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“The Battle is not Your’s, but God’s.”

THESE words form part of a Spirit inspired address . . . at a critical moment in King Jehoshaphat’s life. The Ammonities, Moabites, and others had set themselves in array against the King of Judah. It was a great host, and the inspired writer has left on record that “Jehoshaphat feared and set himself to seek the Lord, and proclaimed a fast throughout all Judah” (II. Chron. xx. 3). The whole scene as described by the inspired writer is true to the letter—fear and confidence walked side by side—fear of their enemies and confidence in the God of Israel. When Jehoshaphet had finished praying, Jahaziel, a Levite, was moved by the Spirit of the Lord to deliver this message:—“Be not afraid nor dismayed by reason of this great multitude; for the battle is not your’s, but God’s. To-morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem; fear not, nor be dismayed; to-morrow go out against them; for the Lord will be with you” (II. Chron. xx. 15-17). The message filled the fear-stricken people with courage. It emphasized the fact that the battle was not their’s, but God’s. It immediately raised the conflict high above the common struggles of men and gave it a divine dignity—this battle was God’s. It was His honour and glory that were at stake, and not theirs. And so with their thoughts fixed on this, the King led forth his army to meet their enemies, with singers going before them, singing the songs of Zion. The whole description of

this eventful incident is of the deepest interest, and its lessons are full of instruction, but our purpose is to make use of Jahaziel's words—"The battle is not your's, but God's," and to make application of them to our own circumstances. We, too, are confronted by mighty confederate armies, and whatever differences may exist among them, they have a common objective, and are manifestly guided in their plan of campaign by one master mind. The aim of these advancing hosts is the overthrow of the truth of God. The attack may be made in different ways, but there is too clearly a cohesiveness in the plan followed to leave any doubt in an inquiring mind that there is a definite, well-wrought-out plan, and a guiding mind that makes the attack all the more serious.

1. One of the most formidable divisions of this great host is composed of those who are gathered together under the banner of false religion. Time would fail to describe all the battalions of this army and the manner in which those composing the army are armed and fight. We must for the present confine our attention to that section which is attacking Christianity by eliminating from it its distinctive elements. (a) The Christianity of the New Testament recognises a Saviour who is the very Son of God; to use the words of the Apostle—"the great God and our Saviour Jesus Christ." The believer is to wage war against the formidable host that denies the true Deity of the Son of God—Arians, Socinians, Unitarians; Russellites and Modernists. In contending for the Deity of the Son of God the Christian is not contending for his own honour, but for the honour of the Son of God—this battle is not his, but God's. (2) The New Testament sets before us a religion that is (a) supernatural and (b) altogether of grace. There is a natural religion in the world to-day—the religion of all good men—that begins with nature and ends with nature, but the religion set before us in the New Testament is a religion that has a supernatural origin—it begins with the Spirit, it is carried on by the Spirit, and it is altogether of God from beginning to end. "Except a man be born of water and the Spirit he cannot see the Kingdom of God," is a truth that remains for ever true, and no attack, however formidable it may be, should influence the believer in the slightest degree to move one step backward from the truth so emphatically and solemnly announced by our Lord. This battle is not our's, but God's. (b) The religion of the New Testa-

ment is not only supernatural, but it is altogether of grace—it is not partly a work done by God and partly done by man. True, it is, that the Apostle counsels the Philippian believers to work out their own salvation with fear and trembling, but he immediately adds, "for it is God that worketh in you both to will and do of His good pleasure." The religion of the New Testament is not founded on good works, though it produces them. Believers are saved by grace through faith, and that not of themselves it is the gift of God (Eph. ii. 8). Any religion that asserts anything else, whatever place it may have in the estimation of men, is to be determinedly opposed by every believer, and they are never to forget that in this battle they are not fighting for themselves, but for the honour of the Lord who saved them and whose truth has become precious to them.

2. Another great and powerful division of Satan's army is composed of those who are calling in question the infallibility of the Word of God. Satan has recruited this army chiefly from the ranks of learned men, professors of theology, ministers, learned men in the sciences, and a multitude who may be classed under the common designation of the camp followers of science. This army has become very aggressive, and has made, and is still making, a great noise in the land. One would think from the confidence with which this army is marching that it feels the battle is won, and that it only remains to divide the spoil. However, let not the believers in God's Word become despondent. It is not the first time that a small company put to flight a great host, and if the Lord be with us, greater is He than all that can be against us. The battle is not our's, but God's.

3. Then there is the great army which has as its main objective the complete removal of the Sabbath. This army has grown immensely in recent years. Satan has gathered into its ranks men of the most diverse opinions. Lovers of pleasure, men who boast in their broad-mindedness, but who nevertheless are intensely narrow-minded on this question, worldlings and a multitude with a lifeless religion are all joined together with the object of removing from the earth the Sabbath Day. The battle is raging fiercely in our own country, and may rage more fiercely still, but let us stand our ground.

The whole campaign is staged by Satan, and while his armies are marching from different directions, yet they have all a common objective. A situation has

arisen similar to that in Israel of old so effectively described by the Psalmist :—

For with joint heart they plot, in league
 against thee they combine.
 The tents of Edom, Ishm'elites,
 Moab's, and Hagar's line ;
 Gebal, and Ammon, Amalek,
 Philistines, those of Tyre ;
 And Assur join'd with them, to help
 Lot's children they conspire.

—Ps. lxxxiii. 5-8 (Metrical Version.)

Family Government.

A SERMON PREACHED BY REV. R. M. MACCHEYNE.

“ For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him” (Gen. xviii. 19).

THERE are three things very remarkable in these words. 1. That Abraham used parental authority in governing his family. “I know him that he will command his children and his servants after him.” He did not think it enough to pray for them, or to teach them, but he used the authority which God had given him—he commanded them. 2. That he cared for his servants as well as his children. In chapter xiv., verse 14, we learn that Abraham had three hundred and eighteen servants born in his house. He lived after the manner of patriarchal times; as the Arabs of the wilderness do to this day. His family was very large, and yet he did not say, “They are none of mine.” He commanded his children and his household. 3. His success. “They shall keep the way of the Lord.” It is often said that the children of good men turn out ill. Well, here is a good man, and a good man doing his duty by his children—and here is the result. His son Isaac was probably a child of God from his earliest years. There is every mark of it in his life. And what a delightful specimen of a believing, prayerful servant was Eliezer ! (Gen. xxiv.).

It is the duty of all believers to rule their houses well.

I. The spring of this duty.

1. Love to souls. As long as a man does not care for his own soul, he does not care for the souls of others. He can see his wife and children living in sin, going down to hell—he does not care. He does not care for missions—gives nothing to support missionaries. But the moment a man's eyes are opened to the value of his own soul, that moment does he begin to care for the souls of others. From that moment does he love the missionary cause. He willingly spares a little to send the Gospel to the Jews and the perishing Hindus. Again, he begins to care for the Church at home—for his neighbours—all living in sin. Like the maniac at Decapolis, he publishes the name of Jesus wherever he goes. And now he begins to care for his own house. He commands his children and his household after him. How is it with you? Do you rule well your own house? Do you worship God morning and evening in your family? Do you deal with your children and servants touching their conversation? If not you do not love their souls. And the reason is you do not love your own. You may make what outward profession you please; you may sit down at sacraments, and talk about your feelings, etc., but if you do not labour for the conversion of your children, it is all a lie. If you but felt the preciousness of Christ, you could not look upon their faces without a heartbreaking desire that they might be saved. Thus Rahab (Josh. II. 13).

2. Desire to use all talents for Christ. When a man comes to Christ, he feels he is not his own (I. Cor. vi. 19). He hears Christ say—"Occupy till I come." If he be a rich man, he uses all for Christ, like Gaius. If a learned man, he spends all for Christ, like Paul. Now, parental authority is one talent—the authority of a master is another talent, for the use of which men will be judged. He uses them also for Christ. He commands his children and his household after him. How is it with you? Do you use these talents for Christ? If not, you have never given yourself away to Him—you are not His.

II. Scripture examples of it.

1. Abraham. The most eminent example of it—the father of all believers. Are you a child of Abraham? Then walk in his steps in this. Wherever Abraham went, he built an altar to the Lord.

2. Job. Upon every one of his sons' birthdays Job offered sacrifice, according to the number of them all. (Chap. i. 5).

3. Joshua. "As for me and my house, we will serve the Lord" (Chap. xxiv. 15).

4. Eunice. From a child, little Timothy knew the Scriptures; and the reason of this you understand, when you read of the faith of his mother Eunice (II. Tim. iii. 15, with i. 5). Such was the manner in Scotland in the days of our fathers; and if ever we are to see Scotland again a garden of the Lord it must be by the reviving of family government.

III. The manner of it.

1. Worship God in your family. If you do not worship God in your family you are living in positive sin; you may be quite sure you do not care for the souls of your family. If you neglected to spread a meal for your children to eat, would it not be said that you did not care for their bodies? And if you do not lead your children and servants to the green pastures of God's Word, and to seek the living water, how plain is it that you do not care for their souls! Do it regularly morning and evening. It is more needful than your daily food—more needful than your work. How vain and silly all your excuses will appear when you look back from Hell! Do it fully. Some clip off the Psalm, and some the reading of the Word; and so the worship of God is reduced to a mockery. Do it in a spiritual, lively manner. Go to it as a well of salvation. There is perhaps no means of grace more blessed. Let all your family be present without fail—let none be awanting.

2. Command—use parental authority. How awfully did God avenge it upon Eli, "because his sons made themselves vile, and he restrained them not!" Eli was a good man, and a holy man; and often he spoke to his two wicked sons, but they heeded not. But herein he failed—he did not use his parental authority—he did not restrain them. Remember Eli. It is not enough to pray for your children, and to pray with them, and to warn them; but you must restrain them. Restrain them with the cords of love. From wicked books, from wicked companions—from wicked amusements—from untimely hours, restrain them.

3. Command servants as well as children. So did Abraham. Remember you are in the place of a father to your servants. They are come under your roof, and they have a claim on your instructions. If they minister to you in carnal things, it is but fair that you minister to them in spiritual things. You have drawn them away from under the parental roof, and it is your

part to see that they do not lose by it. Oh! what a mass of sin would be prevented if masters would care for their servants' souls.

