

THE Free Presbyterian Magazine

AND

MONTHLY RECORD

(Issued by a Committee of the Free Presbyterian Synod.)

*"Thou hast given a banner to them that fear Thee, that it may
be displayed because of the truth."*—Ps. lx. 4.

CONTENTS.

	PAGE
Purposes That Must Be Fulfilled	281
Sermon, by Rev. N. Cameron	285
The Living Branches of the Living Vine	294
Church Discipline, by Rev. Robert M. McCheyne	294
John Bunyan	295
A Lily Gathered	298
The Late Mr John Mackay, Greenock	300
History of the Shorter Catechism	303
The Late Mrs Ross, Rhind House, Wick	306
Bartimeus An Dall	308
Literary Notice	312
Notes and Comments	312
Church Notes	317
Acknowledgment of Donations	319
The Magazine	320

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THE

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And MONTHLY RECORD.

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Purposes That Must Be Fulfilled.

GOD'S ways are not our ways nor His thoughts our thoughts. This great truth is exemplified in an extraordinary manner in the accomplishment of the divine purposes. The Lord has made known some of His purposes and made them clear as the light shining from the sun at noonday, but in the carrying out of these purposes the whole course of His providence seems at times to go right in the face of the way in which men would expect these purposes to be accomplished. So seemingly opposed do the purpose and the manner of its fulfilment appear at times that to the human onlooker it looks as if the purpose is certain to miscarry, and yet in the end it will be seen "that the counsel of the Lord standeth forever, the thoughts of His heart to all generations" (Ps. xxxiii. 11). This feature of the divine procedure is worthy of our serious attention, as failure to recognise it as part of the divine plan has time and again brought many a sincere believer to his wits' end and opened a door for unbelief which was taken full advantage of to the distress and perplexity of many of the heirs of glory. The Scripture has many outstanding illustrations of this striking feature of the divine procedure and in the study of these, under the guidance of the Holy Spirit, a new light is cast on the Apostle's words, filling them with a fresh significance and meaning hitherto unrealised—"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. xv. 4). The certainty of the fulfilment of the divine purposes is a cardinal truth of Scripture which stands like an unchanging rock through all

the vicissitudes of life and the changing circumstances of time, and anything that shakes our confidence in this truth produces the feeling that the foundations which we firmly and fondly believed were unshakeable are crumbling beneath our feet. Hence Satan takes full advantage of the mysterious and at times dark unfoldings of the divine purposes that make the believer such an easy prey to the lying suggestions of unbelief and produces that feeling of perplexity that too often has as its attendant companions Despondency and Inactivity. A careful study of the Scriptures, however, will reveal that the whole explanation of what is to us so dark and staggering is to be found in the divine announcement:—"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Is. lv. 8,9). Another feature in connection with the accomplishment of the divine purpose that has often proved a mystery and a stumbling-block to the believer is the unaccountable opposition with which it is met, and that this opposition at times comes from His own people, who through misunderstanding or ignorance may be actively engaged in doing all they can, quite unknown to themselves, to thwart the divine purpose. What we have been endeavouring to bring before our readers is exemplified with more or less clearness in the cases of Joseph, David and our Lord and Saviour.

1. Joseph. That God purposed to promote Joseph to a high position is clearly brought out in the dreams that were vouchsafed to him. These were not idle dreams, the erratic imaginings of a vagrant mind, but were revelations to him from heaven. When Joseph made known his dreams his brethren, we are told, said to him: "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" They were quite determined that they would never submit to anything of the kind, and the divine record tells with what Satanic purposefulness they set about thwarting the divine purpose. Even Jacob, we are told, rebuked him, saying: "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" But the sacred historian draws a distinction between the attitude of Joseph's brethren and Jacob to him—"His brethren envied him; but his father observed the saying." Evidently Jacob, after rebuking Joseph, began to think that there was something in what Joseph was saying after

all. Be that as it may, the series of providences from the time that his brethren placed him in the pit until he, through the lie of Potipher's wife, found himself in prison in Egypt all seemed to point to the utter impossibility of God's purpose being fulfilled, but the God whose counsel is to stand can over-rule lies, hatred, and every form of opposition, human and Satanic, in order that His purpose shall stand. Then came the famine in Palestine, not regarded, we may be sure, as a blessing by Jacob, yet, it was this famine that was to bring about one of the happiest meetings Jacob ever had in this world—the meeting with his long-lost and beloved son Joseph, and it was by this famine Joseph's brethren were to come down to Egypt and bend before Joseph. Altogether unknown to themselves, and long years after their cruel treatment of Joseph, these proud, cruel, and rebellious men were bowing before the great Egyptian prince, their own brother Joseph, and fulfilling what God had purposed. The story of Joseph's promotion in spite of all the opposition it met with is an illustration of God's marvellous way of fulfilling His purpose in face of the most adverse circumstances.

2. David. Similarly the life story of David, chosen by God to be king over Israel, illustrates the same truth. It was not Samuel nor the people that made choice of David but Jehovah Himself—"I have found David my servant; with my holy oil have I anointed him" (Ps. lxxxix. 20). If the choice had been left to Samuel or Jesse, David would never have been chosen King of Israel, and if the choice had been left to the people it is not David that would have been King of Israel. This is clearly seen in Samuel, the Lord's prophet—thinking that Eliab was the right man and in Jesse not having called David with his other sons—all of which go to show how little even good men at times understand God's purposes, and how they would set them aside if the Lord did not circumvent them. Then there came the demonic opposition of Saul, pursued with a relentlessness that tried the patience and magnanimity of David to the uttermost until in the bitterness of his soul he cried out: "I shall one day fall into the hand of Saul." But no Saul that ever existed could keep God's purpose from being fulfilled. Then when Saul was out of the way came the opposition of Ishbosheth splitting the tribes of Israel into two. It was a master stroke of Satan acting on the principle—divide and conquer—but after reigning seven and a half years

at Hebron the northern tribes joined with Judah in acknowledging David as King of all Israel and God's purpose was fulfilled. In all this David was a type of His Son and Lord. It is a daring thing on the part of men to oppose God's purpose, and it is particularly sad when the thoughts and ways of God's people run counter to God's thoughts and ways. Never did a king get such a clear call as David did, except One, and never did a King chosen by God meet with such unaccountable opposition except One.

3. Our Lord and Saviour. David, as has been noticed, was a type of the Lord Jesus alike in the clearness of his call to the throne and the opposition he encountered. God's decree proclaimed that His Son was to sit upon His throne. He no sooner appeared in this world than men and devils joined together to keep Him from sitting upon the throne God had appointed for Him, but that opposition was in vain. It is of special interest to notice that in this case also the accomplishment of God's purpose and the manner in which God's over-ruling providence accomplished the end He had in view seemed to be in direct antagonism as far as human foresight could discern. It was by the way of humiliation, the cross, and the grave that God's purpose was to be accomplished, and as Peter looked on his love to his Master prompted him to say: "Far be it from thee Lord to suffer these things." Yet, if Peter's wish had been granted it would have shattered the hopes of the countless number given to Christ. It was necessary that He should die for their redemption, and it was through that death He was to reign on His throne for evermore. No opposition from men or devils in hell could thwart the divine purpose. In all things He was to have pre-eminence, and it was the divine purpose that He must reign until all things were put under His feet. But between the announcement of the decree and its fulfilment what strange and mysterious happenings there were—happenings that seemed to say God's purpose will never be accomplished, yet in the end how truly were the words fulfilled—"that the counsel of the Lord standeth forever, the thoughts of His heart to all generations."

