

The
Free Presbyterian Magazine
and Monthly Record

Volume 77

July 1973

No. 7

Can You Ask God's Blessing on the Dance?

A young lady who had been taught better things, was arrayed in the garb of fashion, and ready for the amusement of the ballroom. As she stood at the glass, arranging the last rose amid her clustered locks, she hastily turned round and said to her mother, "Why, what makes you look so sad? What is the matter? Come, do not be sad any more; put this rose in my hair, and see how pretty it will look." Her mother kissed her cheek, and as she bade her goodnight, whispered, "Can you ask God's blessing on the dance, Elizabeth?" The gay, thoughtless girl gave her a quick, earnest look, and hurried down the steps. At an earlier hour than was expected, Elizabeth's voice was heard at the door. Her mother was upstairs, and when she went down to meet her, found she had retired to her room, where she was heard earnestly praying, "Hear my prayer, Oh Lord, I beseech Thee, and let my cry come before Thee." Her mother entered her room and welcomed her home. "Yes," said she, "I have got home. In that bewildered ballroom I danced with the merriest, and laughed with the loudest, but there was an arrow here," pressing her heart. "God's blessing on the dance! Those words rang in my ears at every turn. Oh, if God would forgive the past, if He will yet receive me, I will turn my back on all this gilded folly, and lay upon His altar what I once promised to lay there — my whole heart." They kneeled together, and asked God to strengthen the resolution then made in His name. Prayer was heard, for among the group of lowly disciples who keep near their Lord, walking in His footsteps, and bearing His Cross, few were more humble, meek, modest, consistent, and devoted, than the once gay and thoughtless subject of this stirring and pleasing anecdote.

Christian Treasury

Notes of a Sermon

by Rev. Neil MacIntyre

(Preached at Portree Communion on Monday 9th August 1937)

"And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled." — Colossians 1: 21.

This is one of the Epistles which Paul wrote when he was a prisoner in Rome — that was his first imprisonment, and he was there for two years. We find that the Word of God was not bound although Paul was a bound prisoner. He wrote no less than four epistles from Rome in these two years, so that it might be said that these two years of his life were more profitable to the Church of God to the end of time than any other two years in his life. Now, evidently, the Apostle Paul was not the means nor the instrument in the hand of God to bring the Gospel to Colosse. It was apparently through this other man Epaphras that the gospel was brought to Colosse. Paul was concerned about their welfare and prosperity and he writes them warning them against evil notwithstanding all that the gospel had done. Now he reminds them of all God did for them, and he says that He delivered them from the power of darkness, and translated them into the kingdom of His dear Son. What an unspeakable blessing that was to them, and to every sinner on whom God will bestow that blessing. He also made them partakers of the inheritance of the saints in light. He was preparing them for what was waiting them in eternity.

In coming to the text, we notice that there are at least four things that we might just refer to briefly:—

1. He reminds them of what they were, their past state and condition — that they were alienated and enemies in their minds by wicked works.

2. He reminds them of their present condition — "Yet now hath he reconciled", and he points out the meritorious cause of their reconciliation — "In the body of his flesh through death".

3. Their future state, and that is that they are to be presented holy and unblameable and unproveable in His sight, and it is difficult for them to understand what it is to be in that wonderful state — holy and unblameable and unproveable in His sight.

4. In the last place, we have what we might call the conditions on which they may expect that these blessings will be bestowed on them. He lays down this condition—"If ye continue in the faith". There is not a bigger or more important word than the word "if" in the English language. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven."

First, a word or two on their former condition. He mentions two things concerning their former state and condition, which is the condition of every Christless sinner here today — alienated and enemies in their mind by wicked works. Now, let us point out in a word or two what we are to understand by being alienated. We have many aliens in this country. An alien is one who does not belong to the country in which he is, and who is not entitled to the privileges and blessings of the country in which he is. We have a great many in Edinburgh, but they are not entitled to the privileges of Edinburgh. Man is an alien and does not belong to the Kingdom of God. He belongs to the kingdom of darkness. If we are in the kingdom of darkness we are not entitled to the privileges and blessings of the kingdom of God. You see, my friends, we lost all claim to the mercies of God, both temporal and spiritual. The late Mr McColl of Lochalsh used to say that God was giving the mercies of this life to the wicked as you would throw a bone to a dog. We lost our claim to temporal mercies. We cannot claim even a drop of cold water because we are aliens to God. God would have been just had He left us in this miserable condition in which we were. That is your own condition by nature also. An alien means to be estranged in his mind to a fellow-creature. If you had a quarrel with another there would be two things true of you — you would not wish to meet that person, and not only that you would not wish to meet him, but you would not wish to speak to him. These two things are true of being alienated, and that is especially true concerning man who is an alien to God, and he does not wish to meet Him. When God came down in the cool of the day to Adam and Eve they fled to hide themselves among the bushes in the garden — they did not wish to meet Him because they were now aliens. I often think this — with the hubbub and rush that is in the world today we have no time to think of anything that is profitable for our eternal salvation. We must go by cars to cinemas and other entertainments. I have no doubt that the devil is using cars to keep people in a hubbub so that they will have not time to think about serious matters at all. We find also this, that at the Great Day, men will prefer that the mountains and the hills will fall on them and hide them from the face of Him that is sitting on the Great White Throne. They would rather that the Coolins would fall on them and hide them from the face of God. There is nothing more terrifying to the wicked than to think that they have to meet God. Not only that you would not like to meet the person with whom you had a quarrel, but you would not wish to speak to him. The sinner does not wish to speak to God — see you how men will shun spending five minutes on their knees. Very likely you are here today, and I put it to your conscience, did you spend five minutes on your knees to see if God would bless His means of grace to you? You may do that, and whenever the duty is over you are thankful that it is over. We have no desire to converse with God, nor to speak to Him, or to search His word because we are aliens. Now, let us notice the second step in their condition, and that is worse than the first. I

think that it is even worse to think that we were enemies in our minds by wicked works. You will notice where the fountain of this wickedness was — it was in their minds, and it is what was in their minds that came out and revealed itself in wicked works. The nature that was within showed itself outwardly. We can only judge men and women by their outward conduct. You see, God does not judge us by our outward conduct — He searches the heart and tries the reins of the children of men. It is to the thoughts and intents of the heart that He looks. Now, it is inwardly that the fountain of corruption and enmity is. That is what David found out — his prayer was — “Create in me a clean heart. Oh God; and renew a right spirit within me.” Now I would mention this — where does this enmity show itself, or to whom does it show itself? The Apostle means that it shows itself against God. How was this enmity in their minds, and how did it show itself in wicked works now? In the first place it showed itself in their enmity to God’s being. Sin aims at the very being of God, and the aim of man is to put God off His throne and out of existence so far as he can. Not only that they show their enmity to His being, but they show their enmity to His justice. How? It is done in this way — how men find fault with God for sending men to hell. They say God is a cruel God. One of the most blasphemous statements that we ever read was made by a Principal in the Established Church — he said that he would never submit to a God that would send people to hell. He has gone to eternity since then. They are enemies to the decrees of God — they find fault with God for choosing some and passing over others. “What right has God to elect?” they say, and “If you preach the doctrine of election you will empty your church.” They are enemies to His law — “the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be”. They are enemies to God as God, and they are enemies to Christ who came to seek and to save that which was lost, and if you take His whole history in the world since He came down from the bosom of the Father, what reception did He get? He went about doing good, healing all manner of diseases, raising the dead and awakening sinners and inviting them to come to Himself that they might have life, but they received Him not, and hated Him without a cause. They spat on His face and nailed His holy body to the tree, crucifying Him between two thieves on Calvary. That was the reception that the Saviour got from sinners. They were enemies in their minds by wicked works. You are the same and so am I by nature. Do not think that those who actually put Christ to death on Calvary were worse than you are or than I am. He formed the hearts of men alike, and there is no difference between one sinner and another as he is by nature, and if you are being kept from gross and immoral sins, you ought to thank God that He has given you a measure of restraining grace, as it is nothing else. Now my friends, we are enemies to Christ as we trample upon the Son of God, and count as an unclean thing the blood of the everlasting covenant. We are crucifying the Son of God afresh in the gospel, and that

is the sin we are guilty of. But you say — "We cannot believe of ourselves." Do not put the fault of your inability under your head — that you have not got the will. It will be a great matter for you when you realise that you have not got the will nor the power. None can teach you these two lessons but the Holy Spirit. We are enemies, not only to God the Father and God the Son, but also to God the Holy Spirit. How? When we trample upon His strivings. You must admit, every one of you here today, that there was a day in your life, when the Holy Spirit was striving with you, whether you realised it or not. He was bringing home to your conscience the needs of your immortal soul, and the awfulness of being lost. You trampled upon these strivings and you had better take care. There was a man on his deathbed, and a godly man went to see him. The godly man said he would pray for him, but he replied — "No, if I had the power of my legs I would take you to the very spot where the Spirit gave the last knock at my door." We ought to take care that we will not trample upon the strivings of His Holy Spirit. We also show our enmity to His Word — we take up any other book instead of the Word of God. That is the condition of every sinner here today by nature.