4. Deal with each as to the conversion of his soul. I have known many dear Christian parents who have been singularly neglectful in this particular. They worship God in the family and pray earnestly in secret for their children and servants, and yet never deal with them as to their conversion. Satan spreads a kind of false modesty among parents, and they will not enquire of their little ones, Have you found the Lord or no? Ah! how sinful and foolish this will appear in Eternity. If you should see some of your children or servants in Hell—all because you did not speak to them in private—how would you look? Begin to-night. Take them aside and ask, What has God done for your soul?

5. Lead a holy life before them. If all your religion is on your tongue, your children and servants will soon find out your hypocrisy.

IV. The blessing which follows the performing of it. You will avoid Eli's curse. Eli was a child of God, and yet he suffered much on account of his unfaithfulness. He lost his two sons in one day. If you would avoid Eli's curse, avoid Eli's sin. "Pour out thy fury on the families that have not called on thy name" (Jer. x. 25). If you do not worship God in your house, a curse is written over your door. If I could mark the dwellings in this town where there is no family prayer—these are the spots where the curse of God is ready to fall. These houses are over Hell.

2. Your children will be saved. So it was with Abraham. His dear son Isaac was saved. What became of Ishmael I do not know. Only I remember his fervent cry. "O that Ishmael might live before thee!" Such is the promise—"Train up a child in the way he should go, and when he is old he will not depart from it." Such is the promise in baptism. Ah! who can tell the blessedness of being the saved father of a saved family? Dear believers, be wise. Surely if anything could mar the joy of heaven it would be to see your children lost through your neglect. Dear, unconverted souls, if one pang can be more bitter than another in Hell it will be to hear your children say—"Father, mother, you brought me here."

Sin is a hard task-master and pays dreadful wages.
—*Rowland Hill.*

Notes of an Address by a Native Elder, at Ingwenya, South Africa.*

"And they that art Christ's have crucified the flesh with the affections and lusts" (Galatians v. 24).

EVERY work of God is serious, but the work put in my hand to-day is very serious. It is a heavy work to ask people to prepare for the Lord's Feast. "They that are Christ's have crucified." That is what happened to our Lord. He was crucified, and we are called on to do the same with our flesh and lusts. To drive nails into them. This is sore work, work that the flesh does not want, but wants to run away from. But they that are Christ's have done it, and if we are Christ's we must have done it, and we must do it again. However sore it is, we must take hold of the lusts and the flesh, lay them on their back, and drive the nails into them. We must do more than merely scratch them; we must drive the spikes right through them. The blood must run. Their life must be poured out. Some people only scratch them. The impression of the Lord's Supper is light upon them, and only remains a short time. In crucifixion both feet and hands were pierced. There was no part of the body left to lean upon the earth. Some people will give their feet but not their hands to be crucified. They will not move much abroad, but do plenty of the lusts of the flesh at home in their huts. Others will give their hands but not their feet. They will go quietly about as if they were doing nothing, yet they spread jealousy and malice among the people. But we who are Christ's want the spikes to go through all, to kill all, and then to lift up all above the earth. This is our special work to-morrow. But this is preparation day, and what should we be doing to-day? Well, how are we to get it done? The Holy Spirit alone can do all this for us. We can do nothing to crucify the flesh, although we can do much to keep it living. The Holy Spirit comes to our souls and lays the flesh and the lusts on their backs, and He then takes the spikes and drives these into our flesh and lusts. This He does when He works faith in us, and

* These notes were sent us by the Rev. John Tallach, and are notes of an unpremeditated address by a native elder on the Saturday of a Communion. We are sure our readers will greatly appreciate the original, impressive, and scriptural nature of the address, so effective in its simplicity.—Editor.

we see the broken body and shed blood of our Lord. This is the great work of the Holy Spirit's hands. If we are Christ's, it follows that we must crucify the flesh, and the Holy Spirit alone can do this by working faith. Then on a day of preparation our best preparation is prayer for the Holy Spirit to do this. You are at your own wills to take your own ways in the matter, but this is the way I am taking to-day.—Translation.

“They Shall Suck of the Abundance of the Seas and of Treasures Hid in the Sand.”

BY THE REV. JOHN TALLACH, SOUTH AFRICA.

THESE words which form the heading of this article will be found in Deut. xxxiii. 19. After a perusal of some of the older missionary records these words came with frequent recurrence to my mind. Whatever is the exact prophetic import of them I do not presume to understand, but it is clear that they very aptly interpret many phases of Christian experience. A great number of God's mighty works lie as hidden treasures under the sands of oblivion in the plains of time. The treasure fields are divided according to time, place and manner of these works. We, for the present, are to visit these fields, which are peculiarly connected with missionary activity. I do not pretend that those which I have found are among the finest of His treasures in this field, but believing that they all bear the hall-mark of the King, I, also, believe that He would desire better for them than that they should remain hidden. Others who have read of them may already have dug them up for themselves and rejoiced over them. To these we offer a new joy by exhibiting these treasures to those who have not seen them.

Lately diamonds have been discovered on a certain farm in South Africa, and great numbers of people came along to peg their claims. The area upon which they were to dig for their treasures was, of course, a well-defined one. But when we go to seek our treasures we find our marches are as far flung in time as the Apostles' days, and in space as far as the ends of the earth. We are at a pause where to begin.

Let us go West to the North American Indians, and of their many tribes let us pay a visit to the Cree tribe. We are writing of an occasion memorable to it, because memorable to its great chief, Mackepltoon. With all Indians anything approaching forgiveness was a vice, as all revenge was a virtue, and "he of the crooked arm" (for this is the meaning of the chief's name) excelled and gloried in this heathenish virtue. In fact, the frequent pursuit of this virtue had brought so many wounds upon his arm that it was now crooked. The loving appeals of the Gospel were not without some fruit among his tribe, but up to this time the Chief had resisted it with stony indifference. There came a night when an itinerant missionary, lighting on his camp, preached to the Chief and his people. In course of reading God's Word, the preacher paused to remark on the words, "Father, forgive them, for they know not what they do." He faced up to their outstanding sin—revenge, and plainly told them that one of the conditions of God's forgiveness is that people must forgive those who offend them. The meeting closed. To all appearance the good seed had fallen without any reception.

Next day the Chief and hundreds of his warriors set off across the prairie, and the missionary followed. As yet the errand of the party was unknown to him. He was not long left in the dark, however. Some time prior to this the Chief desired to bring home some horses which were feeding at some distant pasturage, and he put this work in the hands of his only son. One of the Chief's braves was sent as companion with the lad. The horses were gathered, but, the man getting an offer to sell the horses, succumbed to the temptation. He sold the horses, murdered the Chief's son, and returned to the Chief with the story that the lad had lost his life by falling over a precipice, and that the horses were scattered. There was nothing to discredit the story, and for a time it was accepted. But a witness later reported the truth, and the murderer had to flee from the wrath of Mackepltoon. For many months the disappointed Chief nursed his revenge. The dearest thing to his heart, now that his son was no more, was revenge upon his murderer. He loved the thought of revenge, he loved the plans he had formed to accomplish it, he lovingly waited an opportunity to put these into execution. At length the murderer had been sighted, and an awful retribution was the sole occasion of the Chief's riding forth this morning. All this was told to the missionary in the hope that he would not follow. But

he rode on, and while we can only surmise what his thoughts and feelings were, we can be sure that his heart prayed to the Prince of Peace that He of His power would avert the approaching tragedy.

As the two parties drew near, the outward appearance of the Chief gave evidence of the tremendous fire which burned within, but throwing a momentary command over his trembling frame, he steadied himself, drew his tomahawk, and singling out the traitor, he rode straight for him. The rest of the party hung back in tense expectancy, which soon gave place to whispers of surprise. When within speaking distance of the murderer, the Chief was seen to rein in his horse, and to the astonishment of all he began to address the wrongdoer. At some point an emotion other than revenge had taken hold of him, and the voice of that emotion now spoke as follows :—

“ You have killed my son and you deserve to die. I trusted you as his companion, I honoured you as his comrade ; you have betrayed that trust and cruelly murdered my only boy. No greater injury could you have done to me and to my tribe. You have not only broken my heart, but you have killed him who was to be my successor. You deserve to die by all the laws of the tribe, but I heard last night from the missionary that if we expect the Great Spirit to forgive us our sins we must forgive our enemies, even those who have done most against us, and but for this I would have buried my tomahawk in your brains at this moment. But as I hope to get forgiveness I forgive you. Go away from my sight and never let me see you again.” Having said this he could no longer restrain himself. His torn heart became a fountain of tears.

Now, there is no doubt but that a large element of legalism entered into this act of forgiveness, but the work of the Holy Spirit did not stop there. This was the first time in his whole life in which the Word of God flung its authority against the desires of his heart. In calling His elect, the most High often begins His work by driving His sword into the very heart of some outstanding sin. This was the case here. The Word of God continued to influence his heart. He increased in knowledge, got genuine Gospel liberty; learned to read the Bible in his own language ; gave up warlike habits, preached the Gospel to his people, and was rewarded by seeing a work of the Spirit among them. The close of his life points to the oft-repeated truth, that a Christian is often most tried in the very grace in which he appears

strongest. When he forgave his enemy at the beginning of his Christian course, he placed his foot on the doorstep of the Kingdom of Grace; by the forgiveness of another enemy he was lifted into the Kingdom of Glory. He died for the sake of the Gospel. Unarmed except for the sword of the Spirit, the Word of God, he went to preach the Gospel to his life-long enemy, the Chief of the Blackfeet tribe. He had no reason to expect anything from this Chief other than the revenge which his own heart used to meditate. He knew his danger, but his heart burned with love for his old enemy. His love for revenge was quenched in the depths of Christ's love. That love now moved him, and he followed. He went to his death; for no sooner did he appear, before he was permitted to utter one word, he was shot dead by this Chief.

One might be pardoned if one desired to comment on this incident; but it is far better to leave it as it is. Only let me say this much: Surely the record of the Holy Spirit's power as it reached Mackepltoon on horseback and continued with him until his lifeless body fell at the feet of the person he so much desired to help, is a record worthy of a place in our own and our children's memories. Let us tenderly lift this treasure out of the sand and joyfully inscribe it with—"This is the doing of the Lord, and wondrous in our eyes."

Church Social Meetings.