I have observed that where there hath been a work to do upon sinners, there the devil hath begun to roar in the hearts, and by the mouths of his servants,—Bunyan's *Grace Abounding*.

Sermon

By Rev. N. CAMERON, preached at the Ordination of the
Rev. D. Urquhart as Missionary to the Jews.

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Romans x. 1.)

WE find in this chapter the Apostle bringing before his brethren the Jews (though they are so vicious against him, he shows what a Christian spirit he had) the real affection of his heart toward them. Notwithstanding all they had done and were doing, his heart's desire and prayer to God for them was "that they might be saved." He points out here the stumbling-block which they placed before themselves. They were going about to establish their own righteousness. They were sure they were going to heaven by their own works in connection with the law, and that because they had no felt need of the righteousness which God provided, and that is the stumbling-block of the Jews to this day. They are stumbling to eternal ruin upon that. They are building their hope upon what they can do themselves and are refusing to submit to God's righteousness. Then he shows that there is no difference under the Gospel between the Jew and the Greek, and he addresses them from the Old Testament Scriptures, their own Scriptures, that God indicated repeatedly in the Old Testament times what He was going to do in bringing into His Church a foolish nation and a people who had no belief at all at that time. He showed that the Gentiles would receive the Gospel, but, sad to say, my friends, the Gentiles are now refusing the Gospel, and turning their back on the Gospel of God's grace and going away to vanities which shall not profit. I am only going to make a few remarks, as I do not intend to continue long as the time will not allow it. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

I. We shall, first of all, consider a few things concerning the Apostle's desire—the salvation of his own people the Jews. He was not only a Christian man, but a patriot of the highest standing that ever appeared in the world.

II. We will notice in the second place how he dealt with them so that they might be saved. He taught them

that there was no salvation in any other but in Christ and Him crucified.

I. Let us notice a few things concerning the expression the Apostle gives here, and that in the Holy Ghost, of the desire of his heart towards his own people, the Jews.

(1). We shall notice how he appeals to them as his brethren according to the flesh, the seed of Abraham, who, though they had the means of grace among them for many generations, refused to acknowledge that Jesus of Nazareth was the Messiah despite Scripture proofs to the contrary; and also that they had no need of the righteousness that the Apostle preached. You see how much it affected him, and it ought to affect us, friends, and we hope it has been affecting us how, on account of their stubbornness in refusing to acknowledge Jesus of Nazareth as the Messiah, they have been down through so many centuries cast off, and the Scriptures being fulfilled as you find repeatedly stated by Moses at the very beginning of the Bible, that God would scatter them through all the nations of the world and turn the sword after them for refusing the Messiah, that they would be hated of all men and looked upon as cursed, so that has been the case since they were scattered about forty years after the crucifixion of Christ in Jerusalem. We do not think at all that the Jews as men are such as you can love generally for their own sake, but they are "beloved for the father's sake," and that it is through them Jesus came into the world. He reveals to them here that this was a matter that lay at his heart—"that they might be saved." (1). We shall notice a few things concerning this, and the first thing he brings before them here is—"that they had need of being saved." If you say to a man that he should be saved, who feels himself in no danger, as most generally do, he cannot understand what you mean. You see, men while they are in their natural state, their conscience is dead, their minds are in darkness as regards their ruined condition and God's claims and His authority over them. They cannot understand at all why so much is being spoken of being saved. They feel themselves in no danger. But the Apostle brings before them here that they were in great danger, that they had committed a sin which would be their ruin, and that sin was—"that they did not submit to the righteousness of Christ." He shows them that they had no need of saying: "Who shall ascend up to heaven?" They are looking still for Christ

to come down from heaven. They are looking yet for the Messiah to come. He points out to them that that was on account of their ignorance. "Say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above)." Christ means the "Messiah." They held and hold still that Christ has not come, and they are looking for Him, and he appeals to them not to say this even in their hearts. The Messiah had come, and they had refused Him. He points out to them where their great sin lay. When the Messiah came, they did not know Him, as we have it in John's Gospel:—"He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." He proceeds to show not only that He had come, but goes further and says:—"Say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above:) Or, who shall descend into the deep (that is, to bring up Christ again from the dead)." That was taking two great stumbling blocks out of the way of the Jews. They were not even to say in their hearts that the Messiah had not come, or that Jesus of Nazareth whom they crucified at Jerusalem was not He, and they were not to say in their hearts:—"Who shall bring Him up from the dead?" because He had risen, and these things were told them by many trustworthy witnesses whose evidence could not be gainsaid. The Apostle shows that these two fundamental truths that Jesus was the Messiah, and that God raised Him from the dead lay at the foundation of salvation and saving faith.

The Apostle, although he told the Jews how much he loved them as his brethren, was not going to be unfaithful to them. He was showing them clearly what would cause their ruin if they perished in their unbelief, and then he says: "What saith it? The word is nigh thee, even in thy mouth and in thine heart: that is, the word of faith, which we preach," and that is to believe that the Lord Jesus Christ was the Messiah, and to believe in their heart that God had raised Him from the dead. These are the two fundamental doctrines that the Apostle, throughout the whole of his writings kept before the Jews, first of all, that Jesus was the Messiah, and in the second place that God raised up from the dead that very same Jesus whom they crucified at Jerusalem and that He is now at God's right hand.

These are the two stumbling blocks on which the Jews stumble to perdition to this day.

(2). We shall notice again in connection with this that he points out to them that they had made a great mistake, fundamental mistake, in believing that their own good works in obeying the law, the moral law, or that any endeavour to carry out the ceremonial law connected with their religious observance could justify them before God. He points out to them that this was a fundamental mistake which would end in their everlasting ruin. They were building upon this, and it caused them to turn their back upon the righteousness which God was offering. That is true to-day; sinners expect they shall escape the consequences of sin by something that they will do themselves. You cannot convince men that that is not so, not only such as make no profession of religion, but the most of the religious people of our day think they are going to heaven by their own works. You see this is all the hope of the Jew. If this prop were taken away, the Jew would have at once to feel that he is lost. They are building upon this, generation after generation—that they are Abraham's children, and that they are the people of God. It was to them that God committed His Word, and it was among them that He set up His means of grace in the world exclusive of all other nations of the earth, and they are building upon that to this day, and, if you were to have an argument with them—some of them, of course, are so violent that a man should not speak to them of Christ at all—however, we met some of them who could argue like gentlemen, and we found out distinctly that it is here that all their hope for eternity rests. They are the seed of Abraham, they are the chosen people of God, and, indeed, the Gentiles are not guiltless in this that they call them yet the people of God, although He has cast them off nineteen hundred years ago. Lying flattery never benefited a man and never will, neither will God accept of it. The poor Jews are resting upon a foundation of sand that allows them to drop down into eternal woe, for we are told distinctly that: "He that believeth not the Son of God shall not see life, but the wrath of God abideth on him," and that is one of the reasons why we feel—we think we can say—deeply at our heart for the poor Jews, and did for many, many a day. You see, the Apostle was not going to be unfaithful to them, whatever way they would take it, and they were certainly taking it in the worst possible

way and endeavoured to take his life because he was pointing this out to them. This was one of the reasons why they almost took his life in Jerusalem and elsewhere, but he would not give it up while breath was in him. He loved their souls more than he loved their friendship at such a cost. He would be faithful to them even should they stone him to death. He was not going to have a hand in their everlasting ruin, and, therefore, he points out to them here that this was the root cause of their sin that they were going about to set up a righteousness of their own, and the second thing that they did not submit to the righteousness of Christ. Yes, and if you are thinking that your own righteousness will justify you, lay to heart where that will take you. They would not submit to the righteousness of Christ, and that because the sinner in his natural state feels no need of being saved, although God declares that "all have sinned, and come short of the glory of God," the Jews do not believe it, the Gentiles do not believe it. I shall have to notice afterwards that it requires greater power than man's to convince poor sinners, Jews or Gentiles, that they are without righteousness before God. Now, I desire to notice in connection with this what really we are to understand here by righteousness. Well, you must understand that God never justified any but righteous men—He justifies the ungodly that believe in Jesus—but, consider that, to pass a sentence of justification on a sinner who has got no righteousness before God is to do an injustice. God, my friend, will not justify any man without a righteousness, and He points out here that man has got none. He says in this Epistle at the beginning:—"There is none righteous, no, not one" of the whole seed of Adam; that does not mean but men hold that they are righteous as the Jews are doing here. If God will allow you to pass into eternity as you are without righteousness, one moment in eternity will give a sinner more light about the real state of men in eternity than any man ever had on this side of the grave. He points out to them that their own righteousness could never justify them before God, for they had none. It was only a delusion.