Secondly, let us notice their present condition — "yet now hath He reconciled", and he gives the meritorious cause of this reconciliation. It took place in the body of His flesh, through death. That is the meritorious cause of this reconciliation. We have two things there — He had a true body and a reasonable soul. It shows this clearly. Before this reconciliation could take place perfect and holy obedience would have to be given to the law. The law would never allow a sinner to be reconciled to God until perfect obedience would be given. The law would not accept obedience but in the very nature in which it was transgressed. Supposing that Christ came as God absolute, that is without having a human nature, I believe this, that the law would not accept the obedience of Christ as God absolute. The law would say to Christ, it is not God that transgressed the law, but it is in the very nature in which it was dishonoured and transgressed that I must be honoured and fulfilled — "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." He took our nature in order that He might fulfil the law in our place. Let us not think that we can ever be reconciled to God but where the law is honoured. The Second Person assumed our nature, was born of a woman, and now made under the law, and because He was a divine person, it was not the obedience of a nature that was given. He exalted the law in that He fulfilled it. He exalted it and made it honourable, and therefore Christ's obedience was greater than that of Adam should he have remained in his original state. There is both here. We have these two things in the body of His flesh. What was the meaning of Christ's death? It was an atoning sacrifice. I think we might say that His death was more to satisfy justice — His obedience was to satisfy the law. There is a difference between law and justice. His death was an atoning

sacrifice to satisfy divine justice and to reconcile us to God. His death was not only temporal death. Some divines put it this way — "If we are to be lost, we will pass through spiritual death, temporal death and eternal death. Christ reversed the order. He passed through eternal death first, for the cup of trembling that the Father gave Him to drink was nothing less than their hell." He cried, "It is finished" and bowed His head and gave up the ghost. Justice is satisfied in this reconciliation. That was the meritorious cause of their salvation — Christ's humiliation, obedience and sufferings — we were hearing about that today already. Now, we come to their reconciliation, and you will see that he says here — "yet now". Well, I do not think that means their election. They were certainly set apart from all eternity in their election, and they were accepted in the Beloved, and accepted in His death as their surety. That is what the Apostle is referring to here. What are we to understand by it? We are to understand by it — their effectual calling — in the day that He called them effectually, when their sins were forgiven them. That is the chief point in effectual calling — the forgiveness of sins. They were convinced of their sin and misery, but it is not that. You may be a convinced sinner and yet be lost. That is the first step in effectual calling — when they are convinced of their sin and misery. Now, we ought to be careful on this point. We are not to think for one moment that it is in the same measure and same manner and degree that all are convinced of sin. Some go through terrible things, and others know very little about it. The sinner who accepts of Christ, in whatever degree he is convinced, is convinced that he is a sinner. The Word of God says that He came not to call the righteous, but sinners, to repentance. There is a conviction of sin in this reconciliation, and we ought to be very careful about that also. Many may be thinking, because they have some qualms of conscience,—"I know that myself". Well, you may have these things, but that is not conversion. It is "enlightening their minds in the knowledge of Christ, and renewing their wills" — in closing in with Christ in the gospel as your only Saviour, that is being reconciled, and not until that moment. There is no reconciliation except through the Lord Jesus Christ. Now, what is in this reconciliation? This little word 'now' is a most important word for yourself and myself in Portree today. Can you honestly say, in the presence of God, that you had a 'now'? Can you go back to a time in your life in which you can say, whatever your fears and doubts may be, — "If I am not terribly deceived, there is a spot where I thought I closed in with Christ in the gospel." Is there such a time in your experience in which you can say — "If I am not mistaken, I thought there was a moment when I closed in with Christ as my only Saviour." I believe you will go back there in your doubts and fears. The truth that delivered you first will stick to your mind when all other promises will leave you. Now, I was going to come to this — what was implied in this reconciliation. It is a double reconciliation — it is double in this way, first, God is reconciled to the sinner in the moment the Spirit takes of the things of Christ and applies it to the soul. At that moment

God is reconciled to the sinner, and He has sworn that He will never repent nor be angry with him again—"For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." He is a reconciled God. The difference in the relationship that exists between the sinner under conviction and after he has been reconciled, is, (it struck me in this way) that before he is reconciled God deals with him as a judge. When the sinner is regenerated or born again, He does not, as it were, deal with him as a judge to condemn him, but He deals with him as a father, and he has received the spirit of adoption. We do not use the term — "Our Heavenly Father" as we do not like it, but you will find men using it whom God will never acknowledge as His children. Rory Mhor used to say that there was an illegitimate child near their house and one day when he was going home he came to the top of the brae, and she along with his own children came running along shouting 'father, father,' and so the hypocrite may call God his father but it is to be feared that there are multitudes that God will never accept as His children. At the same time it is not wrong to hear the child of God saying it. He is reconciled to them and deals with them as a Father. He will chastise them for their sins. — "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." God will chastise them if they walk not in his ways. He also says that He will not take His love from Him. From **Him**? What does that mean? Because they are reconciled to God in Christ they are in Him, and it is through Him they are accepted in the Beloved. While He does not take His love from Him, He will not take His love from them. On the other hand there is a reconciliation on the side of the sinner in this respect. Before, they were enemies to God — they would not submit to the righteousness of God, but went about to establish their own righteousness. Now, they are reconciled to God, and to all that He is, and all that He does. Reconciled to the way of salvation, to His Word and to His providence. They are reconciled to **Him**, and fully acquiesce in God's way of salvation — "This is all my salvation and all my desire".

In the third place, let us notice a word or two about their future state, which is, that they are to be presented holy, and unblameable and unreprougeable in His sight. It is difficult to enter into this, but he says three things about this — that they are to be presented holy, and unblameable and unreprougeable in His sight. Now it is one of the most difficult things for the child of God to understand how he can be holy, when he finds such corruption within himself. Justification is an act, and there is no progression in justification. Supposing one of the saints in heaven would come to this house today, those who are sitting here justified would be as justified as they, but not as sanctified. They have to be made holy. I remember that wonderful man, Mr Popham, saying to me — "How I wish I would get to that state when I would not sin against my God." I said, "You are not very far from that state", and neither he was. The

sincerity of that man was evident when he longed for that state in which he would not sin against his God. Christ is to present them holy, and you would never know that they sinned at all. How are you to be holy, unblameable and unreprieveable? God has to reprove them and chastise them in this world, but He will not see anything blameworthy or any cause of reproof in them throughout eternity. They are holy then. The devil will tempt them in many ways here, but they are to be presented before Him beyond the power of devils and men. No one can enter into the place that He has prepared for them. God will not reprove them then, and as Luther said to Satan, — "Yes, these are my sins, but the Blood of Jesus Christ cleanseth us from all sin."

Now, in the last place, there is what we might call the conditions on which they may expect that these blessings will be bestowed on them. Paul says, — "If ye continue in the faith grounded and settled". What are we to understand by this little word, "if"? Does he mean that although they were reconciled to God, redeemed to Christ and united to him, that after all if they do not continue in the faith that they may be cast away? It cannot mean that, because all for whom Christ died, and all who are called effectually by His Spirit, cannot possibly fall away. They are redeemed by His blood, elected by God the Father, redeemed by the Son and sanctified by the Spirit, and so it is an absolute impossibility that it can mean that. What now are we to understand by this? This is the way it appealed to me — whatever profession we may make in the world, unless we walk and conduct ourselves according to God's Word, faith without works is dead, and it does not matter what profession or name we may have in the world, unless we walk circumspectly God will not accept us. It is by their fruit they are known, and we have no reason to think that we have been reconciled to God if we do not walk according to God's law. There must be fruit.

