Do they not sufficiently prove, that the profanation of the Sabbath, in the manner already stated, is a more aggravated crime than common robbery?

The voice of conscience, if not corrupted, would decide in favour of these statements: For, if there is a God at all, He is infinitely great and glorious; He is to be feared more than man; His rights are more sacred than those of man. Is not sacrilege pronounced the most aggravated species of robbery? If to rob a temple of God be reckoned more criminal than common robbery, must it not be still more criminal to rob God Himself? Conscience attests that God ought to be honoured and esteemed, and feared more than man; conscience will also pronounce concerning an insult offered to God, that it is more criminal than any insult offered to a fellow-creature.

God is good: His mercies and His benefits are great and numerous, even to the evil and unthankful. Never can one man do so much good to another as God has done to each of us. Conscience attests that we should feel and express gratitude to this God: it also pronounces ingratitude towards the greatest benefactor upon earth a crime not nearly so base and wicked as ingratitude towards God; but when God receives direct insults and avowed rebellion from the objects of His compassion and kindness, conscience must attest that such wickedness is peculiarly aggravated.

But let God Himself decide. Let us listen to His voice; His words must be conclusive. In the text the prophet asks, with a feeling of astonishment, "Will a man rob God?" There would be no expression of astonishment at one man robbing another—the act is not uncommon—the crime is not too great to shock a depraved heart—the person injured may be nearly on a level with the robber. But will a man, a feeble, dying man, venture to rob the omnipotent, the immortal God? Can there be so much ingratitude and so much wickedness in a human being as will permit him thus to mock and insult his great Creator, his bountiful benefactor?

The words of divine inspiration uttered by Eli convey the same idea. "If one man sin against another, the judge shall judge him; but if a man sin against Jehovah, who shall entreat for him?" It is possible to make up the loss to an injured individual, and to inflict punishment upon the offender commensurate to the evil done against man; but sins against God are so great that no earthly judge can inflict a punishment adequate to their guilt.

The same doctrine is taught by the great Founder of Christianity. Jesus said to an impious and insidious lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: this is the first and great commandment." The duty of the first and greatest importance is to love God; the neglect of this duty is a greater crime than the neglect of any other. It is a great evil not to love man—it is a greater evil to do injury to man; but it is a greater evil than both not to love God, and still greater to violate His laws, to rebel against His authority. To profane the Sabbath by worldly conversation is rebellion against God. All who voluntarily and deliberately do so give sufficient proof that the love of God is not in them. The thing is impossible. All who love God love His commandments and keep them. It is their aim, it is their pleasure, to do whatsoever He hath commanded them. But if one of the easiest commandments is habitually violated, it is quite impossible that the same persons should even attempt to keep the whole law.

The scriptures and the dictates of reason direct us to say, "The love of God is not in them. They have therefore violated the first and great commandment. They have not loved—they have offended, they have insulted—the Lord their God."

The respective punishments which God, as the legislator of Israel, adjudged to the two species of crime under review, may also assist us in deciding upon their comparative aggravations. "If a man steal an ox or a sheep, and kill it, or sell it, he shall restore five oxen for an ox, and four sheep for a sheep. Ye shall keep the Sabbath; for it is holy unto you. Every one that defileth it shall surely be put to death; for whosoever doth any work therein, that soul shall be cut off from amongst his people." The greater punishment was adjudged to the profaner of the Sabbath. Nor was this an unmeaning or empty threatening, intended only to alarm. The punishment was actually inflicted. A man was found near the camp of Israel, in the wilderness, who had gathered sticks on the Sabbath day. He was brought to Moses and Aaron, and to all the congregation. He was kept in ward till the divine will should be ascertained. Jehovah said to Moses, "The man shall surely be put to death; all the congregation shall stone him with stones without the camp." And all the congregation brought him without the camp, and stoned him with stones, and he died; as Jehovah commanded Moses. Although these laws were given to the people of Israel while under a theocracy, the holy God could not be more severe in punishing moral evil while He acted as King over a peculiar people, than while He acts as "the Judge of all the earth." Whatever changes have taken place in the dispensations of God upon earth, there is no change in His nature, in His law, or in His counsel. The precept concerning the Sabbath belongs not to the ceremonial but to the moral law—even to that law which God hath "founded for ever." Jesus, the Son of God, that infallible teacher from heaven, confirmed the authority and the permanent obligation of this precept when He said to His followers, "Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in nowise pass from *the law* till all be fulfilled." These words assure us the sins against the moral law, which God punished with the greatest severity during the Jewish dispensation, must still be the most heinous in His sight.

For the same kind of disobedience the most severe calamities also befel the Israelites in subsequent ages. Their captivity in Babylon was predicted, and afterwards took place on account of profaning the Sabbath. "I will scatter you among the heathen,

and will draw out a sword after you; and your land shall be desolate, and your cities waste. Then shall the land enjoy her Sabbaths. They polluted my Sabbaths; then I said I would pour out my fury upon them. I lifted up my hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had polluted my Sabbaths. If ye will not hearken to me to hallow the Sabbath day, then will I kindle a fire in the gates of Jerusalem, and it shall devour the palaces thereof, and it shall not be quenched." Nehemiah contended with the nobles of Judah, after their return from Babylon, respecting the profanation of the Sabbath, saying, "Did not your fathers thus; and did not God bring all this evil upon us and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath." How awfully have these predictions been accomplished! The people have been led away captive and dispersed among the heathen. They are in a state of dispersion to the present day. Jerusalem has been burned and destroyed, and ploughed like a field. Its palaces and gates and temples have been levelled to the ground, and a sorry and meagre-looking town now occupies their place. Can we produce any one instance in which robbery has been punished in a manner so terrible?

We can, therefore, have no hesitation in affirming that the pollution of the Sabbath by secular conversation, is a more aggravated sin than common robbery.

At the conclusion of the discourse it may not be improper to mention some reasons for illustrating and enforcing this doctrine.

We have reason to think there are some among us who sigh and cry for the abominations of the land. They are grieved at witnessing the disgraceful and impious profanation of the Sabbath, so prevalent in this place. They complain that the evil has greatly increased during their own time. Should not something be said and done to resist its progress? It may soon come to a crisis. Who knows but that period may speedily arrive when God will say to this overflowing deluge of profanity, "Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed." O that many present may begin to think on the Sabbaths they have wasted in idleness, or profaned by unprofitable conversation! O that God would awaken them to consideration, and bless them with true repentance!