No power of man will ever convince you that God will do what He says:—"Though hand join in hand, the wicked (that is the unconverted man) shall not go unpunished." No, you see the Jews would not believe this, and the Apostle takes away this prop by saying that this was their sin: "going about to establish

their own righteousness," and upholding that God would be favourable towards them notwithstanding they were refusing and rejecting Christ, despising and rejecting Him in the Word of the Gospel. He shows them here that this was their sin that they did not submit to the righteousness of God, the righteousness that God provided for guilty men by sending His Son into the world to obey, and to suffer, and to die, in order that God's law and justice might be fully vindicated, and the guilty sinner delivered. We see this was done, as we read that:—"He suffered the just for the unjust that He might bring us to God." If men as guilty sinners betake themselves to this righteousness which God provides in the Gospel for guilty men—the obedience of the Son of God in the room of "all that will believe on Him," and the satisfaction that the Son of God, in our nature, gave to justice in the room of guilty men in order that God might be just in justifying the ungodly, and that no sinner can be justified until this righteousness is imputed unto him by God. This righteousness is the righteousness of His own Son, in which God justifies the man or the woman who never did anything but sin, and who never could do anything but sin. Now this is the Gospel that the Apostle was preaching to the Gentiles, and it is the same that he was preaching to the Jews and showing that this was the stumbling block upon which they had stumbled, and that they would go to eternal woe if they would continue in unbelief under the curse as they were. We know very well how men deal now with them. Never a poor Jew was converted but just by telling the whole truth of God. It is not man's invention at all that ever saved a sinner, nor man's wisdom, but the power and wisdom of the Holy Ghost in accompanying the Word of Truth.

II. We shall notice in continuing to say a few words more concerning the statement which he uses here:—"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." He points out that there was a way by which they might be saved—only one way—and there is only one way now. God had never any other way of saving guilty men since Adam fell. He revealed this that sin was not to be remitted or forgiven man except through blood, and He continued to show for 4000 years in the history of this world that justice was not to be satisfied for any sinner without the shedding of blood, as it is written:—"Without the shedding of blood, there is no remission." That was God's declaration, and He was stressing it down

through the ages. All that had their sins forgiven believed it, and all the rest know now why it was revealed, as all who refuse it in our day will know it very soon too. He was teaching them also—"that the blood of bulls could never take away sin." It was only purifying them with the cleansing of the flesh so that it allowed men to get into the congregation to worship God, but as regards giving peace to the conscience of the sinner, it never did that. His eye and his faith rested on the blood of the lamb, kid, or whatever creature it was he offered. There was no merit there. It was only a type. It was only what typified the blood of Christ. This was the way the Gospel was preached to the Jews, and also before the flood and after it. This was the way that Christ was preached to men in these sacrifices, but the sacrifices, we are told, were only "shadows of good things to come." They were mere shadows; a shadow has no substance in it at all, and it was only those that looked beyond the sacrifice of the creature or the animal—it was only those that saw through these sacrifices the blood of Jesus Christ, or the sufferings of the Messiah, and that trusted in the merit of Jesus' atoning sacrifice—it was only they that derived benefit for eternity.

I desire to notice, further, that since Christ came in the flesh men had continued to hold other kinds of sacrifices—you see that the greatest stumbling block in the Church of Rome, or the Anti-Christ, is that they are sacrificing Christ on their altars for the living and for the dead, and all they have there is but a little bit of cake, less than an ordinary tea biscuit, and this is now what Satan has given to so many millions of our fellow men to trust to instead of Christ—what the priest can do, and they think that if they will be partaking of this bit of bread—they do not give them the wine—that they are eating by the mouth Christ's divinity and His soul and body, a whole Christ. They are getting this into their stomachs, and you would think that it would be very irrational to believe such superstition and idolatry, and still some learned and able minded men in the world are deluded by that superstition which has no foundation in Scripture or reason at all.

You see here the Apostle points out to them that Christ was the only Saviour; it was only through Him they might be saved, and he says that, before men would come to exercise faith in Christ, they would have to believe that the very Jesus who was condemned at

Jerusalem and crucified on Calvary was the very Messiah that God promised as early as the Garden of Eden, and repeated the promise hundreds and hundreds of times, and, until they would believe that, all the rest was of no avail. He points out again that they were not only to believe that Jesus of Nazareth, who died upon Calvary's Cross by their own hands, and whom God raised from the dead, was the very Christ, even He whom they murdered in hatred to His Person and work, and that it was the very Christ whom they rejected, whom they would have nothing to do with, who was the very Person whom God raised from the dead to His own Right Hand, and that He was there a "Prince and a Saviour to give repentance to Israel and remission of sin." They were to believe all this. There was no Gospel for the Jews without this. Until they will believe this news or Gospel nothing is gained, for until they are convinced that the very Person whom they vilified, persecuted and crucified by the hands of wicked men, that that very Person was the Messiah whom God promised in Eden, promised Abraham, Isaac and Jacob, promised David, and pointed out the very place where He would be born and everything that He was to endure in the world even to the dividing of His clothes and to the piercing of His hands and feet. These things are all written down in their Book, the Old Testament, and they must believe this, and believe that Jesus of Nazareth was that Christ or else nothing is done. There is nothing done unless that point is gained, and that that very Christ whom they crucified and cursed down through the ages is the only Saviour of perishing men. It is to Him that they have to look for repentance for all that they have done and for forgiveness, and that is what is to be preached to them "repentance and remission of sins" in the name of Christ, because it is only in His name and through the merit of His blood and intercession, God forgives sins to Jew and Gentiles. This point is to be kept before the Jews because the first offer of Christ was given to them, and that text is not withdrawn yet—"And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." He never withdrew that, but we have to be very careful what we preach that nothing is put aside, or that they are not to have from any man any encouragement to continue in their unbelief for one day, for God demands of them that they should

turn from their own righteousness and look to Christ, the very Christ whom they crucified and did hide their faces from Him. He is the only Saviour and He is still offered to the very people that crucified Him.