The Pre-existent Glory of the Redeemer

by Octavius Winslow

(continued from page 171)

We now proceed to inquire into the nature of that glory, which, in connection with his pre-existent state, Christ possessed.

The remarkable words of our Lord — "And now, O Father, glorify thou me with thine own self *with the glory which I had with thee before the world was*" — are as clearly decisive of a pre-eternal state of dignity and glory as of being. The import of that glory which he had with the Father in his primeval state, and with which he here prays he may be re-invested, is

now to form the subject of our inquiry. May the Eternal Spirit enable us to behold, through the glass of faith, the glory of this glorious truth!

That the glory to which Jesus here alludes, and for the manifestation of which he pleads, is the glory of his *human nature*, cannot possibly be; the human nature of Christ never existed in any form in a pre-eternal state, consequently it could possess no glory with the Father before the world was. It is most true that in the purpose of the Divine mind it did exist; that from eternity the tabernacle that was to enshrine the divinity of our Lord was planned and anticipated. "A body," says Christ, "hast thou prepared me;" but its actual existence did not transpire until in the fulness of time he appeared a babe in Bethlehem. All the references to Christ's humanity found in the Old Testament writings are in the future tense, and all the appearances of it were typical and anticipative.

Nor are we to confine the import of this glory to his *mediatorial character*. It is equally true that in the eternal covenant of grace, Jesus was designated to the office of Mediator of his people, set up from everlasting, to be their Surety and Redeemer; but the glory which appertained to him as such, was a separate and distinct glory from the Father's. Whereas, in the passage we are now considering, he speaks of a glory possessed in conjunction with the Father, "the glory which I had *with* thee." It would not be proper to speak of the Father as invested with a mediatorial glory. This, therefore, cannot be the true interpretation of the text; - we must look for another solution of its meaning. May we not find it in the following view:—

Our Lord here prays as the God-Man Mediator. In this character he approaches his Father. The mercy for which he prays is, a manifestation of that Divine glory which, as essentially one with the Father, he possessed before the world was. The connection in which the words stand, suggest, and would seem to sustain this solution. In the 4th verse Christ thus addressed his Father: "I have *glorified* thee on the earth." In the 6th verse he explains in what way he had glorified his Father, namely, *by the manifestation of his Divine name*. "I have manifested thy name unto the men which thou gavest me out of the world." The manifestation of God's name was the glorifying of him as Jehovah. And now he asks at his Father's hands a reciprocation of the same honour, a like manifestation of the same glory. "I have glorified thee on the earth by a manifestation of thy Godhead - now, Father, glorify thou me, with the glory which I had with thee before the world was. And, seeing that I am no more in the world, but come to thee, part thou the veil, and let my Divine majesty shine forth; manifest to angels and to men the long-concealed glory of my deity."

And how would this manifestation of Christ's pre-existent glory be effected? or, in what way did the Father answer the prayer, and glorify him with that glory which was essentially his own? We answer - *By publicly re-instating him in the honour, dignity, and glory which he voluntarily laid*

aside, when he assumed human nature. Let it be borne in mind, that the Divine glory of the Son of God was but veiled, or, as it were, eclipsed, for a little moment, by his investiture with a human form. That he ceased to be God when he became man, he did not, and could not. There was no cessation of the Godhead, in the stooping to the manhood. The human did not become Divine, nor did the Divine become human. There was no coalescing, no blending together of these two extremes of being. Mysteriously, closely, and indissolubly one, they yet were separate and distinct, the peculiar properties of each unaffected and unchanged by its union with the other. This constituted one of the essential wonders in the "great mystery of godliness, God was manifest in the flesh." The deity of Christ was incapable of change, else deity it could not be. It was incapable, too, of any sympathy or participation in the humiliation and suffering through which the humanity passed. Upholding and strengthening the manhood, it yet remained free from all the pains which it endured. Towering far above the storms which swept over the human soul of Christ - above the sea of suffering and blood through which he waded - above the infirmities, weaknesses, and tears which pressed upon the "incarnate mystery," the Godhead of Jesus rose untouched, unaffected, and unmoved. The shock which convulsed to its centre his human frame, agitated not for an instant, his essential deity. Here all was calm, serene, and tranquil. The dark clouds which gathered around his inferior nature threw not a shadow athwart the sun of his superior nature. Deep veiled beneath was the divinity, even like the calm under-current of the ocean which not a breath moves, while the hurricane lashes into foaming billows its storm tossed surface. Though a mournful dweller upon earth, moving amid, and identified with, forms of sorrow, suffering, and pollution, Jesus could yet speak of himself as the "Son of man, *which is in heaven.*" Like the tall pyramid whose base is wreathed with thunder clouds, while its summit is bathed in serene sunlight, the manhood and the Godhead of Jesus appeared before men and angels - despised on earth - adored on heaven. All humiliation below - all glory above.

This remarkable petition of the Redeemer will now be better understood. That for which he so fervently pleads is the entire uncovering of his Godhead, and the manifestation of its unclouded glory to all created intelligences. While yet enshrined in the flesh, scintillations of his glory did occasionally break forth. There were moments when Jesus stood forth, his Godhead seen, acknowledged, and adored. The indwelling glory seemed too intense even for the pure and perfect humanity entirely to conceal; the veil of flesh too transparent to obscure the Divine majesty which it sought to cover. Jesus was so *truly* God, it would seem impossible not to betray the truth, obscured though it was by the dark veil of humiliation. Men and devils were compelled to confess, "truly this is the Son of God!"

The prayer of our Lord was heard, and his request was granted. The

Father glorified him with the glory he had with him before the world was. He was "declared to be the Son of God with power, according to the Spirit of holiness, *by the resurrection from the dead.*" His ascension into heaven yet more fully glorified him. Then the long-concealed deity burst forth into its strongest effulgence. He came down to earth as a man, he went up to heaven as God. He descended in humiliation and sorrow, he ascended in glory and triumph. The celestial convoy who attended him back to his kingdom, — perhaps the same holy embassy, who, in such lofty strains, announced his advent to the earth, - demanded a triumphal and royal entrance for their glorified King. "Lift up your heads, O ye gates, and be ye *lift up*, ye everlasting doors; and the King of glory shall come in. Who is *this* King of glory? The Lord, strong and mighty, the Lord, mighty in *battle*. Lift up your heads, O ye gates, even lift them up, ye everlasting *doors*; and the King of glory shall come in. Who is *this* King of glory? The *Lord* of hosts, he is the King of glory." O what glory encircled the incarnate God, at this moment, in the eyes of all celestial intelligences!

But the manifestation of Christ's pre-existent glory would not be confined to the spirits in heaven. *On earth* there would be such a visible unfolding of it, as would confirm all his previous claims to infinite dignity and power. This was accomplished *by the descent of the Holy Ghost, upon the day of Pentecost.* On that day was Christ glorified with the glory he had from all eternity with the Father. The Holy Spirit in his special and enlarged influence had not yet proceeded from God, being enshrined within the heavenly temple, during the period of our Lord's humiliation. "The Holy Ghost," says the evangelist, "was not yet given, *because that Jesus was not yet glorified.*" As he was to descend as an evidence of Christ's enthronement, he would consequently remain until that august event had transpired. This was in strict accordance with Christ's repeated declaration: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

Our Lord's triumphant entrance into glory was now the signal of the Holy Spirit's descent. For this great blessing he bade his disciples wait. "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptised with water; but ye shall be baptised with the Holy Ghost not many days hence." Acts 1:4, 5. Scarcely had he crossed the threshold of the heavenly temple, the august ceremonies of his enthronement, amid the songs of adoring millions, had but ceased, when the promise of the Father was fulfilled, and the orphan church of Jerusalem was baptised with the Spirit from on high. Or! *how soon* was that promise fulfilled! *How soon* did Jesus make good the pledges of his love! The outpouring of the Holy Spirit on the day of Pentecost transpired fifty days after Christ's resurrection. Forty days he was seen of the disciples, "to whom he showed himself alive after his

passion by many infallible proofs;" consequently but *ten days* elapsed from the period of his return to his kingdom before the Spirit came down in all the plenitude of his glorifying, witnessing, awakening, and sanctifying power!