It is a scene awfully affecting, to witness so many of our brethren deliberately bringing everlasting ruin on themselves. Little do thoughtless sinners consider the worth of a soul! Seldom do they seriously anticipate what awaits them in the approaching eternity. But the people of God are affected, and weep over their perishing brethren.

It is peculiarly distressing to think of the dangers to which the young are exposed by the prevalence of Sabbath profanation. They are thus induced to think that the Bible is not true; or that many of those who press to believe it are mere hypocrites. They are in danger of following the multitude to do evil, and of imitating the hypocrisy and profanity of those among whom they live. Although something is done for their instruction and admonition, the influence of evil example may counteract all their good resolutions, and soon efface from their minds every serious impression. None but God can preserve them from the ways of the destroyer. O that I could successfully exhort them to avoid this fascinating sin, and to flee from the wrath to come!

The sacred Scriptures hold out to us the prospect of great prosperity to the Church of God upon earth. Some preparations are carrying forward in different countries for this auspicious change. The Word of God is read with eagerness and pleasure by many thousands who never till of late enjoyed the precious gift. A general desire to possess the Bible is excited among the nations. In several heathen countries the gospel has been preached with the Holy Spirit sent down from heaven, and astonishing have been the effects. "Waters are breaking out in the wilderness, and streams in the desert." Would it not be desirable that a revival of religion should take place in our country? We have reason to think that God yet intends to favour our land, and to bless her children within her. But while Sabbath profanation so greatly abounds among us, little good can be effected even by the preaching of the gospel. If a people can attend the sanctuary of God on one part of the Sabbath, and wilfully employ another part of that day in worldly conversation, the most alarming, the most discriminating, the most animating truths of Christianity will be to them of no avail. They may come to the house of God as His people come; they may sit as His people sit; they may hear His words, but they will not do them; they are triflers in religion; they are hypocrites in Zion. The solemn ordinances of God become the means of blinding their minds and of hardening their hearts.

If God revive His work in our land, there will be among us a very great and conspicuous change in the manner of observing the Sabbath. At present, how painful it is to think of an institution so useful, so fraught with good to man, perverted to the meanest purposes! A day "made for man," for his instruction, improvement, and comfort, wasted in idleness, or wantonly abused by dissipation and open profanity! There is a loud call for a Divine visitation. May it be in kindness, and not in wrath! Let God appear in glorious power and majesty to shake the earth, to destroy

the false confidence of impenitent sinners, and to subdue a people to Himself! Then shall the Sabbath be accounted a delight, and its prescribed exercises sources of dignified pleasure. Then all its hours shall be devoted to God, and employed in His service. In place of idleness, and amusement, and festivity, and vain talking, after retiring from the sanctuary of God, there will be great searchings of heart; there will be deep convictions of sin; there will be earnest prayer for the blessings of salvation; there will be vigorous attempts to make proficiency in the knowledge of Divine truth and in holiness, there will be zealous and persevering exertions to promote the interests of religion in families, and vicinities, and towns, and in all places of the land.

It may occur to some, that were they to refrain from worldly conversation, the Sabbath would be to them dull, and melancholy and "a weariness." It might be so. But what would heaven be to the same persons? Surely much more cheerless. The Sabbath is a type of heaven, and a happy means of preparation for that everlasting and holy rest. If sinners or professing Christians cannot take pleasure in the exercises of religion during one day in seven, how could they endure to remain for ever before the throne of God, and to serve Him day and night in His heavenly temple? If they have no desire for communion with Him in the ordinances He has appointed upon earth, how could they relish that full and uninterrupted enjoyment of communion which constitutes the bliss of heaven? Let not men, therefore, deceive themselves with a false hope of heaven: Their dislike to the spiritual and delightful exercises of the Sabbath, proves that they are totally unqualified for heaven; and that, without a change of nature, they can never be admitted into that holy place.

It is a happy circumstance for our country that the crime of robbery is held in general detestation. This useful feeling holds out the prospect of a quiet and peaceful life upon earth to the great majority of our countrymen. Long may this feeling remain in all its acuteness, and in all its strength! It ought to be cherished; it ought to be improved and extended. O that this discourse may have some influence in exciting a similar and proportional abhorrence of the crime of Sabbath profanation! Although this crime cannot disturb the order and harmony of society upon earth as much as the other, there is an *eternity* to come; and if the peace and happiness of *eternity* be prevented by Sabbath profanation, it cannot be too much abhorred. God has published a law, by which the world shall be judged. He who said, "Thou shalt not steal," has with equal authority commanded, "Remember the Sabbath to keep it holy." God will tender to every one according to his works. Multitudes may live

in peace and honesty; they shall not be condemned for robbing man; but if they have neglected to sanctify the Sabbath, God will assuredly condemn them to endless woe, for robbing himself. The serenity and comfort that exist among the profaners of the Sabbath in this world, afford no proof at all that they shall enjoy any peace or any pleasure in the world to come.

The very appointment of the Sabbath calls upon us to admire the wisdom and goodness of God. To the sincere Christian, it is a day of holy rest from the toils and anxieties of life—a day of intercourse with God—a day of refreshing to the soul. It is the means of increasing knowledge, and faith, and holiness. Sabbaths spent with God will soften the terrors of death. They bring heaven down to the earth, and introduce the saints to the exercises and pleasures of the celestial world.

Even to those who are yet in their sins, the Sabbath is a distinguished blessing. Were it not for this day, and the exercises prescribed upon it, their salvation would be very improbable. Many have been called into the grace of God by this appointed institution. Let even those who have long profaned the Sabbath by vain conversation think on their ways. Let them seek God while He is yet to be found. Let them call upon Him while He is near. Let them return from their evil ways, to fear God, and to reverence His institutions. Let them henceforth employ the precious hours of the Sabbath in attending with ardour to the things that belong to their everlasting peace. Let them read, and hear, and meditate, and apply to themselves the truths of Christianity. Let them think on the compassionate and almighty Saviour, whose finished work and resurrection the Christian Sabbath is intended to commemorate. Let them be ashamed and grieved in heart on account of their base ingratitude in so long despising His great salvation and rejecting His gracious invitations. Let them be horrified at the insults they have offered to the Son of God, in trampling His blood under their feet, as if it had been something common, or even contemptible. Let them seek grace to repent of all that they have done against God, and against the anointed Saviour. Let them humbly and patiently wait on God, and beseech Him to make them new creatures, to sanctify them wholly, and to prepare them, by His grace, for that everlasting Sabbath which remains for the people of God.