But I have just one other thing to mention and then I must stop, that is: the Apostle was fully conscious of this fact that, however, faithfully he might set before the Jews as clearly as he could put it in words whereon they were stumbling, what really it was that would end in their eternal ruin if they would continue in it, and also the only way by which they might be saved. He repeatedly brings before the Jews and the Gentiles that it is God's Spirit—the Holy Ghost—that can quicken the dead and that through the Word. See you, how the Jews responded to this doctrine on the Day of Pentecost. What an extraordinary work was done under one sermon. See, it is not, my friends, in his own strength a man is to go out at all, not depending upon what he can do or say. There is too much of that. Men can put fine prayers together and have a good voice and learning. A little oratory is supposed to be good food to give to guilty men's consciences by some men. We do not despise learning, but we do despise science so called for the Holy Ghost and for Christ. Man is to depend upon the Spirit and never to devise anything in connection with the service of God in the world among Jews and Gentiles, of sin, and see you, when they waited for the and upon Christ's promise which is: that He will send the promise of the Father, the Spirit, the Spirit of Truth, the Comforter, the Holy Ghost, and when He would come He would reprove the world, that is Jews and Gentiles, of sin, and see you, when they waited for the Spirit in Jerusalem what extraordinary work was done when He came on the Day of Pentecost. There were three thousand saved by a sermon preached at nine o'clock in the morning, and Dr Owen was of the opinion that the five thousand who believed at three o'clock in the afternoon were also converted on the Day of Pentecost. If so, there were eight thousand added to the Church in one day and that by the convincing and converting and quickening power of God the Holy Ghost through the Word of Truth, and that is, my friends, what is promised to-day; and His power is the same, and He is as able to convince thousands of Jews now as then, and men should keep their eye on that:—"It is the Spirit that quickens, the flesh profits nothing."

The Living Branches of the Living Vine.

LET us hastily glance at two or three natural objects in which we see some instructive resemblance to the various degrees of connection with Jesus. There is the ivy, clinging to the oak, and unable to dispense with its support. But this is not like the union of the saint to Christ. The ivy is no part of the oak; it has its own root, its own sap and fruits, its own life. But there are many souls whose attachment to Christ is like that of the ivy. Then there is the mistletoe, which adheres still more closely to the tree. It inserts its tiny roots into the bark of the tree, and feeds upon its juices. But still it has a separate life from that of the tree, with its own roots and juices. And Jesus has some attached to Him who are merely mistletoes. But there is a third kind of attachment, the branch which grows out of the tree, and which forms a part of itself. It has no roots, no fruits, no juices, no life of its own, apart from the tree. It lives on the life of the tree; its juices are the vital sap of the tree, produced by the tree, through the branch. For tree and branch are one. Now, it is this simile which our Lord chooses to shadow forth to us (oh, how feebly!) the infinitely closer union between Himself and His members (John xv., 1-8). Thrice blessed are they who are living Branches in the Living Vine; but alas for those who are merely clinging ivy or parasitical mistletoe.—Extract from a letter by the late Mr J. Dickie, Irvine.

Church Discipline.

BY REV. ROBERT M. MCCHEYNE.

AT an ordination of elders, the late Rev. R. M. McCheyne, Dundee, made the following statement:—
“When I first entered upon the work of the ministry among you I was exceedingly ignorant of the vast importance of church discipline. I thought that my great

and almost only work was to pray and preach. I saw your souls to be so precious, and the time so short, that I devoted all my time, and care, and strength to labour in word and doctrine. When cases of discipline were brought before me and the elders I regarded them with something like abhorrence. It was a duty I shrank from: and I may truly say it nearly drove me from the work of the ministry among you altogether. But it pleased God, who teaches His servants in another way than man teaches, to bless some of the cases of discipline to the manifest and undeniable conversion of the souls of those under our care; and from that hour a new light broke in upon my mind, and I saw that if preaching be an ordinance of Christ, so is church discipline. I now feel very deeply persuaded that both are of God—that the two keys are committed to us by Christ, the one the key of doctrine, by means of which we unlock the treasures of the Bible, the other the key of discipline, by which we open or shut the way to the sealing ordinances of the faith. Both are Christ's gift, and neither is to be resigned without sin."

John Bunyan.

(Continued from page 218.)

DURING his spiritual pilgrimage Bunyan came across Martin Luther's commentary on Galatians, a work that came warm from the heart of the great Reformer. As he read it he found Luther had his experience "so largely and profoundly handled, as if his book had been written" out of Bunyan's heart. At this stage of the journey he says: "And now I found, as I thought, that I loved Christ dearly. Oh! methought my soul cleaved unto Him, my affections cleaved unto Him. I felt love to Him as hot as fire." This happy experience was followed by a terrible temptation. The temptation took the form of a suggestion to sell the Lord whom he so dearly loved. "Sell Christ for this" was continually whispered in his ears only to be rejected by the harassed man with horror. He dreaded he would yield to the

temptation some day. "This temptation," he says, "did put me to such scares, lest I should at some times consent thereto, and be overcome therewith, that by the very force of my mind, in labouring to gainsay and resist this wickedness my very body also would be put into action or motion by way of pushing or thrusting with my hands or elbows still answering as fast as the Destroyer said, Sell Him; I will not, I will not, I will not; no, not for thousands, thousands, thousands of worlds. Thus reckoning lest I should, in the midst of these assaults, set too low a value on Him, even until I scarce well knew where I was, or how to be composed again." At last the fateful hour arrived when, after much striving, he felt this thought pass through his heart: "Let Him go if He will." Bunyan's comment speaks for itself: "Oh, the diligence of Satan! Oh, the desperateness of man's heart! Now was the battle won, and down fell I as a bird that is shot from the top of a tree into great guilt and fearful despair."

The passage in Hebrews referring to Esau selling his birthright became a stumbling-block to him. For two long and weary years nothing would abide with him but "damnation, and an expectation of damnation." In the midst of this fiery trial such passages as: "The blood of Jesus Christ, His Son, cleanseth us from all sin" and "All manner of sins and blasphemies shall be forgiven unto the sons of men," would cheer him, but then the words: "For ye know, how that afterwards, when he would have inherited the blessing, he found no place of repentance, though he sought it carefully with tears" would break in and rob him of his comfort. He now began to search the Scripture to find if any ever committed such a great sin as he had committed. The cases of David, Peter, Judas were all passed in review, and he came to the conclusion that he came nearer to the sin of Judas than to those of David and Peter. He now began to compare his sin with Judas's, and he thought if it should differ "but by the breadth of an hair" that his soul would be in a happy condition. As he pondered over Judas's transgression he found that it was "committed with much deliberation" and intentionally, while his was in face of his prayers and strivings and "in a fearful hurry, on a sudden." This gave him some relief for a time. Satan now suggested to him that there was no such

thing as the Judgment, and even if there was, to believe otherwise would yield him ease for the present. But when such thoughts went through his heart Death and Judgment seemed as if they were "within a step." "Methought," he says, "the Judge stood at the door, I was as if it was come already." He thought of the sins of David, Solomon, Manasseh, Peter, etc., but he staggered as he felt his sin was point blank against his Saviour. He longed to flee from the Judge, and in this connection he touchingly adds: "But blessed be His grace, that Scripture, in these flying fits, would call as running after me, I have blotted out, as a thick cloud, thy transgressions; and, as a cloud, thy sins: return unto me for I have redeemed thee." While bemoaning his condition one day he heard as if someone addressed him: "Didst thou ever refuse to be justified by the blood of Christ?" and his heart answered groaningly, No. Then came the words with power: "See that ye refuse not Him that speaketh." These words brought light and silenced the tumultuous thoughts which, like "masterless hell-hounds," roared and bellowed. Referring to the incident, he writes in "Grace Abounding": "But as to my determining about this strange dispensation, what it was I know not; or from whence it came I know not. I have not yet, in twenty years' time, been able to make a judgment of it." When he thought of praying to God Satan suggested that he ought not to do so for prayer was not for the like of him who had rejected the Mediator; he suggested that though Christ pitied his case, yet as Bunyan had sinned so grievously Christ could do nothing for him. Tempest-tossed with these "most tormenting cogitations" he one day cried out in the agony of his spirit: "How can God comfort such a wretch as I?" He had no sooner uttered the words than, as if a voice said to him: "This sin is not unto death." He felt as one raised out of a grave and cried out: "Lord, how couldest thou find out such a word as this?" He now felt that his sin was pardonable. He received great comfort from the words: "Then shall they be ashamed and confounded, and never open their mouth any more because of their shame, when I am pacified towards them for all that they have done, saith the Lord God."