QUASI-RELIGIOUS soirees are becoming an unmitigated nuisance. This sort of thing began in treats for children, as inducements to attend, and as rewards for attending the Sabbath School. But it did not stop there. We have now congregational soirees, at which an annual opportunity is taken of parading the work done, and the money raised during the past year; flattering speeches are exchanged by those who take kindly to be licked all over with an oily tongue, and a great deal of vapid sentiment is mixed up with exaggerated statements as to success, seasoned with bits of drollery, and interspersed with sensational music. The attempt to sanctify all this by the Word and prayer is successful only as a sacrilege. What should be exalted is degraded, and the alliance of religion and the world, in that, as in every other instance, is all to the gain of the latter.—*Dr Kennedy.*

The Religion of Freemasonry and the Christian Faith.

III.

(Continued from p. 183.)

A GREAT deal has been made by Masons of the alleged open Bible in the Lodge. This, as we shall see, is a mere delusion. Certain sections of the Bible, it is true, are read at Masonic functions, but we challenge any Mason to mention any purely Masonic function at which those portions of the Bible inculcating distinctive Christian doctrines have been read. When did any member of the Craft ever hear read at a purely Masonic function any chapter or verse setting forth the claims of Jesus Christ as the co-equal of the Father? We go even further, and ask was there ever at any of these functions passages read in which even His name is mentioned? What Mason ever heard chapters or verses that plainly proclaim the great New Testament doctrines of the new birth, salvation by grace, justification, sanctification, etc., ever read in the Lodge? If not, surely there must be something seriously wrong with a system that proclaims on the housetops with a loud-sounding trumpet that Masonry acknowledges an open Bible, but which, nevertheless, carefully excludes the distinctive doctrines of Christianity. Chase, in his "Digest of Masonic Law," thus refers to the subject in connection with a certain section of American Masonry (Blue Lodge):—"The Jews, the Chinese, the Turks, each reject, either the New Testament or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing to do with the Bible, it is not founded on the Bible. If it was it would not be Masonry, it would be something else." This, we believe, is a true witness, not only of Blue Lodge Masonry, but of Masonry in general. Take, again, Mackey's statement in his "Encyclopaedia of Freemasonry" (p. 104) in the same connection:—"The Bible is used among Masons as a symbol of the will of God, however it may be expressed. And, therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic Lodge. Thus, in a lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar, and Turkish Masons make use of the Koran. Whether it be the Gospels to the Christian, the Penta-

teach to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahman, it everywhere Masonically conveys the same idea—that of the symbolism of the Divine Will revealed to man. . . . In the American system, the Bible is both a piece of furniture and a great light.” Another quotation may be given from the same writer’s “Text-book of Masonic Jurisprudence” (p. 33):—“It is a landmark that a ‘Book of the Law’ shall constitute an indispensable part of the furniture of every Lodge. I say advisedly a ‘Book of the Law,’ because it is not absolutely required that everywhere the Old and New Testament shall be used. The ‘Book of the Law’ is that volume which by the religion of the country is believed to contain the revealed will of the Grand Architect of the Universe. Hence in all lodges in Christian countries the ‘Book of the Law’ is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries and among Mohammedan Masons, the Koran might be substituted.” What this symbolism referred to above implies may be gathered from another quotation from one of the best known and often-quoted Scottish Rite Masons, Albert Pike. “The Universe,” he says, “is the uttered Word of God, the thought of God pronounced. The one permanent universal religion is written in visible nature and explained by the reason, and is completed in the wise analogies of the faith” (Morals and Dogma, p. 206). This is thoroughgoing Deism quite consistent with the other doctrines of Masonic religion, but running direct in the face of what the New Testament teaches of God’s final and perfect revelation in His Son Jesus Christ, the eternal Word. We content ourselves with another quotation from a book published in London—“Brothers and Builders.” In it, Dr Fort Newton, the author, says:—“Like everything else in Masonry, the Bible, so rich in symbolism, is itself a symbol . . . of the perpetual revelation of Himself which God has made and is still making in every age and land . . . through . . . Old Testament . . . Koran . . . Vedas, etc.”

The “open Bible” of the Lodge is a delusion. “It is not there,” as one has forcibly put it, “to be read, preached, taught, meditated upon, and appealed to as an authority, but as a symbol of the open book of nature, and a talisman whose presence sanctifies the Lodge and all its doings.” The less said by professing

Christian Masons about an "open Bible" in the Lodge the better.

We come now to another charge we prefer against the religion of the Lodge, viz., the Christlessness of its prayers. "Prayer," according to the Westminster Divines, "is an offering up of our desires unto God, for things agreeable to His will, in the name of Christ, with confession of our sins, and thankful acknowledgment of His mercies." What Mason ever heard in a Lodge prayer acknowledgment of sin or Christ's name mentioned? Here is how the matter stands, as stated by one well acquainted with the subject:—"Consider these facts: Mackey's 'Ritualist' is a Masonic authority, and ought to be accepted as such by Masons at least; it is so accepted. It contains more than thirty prayers, and yet the name of Jesus Christ is not in one of them; it contains many benedictions, and the name of Jesus Christ is not in one of them; it contains numerous odes and songs of a religious nature, and the name of Christ is not in one of them; and, to show that this is not by accident but by design, in two of the degrees, passages of Scripture [II. Thess. iii. 6-17, and I. Peter ii. 1-17] are used in which the name of Jesus Christ belongs and that name is deliberately expunged, the passages being used without it; and then, as if that were not enough, a footnote is added on one of these pages stating that 'these passages of Scripture are especially appropriate to this degree, and that with a few 'slight' but 'necessary' changes, the passages are taken from II. Peter, etc.'" (Murrman's "Threefold Indictment of Secret Orders," p. 13). "Prayer in Masonic Lodges," says Webb's Monitor, "should be of a general character containing nothing offensive to any class of conscientious brethren." No more damaging charge could be brought against Masonic prayers. No word about the danger of giving offence to God by ignoring His Son with set purpose, but great concern expressed that nothing should be said in prayer that might hurt the tender feelings of a Deist or Unitarian. Such prayers may be finely expressed, but we have not the slightest hesitation in saying they are an utter abomination in the sight of the God and Father of our Lord Jesus Christ, whose will it is that in all things His Son shall have the pre-eminence. Take, again, the Masonic prayers at the committal of the dead, when the brother that is being consigned to the grave, no matter what kind of life he led, is in the language of the ritual, spoken of as being transferred from the Lodge below to the Lodge above. Who ever

heard Christ's name mentioned in these prayers? Now, we do not believe that prayers should be offered up at the grave, but one cannot help remarking that it is a most extraordinary thing that any of those who adopt this custom should so carefully exclude the name of Him who alone gives the Resurrection its meaning and who brought life and immortality to light in the gospel.

We hope in our next and concluding article to show that the religion of the Lodge is purely natural, ignoring, and, in fact, directly in antagonism to, the supernaturalness of Christianity. We purpose also to say something about the dreadful oaths of Freemasonry and their alleged binding force on those who have taken them.

The Shepherd's Rod and Staff.

WHEN on a narrow bridle path cut out on the face of a precipitous ridge, Dr Duff, the famous missionary, when in Tibet, observed a native shepherd with his flock following him as usual. The man frequently stopped and looked back. If he saw a sheep creeping up too far on the one hand, or coming too near the edge of the dangerous precipice, on the other, he would go back and apply his crook to one of the hind legs and gently pull it back, till it joined the rest. Though a Grampian Highlander, Dr Duff saw for the first time the real use of the crook or shepherd's staff in directing sheep in the right way. Going up to the shepherd, he noticed that he had a long rod which was as tall as himself, and around the lower half a thick band of iron was twisted. The region was infested with wolves, hyenas, and other dangerous animals, which in the night-time were apt to prowl about the place where the sheep lay. Then the man would go with his long rod, and would strike the animal such a blow as to make it at least turn away. This brought to the traveller's remembrance the expression of David, the shepherd, in the Twenty-third Psalm, "Thy rod and thy staff, they comfort me"—the staff clearly meaning God's watchful, guiding, and directing providence, and the rod His omnipotence in defending His own from foes, whether without or within.—Smith's "Life of Alexander Duff, D.D., LL.D.," p. 243.

Christian at Interpreter's House.

BY JOHN BUNYAN.

III.

(Continued from p. 191.)

SO he took Christian by the hand again, and led him into a chamber, where there was one rising out of bed ; and as he put on his raiment, he shook and trembled. Then said Christian, Why doth this man thus tremble ?

The Interpreter then bid him tell to Christian the reason of his so doing. So he began and said, This night as I was in my sleep, I dreamed, and behold the heavens grew exceedingly black ; also it thundered and lightened in most fearful wise, that it put me into an agony. So I looked up in my dream, and saw the clouds rack at an unusual rate ; upon which I heard a great sound of a trumpet, and saw also a man sit upon a cloud, attended with the thousands of heaven : they were all in flaming fire, also the heavens were on a burning flame. I heard then a voice saying, " Arise, ye dead, and come to judgment ;" and with that the rocks rent, the graves opened, and the dead that were therein came forth : some of them were exceeding glad, and looked upwards ; and some sought to hide themselves under the mountains : then I saw the man that sat upon the cloud open the book, and bid the world draw near. Yet there was, by reason of a fierce flame which issued out and came before him, a convenient distance betwixt him and them, as betwixt the judge and the prisoners at the bar. I heard it also proclaimed to them that attended on the man that sat on the cloud, " Gather together the tares, the chaff, and stubble, and cast them into the burning lake : " and with that the bottomless pit opened, just whereabout I stood ; out of the mouth of which there came, in an abundant manner, smoke, and coals of fire, with hideous noises. It was also said to the same persons, " Gather my wheat into the garner." And with that I saw many caught up and carried away into the clouds, but I was left behind. I also sought to hide myself, but I could not, for the man that sat upon the cloud still kept his eye upon me ; my sins also came into my mind, and my conscience did accuse me on every side. Upon this I wakened from my sleep.

Christian—But what was it that made you so afraid of this sight?

Man—Why, I thought that the day of judgment was come, and that I was not ready for it: but this frightened me most, that the angels gathered up several, and left me behind; also the pit of hell opened her mouth just where I stood. My conscience, too, afflicted me; and, as I thought, the Judge had always his eye upon me, showing indignation in his countenance.