In retiring from this place of worship, it may be proper to think upon the meaning of these words of Divine inspiration, "If we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful expectation of judgment and fiery indignation."

"I speak as unto wise men, judge ye what I say."

PARTICULAR REDEMPTION

By C. H. Spurgeon

The doctrine of redemption is one of the most important doctrines of the system of faith. A mistake on this point will inevitably lead to a mistake through the entire system of our belief.

There are different theories of redemption. All Christians hold that Christ died to redeem, but all Christians do not teach the same redemption. We differ as to the nature of atonement, and as to the design of redemption. For instance, the Armenian holds that Christ, when He died, did not die with an intent to save any particular person; and they teach that Christ's death does not, in itself secure, beyond doubt, the salvation of any man living. They believe that Christ died to make the salvation of all men possible, or that by the doing of something else any man who pleases may attain unto eternal life; consequently they are obliged to hold that if man's will would not give way and voluntarily surrender to grace, then Christ's atonement would be unavailing. They hold that there was no particularity and speciality in the death of Christ. Christ died, according to them, as much for Judas in hell as for Peter who mounted to heaven. They believe that for those who are consigned to eternal fire, there was as true and real a redemption made as for those who now stand before the throne of the Most High.

Now, we believe no such thing. We hold that Christ, when He died, had an object in view, and that object will, most assuredly and beyond a doubt, be accomplished. We measure the design of Christ's death by the effect of it. If anyone asks us: What did Christ design to do by His death? we answer that question by asking him another: What has Christ done? or: What will Christ do by His death? For we declare that the measure of the effect of Christ's love is the measure of the design of it. We cannot so belie our reason as to think that the intention of Almighty God could be frustrated, or that the design of so great a thing as the atonement can by any way whatever be missed. We hold—we are not afraid to say what we believe—that Christ came into this world with the intention of saving “a multitude which no man can number,” and we believe that as the result of this, every person for whom He died must, beyond the shadow of a doubt, be cleansed from sin, and stand washed in blood before the Father's throne. We do not believe that Christ made any effectual atonement for those who are for ever damned; we dare not think that the blood of Christ was ever shed with the intention of saving those whom God foreknew never could be saved, and some of

whom were even in hell when Christ, according to some men's account, died to save them.

Jesus Christ came into the world "to give His life a ransom for many." The greatness of Christ's redemption may be measured by the extent of the design of it. He gave His life "a ransom for many." We are often told (i.e. those of us who are commonly nicknamed Calvinists, and we are not very much ashamed of that; we think that Calvin, after all, knew more about the Gospel than almost any man who has ever lived, uninspired) that we limit the atonement of Christ, because we say that Christ has not made a satisfaction for all men, or all men would be saved. Our reply to this is that, on the other hand, our opponents limit it: we do not. The Arminians say: Christ died for all men. Ask them what they mean by it: Did Christ die so as to secure the salvation of all men? They say: "No, certainly not." We ask them the next question: Did Christ die so as to secure the salvation of any man in particular. They answer: "No." They are obliged to admit this if they are consistent. They say: "No; Christ has died that any man may be saved if——" and then follow certain conditions of salvation. We say, then, we will just go back to the old statement—Christ did not die so as beyond a doubt to secure the salvation of anybody, did He? You must say, "No;" you are obliged to say so, for you believe that even after a man has been pardoned, he may yet fall from grace and perish. Now, who is it that limits the death of Christ? Why, you! You say that Christ did not die so as to infallibly secure the salvation of anybody. We beg your pardon when you say we limit Christ's death; we say: "No, my dear sir, it is you that do it." We say Christ so died that He infallibly secured the salvation of a multitude that no man can number, who through Christ's death not only may be saved, but are saved, must be saved, and cannot by any impossibility run the hazard of being anything but saved. You are welcome to your atonement; you may keep it. We will never renounce ours for the sake of it.

When you hear anyone laughing or jeering at a limited atonement, you may tell him this: General atonement is like a great wide bridge with only half an arch; it does not go across the stream, it only professes to go half-way; it does not secure the salvation of anybody. Now I had rather put my foot upon a bridge as narrow as Hungerford, which went all the way across, than on a bridge that was as wide as the world, if it did not go all the way across the stream. I am told it is my duty to say that all men have been redeemed, and I am told that there is a Scripture warrant for it—"Who gave Himself a ransom for all

to be testified in due time." Now, that looks like a very great argument indeed on the other side of the question, for instance: "The whole world is gone after Him." Did all the world go after Christ? "Then went all Judea, and were baptised of Him in Jordan." Was all Judea, or all Jerusalem, baptised in Jordan? "Ye are of God, little children," and "the whole world lieth in the wicked one." Does "the whole world" there mean everybody? If so, how was it, then, that there were some who were "of God?" The words "world" and "all" are used in some seven or eight senses in Scripture, and it is very rarely that "all" means all persons, taken individually. The words are generally used to signify that Christ has redeemed some of all sorts—some Jews, some Gentiles, some rich, some poor, and has not restricted His redemption to either Jew or Gentile.

GEORGE WHITEFIELD IN LONDON

The following is a brief extract from George Whitefield's Journals:—

Friday, Dec. 8, 1738.—About noon I reached London; was received with much joy by my Christian friends, and joined with them in psalms and thanksgiving for my safe arrival. My heart was greatly enlarged thereby. In the evening, went to a truly Christian Society in Fetter Lane and perceived God had greatly watered the seed sown by my ministry when last in London. The Lord increase it more and more.