(To be continued.)

A Lily Gathered.

THE inspired Word speaks of the Lord Jesus as the Rose of Sharon and the Lily of the Valleys, thereby proclaiming His supreme excellence as a Saviour. In virtue of their union with Him His people are lilies also, for the Church is compared to a lily among thorns in the Song of Solomon (ii. 2).

The late Flora McAskill, daughter of Mr and Mrs Malcolm McAskill, formerly of Ebost, and now at Lyne-dale, Skye, was one of Christ's tender lilies, and was born some nineteen years ago in Glendale. She came to Portree to attend the secondary school about five years ago, and after being there some time she became unwell and returned home. While at Portree she attended the means of grace regularly, and was at times impressed with what she heard, some portions of the Word coming home to her with power, especially Isaiah (xxxii. 2):—"A man shall be as an hiding-place from the wind, and a covert from the tempest as rivers of water in a dry place, as the shadow of a great rock in a weary land." These impressions were no doubt gradually leading her to realise her needs as a sinner and causing her to see that it is in Christ alone there is hope for the guilty. Being well trained in her own home she felt hurt when she saw the Lord's Day profaned, although still unconverted, and this showed her tenderness of conscience.

It was a discourse by one of our ministers on the wise and foolish virgins that led to her conversion, according to her own testimony, and then the Lord Jesus was revealed to her as an all-sufficient Saviour, and, like the disciples of old, she could say: "We beheld His glory as the only begotten of the Father full of grace and truth." Some time after she returned home from Portree in ill-health she heard conversation in the home on the need of being prepared for eternity, and remarked that they would need to have Christ to be prepared for the next world. She was asked if she had Christ herself, and her reply was: "Yes." It was, we believe, her personal sense of His fellowship that led her to make this confession. Some, in the excitement of man-made revivals and the stirring up of natural feelings, may be led to shout and to say readily that they believe on Christ, but they soon show that their religion is the result of their emotions

being moved for the time being, and, like the stony ground hearers, they bring forth no fruit.

Her health being still unsatisfactory, she went to Glasgow for a change, and was under medical treatment in her sister's nursing home. From Glasgow she went to Bridge of Weir, and while there she manifested her complete submission to the Lord's will by the reply she gave to one of our ministers who asked her whether she would prefer, if she had her own will, to be taken away or to live. "His will be done," she said, meaning that she was leaving herself entirely in her Lord's hands. Naturally she wished at length to be taken home from Bridge of Weir, and this wish was gratified. In due course she arrived home and gradually became weaker.

One of the marks of the people of God stated in the Word is: "We know that we have passed from death unto life because we love the brethren." This appears to have been true of her in a marked degree. On one occasion she heard men speaking in her presence of another person, and she at once said that she did not like their talk. But they said: "We are not saying anything bad, we are simply repeating what we heard." "It does not matter," she said; "I believe he is one of the Lord's people, and I don't wish to hear anything against him." This shows she had a real love for those whom she saw in any measure bearing the image of Christ.

When writing to a friend in Glendale, in view of an approaching Communion season, she spoke of the believer's happiness in Christ, and declared that there was no joy in this life comparable to that which is imparted to the soul by a faith's view of the Redeemer. The love of Christ had constrained her and made all things to her as nothing in comparison with Jesus. His matchless worth was the subject of her thoughts, and it is therefore no wonder that she found abiding satisfaction of soul in her glorious Redeemer. Her sister at home used to read and sing to her, and in these exercises she seems to have taken great pleasure. Where grace reigns praise will be in the heart even if the voice cannot sing. King David himself, when very despondent and low in his feelings, could not help composing psalms calling upon himself to still trust in God for he would yet praise Him.

Like a dutiful daughter she would wish if it were the Lord's will to be of some help to her parents in this life,

but at the same time she desired to be with her Saviour. The process of sanctification was being carried on rapidly in her soul by the Holy Spirit. Of this she gave evidence in the many wise remarks she made to her mother, who nursed her to the end patiently and lovingly. When the young are called away it is a loud warning to others to be prepared for their latter end. This young Christian sought the Lord early and found Him, rejoicing like the merchant who found the pearl of great price, and who, when he found it, sold all that he had and bought it. May the young who read this be led to realise that Christ is their greatest need, and that apart from Him they cannot be saved.

Flora gradually became weaker, and at last passed peacefully away to be with her Lord. Our desire is that her parents, brothers, and sisters may all be made partakers of the grace that saved her, that so in the end they may, like her, glorify Jesus the adorable Saviour of the lost.—D. M. M.

The Late Mr John Mackay, Greenock.

JOHAN MACKAY was born at Tormsdale in the parish of Halkirk, Caithness. His parents removed to the village of Halkirk when he was a boy. They were both pious, and consequently John would have had both sound religious training and a good example set before him in his early years. But we read that piety comes "not of blood, nor of the will of the flesh, nor of the will of man, but of God." This was quite evident in John Mackay during his early years. On one occasion as he was herding cows his sinful language caused a friend who heard him to administer a faithful rebuke. This remonstrance had a restraining effect on him ever after. There are many instances on record of such rebukes having had beneficial effects on the young, so this should encourage men or women to administer admonitions to the young as to sinful expressions or conduct.

Before John reached the age of twenty a real change became manifest in his conduct. How this happened we are not in a position to relate; it is enough to say that the result in his life thereafter gave ample proof of it. The Bible became then his daily companion, and such was his thirst for the Word that he could be seen reading it even on his way to his work. He was truly searching the Scriptures, realising that in them eternal life is held

forth to perishing sinners. His knowledge of the Scriptures consequently became extensive and accurate, so that in his ordinary conversation he made apt use of them as circumstances required.

He broke away from his former ungodly associates, and sought the fellowship of the Lord's people, of whom there were a goodly number in Halkirk in those days. His seat in God's house was never empty now as far as it was possible for him to attend. This is invariably the case with every truly converted sinner. In his first love "the Sabbath becomes a delight; the holy of the Lord honourable," and that love encompasses all the Lord's people, the preaching of His word by His faithful ministers, and the advancement of the Kingdom of Christ in all the different nations of the world, especially in the nation to which this person may belong. Godliness, like charity, always begins at home. He was at this period of his life frequently under the preaching of the late Dr Taylor, Thurso, and was received into church membership in Halkirk by the late Rev. H. Fraser, then Free Church minister there.

In the year 1893, when it became evident that such as would continue their adherence to the Free Church under the new creed and constitution called the Declaratory Act would have to abandon not only the creed and constitution of the Church of the Reformation in Scotland, but the inspiration, infallibility, and absolute inerrancy of the Scriptures of the Old and New Testaments, as well as the original position of the Free Church of 1843, a minority refused to accept of these heretical and rationalistic changes, and separated from the party who introduced them in order to maintain the continuity of the Free Church. This was to John, and to many others north and south, a real deliverance from church fellowship with that rationalistic party, and from all the innovations they introduced into the Church. The experience related in the psalm was expressly felt again at that time on a small scale: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter and our tongue with singing." This was specially the case at the several Communion seasons, and nowhere was it more so than in Caithness. Some became lukewarm afterwards, as might be expected, and turned back to Egypt again; but many continued true to the end of their days and many are steadfast still.