And why were even ten days allowed to intervene between the glorification of Jesus and the descent of the Spirit? Doubtless to place the church in a state of preparedness to receive so vast, so holy, and so rich a blessing. The Lord would have them found in a posture suited to the mercy. It was that of *prayer*, of all postures this side of glory the most blessed and holy. Thus did the Spirit find them on the day of Pentecost. Returning from the mount of Olivet, whence they had caught the last glimpse of the receding form of their ascending Lord, they came to Jerusalem, and "went up into an upper room," where abode the rest of the disciples. "There all continued with one accord *in prayer and supplication*." And while "they were with one accord in one place," breathing forth their souls in fervent petition, "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. *And they were all filled with the Holy Ghost.*"

And now how manifestly and how illustriously was Jesus glorified - with that overpowering effulgence did his Godhead shine forth - how gloriously did he appear in the eyes of the awe-stricken multitude, wearing the crown, not of painful thorns - and invested with the robe, not of mock-majesty, but of his real divinity! With what majestic mien and stately step would he now walk amid the assembled throng, the God confessed! And all this divine glory would be seen arrayed on the side of REDEMPTION! its conquests would be those of GRACE - its manifestations those of LOVE - its signals those of MERCY. Was it not so? See how they crowded the temple! Some, their hands scarcely cleansed from the blood they had been shedding on Calvary; others with the dark scowl of malignity yet lingering on their brows. Mark how intently they gaze! how breathlessly they listen! how fearfully they tremble! and with what anguish they smite upon their breasts, and cry, "Men and brethren, what shall we do?" Nor did the Spirit rest its triumph here; it paused not until it led three thousand heart-broken sinners to the Fountain which some of them had been instrumental in opening for "sin and uncleanness," there to plunge, and from thence to emerge washed, sanctified, and saved; the heirs of God, the joint-heirs with Jesus Christ. Now was Jesus glorified - now was a crown of pure gold placed upon his head - and now was fulfilled his own prophetic words, "At that day ye shall know that I am in my Father, and he in me, and I in you."

There are none so old that they need despair of mercy, so there are none so young that they should presume on mercy.

The Foundations of the Sabbath in the Word of God

by Prof. B. B. Warfield, D.D., LL.D.

I am to speak to you to-day, not of the usefulness or of the blessedness of the Sabbath, but of its obligation. And I am to speak to you of its obligation, not as that obligation naturally arises out of its usefulness or blessedness, but as it is immediately imposed by God in His Word. You naturally dwell on the joy of the Sabbath. This is the day of gladness and triumph, on which the Lord broke the bonds of the grave, abolishing death and bringing life and immortality to light. As naturally you dwell on the value of the Sabbath. This is the day on which the tired body rests from its appointed labour; on which the worn spirit finds opportunity for recuperation; an oasis in the desert of earthly cares, when we can escape for a moment from the treadmill toil of daily life and, at leisure from ourselves, refresh our souls in God. I am to recall your minds — it may seem somewhat brusquely — to the contemplation of the duty of the Sabbath; and to ask you to let them rest for a moment on the bald notion of authority. I do not admit that, in so doing, I am asking you to lower your eyes. Rather, I conceive myself to be inviting you to raise them; to raise them to the very pinnacle of the pinnacle. After all is said, there is no greater word than "ought." And there is no higher reason for keeping the Sabbath than that I ought to keep it; that I owe it to God the Lord to keep it in accordance with His command.

It may nevertheless require some little effort to withdraw our thoughts even for a moment from the utility of the Sabbath and fix them on its bare obligation. Since Prudhon taught the world the natural value of the Sabbath, its supernatural origin and sanction have, in wide circles, passed perhaps somewhat out of sight. In its abounding usefulness to man, it may seem so obviously man's day that we may easily forget that it was for two thousand years before it was discovered to be man's day already the Lord's day; and, stretching back from that, from the creation of the world God's day. The Sabbath is undoubtedly rooted in nature; in our human nature and in the nature of the created universe. Unbroken toil is not good for us: the recurrence of a day of rest is of advantage to us, physically, mentally, spiritually. But had we been left to find this out for ourselves, we should probably have waited very long for it. Certainly Prudhon tardily learned it from observation, not of pure nature, but of the Sabbath-rest ordained by God. We are told on the highest authority that "The Sabbath was made for man." Man needs it. It blesses his life. But man apparently would

never have had it, had it not been "made" for him; made for him by Him who from the beginning of the world has known all His works, and, knowing man, has made for him from the beginning of the world the day of rest which he needs. He who needed no rest, in the greatness of His condescension, rested from the work which He had creatively made, that by His example He might woo man to his needed rest.

The Sabbath, then, is not an invention of man's, but a creation of God's. "This is the day that Jehovah hath made" — a verse than which none in the Psalter has had a more glorious history — does not refer to the Sabbath; but it is not strange that it has been so frequently applied to it that it has ended by becoming on the lips of God's people one of its fixed designations. It is Jehovah who made the Sabbath; though *for* man, the Sabbath is not *of* man, but has come to man as a gift from God Himself. And, as God has made it, so He has kept it, as He has kept all else that He has made, under His own hand. It is in the power of no man to unmake the Sabbath, or to remake it — diverting it from, or, as we might fondly hope, adjusting it better to, its divinely appointed function. What God has made it, that will He Himself see that it shall remain. This in effect our Saviour tells us in that very saying to which we have already alluded. For, immediately upon declaring that "the Sabbath was made for man" — with the open implication, of course, that it was by God that it was made for man — He proceeds to vindicate to Himself the sole empire over it. "So that," he adds, "the Son of Man is Lord even of the Sabbath."

The little word "even" should not pass unobserved in this declaration. "The Son of Man is Lord *even* of the Sabbath," or perhaps we might translate it "also" or "too" — "the Son of Man is Lord also of the Sabbath," "of the Sabbath too." In the former case it is the loftiness of the lordship which is Lord even of the Sabbath which is suggested; in the latter, it is the wideness of the lordship which our Lord asserts for Himself which is intimated. Both elements of significance are present, however, in either case. The emphasis in any event falls on the greatness of the authority claimed by our Lord when He declared His lordship over the Sabbath, and the term "Lord" is in the original thrust forward in the sentence, that it may receive the whole stress. This great dominion our Lord vindicates to Himself as the Son of Man, that heavenly being, whom Daniel saw coming with the clouds of heaven to set up on earth the eternal Kingdom of God. Because the Sabbath was made for man, He, the Son of Man, to whom has been given dominion and glory, and a kingdom, that all peoples, nations, and languages should serve Him — who reigns by right over man and all things which concern man — is Lord also of the Sabbath. There are obviously two sides to the declaration. The Sabbath, on the one hand, is the Lord's Day. It belongs to Him. He is the Lord of it; Master of it — for that is what "Lord" means. He may do with it what He pleases. He may abolish it if He chooses — though abolishing it is as far as possible to suggest the suggestion of the passage: regulate it, adapt it to the changing

circumstances of human life for the benefit of which it was made. On the other hand, just because it is the Lord's day, it is nobody else's day. It is not man's day; it is not in the power of man. To say that the Son of Man is Lord of the Sabbath is to withdraw it from the control of men. It is to reserve to the Son of Man all authority over it. It is not man but the Son of Man who is Lord of the Sabbath.

When we wish to remind ourselves of the foundations of the Sabbath in the Word of God, it is naturally to the Decalogue that we go first. There we read the fundamental commandment which underlay the Sabbath of which our Lord asserted Himself to be the Lord, and the divine authority and continued validity of which He recognised and reaffirmed when he announced Himself Lord of the Sabbath established by it. The Ten Commandments were of course, given to Israel; and they are couched in language that could only be addressed to Israel. They are introduced by a preface adapted and doubtless designed to give them entrance into the hearts of precisely the Israelitish people, as the household ordinances of their own God, the God to whom they owed their liberation from slavery and their establishment as a free people: "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage." This intimacy of appeal specifically to Israel is never lost throughout the whole document. Everywhere it has just Israel in mind, and in every part of it it is closely adapted to the special circumstances of Israel's life. We may, therefore, read off from its texts many facts about Israel. We may learn from it, for example, that Israel was a people in which the institution of slavery existed; whose chief domestic animals were oxen and asses, not, say, horses and camels; whose religious practices included sacrificial rites; and who was about to enter into a promised land, given to it of the Lord for its possession. We may learn from it also that Israel was a people to whom the Sabbath was already known, and who needed not to be informed, but only to be reminded of it: "*Remember* the Sabbath day . . ." Nothing can be clearer, then, than that the Ten Commandments are definitely addressed to the Israelitish people and declare the duties peculiarly incumbent upon them.