Sabbath, Dec. 9.—When I was on board the *Mary*, those particular parts of the book of Jeremiah, which relate to the opposition he met with from the false prophets, were deeply impressed upon my soul. Now I begin to see the wisdom of God in it; for five churches have already denied me, and some of the clergy, if possible, would oblige me to depart out of these coasts. But I rejoice in this opposition, it being a certain sign that a more effectual door will be opened, since there are so many adversaries. However, I had an opportunity of preaching in the morning at St. Helen's, and at Islington in the afternoon, to large congregations, indeed, with great demonstration of the Spirit, and with power. Here seems to be a great pouring out of the Spirit, and many who were awakened by my preaching a year ago, are now grown strong men in Christ, by the ministrations of my dear friends and fellow-labourers, John and Charles Wesley. Blessed be God, I rejoice in the coming of the Kingdom of His dear Son.

The old doctrine about Justification by Faith only, I found much revived, and many letters had been sent concerning it to

me, all which I providentially missed; for now I can come unprejudiced, and can the more easily see who is right. And who dare assert that we are not justified in the sight of God merely by an act of Faith in Jesus Christ, without any regard to works past, present or to come.

In the evening, I went to Fetter Lane Society, where we had (what might not improperly be called) a love feast—eating a little bread and water, and spending about two hours in singing and prayers. I found my heart greatly united with the brethren. Surely a primitive spirit is reviving among us. May God knit my heart to theirs more and more.

Sabbath, Dec. 24.—Preached twice, and went in the evening to Crooked Lane Society, where God enabled me to withstand several persons, who cavilled against the doctrine of the new birth. But the passion wherewith they oppose is a demonstration that they themselves have not experienced it. Lord, make them partakers of it, for Thy dear Son's sake.

Monday, Dec. 25.—About four this morning, went and prayed and expounded to another Society in Redcross Street, consisting of near two or three hundred people, and the room was exceedingly hot. I had been watching unto prayer all night, yet God vouchsafed so to fill me with His blessed Spirit that I spoke with as great power as ever I did in my life. My body was weak, but I found a supernatural strength, and the truth of that saying, "When I am weak, then I am strong."

At six I went to Crutched Friars' Society, and expounded as well as I could, but perceived myself a little oppressed with drowsiness. How does the corruptible body weigh down the soul? When shall I be delivered from the burden of this flesh?

Preached thrice, and assisted in administering the Sacrament the same day. This day 24 years ago was I baptised. Lord! to what little purpose have I lived? However, I sealed my baptismal covenant with my dear Saviour's most blessed Body and Blood, and trust in His strength I shall keep and perform it. Amen.

Saturday, Dec. 30.—Preached nine times this week, and expounded near eighteen times, with great power and enlargement. I am every moment employed from morning till midnight. There is no end of people coming and sending to me, and they seem more and more desirous, like new-born babes, to be fed with the sincere milk of the Word. What a great work has been wrought in the hearts of many within this twelve month! Now know I, that though thousands might come at first out of curiosity, yet God has prevented and quickened them by His free grace. Oh that I could be humble and thankful!

Glory be to God that He fills me continually, not only with peace, but also joy in the Holy Ghost. Before my arrival, I thought I should envy my brethren's success in the ministry, but blessed be God, I rejoice in it, and am glad to see Christ's Kingdom come, whatsoever instruments God shall make use of to bring it about. Sometimes I perceive myself deserted for a little while and much oppressed, especially before preaching, but comfort soon after flows in. The Kingdom of God is within me. Oh! free grace in Christ!

NOTE.—*George Whitefield's Journals* have been published by The Banner of Truth Trust, 78b Chiltern Street, London, W.1. Price 15/-. These *Journals* cover the first twenty-six years of Whitefield's life.

SELECTED EXTRACTS

Zion's Travellers

Sojourn in this world as travellers, keeping so loose from the world as to be able to pack up and be gone from it upon short warning (I Peter i: 17; I Cor. vii: 29-31). We have no continuing city or certain abode here; therefore, let us always be ready to rise and depart. And if we would be right travellers towards Zion above, we must have Christ in our hearts, heaven in our eye, and the world under our feet. We must take God's Spirit for our guide, God's Word for our rule, God's glory for our end, God's fear for our guard, God's people for our companions, God's praise for our recreation, and God's promises for our cordials. We must make religion our business, prayer our delight, holiness our way, and heaven our home. O Zion's travellers, distinguish yourselves from the men that dwell upon the earth. Let Christ always be precious to you, the Word sweet, sin bitter, the world a wilderness, and death welcome. Let Christ's will be your will, Christ's dishonour your affliction, Christ's Cause your concern, Christ's success your joy, Christ's Day your delight, Christ's cross your glory, Christ's sufferings your meditation, Christ's wounds your refuge, Christ's blood your balm, Christ's righteousness your clothing, Christ's presence your heaven. While travelling here, let your hearts burn with love to Christ, love to think of Christ, love to hear of Christ, love to read of Christ, love to speak of Christ, love to speak for Christ, love to speak to Christ.—John Willison.

The Knowledge of God

The sum of holy doctrine consists of just these two points. The knowledge of God and the knowledge of ourselves. These, now, are the things we must keep in mind concerning God. First, we should hold fixed in firm faith that He is infinite wisdom, righteous-

ness, goodness, mercy, truth, power, and life so that there exists no other wisdom, righteousness, goodness, mercy, truth, power and life (James i), and wheresoever any of these things is seen, it is from Him (Prov. xvi). Secondly, that all that is in heaven or on earth has been created for His glory (Ps. cxlviii; Dan. iii), and it is justly due to Him that everything according to its own nature, should serve Him, acknowledge His authority, seek His glory, and obediently accept Him as Lord and King (Rom. i). Thirdly, that He is Himself a just Judge, and will therefore be severely avenged on those who depart from His commandments, and are not in all things subject to His will; who in thought, word and deed have not sought His glory (Ps. vii; Rom. ii). In the fourth place that He is merciful and long-suffering, and will receive into His kingdom the miserable and despised who take refuge in His clemency and trust in His faithfulness; and is ready to spare and forgive those who ask His favour, to succour and help those who seek His aid, and desirous of saving those who put their trust in Him (Ps. cxiii; Is. lv; Ps. xxv and lxxxv).—John Calvin.

Some Good Rules

1. Never neglect daily private prayer; and when you pray, remember that God is present, and that He hears your prayers (Hebrews xi: v. 6).

2. Never neglect daily private Bible reading; and, when you read, remember that God is speaking to you, and that you are to believe and act upon what He says. I believe all back-sliding begins with the neglect of these two rules (John v: v. 39).

3. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What am I doing for Him? (Matthew v: vv. 13-16).

4. If ever you are in doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it (Colossians iii: v. 17). If you cannot do this, it is wrong (Romans xiv: v. 23).

5. Never take your Christianity from Christians, or argue that because such and such people do so and so, therefore you may (II Corinthians x: v. 12). You are to ask yourself, "How would Christ act in my place?" and strive to follow Him (John x: v. 27).

6. Never believe what you feel if it contradicts God's Word. Ask yourself, "Can what I feel be true, if God's Word is true?" and if both cannot be true, believe God's Word, and make your own heart the liar (Romans iii: v. 4; John v: vv. 10-11).—Brownlow North.

It is a sad error into which I see many Christians falling, that of leaning upon man, mistaking friendship towards a minister for faith on the Son of God.—McCheyne.

Light on the Path of Duty

I observe your question as to getting light on the path of duty. My own experience is that if I believe a certain course to be warranted by the Word of God, I must go forward, although I have not light given me on probable issues and consequences. If, under a sense of my weakness, I stipulate for light and liberty before I go forward, the Lord may withhold it, because I am not yet in the actual need of it, and would most likely abuse it if I got it. It is usually in the performance of duty, and not before it, that the Lord vouchsafes that light and strength which supports the poor weakling, and confirms him in the all-graciousness of Him “under whose wings he hath come to trust.”—Dr. Hugh Martin in a letter to a friend.

GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel

(Air a leantuinn bho t.d. 123)

Agus 's e cheud aon so:

Cho falamh de chron 's a th'anns a bhàs do shluagh Dhé. Ged a tha e gleidheadh *aobhar eagail*, chaill e a *ghàth*. Faodaidh naomh (gu bhi togail nam briathran sin ann an Isaiah xi: 8) cluich air toll na nathrach nimhe. Is e'm bàs a'nathair nimhe, na'n rìgh-nathair, agus an uaigh an toll na'n gairidh; Cha leig naomh a leas eagail a bhi air a làmh a chur gu dàna ann: dh'fhàg agus chaill e a ghath ann an taobh Chrìosd. “O bhàis, c'ait am bheil do ghath? O uaigh, c'ait am bheil do bhuaidh?” I Cor. xv: 55. C'ar son a tha eagail ort, O naoimh, gu'm faod an tinneas so bhi chum bàis, cho fhad 's a tha fhios agad gur e bàs Chrìosd bàs a bhàis? Gu dearbh, na'm bàsaicheadh tù ann a' d' pheacaidhean, mar a tha e ann an Eoin viii: 21, 'n am biodh am bàs, mar rìgh, a rioghachadh thairis ort, Rom. v: 14, 'n am b'urrair e beathachadh ort, mar a ni'n leomhan air a chobhairtich a ghlacas e, mar ann an Salm xlix: 14. Na biodh ifrinn a leantuinn an eich bhàin, mar ann an Tais. vi: 1, an sin dh'fhaodadh tù olisgeadh agus teannadh air ais bh'uaith; ach an uair a chuir Dia air falbh bh'uat do pheacaidhean, “cho fad 's a tha'n àirde an ear bho'n iar,” Salm ciii: 12. Cho fad agus nach eil olc air bith eile air fhàgail dhuit anns a bhàs gu bhi coinneachadh ris ach pian cuirp; cho fad 's a thà na Sgrìobturan ga chur fodh do chomhair fodh shealladh nì cho neo-chronail, agus cho furasda, ri bhi cur dhìot do thrusgain, II Cor. v: 2, agus a luidh sìos

gu cadal air do leabaidh, Isaiah lvii: 2, c'ar son a bhiodh eagal ort? Tha uibhir de dh'eadar-dhealachadh eadar am bàs do shluagh Dhé agus do mhuinntir eile agus a thà eadar adharc a bheathaich fhiadhaich, 'n uair a thà i air a cheann, agus 'n uair a thà i ann am bùthaibh nan cungaidh-leighis far am bheil i air a deanamh cùbhraidh agus a chùm leigheas.

2. Faodaidh an cridhe bhì air a chumail bho bhì tarruig air ais aig a leithid so de dh'am, le bhì toirt fa'n ear cho feumail 's a tha'm bà a chùm a bhì dol a stigh gu bhì seilbheachadh làn-cho-chomunn ri Dia.

Co dhiubh thà thù toileach a bhì bàsachadh gus nach eil, thà mì deanamh cinnteach dhuit nach eil dòigh eile gu bhì faotainn làn-shàsachadh do t-anam, agus aoibhneas iomlan; gus an dean làmh a bhàis dhuit an gnìomh coibhneil a bhì tarruig a thaobh cuirtean na feola, cha'n urrain t-anam Dia fhaicinn. Thà bheatha shaoghalta so a seasamh eadar Esan agus thusa; "Uime sin thà sinn a ghnàth deagh-mhisneachail, air dhuinn fios a bhì againn am feadh a tha sinn aig an tigh 's a' choluinn, gu bheil sinn air choigrich o an Tighearna." II: v. 6. Feumaidh do chorp a bhì air a ghlanadh agus air a chur ann an cruth nuadh, ar neo bhriseadh fion nuadh na glòir neamhaidh sin e. 'N uair a bha Pol air àrdachadh gu ro-àrd, II Cor. xii: 4, 'n uair a chuala e nithean nach fhaodar a labhairt, cha robh e'n sin ach 'n a fhear-amhairc, agus a seasamh laimh riutha, agus gun a bhì air a leigeil a stigh do'n cuideachd mar aon diubh; ach mar a thà na h-ainglean ann ar cruinneachaidhean-ne, mar sin bhà Pol anns a chruinneachadh ghlòrmhor shuas, agus chà b'ann air dhòigh eile; agus gidheadh eadhon air son so, dh'fheumadh e, mar gu'm b'eadh, a bhì air a rùsgadh air son tamall beag, a chùm gu'm faiceadh e boisgeadh dhe'n ghlòir sin, agus an sin a thrusgan a chuir uime a ris. O, uime sin, cò nach biodh toileach bàsachadh air son làn shealladh agus làn cho-chomunn ri Dia? Tha mì smuainteachadh gu'm bu chòir dhà t-anam amharc agus a bhì'g osnaich, mar phrìosanach, troimh chléith na neo-bhàsmhorachd so: "Och, nach robh agam sgiathan. mar choluman theichinn as air iteig agus gheibhinn fois." Salm lv: 6. Feumaidh a chuid is motha foghaidean gu bàsachadh, ach bu chòir do naomh, a thà tuigsinn ciod e tha'm bàs ga leigeil a stigh dhà ionnsuidh, a bhì ann am feum air foghaidean gu bhì beo; tha mì smuainteachadh gu'm bu chòir dhà gu minic a bhì'g amharc a mach, agus ag eisdeachd air leabaidh bàis air son teachd a Thighearna; agus 'n uair a gheibheadh e iomradh air a chaochladh a bhì dlùth, gu'm bu chòir dhà ràdh, "Guth mo ghràidh. Feuch tha e a' teachd, a leumnaich air na beannaibh, a toirt sithidh air na tulaichibh." Dàn. ii: 8.