Some years after the separation John was elected and ordained an elder in our congregation at Halkirk, of which he had been a member from the beginning. There were several eminent men in the Halkirk Kirk-Session then who have gone to their everlasting rest since. John visited the late worthy Mr George Sinclair when he was on his death-bed, who said to him: "John, tell everyone that has a soul that there is a Christ." This was his parting words to John, which were a prediction of John's future labours as a Missionary of our Church. He was at a later date appointed Missionary at Helmsdale, and afterwards transferred to Tain. He did not remain very long in the north when he came to act as Missionary under the Southern Presbytery. He and the Rev. J. S. Sinclair were intimate friends in the north, which friendship continued to the end. He was deeply affected by the removal of Mr Sinclair to his everlasting rest, as were many others in the Free Presbyterian Church.

During the many years he acted as Missionary under the Southern Presbytery he was employed in many of our preaching stations and congregations. He was twice employed in our London Mission, where his ability as a lay preacher was considered very satisfactory. During a vacancy in the Kames congregation he supplied frequently with much acceptance. He acted for most of the time he was in the south as a week-end supply in different stations. His home was in Greenock. He was married to a daughter of the late Mr Archibald Brown, who was a worthy member of our congregation there, and who continued a steadfast and faithful adherent and supporter of our Church to the end. He passed away to his rest several years ago. To the widow we offer our own sympathy and also the sympathy of all who knew them.

John was in the habit of paying an annual visit to Caithness every summer since he came south. His godly mother died in a good old age in 1914; his father died thirty years earlier. But he continued to go to visit his two sisters who were alive. The last time he went was to attend the funeral of his sister, Betsy, who was a member of the Halkirk congregation. Not long after her death his other sister, Mrs Murray, came south. The last time John went out to preach beyond Greenock was to Oban, where he brought Mrs Murray, who is seriously ill there.

During the last two years of John's life it became evident that he was suffering from a serious illness of the stomach. He was examined in the Glasgow Western Infirmary, where it was ascertained that there was a tumour in his stomach, and that an operation was not desirable. He bore up under his trouble with real Christian patience and resignation, and having all possible attention and care taken for his comfort by his devoted wife up to the last.

The writer called to see him the evening before he passed away to his everlasting rest. At first he did not know him, but when he understood who he was he asked that he should come back to his bedside. When we asked him was he comfortable in his mind, he said he had peace through the blood of Christ. Before the writer left he said to him: "It is written, 'I will never leave thee nor forsake thee.' " He said three times: "Oh, how precious!" We parted to meet no more till the heavens pass away.

The writer desires to offer again his deepest sympathy to the widow, to his afflicted sister, and to all who mourn our loss, which was his everlasting gain.—N. C.

History of the Shorter Catechism.

(Continued from page 220).

AS the Assembly was approaching the completion of the Larger Catechism they resolved on the 5th August to proceed at once with the Shorter, and appointed a Committee to prepare a draft. The Committee was composed of Charles Herle, Prolocutor of the Assembly; Thomas Temple, D.D.; John Lightfoot, D.D.; John Greene, M.A.; and Philip Delmé; with Herbert Palmer as chairman. Four days later Mr Palmer presented a report. Edmund Calamy and Stanley Gower were added to the Committee on the 9th, and on the 10th a report was given in by Dr Temple. On the 13th October, owing to Mr Palmer's death, the Assembly gave instructions that the papers in Mr Palmer's possession relating to the Assembly be sought for and delivered to the Assembly. Six days later (19th October) the Assembly appointed a new Committee to prepare the Catechism, consisting of Anthony Tuckney, minister of St Machael's Quern, London, and Master of Emanuel

College, Cambridge; Stephen Marshall, B.D., of Finch-
ingfield; and John Ward, of Ipswich; with the help of
Samuel Rutherford, the only one of the Scottish Com-
missioners remaining in the Assembly. "To these four
men," says Mr Carruthers, "and especially the Convener,
Mr Tuckney, do we owe the production of the Shorter
Catechism. I wish I could accept the suggestion of Dr
Mitchell that the Catechism has 'unmistakeable evidence
of its having passed through the alembic of Dr Wallis,
the great mathematician,' but, unhappily, he was not in-
structed to attend the Committee until the work was
practically done, and this instruction would not have
been given had he already been in attendance" ("Shorter
Catechism," p. 31). Mr Tuckney reported progress on
21st, 25th, 28th, 29th October and 1st, 2nd and 8th
November, and on these days it was debated in the
Assembly. On the 9th November Cornelius Burges,
D.D., and Daniel Cawdrey, M.A., were added to the Com-
mittee for reviewing the Catechism. The revision came
under consideration on the 10th and 11th November, and
on the 15th November was read as far as the Fourth Com-
mandment, and being approved, was ordered to be tran-
scribed. The Committee were requested to prepare a
preface, and on the following day Mr Tuckney reported
on the remainder of the Catechism, and after reading it,
it was ordered to be transcribed. The addition of the
Commandments, the Lord's Prayer, and the Apostles'
Creed was considered. Philip Nye objected to the in-
clusion of the Creed, and was supported by William
Rayner, William Greenhill, Thomas Wilson, and
Thomas Valentine. Owing to this difference of opinion
the Assembly decided to add some new members to the
Committee in the hope that an agreement might be
reached. The additional members were Adoniram
Byfield, William Rayner, Philip Nye, Thomas Case,
Richard Vines, and Stanley Gower. A Sub-Committee,
consisting of Dr Temple, Edmund Calamy, and Thomas
Wilson, were requested to submit the preface on the fol-
lowing morning. The difference in connection with the
Creed was settled by inserting on the margin: "i.e. con-
tinued in the state of the dead, and under the power of
death until the third day" as explanatory of the phrase
in the Creed: "He descended into hell." The "preface,"
which was really a postscript, was adopted. In the
earlier editions of the Catechism, and in those printed
with the Confession of Faith, with the exception of the

American editions, this preface is usually found. It is as follows: "So much of every Question, both in the Larger and Shorter Catechism, is repeated in the Answer, as maketh every Answer an entire proposition, or sentence in itself; to the end the learner may further improve it upon all occasions, for his increase in knowledge and piety, even out of the course of catechising, as well as in it. And albeit the substance of the doctrine comprised in that abridgement commonly called the Apostles' Creed, be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed itself, yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed canonical Scripture, as the Ten Commandments, and the Lord's Prayer (much less a Prayer, as ignorant people have been apt to make both it and the Decalogue), but because it is a brief sum of the Christian Faith, agreeable to the Word of God, and anciently received in the Churches of Christ."

A message was prepared by a Committee to be addressed to the Houses of Parliament when the Catechism was presented. On the House of Commons being informed on the 25th November, 1647, that "divers divines" of the Assembly were at the door they were called in and the Prolocutor delivered the Catechism and addressed the House. On the 26th November the Catechism was presented to the House of Lords. Each House thanked the Assembly for their pains, and 600 copies were ordered to be printed for the use of the members of Parliament and the Assembly, and the Scripture proofs were also ordered to be affixed in the margin. While the Assembly were debating the proofs of the Larger Catechism they began those of the Shorter Catechism. These debates began on 2nd March, 1647-8, and continued on the 3rd, 6th, 8th, 9th, 10th, and 13th March, and on the 12th April it was resolved that the proofs be accepted, transcribed, and sent to Parliament. This was done on the 14th April, 1648, when the Speaker of the Commons thanked the Divines, and ordered 600 copies to be printed, with the proofs in the margin. The Shorter Catechism was accepted by Parliament without the suggestion of any modification.

(To be continued).

Yea, often times when the wicked world hath raged most, there hath been souls awakened by the Word.—
Bunyan's Grace Abounding.