Then said the Interpreter to Christian, Hast thou considered all these things?

Christian—Yes, and they put me in hope and fear.

Interpreter—Well, keep all things so in thy mind that they may be as a goad in thy sides, to prick thee forward in the way thou must go.—Then Christian began to gird up his loins, and to address himself to his journey. Then said the Interpreter, The Comforter be always with thee, good Christian, to guide thee in the way that leads to the city. So Christian went on his way, saying—

“Here I have seen things rare and profitable;
Things pleasant, dreadful, things to make me stable
In what I have begun to take in hand:
Then let me think on them, and understand
Wherefore they show’d me were; and let me be
Thankful, O good Interpreter, to thee.

—“The Pilgrim’s Progress.”

Northern Presbytery’s Resolution on Mr Norman Shaw’s Case.

THE Northern Presbytery of the Free Presbyterian Church of Scotland at its last meeting had under consideration the case of Mr Norman Shaw’s dismissal from the service of the Clyde Lighthouses Trust for refusal to do work on the Sabbath which he felt in his conscience was unnecessary. The Presbytery, after careful consideration of the whole case, desire to express their hearty approval of the stand made by Mr Shaw in witnessing to the claims of the Lord’s commandment. The whole country has witnessed what a man with a conscience fearing God can do, and the utter futility of men armed with a little brief authority to crush it. The claims of God’s commandment apply equally to employer and employed, and the Fourth Commandment

makes express mention of the duty of employers to their servants. The Presbytery would also express its righteous indignation at the unjust, callous, and tyrannical action of the Trustees in dismissing from their service one who had served them faithfully for over ten years for no other reason than that he refused to do work on the Lord's Day which could and should have been done on a week-day. If any in this case deserved dismissal it was the officials who arranged the test of the wireless on the Sabbath because it suited them, and if the Clyde Lighthouses Trustees were loyal servants of God they would have begun by getting rid of those officials whose plans brought a man who desired to obey God's law face to face with work which his conscience would not allow him to do, and they would have ended by getting rid of their Chairman and Clerk, both of whom in their correspondence showed a spirit of mean and petty tyranny over a man who, in this matter, was their superior both as a Christian and as a gentleman. The Presbytery rejoice in the testimony raised at this juncture, and while giving due credit to Mr Shaw, it would specially seek to direct attention to Him who gives grace and enables His people to acknowledge Him, and stand firm in times of stress and temptation. The Presbytery expresses the hope that this witness will encourage others faced with similar circumstances to stand firm to their convictions whatever the consequences may be.

Three Scriptural Rules in Giving to the Lord's Cause.

BY THE LATE REV. D. MACFARLANE, DINGWALL.

TO enforce the duty of the people to continue their liberality, I may relate what I read about a converted heathen who afterwards became a missionary. Having gathered a congregation, he resolved to build a church, and he appealed to the people for contributions to meet the cost, and appointed a day on which they were to give their contributions. He laid down three rules, according to which they should give :—(1) Every one should give something; (2) every one should give according to ability; and (3) every one should give cheerfully and ungrudgingly. These were Scriptural rules. On the appointed day the congregation gathered, and the missionary stood at the plate, and saw what was put

into it. He knew the circumstances of the people, and was satisfied with their givings till a wealthy chief came forward, who put a very small piece of gold into the plate. The missionary said to him—"I will not accept of that small contribution from you, who are a wealthy man. You have given according to the first rule, but not according to the second—that every one should give according to ability. Take it back." The chief took it back and then, in an angry way, threw a large piece of gold into the plate. "I will not take that either," said the missionary, "for it is not given according to the third rule—that every one should give cheerfully." The chief lifted his contribution and then placed it on the plate with a smiling face. "I am satisfied now," said the missionary, "you have conformed to the three rules—you have given something; you have given according to your ability; and, you have given cheerfully." Now, what I would like is that our people would contribute to the funds of the Church according to the three rules laid down by the missionary.

Biographical Sketch of the Rev. Henry Martyn, B.D.

I.

HENRY MARTYN was born at Truro, in the county of Cornwall, on the 18th of February 1781. His father had originally followed the humble occupation of a miner, but by diligent attention to the acquisition of knowledge, he rose from a state of poverty and depression to one of comparative ease and comfort, having been admitted as chief clerk to a merchant in Truro. Henry's education was commenced at the grammar school of the town, and his progress appears to have been satisfactory both to his master and his parents. His dispositions at this early period of his life are represented to have been of a very amiable cast, tender and affectionate, mild and pliant.

After having remained at school till he was between fourteen and fifteen years of age, he was induced to become a candidate for a vacant scholarship at Corpus Christi College, Oxford. In the competition, however, he was unsuccessful, and in after life he adverted to his disappointment as having originated in the wise arrangements of his heavenly Father, who had thereby altered the whole aspect of his future history. After this repulse, Henry returned home, and continued at

school some time longer. At length he entered St John's College, Cambridge, where he studied with the utmost ardour and perseverance. Providentially for his spiritual improvement, he had the privilege of the conversation and company of a religious friend at College, besides enjoying the tender counsels and admonitions of a sister in Cornwall, who was a Christian of a meek, heavenly, and affectionate spirit. To the latter, particularly, he was indebted for much instruction in that knowledge which alone, by the blessing of the Spirit, "maketh wise unto salvation." In speaking of her frequent conversations with him on spiritual matters, he thus expresses himself:—"I went home this summer, and was frequently addressed by my dear sister on the subject of religion; but the sound of the Gospel conveyed in the admonition of a sister, was grating on my ears." The first result of her tender exhortations and earnest endeavours was very discouraging; a violent conflict took place in her brother's mind, between his conviction of the truth of what she urged and his love of the world; and for the present, the latter prevailed: yet sisters, similarly circumstanced, may learn from this case not merely their duty, but from the final result, the success they may anticipate from the faithful discharge of it.—"I think," he observes, when afterwards reviewing this period with a spirit truly broken and contrite, "I do not remember a time in which the wickedness of my heart rose to a greater height, than during my stay at home. The consummate selfishness and exquisite irritability of my mind were displayed in rage, malice, and envy, in pride and vain glory, and contempt of all; in the harshest language to my sister, and even to my father, if he happened to differ from my mind and will; O what an example of patience and mildness was he! I love to think of his excellent qualities, and it is frequently the anguish of my heart that I ever could be base and wicked enough to pain him by the slightest neglect. O my God and Father, why is not my heart doubly agonized at the remembrance of all my great transgressions against Thee ever since I have known Thee as such! I left my sister and father in October, and him I saw no more. I promised my sister that I would read the Bible for myself, but on being settled at College, Newton engaged all my thoughts."

Henry's residence at College for more than two years was productive of much improvement in scientific knowledge, but he still remained ignorant of those

truths which are infinitely superior in value to all the learning of the schools. At length, however, in the providence of God, his mind became deeply impressed with a sense of the importance of religion. The event which seems to have been instrumental in arousing him from his melancholy indifference on this vitally important subject, was his father's death. It was very pleasing to his sister to perceive from his letters that a decided change had taken place in his views and feelings in regard to divine things. He still continued to exert himself with as much ardour as ever in his studies at College, but the spirit from which he acted was essentially different. He no longer counted secular knowledge the only, or even the chief object of pursuit; and though at the early age of twenty, he succeeded in carrying off the highest academical honours, his reflection on the occasion shows the moderate view which he took of all earthly blessings: "I obtained my highest wishes," he said, "but was surprised to find I had grasped a shadow." And yet, with such subdued feelings, he did not relax in his perseverance to attain an acquaintance with the most important departments of human learning; nay, so great was his diligence that by his fellow-students he was designated "the man who had not lost an hour." Christians have the strongest of all motives to be industrious, time acquires with them a peculiar value, as hurrying them onward to that solemn hour when "we must each one of us give an account of himself to God."

After having made a short visit to his friends in Cornwall, Henry returned again to Cambridge, where he studied so assiduously that in a short time he obtained a fellowship in St John's College. Shortly before this he had become personally acquainted with the Rev. Mr Simeon, to whose pious and affectionate instructions he, in common with multitudes, felt that he owed much. It was in consequence of a remark made by this honoured servant of Christ, in reference to the benefit which had accrued from the labours of Dr Carey in India, that Martyn was first led to think of dedicating himself to the missionary cause. This resolution was soon after confirmed by reading the life and labours of David Brainerd, whose ardent piety and apostolic exertions excited in the mind of the youthful Martyn a strong desire to imitate his example. At length, after serious consideration of the subject in all its bearings, and earnest prayer to the Almighty for His direction, he offered himself as a missionary to the

Church Missionary Society, then called the Society for Missions to Africa and the East. His feelings at this important crisis in his history may be drawn from the following letter, addressed at the time to his youngest sister:—

“I received your letter yesterday, and thank God for the concern you manifest for my spiritual welfare. O that we may love each other more and more in the Lord! The passages you bring from the Word of God were appropriate to my case, particularly those from the first Epistle of St Peter, and that to the Ephesians, though I do not seem to have given you a right view of my state. The dejection I sometimes labour under seems not to arise from doubts of my acceptance with God, though it tends to produce them; nor from desponding views of my own backwardness in the divine life, for I am more prone to self-dependence and conceit, but from the prospect of the difficulties I have to encounter in the whole of my future life. The thought that I must be unceasingly employed in the same kind of work amongst poor, ignorant people, is what my proud spirit revolts at. To be obliged to submit to a thousand uncomfortable things that must happen to me, whether as a minister or a missionary, is what the flesh cannot endure. At these times I feel neither love to God nor man; and, in proportion as these graces of the Spirit languish, my besetting sins—pride and discontent, and unwillingness for every duty, make me miserable. You will best enter into my views by considering those texts which serve to recall me to a right aspect of things. I have not that coldness in prayer you would expect, but generally find myself strengthened in faith and humility and love after it; but the impression is so short. I am at this time enabled to give myself, body, soul, and spirit, to God, and perceive it to be my most reasonable service. How it may be when the trial comes, I know not, yet I will trust and not be afraid. In order to do His will cheerfully, I want love for the souls of men to suffer it—I want humility—let these be the subjects of your supplications for me. I am thankful to God that you are so free from anxiety and care: we cannot but with praise acknowledge His goodness. What does it signify whether we be rich or poor, if we are sons of God? How unconscious are they of their real greatness, and will be so till they find themselves in glory!