Unless it be even clearer that these duties, declared thus to be peculiarly incumbent upon the Israelitish people, are not duties peculiar to that people. Samuel R. Driver describes the Ten Commandments as "a concise but comprehensive summary of the duties of the Israelite towards God and man . . ." It does not appear but that this is a very fair description of them. They are addressed to the Israelite. They give him a concise but comprehensive summary of his duties towards God and man. But the Israelite, too, is a man. And it ought not to surprise us to discover that the duties of the Israelite towards God and man, when summarily stated, are just the fundamental duties which are owed to God and man by every man, whether Greek or Jew, circumcision or uncircumcision, barbarian, Sythian, bond or free. Such, at all events is, in point of fact, the case.

There is no duty imposed upon the Israelite in the Ten Commandments, which is not equally incumbent upon all men, everywhere. These commandments are but the positive publication to Israel, of the universal human duties, the common morality of mankind.

It was not merely natural but inevitable that in this positive proclamation of universal human duties to a particular people, a special form should be given their enunciation specifically adapting them to this particular people in its peculiar circumstances; and it was eminently desirable that they should be so phrased and so commended as to open a ready approach for them to this particular people's mind and to bring them to bear with especial force upon its heart. This element of particularity embedded in the mode of their proclamation, however, has no tendency to void these commandments of their intrinsic and universal obligation. It only clothes them with an additional appeal to those to whom this particular proclamation of them is immediately addressed. It is not less the duty of all men to do no murder, not to commit adultery, not to steal, not to bear false witness, not to covet a neighbour's possession, that the Israelite too is commanded not to do these things, and is urged to withhold himself from them by the moving plea that he owes a peculiar obedience to a God who has dealt with him with distinguishing grace. And it is not less the duty of all men to worship none but the one true God, and Him only with spiritual worship; not to profane His name nor to withhold from Him the time necessary for His service, or refuse to reverence Him in his representatives, that these duties are impressed especially on the heart of the Israelite by the great plea that this God has shown Himself in a peculiar manner his God. The presence of the Sabbath commandment in the midst of this series of fundamental human duties, singled out to form the compact core of the positive morality divinely required of God's peculiar people, is rather its commendation to all peoples of all times as an essential element in primary human good conduct.

It is clearly this view of the matter which was taken by our Lord. How Jesus thought of the Ten Commandments we may easily learn from His dealing with the rich young ruler who came to Him demanding: "Good Master, what shall I do to inherit eternal life?" "Thou knowest the commandments," our Lord replied; "If thou wouldst enter into life, keep the commandments." Nothing new is suggested by our Lord: nothing but the same old commandments which Jehovah had given Israel in the Ten Words. "*Thou knowest* the commandments," says he: "*the* commandments." They are the well-known commandments which every one in Israel knew well. "I have nothing else to say to thee except what you already know . . . so one of the most modern of modern commentators (Johannes Weiss) paraphrases our Lord's response: "He who would be worthy of the kingdom of God must keep the primeval commandments of God." And that no mistake might be made as to His meaning, our Lord goes on to enumerate a sufficient number of the

Ten Commandments to make it clear even to persistent misunderstanding what commandments He had in mind. "Thou shalt not kill," He specifies, "thou shalt not steal, thou shalt not bear false witness, honour thy father and thy mother," and he adds, summing up as much of them as He had repeated, "Thou shalt love thy neighbour as thyself." So little does Jesus imagine that the Ten Commandments were of local and temporary obligation that He treats them as the law of the universal and eternal kingdom which He came to establish.

Nor has He left us to infer merely from His dealing with them in such instances as this of the rich young ruler. He tells us explicitly that His mission as regards the law was, not to abrogate it, but "to fulfil it," that is to say, "to fill it out," complete it, develop it into its full reach and power. The law, He declares, in the most solemn manner, is not susceptible of being done away with, but shall never cease to be authoritative and obligatory. "For verily I say unto you," He says, employing for the first time in the record of His sayings which have come down to us, this formula of solemn asseveration — "Verily I say unto you, till heaven and earth pass away one jot or one tittle shall in no wise pass away from the law, till all thing be accomplished." So long as time endures, the law shall endure in full validity, down to its smallest details. The concluding phrase of this declaration, rendered in our Revised Version "until all things be accomplished," and perhaps even more misleadingly in the Authorised Version, "till all be fulfilled," is not a mere repetition of "Till heaven and earth pass away," but means, in brief, "until all which the law requires shall be done, until no item of the law shall remain unobserved." So long as the world stands no iota of the law shall pass away — till all that it prescribes shall be performed. The law exists not to be broken or to be abrogated, but to be obeyed; not to be "undone," to employ an old English phrase, but to be "done." It is to be obeyed, and it shall be obeyed, down to the last detail; and, therefore, in no detail of it can it be set aside or safely neglected. "The thought is," remarks H. A. W. Meyer justly, that "the law will not lose its binding obligation, which reaches on to the final realisation of all its prescriptions, so long as heaven and earth remain." Now, the law of which our Lord makes this strong assertion of its ever-abiding validity, includes, as one of its prominent constituent parts, just the Ten Commandments. For, as he proceeds to illustrate His statements from instances in point, showing how the law is filled out, completed by Him, He begins by adducing instances from the Ten Commandments: "Thou shalt not kill"; "Thou shalt not commit adultery." It is with the Ten Commandments clearly in His mind therefore, that He declares that no jot or tittle of the law shall ever pass away, but it all must be fulfilled.

Like Master, like disciple. There is an illuminating passage in the Epistle of James, in which the law is so adverted to as to throw a strong emphasis on its unity and its binding character in every precept of it. "For whosoever shall keep the whole law," we read, "and yet stumble in one

point, he is become guilty of all." "The law is a whole," comments J. E. B. Mayor; "it is the revelation of God's will; disregard to a single point is disregard to the Law-giver, it is disobedience to God, and a spirit of disobedience breaks the law as a whole." If then, we keep the law, indeed, in general but fail in one precept, we have broken, not that precept only, but the whole law of which that precept is a portion. We might as well say, if we have broken the handle or the lip or the pedestal of some beautiful vase, that we have not broken the vase but only the handle or the lip or the pedestal of it, as to say that we have not broken the law when we have broken a single one of its precepts. Now, the matter of special interest to us is that James illustrates this doctrine from the Ten Commandments. It is the same God, he declares, who has said, Thou shalt not commit adultery, and Thou shalt not kill. If we do not commit adultery but kill, we are transgressors of the holy will of this God, expressed in all the precepts and not merely in one. It is obvious that James might have taken any others of the precepts of the Decalogue to illustrate his point — the Fourth as well as the Sixth or Seventh. The Decalogue evidently lies in his mind as a convenient summary of fundamental duty; and he says in effect that it is binding on us all, in all its precepts alike, because they all alike are from God and publish His holy will.

An equally instructive allusion to the Decalogue meets us in Paul's letter to the Romans. Paul is dwelling on one of his favourite themes — love as the fulfilment of the law. "He who loveth his neighbour," he says, "hath fulfilled the law." For, all the precepts of the law — he is thinking here only of our duties to our fellow-men — are summed up in the one commandment, "Thou shalt love thy neighbour as thyself." To illustrate this proposition he enumerates some of the relevant precepts. They are taken from the second table of the Decalogue: "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet." Clearly the Ten Commandments stand in Paul's mind as a summary of the fundamental principles of essential morality, and are, as such, of eternal validity. When he declares that love is the fulfilment of these precepts, he does not mean, of course, that love supersedes them, so that we may content ourselves with loving our neighbour and not concern ourselves at all with the details of our conduct toward him. What he means is the precise contrary to this: that he who loves his neighbour has within him a spring of right conduct towards his neighbour, which will make him solicitous to fulfil all his duties to him. Love does not abrogate but fulfils the law.