The Late Mrs Ross, Rhind House, Wick.

MRS ROSS, who passed away about the middle of July, was well known in religious circles in the north. She was a daughter of the late Mr William Sinclair, Pulteneytown, one of the ablest and best known of the Caithness "Men" in his day. Alike in her mother and father Mrs Ross had parents who set before her from earliest youth a noble example—both of them being true followers of the Lord Jesus. Careful parental training, however, though a priceless boon, is not sufficient to turn a sinner from the error of his or her ways, and no one would be readier to acknowledge this than the departed, though holding her godly parents in the highest esteem. The turning of a sinner from darkness to light is a divine work, and requires omnipotent power. It is a work that leaves its impress on those who underwent it, and the Lord's people in a more or less degree give evidence of this good work being done in them. We are not in a position to say when or how the change came that made Mrs Ross think, as she never did before, of the things of heaven, but one thing is certain, she throughout her life became deeply interested in spiritual things and a follower of those like-minded. In 1877 she was married to Captain Hugh Ross, a son of the well-known Captain Ross, Wick, whose honest piety and fine Christian character are still a cherished memory by all those who were privileged to know him. Mrs Ross sailed on more than one occasion on her husband's ship to distant lands. She was early left a widow, and took up housekeeping for her brothers, who looked up to her with brotherly devotion.

From her early training she came into contact with some of the most outstanding of the Lord's people in the north, and her acquaintanceship with the Lord's heritage was further extended by her visits to the great Communion gatherings at Creich, Dingwall, Inverness, etc. She possessed talents above the ordinary, and was an appreciative hearer of such noted preachers as Drs Kennedy, Duncan, and Martin. Gifted with poetic talent, she occasionally made use of it in composing elegies on some of "the men." As a specimen the fol-

lowing verses from her elegy on George Munro, Strath-halladale, may be quoted:—

The moonlight falls on a new made grave,
Near Halladale's fair river,
A soldier has passed o'er Death's dark wave
To reign with his King for ever.

.
We shall miss his manly, massive form,
From hillside and house of prayer,
As Truth's fair pillar midst error's storm,
Was his faithful presence there.

We shall miss the tones of his deep-set voice
For the Master set apart,
And the words that cheered us, sweet and choice,
From his broad, sympathetic heart.

In the Spirit-taught ways of holy truth,
He was ever our faithful guide,
Through miry places in days of youth,
On Doubt's dark mountain side.

We knew not how painful it was to part,
Nor how tender were the ties
That bound us so near to his loving heart,
Till the death sleep closed his eyes.

.
She was a generous friend to the poor, and for a considerable number of years she conducted a Sabbath school for some of the poorer children of Pulteneytown. Mrs Ross was a most regular attender at the means of grace, but for a number of years she was unable to be in her accustomed place in the house of God, though on occasions she made an effort beyond her strength to be there. She had a peaceful and hopeful end.

She left a widowed sister and five brothers to mourn the loss of a devoted sister, who was like a mother in the home. We extend our respectful sympathy to them all in their great loss.

They that will have heaven, must run for it; I say, they that will have heaven, they must run for it. I beseech you to heed it well.—Bunyan's *Heavenly Footman*.

There is never a poor soul that is going to heaven, but the devil, the law, sin, death, and hell make after that soul.—Bunyan's *Heavenly Footman*.

Bartimeus An Dall.

VIII.

(Air a leantainn).

IV.

“ Agus chronuich mòran e, chum gu'm biodh e na thosd:
ach bu ro mhòid a ghlaodh esan Iosa, Mhic, Dhaibhidh,
dean tràcair orm.”

Chan'eil bualadh air a dheanamh aig àm sam bith aig geata neimh gun an fhuaim a dhol troimh ifrinn, agus thig diabhlulan a mach chum a chur na thosd (1 Peadar v. 8). 'Nuair tha anam ri stri air son neamh, no neamh a stri air son an anama, ni tha na shealladh eile air an fhirinn cheudna, tha ann an sin da shaoghal a stri (Mata. xiii. 37, 39; Eph. vi. 11, 12). Tha gnathfhocal am measg nam Mahomedanach “ far am bheil dithis a coinneachadh, an sin gu'm bheil triuir.” Tha suil aig a ghnathfhocal ri làthaireachd Dhé. Ach tha e dìreach cho cinnteach, 'nuair tha Dia agus anam duine a coinneachadh chum gnothuch a dheanamh air son na siorruidheachd, gu'm bi an Sàtan an sin. Bithidh e an sin chum cur an aghaidh Dhia agus a chum an t'anam a sgrios. Is leis-san an t'anam air tùs oir tha sinn a thaobh naduir 'nar cloinn na feirge (Eph. ii. 2; Eoin. viii. 44); agus cha leig esan a chuid fein as aig àm sam bith ga dheoin. Tha fiacal beoil leomhain mòir aige agus chan 'eil e furasda a chobhartach a spioneadh a mach a bheul (Marc ix. 29).

Thainig Criosd agus an Satan a dh'ionnsuidh an t-shaoghail mar luchd-millidh, an Satan a chum oibribh Dhe a sgrios, ach thainig Criosd a sgrios a sgrios-san agus a sgrios an fhirmhilleidh fein (Taisbean xii. 12; Eabh ii. 14; I. Eoin iii. 8). Agus mar sin feumaidh sinn sealltuinn air son comhstri air an talamh agus feumaidh sinn fein a dhol sìos a dh'ionnsuidh a chata mu tha suil againn a dhol do neamh (Eph. vi. 11—18). Tha rioghachd neimh a fulang ainneart, agus tha luchd na h-ainneart ga glacadh le lamhachas laidir (Mata xi. 12).

Sheinn cloinn Israel gu subhach air traigh na mara ruaidhe agus bha iad ro mhisneachail ann an sin. Shaoileadh tu gun robh iad ullamh air a dhol suas, agus seilbh a ghabhail air fearann a gheallaidh. Ach chuir an fhàsach làn ulfhartaich stad ann an uine ghoirid air an òran molaidh, agus 'nuair a thoisich iad air cluinntinn mu fhamharaibh, agus mu charbadan cogaidh iarunn, agus bailtean le'm ballachan ag eiridh suas gu neamh bhàsaich an cridheachan gealtach an taobh a stigh dhiubh, agus air son tearuinteachd o na nithibh sin cho maith is air son nam poitean feol, bha

iad ullamh air snàgadh air ais a ris chum trailleileachd (Exod. xv. 1-21).

Cha'n'eil na famhairean uile marbh fathast, agus ma ni fear-cuairt ach a mhain e fein a thaisbeanadh ag imeachd air an t-slighe chum Cathair 'ar Dia, thig iad a mach a chathachadh na aghaidh. Agus mar sin is coir dhoibhsan tha rùnachadh bhi nan seirbhisich do Chrìosd an inntinn a dheanamh suas air son coinneachadh ri còmhrag (2 Tim. iii. 12).

Fhuair Bartimeus dearbhadh bronach air so. Cho luath is a thoisich e ri èigheach air son trocair, thainig fras do chro-nuichidhean a nuas air o gach laimh. Dhùisg an Sàtan buaireas agus dh'fheuch e ri chur na thosd. Nach 'eil mi ceart ann an lamh an t-sean mhortair fhaicinn 'sa bhuaireadh ud, ged is iad daoine bha nan ionnalan aige? Ciod an t-aobhar coireachaidh a thug e? Tha fear deirce dall ag asluchadh truais an lighiche neamhaidh. Cha robh e riabh roimhe am fagus da. B'e so aon chothrom a bheatha. Ni focal no beantuinn ris a leigheas, agus ann an èiginn obann fìor iomaguinn agus e ag iarraidh air a choigreach bheannaichte gu'm beannaicheadh se e le truas a ghabhail deth, agus nach dubhairt mi gu fìor nach deanadh ach diabhl iarraidh air a bhi na thosd ?