When we contemplate our everlasting inheritance, it seems too good to be true; yet it is no more than is due to the blood of God manifest in the flesh."

In the following year, Mr Martyn received ordination to the office of the holy ministry, and commenced the exercise of his pastoral functions as curate of Mr Simeon in the church of the Holy Trinity in Cambridge, undertaking likewise the charge of the parish of Solworth, a small village at no great distance from the University. At this place, in the very outset of his ministry, an incident occurred which seems to have made a deep impression upon his mind:—"An old man, who had been one of his auditors, walked by the side of his horse for a considerable time, warning him to reflect, that if any souls perished through his neglect, their blood would be required at his hand. He exhorted him to show his hearers that they were perishing sinners; to be much engaged in secret prayer; and to labour after an entire departure from himself to Christ." "From what he said on the last head," observes Mr Martyn, "it was clear that I had but little experience; but I lifted my heart afterwards to the Lord, that I might be fully instructed in righteousness." So meekfully and thankfully did this young minister listen to the affectionate counsel of an old disciple.

(To be continued.)

Divine Keeping.

The Lord keeps the feet of His saints. But do you think that He has not different ways for different feet? The God of creation has not made two flowers, nor two leaves upon a tree alike; and will He cause all His people to walk in the same path? No; we have each our path, each our besetments, each our trials, each peculiar traps and snares laid for our feet, and the wisdom of the all-wise and only-wise God is shown by His eyes being in every place, marking the footsteps of every pilgrim, suiting His remedies to meet their individual case and necessity, appearing for them when nobody else could do them any good; watching so tenderly over them as though the eyes of His affection were bent on one individual; and carefully noting the goings of each, as though all the powers of the Godhead were concentrated on that one person to keep him from harm.—*Philpot.*

An Leabhar-Ceasnachaidh farsuinn.

(Air a leantainn).

C. 99. Ciod na riaghailtean a ta r' an toirt fainear a chum nan deich àitheantan a thuigsinn gu ceart?

F. A chum gu tuigteadh na deich àitheantan gu ceart, tha na riaghailtean so a leanas r' an toirt fainear, eadhon.

I. Gu bheil an Lagh iomlan, agus a' ceangal gach aoin neach gu làn co-choslas anns an duine gu h-iomlan ri fir-eantachd nan àitheantan, agus gu h-ùmhlachd iomlan a thoirt da gu bràth do bhrìgh 's gu bheil e ag iarraidh na foirfeachd a 's àirde, anns gach uile dhleasdanas, agus a' toirmeasg gach ceum a 's lugha do gach uile pheacadh.

II. Gu bheil e Spioradail, agus mar sin a' ruigsinn na tuisge, na toile, nan aignidhean, agus air uile chumhachd-aibh eile an anama, co mhaith agus air briathraibh, oibribh, agus gnìomharaibh.

III. Gu bheil an t-aon ni ceudna, ann an seadh fa leth, air iarraidh no air a thoirmeasg ann an tuilleadh àitheanta na h-aon.

IV. Do bhrìgh, far am bheil dleasdanas air bith air 'àithneadh, gu bheil am peacadh a ta an aghaidh sin air a thoirmeasg; agus far am bheil peacadh air a thoirmeasg, gu bheil an dleasdanas a ta an aghaidh sin air 'àithneadh: Mar sin, far am bheil gealladh air a cheangal ri h-àithne, tha 'm bagradh a ta an aghaidh sin fillte ann; agus far am bheil bagradh air a cheangal ri àithne, tha 'n gealladh a ta an aghaidh sin fillte ann.

V. An ni tha Dia a' toirmeasg, cha chòir a dhèanamh uair air bith: an ni a tha e ag àithneadh, is e ar dleasdanas do ghnàth e, agus gidheadh cha chòir gach aon dleasdanas air leth a dhèanamh gach aon uair.

VI. Fuidh aon pheacadh, no aon dleasdanas, tha na h-uile peacadh no dleasdanas d' a leithid ceudna air a thoirmeasg no air iarraidh, maille ri 'n uile aobharaibh, mheadhonaibh, chion-fàth, choslasaibh, agus gach uile bhrosnuchadh chuca.

VII. An ni a ta air a thoirmeasg, no air 'àithneadh dhuinn féin, gu bheil e mar fhiachaibh oirnn ar dìchioll a dhèanamh do réir ar n-inbhe, chum e bhi air a sheachnadh, no air a choimhlionadh le daoineibh eile, do réir dhleasdanas an inbhe-san.

VI. Anns an ni ta àir 'àithneadh do dhaoibh eile, tha e mar fhiachaibh oirne do réir a n-inbhe féin, agus ar gairme, còmhnaidh a dhèanamh leo, agus aire thabhairt nach bi comunn againn ri daoibh eile, anns an ni a ta air a thoirmeasg dhoibh.

C. 100. Ciod na nithe àraid a th' againn ri thabhairt faineir anns na deich 'aitheantaibh?

F. Tha againn ri thabhairt faineir anns na deich àitheantaibh an roimh-ràdh, brìgh nan àitheanta féin, agus na h-aobhairean air leth a tha ceangailte ri cuid dhiubh, a chum an sparradh oirnn ni 's mò.

C. 101. Ciod is roimh-ràdh do na deich àitheantaibh?

F. Tha roimh-ràdh nan deich àitheanta, air a chur sìos anns na briathraibh so, Is mise an Tighearna do Dhia, a thug a mach thu á tìr na h-Eiphit, á tigh na daorsa, anns am bheil Dia a' foillseachadh, 'àrd-thighearnais féin, mar an Ti is e Iehobhah, an Dia bith-bhuan neo-chaochlaideach, agus uile-chumhachdach, aig am bheil a bhith ann féin, agus uaithe féin, agus a' toirt bith, d' a uile bhriathraibh, agus 'oibribh, agus gur Dia ann an co-cheangal e, mar ri h-Israel o shean, mar an ceudna r' a phobull uile, neach mar a thug e iad as am braighdeanas 's an Eiphit, is amhluidh, a tha e 'g ar fuasgladh o ar daorsa spioradail, agus uime sin, gu bheil e mar fhiachaibh oirne, esan a mhàin a ghabhail mar ar Dia, agus uile 'aitheanta-san a chòimhead.

C. 102. Ciod is suim do na ceithir àitheantaibh 's am bheil ar dleasdanas do Dhia air a chur sìos?

F. 'S e suim nan ceithir àitheantan, anns am bheil ar dleasdanas do Dhia air a chur sìos, an Tighearn ar Dia a ghràdhachadh, le r' n-uile chridhe, agus le 'r n-uile anam, le 'r n-uile neart, agus le 'r n-uil' inntinn.

C. 103. Ciod i a' cheud aithne?

F. 'S i a' cheud àithne, Na biodh dée 's am bith eile agad a' m' làthair-sa.

C. 104. Ciod iad na dleasdanas a ta air an iarraidh 's a' cheud àithne?

F. 'S iad na dleasdanas a ta air an iarraidh 's a cheud àithne, 'aithneachadh agus 'aideachadh, gur e Dia amhàin am fìor Dhia, agus ar Dia-ne, agus aoradh agus glòir a thoirt da d' a réir sin; le bhi smuaineachadh, agus a' beachdachadh air, 'g a chuimhneachadh, mòr-mheas a bhi againn air, 'g a onorachadh, géill agus urram a thoirt da, 'g a roghnachadh, 'g a ghràdhachadh, 'g a mhiannachadh, eagal-san a bhi oirnn, a bhi creidsinn ann, ag earbsadh as, a' cur dòchais ann, a' gabhail tlachd dheth, a' dèanamh

gàirdeachais ann, a bhi eudmhor air a shon, a' gairm air, a' tabhairt da gach uile mholadh agus bhuidheachais, agus a' strìochdadh leis gach uil' ùmhlachd agus irioslachd dha, anns an duine gu h-iomlan: le bhi cùramach air a thoil-eachadh anns na h-uile nithibh, agus fuidh dhoilghios an uair a mhithoillehear e ann an ni air bith, agus le bhi gluasad gu h-iriosal maille ris.

C. 105. Ciod iad na peacaidhean a tha air a toirmeasg 's a' cheud àithne?

F. 'S iad na peacaidhean a tha air an toirmeasg 's a' cheud àithne, Dia-àicheadh, no gun Dia bhi againn, iodhol-aoradh a thaobh tuilleadh Dhée thar a h-aon, no aon dia eile maille ris an Dia-fhlòr, no 'n a àite, a bhi againn, no bhi ag aoradh dha: gun esan a bhi againn, agus a làn-aideachadh mar Dhia agus mar ar Dia-ne; neo-chùram mu aon ni a dhlighear dha-san a ta air 'iarruidh 's an àithne so, no sin a leigeadh dhinn; aineolas, dì-chuimhne, mi-bhreithneachadh, baraile mearachdach, smuaintean neo-iomchuidh agus aingidh air; sgrùdadh dàna air a nithibh dìomhair; gach mi-naomhachadh, gach fuath air Dia, féin-ghràdh, féin-iarruidh; agus gach gnè eile do shocruchadh-inntinn, toile, no mianna, air nithibh eile, gu neo-chneasda, agus gu neo-chuimseach, agus an togail dheth-san, gu h-uile, no ann an cuid: baoth-chreidimh dìomhain, ana-creidimh, saobh-chreidimh, mi-chreidimh, mi-earbsa, mi-dhòchas, do-smachdaidheachd, dì-mhothachadh fuidh bhreitheanas, cruas-cridhe, àrdan, an-dànadas, suaimhneas feòlmhor, a bhi buaireadh Dhé, a' dèanamh feum do mheadhonaibh neo-laghail, agus ag earbsadh à meadhonaibh laghail, sàimh agus aoibhneas feòlmhor, eud truailidh, dall agus eu-ceillidh, meadh-bhlàs, marbhantachd, ann an nithibh Dhé, a bhi 'g ar dèanamh féin'n ar coigrich do Dhi agus a' tuiteam air ar n-ais uaithe, a' dèanamh ùrnuigh ri naombaibh, ri ainglibh, no ri creutairibh air bith eile, no tabhairt aoradh gu cràbhach dhoibh; gach uile cho-cheangal ris an Diabhul, no dol ann comhairle ris, agus éisdeachd ris na chuireas e 'n ar n-aire; a bhi dèanamh dhaoine 'n an tighearnaibh air ar creidimh, agus air ar coguisibh; a' dèanamh tailceis agus dimeas air Dia, agus air 'àitheantaibh, a' seasamh an aghaidh, agus a' cur doilgheis air a Spiorad; aineolas agus mì fhoighidinn r' a fhreasdalaibh; bhi a' cur as a leth-sa gu h-amaideach nan olc tha e a' toirt oirnn, a toirt cliù aoin mhaith a ta annainn, a tha againn, no a dh' fheadas sinn a dhèanamh do dheadh shanas, do iodholaibh, dhuinn féin, no do chreutair air bith eile.