Paul was not the originator of this view of the relation of love to the law. Of his Master before him we read: "And He said . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole law, and the prophets." That is to say, all the precepts

of the law are but the development in detail, in the form of announced obligations, of the natural workings of love towards God and man. The two tables of the Decalogue are clearly in mind as respectively summed up in these two great commandments. And the meaning is, again, not that love to God and man supersedes the duties enumerated in these two tables, but that it urges prevaillingly to their punctual and complete fulfilment. As loving our fellow-men does not so fulfil all our duty towards them that, loving them, we are free to rob and murder them; so loving God does not so fulfil our whole duty to Him that, loving him, we are free to insult His name or deny Him the time necessary for His service. Love, again, means not the abrogation but the fulfilment of the law.

Letters

by A. Docter

Delft
April 1950

My dear friend,

It is more than a month since I received your welcome letter. We are both in good health. My wife is home again after six weeks. I myself felt lonely, and was very low in a spiritual way. I often said with John the Baptist "Art Thou He that should come or do we look for another?" And yet the passage gave me some relief. Oh to think of that great man in the kingdom of heaven, the prophet who had spoken this truth — "Behold the Lamb of God which taketh away the sin of the world." And now in prison and in such a low state that he sent two of his disciples to Christ with this message "Art Thou he that should come, or do we look for another". But what a precious message Christ sent back! The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear and the dead are raised up . . ."

I think, my friend that it does not matter so much what we are telling the Lord; it is of much greater importance what the Lord is saying to us poor souls. Did not John know himself as blind, lame, unclean, deaf and dead. But listen to what follows in Christ's message — "and the poor have the gospel preached to them". "Blessed are the poor in spirit for theirs is the kingdom of heaven."

Christ's message always has effect, because it changes everything inside. Oh to have a drop of love in our souls. It will break our hard hearts and fill us with such a glory and sweetness which cannot be expressed. Christ's message will certainly have changed John's prison into a palace! That's what I want to hear — His voice.

How often did I think of you when I attended the London communion. Yes, I had been to England for a few days. I wrote to my wife on Wednesday 5th April "When this letter will reach you, I shall be in London d.v. And I was, and heard a few good sermons from Rev. Macfarlane and Rev. A. Beaton, and was much strengthened at the prayer meetings. I stayed at the manse for the week-end and shared a room with Duncan Fraser, Gairloch — a nice old man!

I wonder how you are at present. Sorry to hear that so many of your people passed away especially if they were pillars in the church. How lonely must my old friend feel now and then when he thinks of all those who went before him to their eternal rest.

Kindly remember me to all the friends. Our love to both of you.

Your friend,

A. DOCTER

Delft

1st August 1950

My dear friends,

I am so sorry I have not written to you for such a long time. Believe me it is not because I have not thought of you. My work at school occupies a good deal of time, more than ever in these days. But now I enjoy my holidays, and I long to go to your beloved country and to your people.

Tomorrow, we hope to go by car through Belgium to Brittany and to cross from Calais to Dover; afterwards to spend two or three days at Church Farm, near Tonbridge.

Last week I had a nice evening at my school, and I had invited the schoolboard, the parents, the staff and of course my pupils — nice children and I was much attached to them. I got some liberty in speaking from "If any man thirst let him come unto Me and drink." After that, our minister addressed them.

My dear friends we are living in evil times. A godless nation calls for His judgements. Oh to become more and more godless in ourselves and to hate godlessness at the same time. When thinking about communism and Russia, I sometimes feel much afraid. Those words from Ps. 140 often come before my mind.

Oh God the Lord who art the strength

Of my salvation

A covering in the day of war

My head Thou hast put on.

I do wish both of you to experience the truth which struck me very much last year when I was at Allington, where Philpot used to preach so often. I read it on Joseph Parry's tombstone. "The Lord is good, a stronghold in the day of trouble and He knoweth them that trust in Him.

Remember us to all the friends. Kindest regards from both of us.

Your poor friend

A. DOCTER

Yeddie

PART II

NOW. Yeddie heard that Christians came
Upon a certain day,
To think of Him, and His dear name,
Who wash'd their sins away.

So Yeddie ask'd to be allow'd
To do as Jesus said;
"Please, minister" (and low he bow'd),
"Let Yeddie break the bread.

"Please, minister, let Yeddie sup
Upon the comin' day—
Let Yeddie drink of Jesus' cup,
Who wash'd his sins away."

The good man smiled at his request,
And thought it but a whim;
But Yeddie would not let him rest,
And so still question'd him:

"Ah, minister, if ye but kenn'd
How much I love the Lord,
Ye wouldna' mind to let me spend
Some moments at His board."

This touch'd his heart, and drew consent,
While banishing his fears—
He saw the lad; knew what he meant,
And saw the rising tears.

So with those Christians sat the boy,
And join'd their happy lays;
Ah! who can tell his depth of joy
While singing Jesus' praise!

To him the blessed Lord's commands
Were messages of Love;
His head fell gently on his hands—
His spirit rose above.

His head upon his knees did lay,
While tears most freely fell;
And Yeddie, in his simple way,
Was "Talkin' wi' Himsel'!"

And in that posture did abide
As though his limbs were set—
While whispering low he often sigh'd.
"I dinna see Him yet."

At length he raised his head once more,
While tears most freely ran,
With joy rehearsing o'er and o'er,
"I've seen yon lovely Man!"

No doubt, no fear, no shade of gloom
Did o'er his spirit roll;
The name of Jesus, as perfume,
Shed gladness through his soul.

The crowd that listen'd to his voice,
Seem'd struck with solemn awe,
And wonder'd why he should rejoice,
And what it was he saw.

But still in their astonish'd ears
The joyful sentence ran,
Which he had utter'd through his tears,
"I've seen yon lovely Man!"

His neighbours spoke, he did not heed,
But hasten'd o'er the moor,
Exclaiming, "These puir eyes ha' seed
What they ne'er seed afore."

"Ah! dinna, lads," he once exclaim'd,
"Bid Yeddie speak to-day;"
His loving Lord his spirit claim'd,
And bore his thoughts away.

"Ah! lads, now dinna speak to me,"
(As after him they ran),
"Jist leave me to the company
O' yonder lovely Man!"

And as he walk'd his lonely way,
In heaven he seem'd to dwell;
He thought of Jesus all the day,
And talk'd with Him as well.

By faith he saw the "Lamb of God,"
And heavenly joys began;
And thus his theme along the road—
"I've seen yon lovely Man!"

He near'd once more his native spot,
Where freely he could roam:
And saw again the lowly cot
Which Yeddie called his "home."

He did not seem to care to speak,
But like a little child,
He merely stroked his granny's cheek,
And, parting from her, smiled.

He noticed not his frugal fare;
He'd had a rich supply—
And Yeddie's heart and longings were
With Jesus up on high.

Poor simple, yet thrice happy lad,
In Jesus he was blest;
Oh! would that every *Christian* had,
Like Yeddie, peace and rest!

Although his bed was only straw,
His garments coarsely spun;
His heart was fill'd with what he saw
In yonder lovely One.

In Him he had a richer dress
Than human hands could spin;
For Jesus was his righteousness—
Who wash'd his soul from sin.

Poor Yeddie in his humble loft,
Was happier than a king;
For gilded room and pillow soft,
Hide many a secret sting.

Oh! what to him were broad estates,
Or all the world might hold?—
His eyes were on the pearly gates,
And on the streets of gold;

Yea, more, they rose to that high throne,
Where light and glory dwell,
Where lasting joy is only known—
For they were on "Himself!"

Nought of the world was there to draw
The thirsting heart aside,
His longing eyes the Saviour saw,
And *closed* to all beside.

Oh! lovely sight whereon to gaze—
The all absorbing One,
Who ruled his heart—who won his praise—
Was God's beloved Son.

"Aye, Lord," said he, "it's jist puir me
That wanted Thee afore;
And now we will together be,
And bide, to part no more.

"Oo, aye, this is a bonnie loft,
A' goold and precious stones"—
And here his voice seem'd growing soft,
For softer were its tones.

"Yon grand old castl's not my choice,
For here I'd rather stay"—
Here happy, happy Yeddie's voice
In silence died away.