3. 'S e argumaid eile a thà brosnachadh gu bhì mar so toileach a bhì falbh, mar a thà gu dlùth a leantuinn na staid so, beatha a thà ni's ro-òirdeirc agus ni's glòrmhoire.

Cha'n eil ann ach priobadh agus chì thù Dia. Cha bhì t-aoibhneas air a chumail air ais gu àm na h-aiseirigh; ach chò luath's a tha'n corp marbh, tha'n t-anam gràs-mhor air a shlugadh suas ann am beatha. Rom. viii: 10, 11. Aon uair 's a bhios sibh air bhuir fuasgladh bho'n chladach so, ann am beagan mhòmaintean bith bhuir 'n anamaibh air an giulain thairis, air sgiathaibh ainglean, gu cladach siorruidheachd ghlòrmhor. " Air dhomh a bhì togarrach air siubhal, agus a bhì maille ri Crìosd: oir is e so is rò-fhearr." Phil. i: 23. Na'n robh t-anam agus an corp a bàsachadh le cheile, mar a bhà *Berilius* a teagasg; na'n do choidil gus an aiseirigh, mar a smuaintich cuid eile gun bhunait air a shon, bu chuthach e do Phol a bhì miannachadh a bhì air atharrachadh a chum gu'm biodh e mealtuinn Chrìosd. Ach na biodh e mar sin, bha e seilbheachadh barrachd de Chrìosd am feadh a bha e gabhail còmhnuidh anns a phàillean fheola, na dheanadh e a mach as.

Cha'n eil ach dà dhòigh is aithne do'n a Sgrìobtur anns am bheil an t-anam beo, 's e sin, beatha creidimh, agus beatha seallaidh, II Cor. v: 7. Tha iad so, eatorra, a roinn ùine uile, araon an aimsir a a thà làthair agus an aimsir a tha ri teachd. I Cor. xiii: 12. 'N uair a dh'fhàilnicheas creidimh, mar a tigeadh sealladh gu grad a's a dheigh, ciod a dh'eireadh do'n anam a thà mach as a chorp? Ach, beannaichte gu'n robh Dia, tha'n fhirinn mhòr so a tha daingneachadh a chridhe, gu soilleir air a foillseachadh 's an Sgrìobtur, Lucas xxiii: 43. Tha gealladh Chrìosd agaibh, " Thig mi ris, agus gabhaidh mi sibh a m'ionnsudh fein; chum far am bheil mise, gu'm bì sibhse mar an ceudna." Eoin xiv: 3. O. ciod e'n t-atharrachadh a nì beagan mhòmaintean air bhuir suidheachadh. Duisg suas, a naomh a thà bàsachadh; 'n uair a thig t-anam a mach beagan ni's fhaide; 'n uair a sheasas e coltach ri Abraham aig dorus a bhùth; bithidh ainglean Dhé gu luath maille ris: thà anamaibh nan daoine taghta air an cur a mach, mar gu'm b'eadh, a chum nan ainglean gus a bhì ga'n altrum, agus, 'n uair a bhàsaicheas iad, thà na h-ainglean sin ga'n giulain dhachaidh a ris gu tigh an Athar: ma thugadh air aingeal itealaich gu luath gu bhì toirt a dh'ionnsuidh naomh freagairt dhà ùrnuigh, Dan. ix: 22, cia mòr is motha na sin a thig na h-ainglean le cabhaig bho neamh, gu bhì gabhail agus ag atharrachadh an t-anam fein a tha'g ùrnuigh?

4. A ris, faodaidh e bhì a co-oibreachadh a chum do thoileachas gu bhì bàsachadh, gu'm bheil Dia, gu minic, leis a bhàs, a folach a shluaigh a mach a shlighe bhuaireidhean agus thrioblaidean air

an talamh. “Sgriobh, Is beannaichte na mairbh a gheibh bàs anns an Tighearna, a so a mach: Seadh, tha'n Spiorad ag ràdh, chùm gu'm faigh iad fois o'n saothair; agus leanaidh an oibre iad.” Tais. xiv: 13. Is e dòigh àbhaist-ach Dhé. 'n uair a tha trioblaidean anabharrach a tighinn air an t-saoghal, a shluagh a thoirt a mach, ro-laimh, a slighe chunnartan. “Tha'n duine ionraic a bàsachadh, agus gun aon neach a toirt fainear; agus na daoine trècaireach air an toirt air falbh, agus gun aon neach a tuigsinn gu bheil an t-ionracan air a thoirt air falbh o'n olc a tha ri teachd.” Isa. lvii: 1. Mar so tha Micah vii: 1, 'n uair a tha leithid de amaibh olc a tighinn, air am bheil e deanamh ionradh, “Tha iad uile a gabhail fàth air son fala: tha iad, gach aon, a' sealg a bhràthar le lion.” Tha Dia, le gnìomh a dheadh-ghean, a toirt dhachaidh a shluaigh roimh-laimh. Am bheil fhios agad ciod e'n t-olc a dh'fhaodas a bhì anns an t-saoghal a tha thù cho leisg a bhì ga fhàgail? Tha do Dhia ga d' atharrachadh a chùm do bhuannachd mhòir; tha thù air t-fhuasgladh leis a bhàs, agus air do thoirt far an fhaiche; feumaidh naoinh bho chd eile seasamh ris, agus a bhì fulung gleachd mhòr fhulungais.