C. 106. Ciod a tha gu h-àraid air a theagasg dhuinn leis na briathraibh sin 's a' cheud àithne, eadhon, A' m' làthair sa?

F. Tha na briathra so 's a' cheud àithne, A' m' làthair-sa; a' teagasg dhuinn, gu bheil Dia a chì na h-uile nithe, a tabhairt aire àraid do 'n pheacadh so, eadhon Dia air bith eile a bhi againn; agus gu bheil e ro dhiombach dheth; chum mar so gu 'm biodh iad 'n an argumainte gu 'r cumail o 'n pheacadh so, agus 'g a an tromachadh mar-bhrosnachadh ro mhi-nàrach, agus mar an ceudna, chum a thoirt oirnn bhi a' dèanamh, mar 'n a fhianuis-sa, gach aon ni a nìhear leinn 'n a sheirbhis.

C. 107. Ciod i an dara Aithne?

F. 'S i 'n dara àithne, Na dèan dhuit féin dealbh snaidhte, no coslas 's am bith a dh' aon ni a ta 's na nèamhaibh shuas, no air an talamh shios, no 's na h-uisgeachaibh fuidh 'n talamh; Na crom thu féin sìos doibh, agus na dèan seirbhis doibh: oir mise an Tighearna do Dhia, is Dia eudmhor mi, a' leantuinn aingidheachd nan aithrichean air a' chloinn, air an treas, agus air a' chreathramh ginealach dhiubh-san a dh' fhuathaicheas mi; agus a' nochdadh tròc-air do mhiltibh dhiubhsan a ghràdhaicheas mi, agus a choimhideas m' àitheantan.

C. 108. Ciod iad na dleasdanas, a ta air an iarraidh 's an dara h-àithne?

F. 'S iad na dleasdanas a tha air an iarraidh 's an dara h-àithne, a bhi tabhairt fainear gach uil' aoradh cràbhach agus òrduighean a dh' òrduich Dia 'n a fhocal, an gabhail agus an cumail, agus an comhead gu fìor-ghlan, agus gu h-iomlan; gu h-àraid, ùrnuigh agus buidheachas, ann ann ainm Chrìosd, leughadh, searmonachadh, agus éisdeachd an fhocail, frithealadh, agus gabhail nan Sàcramantean, riaghailt eaglais, agus reachd smachdachaidh innte; trasgadh cràbhach, mionnachadh air ainm Dhé, agus bòideachadh dha: mar an ceudna, bhi diombach ris gach uil' aoradh mealltach, a' gabhail gràin deth, agus a' cur 'n a aghaidh; agus do réir inbhe agus gairme gach aoin nàrach, gu chur so as, agus fòs uile chomharan cuimhnuichte an iodhoil aoraidh.

C. 109. Ciod na peacaidhean a tha air an toirmeasg 's dara h-àithne.

F. 'S iad na peacaidhean a tha air an toirmeasg 's an dara h-àithne a bhi idir a' dealbhadh, a' comhairleachadh, ag àithneadh, a' gnàthachadh, agus air mhodh air bith ag aontachadh ri aon aoradh cràbhach air bith nach d' òrduich eadh le Dia féin, bhi a' fulang creidimh mearachdach, bhi a' dealbhadh aoin ni mar shamhladh air Dia, air na trì

pearsannaibh uile, no air aon phearsa dhuibh, 's an taobh stigh 'n ar n-inntinn, no 's an taobh muigh le gnè air bith do dhealbh, no do chosamhlachd creutair air bith; gach uil' aoradh dha, no do Dhia le a leitheid sin, no da thrìd; samhladh air bith air déibh bréige a dhèanamh, agus gach uil' aoradh dhoibh, gach uile chumadaireachd saobh-chràbhach, a' truailleadh aoraidh Dhé, a' cur ris, no a' tabhairt uaithe, cia, ac' a dhealbhadh 's a thoghadh suas as ar ceann féin e, no fhuaradh e trid beul-aithris o dhaoineibh eile, ged b' ann fuidh ainm sean-chleachdamh, gnàthachadh, diadhachd, deagh-rùn, no aon lethseul eile, ge b' e air bith e, Simon-achd, naomh-ghoid; gach uile neo-chùram mu 'n aoradh agus mu na h-òrduighibh, a dh' òrduich Dia, gach tailceas, agus bacadh orra, agus gach cathachadh 'n an aghaidh.

C. 110. Ciod iad na Reusoin, a ta ceangailte ris an dara aithne, chum a sparradh oirnn ni 's mò?

F. Tha na Reusoin a tha ceangailte ris an dara aithne, chum a sparradh ni 's mò oirne, air an cur sìos 's na briathraibh so, eadhon (oir is mise Iehobhah do Dhia, Dia eudmhor, a leanas aingidheachd nan aithrichean air an cloinn, air an treas agus air a' cheathramh ginealach, dhiubh-san a dh' fhuathaicheas mi, agus a' dèanamh tròcair air mìtibh, dhiubh-san a ghràdhaicheas mi, agus a choimhideas m' àitheantan); is iad, a thuilleadh air àrd-uachdranachd Dhé os ar ceann, a shealbh-chòir annainn, 'Eud laiste d' a aobhar féin, agus 'fhearg dhìoghaltach an aghaidh gach aoraidh mhearachdaich, mar ni a ta 'n a striopachas spioradail; agus gu bheil e a' meas luchd-brisidh na h-àithne so 'n an luchd-fuath dha, agus a' bagradh dìoghaltais a dhèanamh orra gu linnibh fa leith, agus a' meas luchdcoimhid na h-àithne so, no iadsan a tha toirt gràidh dha, agus a' coimhead 'àitheantan, agus a' gealltuinn tròcair dhoibh gu ruig iomadh linn.

C. 111. Ciod i an treas Aithne?

F. 'S i 'n treas aithne, Na tabhair ainm an Tighearna do Dhé an dlomhanas; oir cha mheas an Tighearna neochiontach esan a bheir 'ainm an dlomhanas.

C. 112. Ciod a ta air 'iarruidh 's an treas Aithne?

F. Tha 'n treas aithne ag iarruidh, ainm Dhé, a thìodail, a bhuan, 'òrduighean, am focal, na Sàcramaintean, ùrnuigh, Mionnan, Bòidean, crannchur, oibre, agus ge b' e air bith ni eile leis am bheil e 'g a fhoillseachadh féin, a bhi air an gnàthachadh gu naomh, urramach, ann an smuaintibh, beachdachadh inntinn, briathraibh, sgrìobhadh, le aid-

eachadh naomh, agus giùlan d' a réir sin, a chum glòire Dhé, ar maith féin, agus maith dhaoin' eile.

C. 113. Ciod no peacaidhean a ta air an toirmeasg 's an treas Aithne?

F. 'S iad na peacaidhean a ta air an toirmeasg 's an treas àithne, gun ainm Dhé a ghnàthachadh mar tha e air 'iarruidh, agus mi-ghnàthachadh a dhèanamh air, le iomradh no gnàthachadh eile, aineolach, dìomhain, neo-urramach, mi-naomh, saobh-chràbhach, no aingidh: no air ainmibh, buadhabh, òrduighibh, oibribh Dhé, trid toibheum, mionnan-eithich, gach uile mhallachadh, mhionn, bhòid, agus crannchur pheacach, briseadh air mionnan agus bòidean, ma tha iad laghail, agus an coimhlionadh, ma 's ann mu nithibh neo-laghail a tha iad: a' gearan an aghaidh òrduighean agus freasdail Dé, a' faghail croin doibh, a' dèanamh min-sgrùdaidh macnusach orra, agus 'g an cur ri nithibh gu mearchdach a bhi mineachadh, na a' mi-chur, no air mhodh 's am bith a' fiaradh an fhocail, no cuid air bith dheth, chum sùgradh mi-naomh, ceistean macnusach agus neo-tharbhach, sgeulachda dìomhain, no chum teagasg mearachdach a sheasamh, a bhi mi-ghnàthachadh an fhocail, no chreutairean, no aon ni eile, a tha dol fuidh ainm Dhé, a chum druidheachd, no ana-mhianna agus dhèanadas peacach, a bhi labhairt gu h-aingidh air firinn, gràs, agus slighibh Dhé, a' fanoid orra, 'g an càineadh, no air mhodh air bith a' cathachadh 'n an aghaidh, ag aidheachadh creidimh le cealgaireachd, no chum crìocha fiara nàire ghabhail dheth, no bhi mar aobhar nàire dha, le caithe-beatha neo-fhreagarrach, neo-ghlic, neo-tharbhach, agus oibheumach, no le cùl-sleamhnachadh uaithe.

C. 114. Ciod iad na Reusoin a tha ceangailte ris an treas Aithne?

F. 'S iad na Reusoin a tha ceangailte ris an treas àithne, anns na briathraibh so, eadhon (an Tighearna do Dhia), agus (nach meas an Tighearna neo-chiontach an neach a bheir 'ainm an dìomhanas) do bhrìgh gur e an Tighearna agus ar Dia-ne; agus uime sin, nach còir 'Ainm a mhi-naomhachadh, no air mhodh 's am bith a mhi-ghnàthachadh leinn, gu h-àraid do bhrìgh gur co fhada ghabhas uaithe, luchd-brisidh na h-àithne so a shaoradh agus a chaomhnadh, is nach fuiling e dhoibh dol as o a cheart-bhreitheanas, ged tha mòran dhiubh sin a' dol as, o smachdachadh agus dhioghaltas dhaoine.

Ri leantuinn.

Mr Alexander O'Brian, Wick.