Seoba

by John Morrison — the Harris Bard

Verse 25

Ged tha farmad do naimhdean
'G iarraid bann do cho-cheangail
Ris an rioghachd a sgaoileadh
Tha na 'dhaors
Tha na 'dhaors dhoibh s na'eallach,
Eagal cuibhreach cuing Chriosda
Air am miann bhi cur smachd
Ge' do bhris iad an aonachd
Riut s a maoin uat a spannadh
Dh'fheuch an tarladh dhut claonadh
'S taobh an t-saoghail a ghabhail;
S mor gur fearr dhuit bhi cuidhteas
Cobhoinn riu le d'sgaradh,
S Criosd a leantuinn sna teinnaicht,
S fianuis dhileas 'tho 'airt dhasan
Mar t'fhear graidh s do chultaic.

26

Gabh misneach s na fannaich
Cha'n misneach s na fannaich
Cha'n am dhuit to'airt thairis
Tha gach ni aig do cheannard
Fo 'cheannsail air talamh
S gheobh thu fuasgladh o' d'theanntachd
Na 'am-san s fan ris;

Na gabh lasan no campar
Ris an dream tha ga d'theannadh
Ciod an t-ioghnadh bhiodh ann duit
Ged robh 'n t-am ruit a tarruing,
Anns am fograr o'n champ thu
Mach feadh bheanntaibh us ghleannaibh,
Tho' airt nan caorach 'bha cailte
'Steach le d'laimh chum na mainnir
'Giulan masl'us cuing Chriosda
'Sonair fhiachail dhuit cin.

27

Na biodh geilt s na biodh sgath ort
Bi laidir s na fannuich
Tha t'fhear-posd thug a ghradh dhut
'Cur aird air a ghealladh
Ann san fhreasdal seo 'n trath-sa
Riut ag radhtainn le iochd:
Leudaich ionad do phaillium
Ann san fhasach gu farsuing
S brat comhdaich do bhuthan
S do chuid leig am faidead
Agus daingnich do chuaillean
Ga'm bualadh gu daingean
Tog iolach le luath-ghair
Cha bhuannaich thu aimrid,
Oir a mach air gach taobh dhìot
Craobh sgaoilidh do shliochd.

28

N a th'air t'iomcharan 'n trath seo
Ga d'fhagail gun fhoistinn,
A bhi trom le deagh al
Sin ga d'fhasgadah le osnaich,
S cha lughdaich do theanntachd
Do chlann gus an tig:
Tha toirrcheas gu brach
Do ghnath 'dol air thoiseach
Do an fhuinneachd naduir
'Bhios saraicht neo-shocrach,
Us pianntaibh ro dheuchainneach
Deurach nio-choitchionn,
Us ioghnaidhibh geura
S cruaidh eiginn bhios goirt dhuit
Mu'm brist thu le eibhneas
Ri cinnteachd do shliochd.

29

Ach t'amhghair cha chuimhnich
Tha 'chaidh as a dheigh sin
Le miad do thoilinntinn
Us t'aoibhneas na d'cheile
A dh'ardaich cho mor thu
Mar og-mhaoi s bean-uchd;
'N uair chi thu do chlann
Mar na planntaibh do'n fhion-chrann
Ag ol chum an solais
N' a's leoir a chasg iotaidh
Do bhainne 's glan sogh
'Chuir t'fhear posda 'n ad chiochan,
S an siolachadh glormhor
Ni t'oigridh fas lionmhor
'Cur thairis le gairdeachas
Lan bithidh do chup.

30

Do chairdean ro chaomhail
Tha'n aonach riut ceangailt
S tha'n comhcheangal gaoil
Anns san t-saoghal riut'cheana,
Mar bhraithrean an Criosda
Gach aon diubh thig leat:
Thig iad an comh-bhionn riut
Le aoibhneas gu geanail
A' ghabhail comh-roinn dheth
Do chuing air an amhaich
'Chraobh-sgaoileadh a Bhiobuill
'S gach tir tha gun aithn air,
'Chur theachdairean dileas
'Bhios saothreach'na'n anam,
A phlanndadh na firinn
S gach tir tha fad as.

31

'N uair sgaoileas do gheughaibh
O d'fhreumh air an doigh seo
S gach sguaidh bidh na 'leusan
'mar eibhleagan beotha,
S bidh an gaisgeach ro mhor
Us a dhorlach na 'ghlaic.
Bidh an gaisgeach ro mhor
S mic na h-oige na laimhsan

Mar shaighdean geur beo
Leagas fodhpa na naimhdean,
Ga'n lotadh s ga'n leonadh
Gur mor s iad fo 'n ceannsal
Ag eigheach fo bhron
Airson trocair o'n aingeachd
Us Ard-Rìgh na gloire
'To 'airt treoir dhoibh us neart.

32

Bidh 'm focal gu druiteach
A' dusgadh gach coguis,
Ga'n reubadh s ga 'n ciurradh
S a'rusgadh an lochdan
Le 'n cridheachan bruite
Air an gluinibh 's air chrith;
Thig cinnich us sloigh
S rìghre mora le cheile
Gu d'sholus ro oirdhearc
Us gloir do ghrian eirigh,
S thig anail nan gras
O cheithir airde nen speuran
A'dhusgadh chruaidh chnamhan
S gu tathadh ri cheile,
'Chrith-ghluasad nan Iudahach
G'a ionnsuidh na'n ruith.

33

Do naimhdean bha dur
Gu mirunach ga d'tholladh
Thig a'sleucdadh fo mhuisseig
Le'n umhlachd fo d'bhonnaibh
Fo aithreachas druiteach
S an suilean lan uisg:
S'n uair chi am mor-shluagh
Rìgh nam buadh a bhi mar riut
S do naimhdean na'n truaghain
Fo'n ruaig air an teannadh
Bidh'n cridhe air a luasgadh
Lan uamhais na'n anam
Ag iadhadh m'an cuairt dut
Gu luath airson beannachd
A ghabhail sar ghreim dhiot
Le'n laimh air do sgiort.

34

Thig armailt gun aireamh
 An aird fo do bhrataich,
 Ni dhuisgeas an Dragon
 Us ras air a 'gleachd riut
 Mar leomhan ro gharg
 Ga do shealg le'dhroch bhuiod;
 Thig faidhean breige
 S am fiadh bheisd riut a charreid
 S an t-Anacriosd oillteil
 Le'n treun fheachd s le 'n lannaibh,
 Ach tilgear le d'ghairdean
 Gur lar iad's ri talamh
 Le buille ro threun
 S iad cha'n eirich le cabhaig,
 Tre chumhachd do cheannard
 Le d'laimh-s' theid an sgrios.

35

Bidh Cuidbheasaich thalmhaidh
 Na'm bailbh gun bheul fosgailt
 Us Foirmealaich mharbhant'
 Mar shearg chrainn air grodadh;
 S bidh nair us boil' eanchainn
 Air cealgairibh dubh:
 S gach aon a lean iomhaigh
 An fhiadh bheathaich mhallaicht
 Ghabh a chomgarr air ' aodiunn
 No'n aon aite b'fholaicht,
 S a ghradhaich an saoghal
 S a mhaoin tha neo-mhairionn,
 Bidh amhladh gu brach orr,
 Us cradh riu a dealaich
 Mar lean iad an namhaid
 Gus bas ga ghrad chur.

36

Gur truagh bhios san lo sin
 Gach seors' ruit a dh'eirich
 S nach deaclaidh na d'choir
 Gus do chomhnadh na d'eigin
 Ach thus' a bhlais-bheumaich
 'S a dhiult dhut gach iochd
 S do nimhdean ro fheolmhor
 'Chuir bron ort le'nsgallais

Cuiridh 'n t-Ard-Rìgh do ghloir ort
 Bheir leonadh dha'n anam;
 O d'laimh-sa gu'n ol iad
 Cupan dolais d'an aindeoin,
 Chum am naslaidh a an doruinn
 Ni's mo riu nach dealaich,
 Gu'n tuit iad leat comhladh
 Us beo iad nach tig.

37

Bidh gairdeachas lan ann
 San la sin aig t'anam,
 Le glaodh na buaidh-laraich
 Gu h-ard anns gach teangaidh,
 'To 'airt cliu do'n an Ard-Rìgh
 'G radh: Babilon thuit:
 'To'airt cliu do'n Ti sin
 Na 'libhrigeadh beannuicht
 Thug buaidh air an t-sriopach
 S a dhiol oirr a h-an-ìochd;
 Scco-fhreagraidh dha cheile
 Na Neamhan s an talamh
 Le aoibhneas nan ainglean
 S le seinn luchd na caithreim,
 S b'n ceol 'bhi ga'n cluinntinn
 Oir 's binn bhios an guth.