Tha beachd air a ghabail air gu'n do bhàsaich Metuselah an dearbh bhliadhna roimh'n tuil; *Augustine* beagan roimh sgrios *Hippo*; *Pareus*, beagan mu'n do ghlacadh *Heidelberg*. Tha *Luther* a gabhail beachd air gu'n do bhàsaich na h-abstoil uile (ach Eoin) roimh sgrios Ierusalem: agus bhàsaich *Luther* fein mu'n do bhris na cogaidhean a mach 's an Ghearmailt. Faodaidh e bhì gu'm bheil an Tighearna a faicinn nach urrain do chridhe maoth a bhì giulain a bhì faicinn truaighe, na bhì giulain 'n am buairidhean a tha tighinn, agus, uime sin, cruinnichidh E thù dhà t-uaigh ann an sìth; agus gidheadh, an glaodh thù, O! caomhain mi air son beagan ùine fathasd.

(R'a leantuinn)

NOTES AND COMMENTS

Scottish Fellowship Having Contact With R.C. Church

What is called the Fellowship of St. Andrew was founded four years ago. Its members meet in Edinburgh and apparently hold a conference now and again. Recently they held a conference in Edinburgh, the Chairman being the Rev. John B. Logan, minister of Cranstoun, Craigton and Ford, Church of Scotland. The conference included members of the Church of Scotland, Roman Catholic, Orthodox, Anglican, Baptist, and Congregational Churches, and the Society of Friends. Members stated that as long as Christians did not spend their time in theoretical discussions about their differences, they could worship together and

work in harmony in the everyday world, serving their fellow men." This expresses one side of the now familiar propaganda to influence Protestant people to set aside their basic religious beliefs in order to meet and confer with Anglicans and Roman Catholics and others who are at heart anti-Protestant. How can Protestant Presbyterians and Baptists, for instance, worship and work in harmony with Roman Catholics and members of the Russian Orthodox Church, in a way consistent with Scriptural and Protestant beliefs, while laying aside fundamental differences? Such worship must inevitably be limited, vague and devoid of the substance of what we conceive to be true Scriptural and Spiritual worship. And Roman Catholics on their side will certainly not be involved to any extent in what deviates from their dogma and practice. True worship offered to God must not be denuded of what God requires in order that men may compromise with the other. And similarly, nothing must be added thereto. The Roman Catholic Church looks on while such Fellowships and conferences carry on their activities; and all the while remains adamant in holding to its many unscriptural and superstitious dogmas and practices, having in view the bringing of people from the Church of Scotland, the Baptist Church and others, into the fold of Papal Rome. The Rev. John B. Logan said their aim was to seek guidance in Christian living. But we are sure the aim of Roman Catholics went far beyond that as their objective. This Fellowship of St. Andrew, we consider, is just another tool forged to break down Protestantism and advance the designs of Rome.

Government Action Against Immoral Literature

Mr Geoffrey Rhodes (Lab.—Newcastle East) demanded in the House of Commons recently that the Government must take action to deal with and curb the publication and sale of pornographic literature which was reaching young readers and endangering their morals. Mr Rhodes had made personal investigations in Newcastle and also in Soho, London. He stated that Sales were spreading throughout the country. And the Attorney-General agreed that this evil matter was becoming "big business." He also said that the Customs Authorities had done a great deal as far as imported literature was concerned; and that they and the police had prevented the distribution of much of this dangerous material. On one occasion the police had seized eight tons of magazines. It is a relief indeed to learn that the Government and officials are awake to this terrible menace. Truly, the devil is active today, and through human and depraved agents, seeks to destroy the morals of our Nation. The above method is but one of many. The gates

of hell are open and floods therefrom are permeating our once Christian Nation. The godfearing today, indeed "cry and sigh for the abominations done in the land."

Bible Distribution in Japan

We understand that figures just released in Tokyo, Japan, show 1964 distribution of Bibles and portions of the Bible totalled four million copies, the highest number yet in Japan. Those who profess the Christian faith in that land number less than one per cent. of the population. The Lord is reigning over distribution of His own Word, as over all other things to the fulfilling of His purposes among the Nations of the World. His Word shall not return unto Him void, but it shall accomplish what He pleases and prosper in the thing whereto He hath sent it, in the very midst of the paganism of Japan. Let the Japanese read the Word of God, and that is the very means which the Spirit of God employs to make ignorant sinners wise unto salvation through faith which is in Christ Jesus.

The British Medical Association and Alcohol

At the meeting of the British Medical Association in Swansea last July, a discussion on alcoholism took place. The generality of people may not, today, pay much attention to what Christians may say or write upon the subject of Alcoholism, its increase in Britain, and the disastrous effects it is having. But we would think that reasonable people in all sections of the Nation and especially those in authority and positions of government, should give very serious consideration to what responsible, knowledgeable medical men have to assert and make public regarding alcoholism. We give the following report of the British Medical Association, from *The Scotsman*:—

Alcoholism "Emergency."—A discussion on alcoholism ended with the doctors passing resolutions asking the Government to give £250,000 for education on alcohol, for industry to give more, for 30 early-treatment centres for alcoholics to be set up and for local health authorities to build "half-way houses" for the after-care of people who had had hospital treatment for alcoholism.

Dr. Basil Merriman, honorary medical director of the Carter Foundation for the Treatment of Alcoholism and consultant on alcoholism at Pentonville and Holloway prisons, described the situation as a "national emergency." Alcoholism was "the largest single cause of break-up in homes, delinquency in children, and minor criminal acts."

Alcoholics were "cluttering up the prisons," he said. "We saw the other day how maximum security applied to these people is affecting the safeguarding of professional criminals. And on the

other side of the fence you have the alcohol industry spending, I think, £30 million on advertising the fact that alcohol is good for you," he added.

In the above observations by the doctors, the one regarding £30 million being spent on telling the public that alcohol is good for you, reveals an appalling situation. When we consider the nature and extent of the evil effects of regular drinking, drunkenness and alcoholism, it seems criminal to spend any money at all in using the press to encourage young people as well as others to drink habitually. Then more and more police are required, and more and more places in prisons and hospitals are needed to deal with the effects of alcohol. There is one ugly fact, among others, behind all this — the taxation that the British Government receives in connection with the sale of alcohol. Truly we need that God would bring us as a generation to be sober and vigilant over the activities of our adversary the devil.