THE subject of this brief sketch was a native of Farr, Sutherlandshire, where he spent the most of his days, with the exception of annual visits to the United States in his younger days in the pursuit of his trade as a mason. When the great change that made him a follower of Jesus took place we are not in a position to say, but that it did take place was plainly evident. When the Free Presbyterian Church was formed in 1893, Alexander O'Brian joined those who raised a banner for the truth, and in his latter days he declared that he was glad he had taken that stand. Though a fluent speaker, both in Gaelic and English, and a gifted man, he could never be prevailed upon to preside at meetings, but when asked to speak to the "question," he did so with appropriateness of speech and profit to the hearers. There was an originality in his manner of presenting the truth that gave a piquancy to his words and arrested the attention of the hearers. Of him it could be said, especially in his latter years, that he brought out of "his treasure things new and old." There was also a beautiful spiritual spirit pervading his exercises that clearly proclaimed he had much communion with his Lord. The last three years of his life were spent at Wick, and alike at the prayer-meetings and on the "Question Days" of the Communion he took part in the exercises of these meetings to the edification of the hearers and the comfort of the Lord's people. It was a pleasure and delight to visit him in the home of his niece, Mrs Macaskill (formerly of Glasgow), who attended to him with devotion. His delight was in the things pertaining to the Kingdom of the Lord Jesus, and if, at any stage, the conversation turned into other channels he soon diverted it back. In him was exemplified to a remarkable degree the truth of the words, "The path of the just is as the shining light that shineth more and more to the perfect day" (Provs. iv. 18). The illness from which he was not to recover struck him down some time before the April Communion in Wick. He rallied for a time, and expressed the hope that he would be able to come out to the services, but it was not to be. He was much weaker than he realised. He knew he was dying, and when asked if he was feeling pain he would cheerfully answer, "He has been always very good to me, and I must patiently wait at the ferry until it is His time to

take me over." The heavenliness of his mind and the spirituality of his conversation during these "waiting" days were refreshing and uplifting. Near the end he expressed a desire to be removed to his native place, and he was granted his wish by his friends. After his arrival at Swordly, a friend from Armadale paid him a visit, and repeated in his hearing the words, "Happy art thou, O Israel : who is like unto thee, O people saved by the Lord." The words evidently appealed to the dying man, for a heavenly smile lit up his face, says the narrator. Soon after this, at the end of May, he passed away, we believe, to his everlasting rest. His mortal remains were laid in Farr burying-ground, where rests the dust of a goodly company of the Lord's chosen ones. He is the richer, we are the poorer that tarry behind. "Help, Lord ; for the godly man ceaseth ; for the faithful fail from among the children of men" (Ps. xii. 1).

The Believer's Legacy.

ROBERT FLOCKHART used constantly to preach in the streets of Edinburgh, and he told this story. He said :—"I had a friend in the army, and he committed some offence in war time, for which he was condemned to be shot. So he said, 'Robbie, I have to die to-morrow, and as I have a little money, I have made my will and left it to you.' 'Thank you,' I said. The next morning, instead of being taken out to be shot, the soldier received a free pardon ; so," said Robbie, "he got his life and I lost my legacy, for a testament is not of force while the testator liveth ; he must die to give effect to his will. And," said Robbie, "our great Testator is dead ; we know that He died—they nailed Him to the cross ; therefore, His will stands good ; let us go and take the legacy He has bequeathed to us. But," added Robbie, "that story is not enough to set forth Christ's work for us. Some time after, another friend left me a legacy, and he did die." There were some lawyers who got hold of the money, and Robbie never received a penny of the legacy. He said, "If my friend had been alive, I should have got it ; that is to say, if he could have died and then afterwards have been alive again, he would have seen that I received the legacy. So, the first time I lost my legacy because the friend who left it to me did not die, and the second

time I lost it because the friend who left it to me did die, and did not rise again. But," said he, "see the glorious safety of the believer's legacy from his Lord. He who died, and so made the will of effect, has risen again, and He will see that no lawyer, honest or dishonest, shall ever interfere with the legacies that He left to His people. Not even the devil himself shall prevent the heirs of everlasting life from obtaining the heritage which Christ has left them in the new covenant which He sealed with His blood."—C. H. Spurgeon, quoted in "The Dawn."

Literary Notice.

DANCING: ANCIENT AND MODERN, by Rev. Herbert Lockyer, minister of Hawick Baptist Church. Hawick: James Edgar, High Street. Price 9d, post free.

This is a timely pamphlet. It deals with the modern craze for dancing in a satisfactory and convincing way. Mr Lockyer takes up first of all the kind of dancing so often referred to in Scripture, and has no difficulty in showing that it has no resemblance whatsoever to modern dancing with all its worldliness, frivolity, and other attendant evils. He quotes from the secular press to show how real and how dangerous these evils are. It is gratifying to notice that he utters a protest against teaching dancing to children in our public schools. This is an evil that is growing, and while it is introduced under the plea of physical exercises, it is training the mind of the young for indulgence in a questionable amusement. We heartily recommend this pamphlet and wish it a wide circulation. It deals faithfully with that modern device of the devil—the church dance—and may be made useful in opening the eyes of many who, as yet, see no evil in dancing.

Notes and Comments.

Sir Arthur Keith on Darwinism.—The British Association held its meetings this year at Leeds. Sir Arthur Keith, the President, devoted his address to Darwinism. It was as dogmatic an utterance as the most devoted Darwinian disciple could wish for. No one could learn from it that Darwinism had been attacked by some of the most distinguished scientists of the day and that its basic principles had been found to run counter to the laws of biology, to say nothing of

those operating in the wider spheres of human progress and activity. Our objection, however, to evolution is not so much that it is unscientific, having never been proved, but to the fact that Sir Arthur Keith's thesis, if true, would make the Bible story of creation a lie. There are evolutionists who try to hold by Christianity, but their efforts to do so are ridiculed as much by one side as the other. In the evolutionary hypothesis there is no room for the Incarnation and the Atonement, and where can the evolutionist in his scheme of things get in the great Christian doctrines of the new birth, justification, sanctification, and the resurrection? Where can it get a place for sin and the fall? When one reads such a sentence as the following, in which a learned scientist at the recent British Association meeting traced man's origin back to the sponge, he may be excused for being puzzled:—"When metazoa arose, the world contained protista, sponges and algae. It seems more easy to imagine the evolutionary steps which would convert a sycon into an enterozoon than those which would build one up out of unicellular protozoa, or convert into a beast of prey, the green and innocent volvox." Compare this learned jargon with the dignified simplicity of Scripture—"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them" (Gen. ii. 26, 27).

Honouring the Founders of Modern Spiritualism.—

Sir A. Conan Doyle, says "The Dawn" (London) has just given £100 towards the erection of a memorial column near the spot, in Hydesville, U.S.A., where the Fox girls, through whom in 1848 Spiritualism entered the modern world, were born. For thirty years these unhappy girls acted as two of its most important mediums. After being long deceived and deceiving others, they left the following striking testimony:—"I loathe the thing I have been," said the elder (Mrs Fox Kane). "As I used to say to those who wanted me to give a séance—'You are driving me to hell.' Spiritualism is the most wicked blasphemy known to the world." The testimony of the younger, Mrs Jenckens, is no less emphatic—"I regard Spiritualism as one of the very greatest curses that the world has ever known."

Both had an inglorious end—dying of drink, “with little else than profanity upon their lips.” Yet it is women of this stamp who cursed the delusion that gripped themselves, that are being honoured by their deluded followers in the 20th century, boasting of its enlightenment and deliverance from all superstition. What an illustration of the Redeemer’s words—“If therefore the light that is in thee be darkness, how great is that darkness!” (Matt. vi. 23).

Imaginative Preaching of a Bad Kind.—The imagination is one of God’s precious gifts, and when under the control of a sound judgment is a great blessing. But when it takes the reins in its own hands and flouts the guidance of the judgment, then it becomes a very uncertain and, at times, a very dangerous guide. This is seen in a sermon preached recently by Dr Norman Maclean, the Moderator of the Church of Scotland, the gist of which is reported in the “Campbeltown Courier.” His text was Hebs. xii. 1—the great cloud of witnesses. Dr Maclean took “witness” in the sense of “spectator” rather than “one who bears testimony,” and in the course of his sermon said:—“Our blessed Lord took it for granted that the dead should continue to be interested in and watch over the living. The corridors of creation are crowded with the blessed dead watching over the living. . . . The congregation in this church that night was a mere fragment of a great invisible congregation, a tiny section of that other congregation, worshipping with them—the men and women whose souls were born there and still visited the place where they got a glimpse of the eternal.” This is the imagination run riot. If we understand the Scripture aright, the blessed dead never return to join in the imperfect worship of this world. They are engaged in a worship in which there is no jarring note; in adoration and praise that come from hearts filled to overflowing with the love of God. What help would Dr Maclean’s “invisible congregation” be to Christians fighting the stern battle against the world, the flesh, and the devil; but if we take the word as indicating “one who bears testimony,” then assuredly this great cloud of men and women who have fought this battle in the strength of their Lord and reached everlasting blessedness encourages and comforts those who are engaged in a similar conflict. Dr Maclean would do well to restrain his Celtic imagination on such a theme, and seek to keep it within the bounds of what is revealed in Scripture.

A Distinguished Surgeon's Testimony to the Bible.

—Prof. Kelly, the noted surgeon, John Hopkin's University, U.S.A., thus writes :—"I found long since that as I allowed the pressure of professional and worldly engagements to fill in every moment between rising and going to bed, the spirit would surely starve. So I made a rule which I have since stuck to, in spite of many temptations, not to read or study anything but my Bible after the evening meal, and never to read any other book but the Bible on the Sabbath. I do not exclude real Bible helps which always drive one back to the Bible, but I never spend time simply on devotional books. Since making this resolution, God in His mercy has shown me that His Word is an inexhaustible storehouse, from which he dispenses rich stores of precious truths to His servants as He pleases, and as they are ready to receive them."