Church Notes

Theological Conference September 1973

At a recent meeting of Synod it was agreed that a further meeting be held in September on the dates usually reserved for the annual Conference. Accordingly the Conference, which was to have been held in Dingwall on the 4th and 5th September, as intimated in the June issue of this magazine, is being cancelled.

We regret the disappointment caused to those who attended the Theological Conferences.

Rev. M. MacInnes,
 Conference Secretary.

Presbytery Meetings (D.V.)

Southern: At London on Tuesday, 3rd July at 7 p.m. to moderate in a Call

Western: At Kyle of Lochalsh on Tuesday, 24th July at 11 a.m.

Northern: At Dingwall on Tuesday, 21st August at 2.30 p.m.

Outer Isles: At Stornoway on Tuesday, 28th August at 3.30 p.m.

Student Licensed

At a meeting of the Southern Presbytery at Glasgow on 19th June 1973 Mr Donald A. Ross, student, was taken on trials for licence. On these trials being sustained he was licensed to preach the Gospel.

Call Sustained

At a meeting of the Southern Presbytery at Glasgow on 19th June 1973, a Call from the Gisborne, New Zealand, congregation to Rev. J. Van Dorp was sustained.

Acknowledgment of Donations

The General Treasurer, Mr Wm. D. Fraser, F.C.M.A., 20 Daleview Avenue, Glasgow G12 0HE, acknowledges the following donations with sincere thanks —

Sustentation Fund — F. M. Campbell, Bearsden, £4; Anon., £25; 'Pladda' £3.

Home Mission Fund — F. M. Campbell, Bearsden, £1; Anon., £25; Anon., Helensburgh postmark, £3.

Jewish and Foreign Mission Fund — Jireh Chapel Sabbath School, Lewes, Sussex, £9; Anon., per A. Dunbar, for Mbuma Hospital, £15; A Friend, £100.

Home of Rest Fund — Anon., Broadford, £2.80.

Foreign Mission Fund — N. Nicolson, Portree, for Mission Schools, £7.80; On behalf of Gisborne N.Z. Congregation — Special Donation (including interest) from Anon., Inverness, £114.50.

Sustentation Fund — Mrs Smith, Uig, Lewis, £10.

Ingwenya Mission, Rhodesia — Dutch Friends — 19845.20 dollars.

The Publications Treasurer, Mr R. W. M. MacKenzie, C.A., Hilton of Cadboll, Fearn, acknowledges with sincere thanks the following donations —

Welfare of Youth Fund — F.P. Ness, £2; Mrs J. MacLachlan, Inverness, £5.

Publications Fund — Mrs M. MacKillop, Harris, £2.15; D. MacLeod, Urgan, Farbert, 55p.

Free Distribution Magazine Fund — I. Campbell, Glasgow, 30p; D. MacKenzie, Inverness, 80p; D. Beaton, Auckland, N.Z., £2.70; N. Montgomery, Dunvegan, 80p; In Memory of my dear Mother, Delhi, Ontario Postmark, 10 dollars.

Foreign Mission Fund — 19,845.20 dollars from Dutch Friends.

The Treasurers of the following congregations acknowledge with sincere thanks the following donations —

Dumbarton — "Friend of the Cause" per T. MacRae, £1; Miss M. C. Forrest, £1; Mrs A. Hendrie, £1; Mrs E. McCallum, £1; Anon. in plate, £2; "Interested", £1; Mrs C. Smith, Uig, per Mr R. Mackenzie, £5; Anon in plate, £10, all for Dumbarton Manse Fund; Envelope in plate, £66 for Congregational Funds.

Applecross — Anon., £2, for Motor Cycle Fund, per Rev. A. Murray; Mrs C. Macdonald, Street, £1 for Sustentation Fund, per Rev. A. Murray; Friend in Hospital, £5 for Sustentation

Funk per C. Gillies.

Kyle/Pieckton — Friends, Portnalong, £2 per Rev. D. B. Beattie; R. G., Applecross, £5 per Rev. D. B. Beattie; A.W., Glasgow, £1; Friend, £10; J. W. S. Dearness, Sandy, Orkney, £10; Friend, Geocrab, £5, all for Manse Building.

Strath — A friend, £1 for Sustentation Fund per D. Mackay.

Aberdeen — Anon., £10; A. Forgie, Redding, £25, both for Aberdeen Manse Fund and both per W. Mackenzie.

Oban — Miss Dewar, Lochgilphead, £3 for Sustentation Fund, per Rev. M. MacSween.

Greenock — Friend, Dunoon, £5; Friend, Greenock, £50; Friend, Greenock, £20, all for Minister's New Car, per Rev. L. MacLeod.

Beaully — A Friend of the Cause, £2 for New Church Building Fund per K. MacKenzie; Mr and Mrs Macdonald, Kiltarlity, £5; Dingwall Friend, £1; Two Friends P.O., £5.

Raasay — Friends, Inveranish, £5 for Manse Extension; Correction, May — should read — Inverness Friend, £5 for Sustentation Fund, per M. D. MacKay.

Scourie — Mrs Dolina Macleod, in loving memory of a Dear Husband, £15 for Sustentation.

Ness, Isle of Lewis — Friend, Stornoway, £10; Friend, Stornoway, £5; Donald MacLeod, Edinburgh, £10; Friend, £3; Friend, North Tolsta, £4; Ness Friend per C.T., £5; A Tchia Friend, £2; Two Valtos Friends, £4; Envelope in plate, Ness Friend, £5; Tolsta Friend, £1, all for New Vestry; Friend, Ness, £10 for Skigirsta Church repairs; from the Estate of the late Miss K. A. Murray, Skigirsta, £1,036.60; from the Estate of the late Donald Mackay, New York, 1,000 dollars.

Strath — C. J. N., Inverness, £3 per D. Mackay; Friend, Uig, £1 per D. Mackay; R. MacKinnon, Mallaig, £5 per Rev. S. J. Tallach; B. MacAskill, £1 per Rev. S. J. Tallach, all for Sustentation Fund; Friend, £1 for Communion expenses, per J. MacKinnon; Envelope in Plate, £3; Envelope in Plate, £2, both for Luib Car Fund.

Portree — "A Friend," £5 for Sustentation Fund, per F.M.; A Friend, £1 for Congregational Maintenance Fund, per A. MacD.; Ross Family, 8 Coolin Drive, Portree, £10 for Church Decoration; A Friend, £5 for Congregational Purposes, per F.M.; "Anon., Envelope in Plate, £3 for Home Missions Fund; From the Estate of the late Mrs Mary MacInnes, Stormyhill, Portree, £150 for Congregational purposes, per F.M.

Tain & Fearn — "Interested," £5 per Rev. J.N.; Anon., £5, both for Manse Fund.

Staffin, Skye — Two Mallaig Friends, £5 for Congregational purposes; Mr & Mrs D. MacLennan, Inverness, £5 for Sustentation Fund; "Anon.", £1 for Car Maintenance, all per Rev. J.M.D.

South Harris — Anon., £5; Mr R. M. Lingerbay, £2; Friend, Leverburgh, £10, all for Congregational Fund; Friend, Geocrab per AML, £5 for Foreign Missions Fund.

Rogart — Mrs Mackenzie, Dalmore, Rogart, in memory of her late aunt, Miss A. Campbell, £1 for Congregational purposes, per D. MacLennan.

From interested, £5, Envelope in Plate; M. Macdonald, Kneborth, £5, per Rev. J. M. D., both for Sustentation Fund.

Church Extension Charge of Stirling, Perth and Dundee — Mrs C. Smith, Uig, Lewis, per Rev. I. R. Tallach; In Loving Memory of Andrew Ross, from his Widow and Family, £15, per Rev. I.R.T.

Fearn — Anon., per Rev. J. Nicholson, £10, "My grace is sufficient for thee and my strength is made perfect in weakness."

North Harris — Mrs Allan MacLeod, Meavaig, £3 for Communion Expenses.

Edinburgh — £1 from Mrs J. Hutt, Ballingry, Fife for Congregational Funds, per Rev. D. Campbell; £5 from Miss Jemima Maclean, Gairloch, for Communion Expenses, per J. P. H. Mackay.