Another Search For Noah's Ark

There have been a series of expeditions during the last hundred years organised to search for Noah's Ark on "The mountains of Ararat." Recently another expedition set out on the same search, under the leadership of a Mr John Libi with a 10-man party from America. This recent report just states that the expedition reached an altitude of 12,000 feet on Mount Ararat in Eastern Turkey, but was held up by the illness of Mr Libi and a sudden snowstorm.

The Bible narrative refers to the Ark resting upon "the mountains of Ararat," not "Mount" Ararat. Whether this makes any difference to planning such a search, we would not venture to say. The mention of the Ark of course recalls "that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The need for and the provision of the Ark by the Lord for Noah and his family and two of every living thing, was on account of what the Lord said and did; viz., "And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them." (Genesis, chap. vi). In the ungodly and perilous times in which we live, men individually have need to examine themselves as to whether like Noah, they have found grace in the eyes of the Lord and have an interest in the Lord Jesus Christ, in whom alone sinners are saved from the floods of God's wrath. Having said this, we are on the other hand deeply interested in the many wonderful discoveries which have been brought to light, and which have confirmed again and again Biblical history, to the dismay of modernists and critics of the Old Testament. Yet although many confirmations of Biblical history

are obtained by the activities of archaeologists, we rely solely on the Holy Scriptures themselves as the Word of God, inspired and infallible, believing that their record is truth and from God.

Tests For Drunken Drivers

The Government are carrying out research into the use of what is called "breathalyser apparatus"; this apparatus to be employed by the Police in due course, if approved. By this means it is hoped to test cases as to the amount and measure of alcohol drivers have in their blood, and if in excess of what may be laid down by law, then such may be charged before the Courts. It has been stated as an obvious fact, that the more a car-driver consumes of alcoholic drink the more likely he is to have an accident. In face of this, press reports reveal that the Courts are continually dealing with drunk drivers. Behind all this, there is the drive by Distillers, especially in Scotland, to produce more and more strong drink and to build more and more distilleries. The amount of money spent by them on advertising in all sections of the press and in magazines must be great indeed. Some of these advertisements portray young men and women drinking the commodity recommended. This is an inducement to young people, who nowadays are driving the majority of the cars on our roads, to conclude that it is the smart and fashionable practice to take a drink in company with others. The advertisements do not warn people to be careful about drinking if they are to be involved in driving. The drinking habit is general and rife today among the young. Public-houses are now augmented, even in small towns, by Clubs of one kind or another, which are just places to sell and buy intoxicating liquor. And as the saying is: "Everyone has a car today." And so drinking and driving are with us, and also the accidents and many deaths on the roads. This situation is a feature of national backsliding and a general departure from the Word of God and its teaching and influence.

CHURCH NOTES

Communions

January—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness, Portree and Tarbert; third, Finsbay, Lochinver; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Breasclete, Portnalong and Fort-William; second, Gisborne, N.Z.; third, London and Greenock; fourth, Glasgow, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Applecross; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaully; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall;

second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Thurso, Vatten; fifth, Stornoway. *September*—First Sabbath, Ullapool, Breas-cleate; second, Strathy; third, Tarbert, Stoer and Vancouver (Canada); fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Gairloch and Ness; fourth, Gisborne, N.Z., Greenock; Lochinver; fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

Day of Prayer in October

The Synod resolved that a day of Prayer be held by the Congregations of the Church on Tuesday, the 12th or Wednesday, the 13th October (D.V.) for an outpouring of the Holy Spirit in view of increasing immorality and the widespread forsaking of the Word of God.—Robert R. Sinclair, Clerk of Synod.

Nurse C. Tallach Returns to Mission

On Tuesday, 27th July, 1965, Nurse Catherine Tallach left her home in Scotland to return to the Church's Mission, in Southern Rhodesia. She will now be engaged in her work at Mbumba Hospital, after her six months leave which no doubt passed quickly for her. We trust and pray that she will be upheld and strengthened by the Lord for another term of duty among the needy and sick Africans.

Articles for the Magazine

We require *now* suitable articles for publication in the Free Presbyterian Magazine. And we would remind the ministers of the Church that the Synod, at its last meeting, requested them to send in sermons or articles to the Editor. Reading material from other friends, including those who have helped us in the past, will be welcome.

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The General Treasurer, Mr Wm. D. Fraser, 20 Daleview Avenue, Kelvindale, Glasgow, W.2, acknowledges receipt of the following donations:—

Sustentation Fund.—"In respectful and loving memory of Maggie and Roddy Graham, both lately of Greenhill, Achiltibuie, Ullapool," £50.

Home Mission Fund.—"Door Collection, Farr, Bettyhill," £2; Mr J. MacIntosh, Elgol, per Mr J. G., 8/3.

Foreign Mission Fund.—In respectful and loving memory of Maggie and Roddy Graham, both lately of Greenhill, Achiltibuie, Ullapool, £50; Mrs MacKenzie, Grosse Ile, U.S.A., £35 14s 3d; Anon, Spean Bridge postmark, £3 15/-; Mantlepiece Box, Shieldaig, £1 7/-; Rev. J. de Bres, Holland, £1 12/- for Mbumba Hospital; Mrs R. MacLean, Strathkanaird, £4 2/-; Mrs Smith, Golspie, £10, last four per Mr J. Grant.

Aged and Infirm Ministers', etc., Fund.—"James," £12.

College and Library Fund.—Anon. Spean Bridge postmark, £3 15/-.

Home of Rest Fund.—A Friend, £1; Visitor, £1; O.A.P., Inverness, £5; Harris Friends, £2 10/-; Resident, for Car Fund, £1; Resident, for Car Fund, £1; the late Miss Moffat, Glenelg, per Mrs MacRae, £5.

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Kinlochbervie and Scourie Manse Building Fund.—Mr D. A. MacLeod, Treasurer, acknowledges with sincere thanks: Friend, Raasay, per Rev. D. J. Macaskill, £1; Friend, Edinburgh, per Mr P. Anderson, £3. Correction: In July Magazine, £100 from Ullapool Congregation should have read £50.