Headings of the Psalms.—Scholars of the advanced modern school have long since reached as an assured result of their explorations that most of the Psalms are of a very late date. Dr Dick Wilson, in the October and January numbers of the "Princeton Theological Review," has taken the trouble of giving a thorough examination of the Higher Critics' arguments, with the result that their case has broken down completely before the attacks of the Princeton scholar. It is impossible in a short note like this to give even the merest summary of his convincing attack, but his concluding words may be quoted. "But of so much we can be sure, the 'prima facie' evidence is in favour of the headings of the Psalms, and no convincing proof to invalidate the testimony of the headings is to be derived either from the headings themselves, or from the contents of the Psalms, including the names for God found in them. In accordance, therefore, with the law of evidence, the presumption is, and must remain until evidence invalidating them is found, that the headings are trustworthy, that David wrote many of the Psalms, and may have written, so far as we know, seventy-three of them, and that Christ and the Apostles and the Church in all ages have been right in treating all of them, headings included, as a part of the infallible Word of God." We quote these words, not because we feel the Psalms need testimony from learned men, but simply to show that where there is real learning it will be found on the side of truth, and not, like the fragmentary gatherings of the Critics, on the side of error.

Church Notes.

Communion. — October — First Sabbath, North Tolsta; second, Gairloch and Ness; third, Scourie; fourth, Lochinver; fifth, Wick. November—First Sabbath, Oban; second, Halkirk and Glasgow; third, Edinburgh and Dornoch. South African Mission.—The following are the dates of the Communion:—Last Sabbath of March, June, September, and December. Note.—Notice of any additions to, or alterations of, the above list should be sent to the Editor.

Collection for this Month.—The Collection for Missionaries and Catechists is to be taken up this month, and according to the Synod's instructions, by book from house to house.

The Northern Presbytery's Protest Against Excursion Trains on the Lord's Day.—The Northern Presbytery of the Free Presbyterian Church of Scotland feel deeply grieved and hurt by the action of the London Midland and Scottish Railway Company in giving facilities to the enemies of the Lord to transgress on His Holy Day in a most glaring manner. The Sabbath is not the property of any railway or other company; it is the Lord's, and He claims a special propriety in it. He calls all to honour it, and to sanctify it by "a holy resting all that day from such worldly employments and recreations as are lawful on other days." If the Railway Company wanted to give an excursion to the people of Dundee, or of Inverness, or any other town, why did they not give it on a week-day? Why abuse the Sabbath law and defy God to His very face? In their action they have declared that they are not a moral company, for the law of the Sabbath belongs to the first table of the Moral Law, and the breach of that day declares the breaker or breakers immoral, and their action is sure to bring guilt and a curse on them and all connected with them. We feel it is making it unpleasant for us to travel by their trains even on the week-days, for we cannot forget their action on the Sabbath. We also feel that they are liable to an open judgment, and we do not wish to be involved. Our numbers may not be great, yet we have consciences, and we know we have God on our side. Therefore, we are bold. We do not in the least feel ashamed to own Him as our Lord, and His Day as the delight of our souls. We, therefore, most emphatically

protest against the Railway Companies for running these excursion trains to Inverness and other places. We warn them not to continue their sinful course, but to turn in repentance to the Lord from whom they have revolted.

The Presbytery also expresses its strong disapproval of how the Sabbath is desecrated, not only by public bodies, but by private individuals.

New Church at Thurso.—This church, which was recently purchased from the Reformed Presbyterians and which has undergone renovation, was opened on 12th September. The Rev. D. Beaton, Wick, preached from Gal. i. 9. Mr Beaton expressed the hope that the same glorious Gospel preached by the Apostle would be preached in that building in the days to come. The Rev. D. N. Macleod, Ullapool, concluded with prayer. The interim-moderator, Rev. William Grant, cordially thanked the friends who had so generously contributed to the purchase and renovation Fund. The building was filled to overflowing, considerable numbers being present from Strathy, Halkirk, and Wick, with representatives from other places.

"The Forward" (Glasgow).—This Socialist organ, which uses, at times, rather reckless language, had a paragraph some months ago from some "wandering star," who had visited Skye, purporting to contain an utterance on modern dress by a Free Presbyterian minister. On the Rev. James Macleod's attention being called to the paragraph, he wrote the editor a forcible letter, with the result that the following note appeared in "The Forward" (6th August):—"In reference to a statement reported in our issue of 18th June to the effect that a Free Presbyterian speaker in Skye had delivered a rather unique homily to young men on the perils of modern dress fashions, we are assured that the statement did not refer to any existing Free Presbyterian minister in Skye, and we regret if the present ministers or any of them have a grievance as a result of the paragraph in question."

New Students Received by the Southern Presbytery.—At its last meeting the Presbytery received Messrs John Colquhoun and Archibald Beaton as students.

Acknowledgment of Donations.

John Grant, Palmerston Villa, Millburn Road, Inverness, General Treasurer, acknowledges, with thanks, the following donations:—

SUSTENTATION FUND.—Mrs Morrison, Culbokie, Conon-Bridge, 13s; John Macleod, Crianlarich, 5s; Miss C. Stewart, P.O., Kinlochell, £1; "F. M.," Raasay, o/a Raasay Sustentation Fund, £10; Mrs Guthrie (of Inverness), Purley, £2.

JEWISH AND FOREIGN MISSIONS.—Rev. N. Cameron acknowledges, with sincere thanks, the following donations:—A. C., 3s; Friend, Glasgow, £1; Miss Mackay, Long Island, New York, 8s 2d; Friend, Argyll, 10s; J. M., Gairloch, 10s; Nurse C. Maclean, Hill Street, Glasgow, for Clothing Fund, per A. Matheson, 5s.

CORRECTION.—In the Tabular View of Accounts, as shown in August issue, the Gairloch "Home Mission Fund" should read £63 9s 2d instead of £48 1s 6d, and total funds £355 19s 2d—the sum of £15 7s 8d having, we regret, been placed under Glasgow (Tabular View) in error.

The following lists have been sent in for publication:—

DUNOON CHURCH DEBT FUND. — Rev. N. Cameron acknowledges, with sincere thanks—Friend, St Jude's, £1.

EDINBURGH CHURCH PURCHASE FUND.—Rev. N. Macintyre acknowledges, with sincere thanks, the following donations:—Applecross Friend, £1; Mrs C. Mackenzie, London, £1; Alex. Nicolson, Portree, £1; Mrs Fleming, Lairg, 10s; Rod. Macfarlane, Benbecula, £1; Friend, Callander, per Rev. N. Cameron, 10s; Miss J. M. Mackenzie, Dumfries, £1; Alex. Macvicar, Lochmaddy, £1; Stornoway Congregation, per M. Maciver, £42 8s 3d; M. Maciver, Stornoway (Collecting Card), £6 14s 6d; Mr Moran, Gullane, £5; Friends, Kyle, £2; N. Mackay, Breascleite, £1; Friend, Glendale, 10s; F. M., Raasay, £2; Miss C. Macnab, Husabost, 10s; Miss Hendry, Edinburgh, £1; Anon., Leven Street P.O., £1; Mr A. Maclean, 16 Marchmont Crescent, acknowledges, with sincere thanks, the following:—Friend, Glasgow, per Mr James Mackay, £5; do., do., £1; Friend, Ross-shire, do., 10s; per Captain K. K. Macleod, as follows—Miss Dewar, Glasgow, 5s; Friend, Salcoats, £1; Simon Maclean, Strath-Canaid, £1; Friend, Black Isle, £1; Mrs Macrae, Halkirk, £1; Nurse Mackenzie (Collecting Card), £1 1s.

GLENDAL CHURCH BUILDING FUND.—Rev. James Macleod acknowledges, with sincere thanks, A Glasgow Friend, £2.

GREENOCK CHURCH PURCHASE FUND. — Mr John Urquhart, 12 Lynedock Street, Greenock, acknowledges, with sincere thanks — William Macrae, Prince Rupert, B.C., per Mrs J. Walker, \$20.

HELMSDALE CHURCH BUILDING FUND. — Rev. William Grant, Halkirk, gratefully acknowledges contributions received, as follows:—Anonymous, St Jude's, Glasgow, £1 10s; "Old Friend," St Jude's, 5s; Port-Henderson Friend, 4s; per R. Watt—Friends, Inverness, £6 13s 6d; per J. Davidson, Portgower—Friend, 5s; Friend, 2s 6d; per J. Adamson—J. Mackay, Greenock, £1.

TALLISKER CHURCH BUILDING FUND. — Mr John Macintyre, Carboneire, Skye, acknowledges, with grateful thanks—Ps. 72-17, per Rev. N. Cameron, Glasgow, 5s.

THURSO CHURCH PURCHASE AND REPAIR FUND.—Rev. Wm. Grant, Halkirk, acknowledges, with sincere thanks, the following donations:—"A Missionary's Mite," 2s 6d; Mr Macrae, Banniskirk, £2; per Miss Durran—A. Lindsay, Golspie, £1; Mr Wilson, Thurso, £3; per Miss J. Campbell, —Mr Henderson, £5; Dr Auld, London, £2 2s; Misses Macadie, Gerston, £2; the following £1—Mrs Sutherland, Assery; S. Murray, Scotscaidier; Mr and Mrs Swanson, Howe; J. M. and J. B. Swanson, Howe; Jas. Hymers, Weydale; Miss Meiklejohn, Mr and Mrs D. Anderson, D. Shearer, B. Millar, Thurso: "Gaelic Memories"; Mr and Mrs Henderson, Brim; a Friend, Inverness; J. F., Inverness; A. M., Inverness, 15s; Friends, 12s; the follow-

ing 10s—J. Fraser, Thurso; P. Campbell, Thurso; D. Fraser, Forss; Miss M. Mackay, Thurso; Miss Ross, Golspie; Kay M., Mr and Mrs G. Anderson, Harry Anderson, a Friend, W. S. Horne, W. Bruce, W. Budge, A. Begg, a Friend, K. and M. Matheson, Dingwall; D. B. Cormach, Reay, 7s 6d; S. Polson, Halkirk, 15s 6d; "G. M.," Inverness, 6s; the following, 5s—W. Manson, Thurso; A. MacLennan, Miss Docherty, N. Matheson, J. Munro, J. Mackay, H. Innes, a Friend, Miss C. S. Munro, Mrs Henderson, J. Calder, "R. M.," Inverness; M. M., Inverness; the following, 2s 6d—Miss Doull, Mrs Murray, Golspie; Mrs Mowat, Thurso; Mrs Mackay, Mrs Swanson, Miss Brooks, 3s; Miss Matheson, 3s.

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