Ach tha'n Sàtan ga fholach fein 'nuair tha e ag obair. Tha e aig amaibh mar leomhan a beuchdaich air son na cobhartaich (1 Pead. v. 8), ach ni's trice tha e mar nathair a gluasad gu fòil 'san fheur, a teumadh, agus an sin dol as an t-sealladh (2 Cor. xi. 3). Tha e eadhon comasach air cruth aingeal soluis a chur air (2 Cor. xi. 14) agus an so tha e giulan clòca luchd-leanmhuinn Chrìosd.

Tha innleachd iomadh-fillte ifrinneil ann an so. Tha e ga fholach fein, a cur masladh a ghnìomharan air aobhar Dhé a sgrios ni's furasda, agus ni's cinntiche, do bhrìgh nach'eil a lamh air fhaicinn a truailleadh na h-uile tha a deanamh obair, agus mar so dha'n tabhairt fuidh a dhiteadh fein, agus a lìonadh moran dhiubhsan tha a faicinn an ni tha air a dheanamh, le leithid do dhroch inntinn thaobh an t-soisgeil agus gu'm bheil iadsan mar an ceudna air an sgrios.

Tha saoghal an-diadhaidh ag iarraidh air anamaibh iomaguineach a bhi nan tosd. Cha'n urrainn dha trioblaid a pheacaidh a ghiulan. Mu tha a choguis-san gun fhois, tha sin a milleadh fhois fein. Mu dh'eigheas esan a mach troimh eagail roimh 'n fhearg tha ri teachd (Mata iii. 7) tha crith uamhuinn dol troimh a chridhe-sa. Mu labhras e mu neamh, tha fios aige-san nach 'eil e fein ullamh air son an t-sonais sin, agus tha leis a sin tomhas do mhilleadh air a dheanamh air a shòlasan. Tha an saoghal mar sin ag iarraidh crìoch a chur air dearbhaidhean peacaidh. Chum so tha iomadh

innleachd aige a dh'fheuchas e. Aig aon àm ni e brosgul, aig àm eile mallaichidh e. Tha geur-leanmhuinn aige air son cuid, air son cuid eile tha fàbhoran aige. Aig aon àm gàiridh e ann am mor aighir, aig àm eile taisbeanaidh se e fein ann an glòir mheallta, agus aig am eile gabhaidh e seachad ort le gnuis fhanoidaich, mar nach b'aithue dha riabh thu. Agus tha dà naimhaid eile ann a bheir e leis chum anamaibh tha ag eigheach air son trocair a chur nan tosd, is iad sin,—As-creidimh na mhìle cruth agus Dia-aicheadh le a ghnuis ghruamach, agus a chridhe reòdhta.

Ach cha'n fhuirich mi a leudachadh air ni dhiubh sin. Tha mi air son labhairt ri sluagh aideachail an Tighearna, agus tha mi an dòchas gu'n gabh iad ri rabhadh air a thoirt dhoibh ann an dilseachd.

Ribhse tha mi ag radh, gu'm bheil eadhon sibhse an cun-nart anamaibh iomaguineach a chur nan tosd, agus a bhi 'nar meadhon call dhoibh. Cha'n 'eil mi ag radh gu'n deanadh sibh so d'ar deoin. Tha e na pheacadh cho eagalach, co minadurra, cho an-ìochdmhor, agus gu'm feum na h-uile neach tha gràdhachadh an t-Slanuighear fhuathachadh. Ach feudaidh eadhon fìor chairdean Chrìosd tuiteam ann, le mì-chaitheas agus gun fhios doibh. Giulainibh ma ta le bhi air ar cur 'ar faicill.

I. Le breitheanas obann neo-smuaineachail a thoirt a mach air searmoinean feudaidh sibh dearbhaidhean a mhuchadh, agus peacaich a thionndadh air falbh bho Chrìosd.

Cha'n 'eil sinn a diultadh bhi air 'ar feuchainn le breitheanas treibhdhireach, agus tuigseach, agus 'nuair bheirear sin oirnn, cha bhuineadh dha bhi na churam dhuinn ach a mhain a dh'fhoghlum cionnus is urrainn dhuinn a bhi 'nar stiubhardaibh ni's glìce, agus ni's dilse air runa-diomhair Dhé. Ach tha sinn a sparradh air 'ar luchd eisdeachd gun a dhi-chuimhneachadh, cìod sam bith cho beag agus tha 'ar comasan, mu tha sinn air 'ar gairm chum 'ar dreuchd, gu'm bheil sinn 'nar teachdairean air son Chrìosd (2 Cor. v. 20), a seasamh na àite-san, a dheanamh aithnichte a chumhachd maitheanas; agus an tomhas anns an searmonaich sinn fhocal-san (2 Tim. iv. 2), gu'n gabh esan curam fhocal fhìreanachadh 'na lamhaibh fein, agus gu'n dean e dioghaltas air son gach dimeas a nithear air (Lucas x. 16).

Cha'n e sin a mhain; ach 'nuair a shearmonaicheas sinne Crìosd air a cheusadh, is e 'ar teachdaireachd cumhachd Dhé, leis a mhain am bheil e comasach gu'm biodh peacaich air an tearnadh; ach feudaidh do bhreitheanas neo-chaitheasach a thionndadh gu bhi 'na fhìor amaideas, 'na cheap-tuislidh, agus 'na bholtrach bàis do neach gràdhach eiginne a bha thu aig iarraidh bhi air a shaoradh (1 Cor. i. 23, 24).

Cuiridh an naigheachd beag so solus air an ni tha mi ag radh. Dh'fhag bean-uasal araidh dhiadhaidh aig aon àm ann am baile Richmond tigh-aoraidh ann an cuideachd a firposda agus e na dhuine nach robh ag aideachadh an Tighearna. Bha inntinn ro bheò aice-sa agus ann an dol dachaidh dhoibh thòisich i air bruidhinn gu h-eutrom mu'n t-searmoin, a rinn ministeir a bha na choigreach dhoibh, agus nach robh ealanta 'na mhodh labhairt. As deigh dhi labhairt mar so car uine, a gabhail iongantais ri tosdachd a còmpanaich thionndaidh i agus dh'amhairc i an aird na ghnuis. Bha e sìleadh dheur. Bha an t-searmoin air saighead dearbhaidh a chur chum a chridhe. Nach mòr a dh'fheumadh amhghar cridhe na mnatha-sa a bhi, air a glachadh ann am fanoid a dheanamh air searmoin, a bha na meadhon air curam a dhùsgadh ann an inntinn a fir-pòsda neo-iompaichte.

Biodh faire agaibh uime sin thairis air 'ur briathraibh, agus air 'ur spioradaibh. Thugaibh an aire ciod a their sibh, agus co an làthair an abair sibh e. Smuainichibh, am bheil sibh dol a labhairt, ann an gràdh, ann an irioslachd, le inntinn Chrìosd? Am feairrde neach sam bith an ni tha sibh gu radh? An dean am breitheanas a bheir sibh urram 'ur leinibh no 'ur caraaid do theachdairean Chrìosd a mheudachadh? 'Nuair a their sibh an ni tha air 'ur n'aire, am bi sibh leis a sin 'nar luchd cuideachaidh do'n fhirinn (3 Eoin 8)? Mur a bi, guidhheam oirbh, fàgaibh e gun a radh, air eagal ann a bhi faotainn coire do'n t-soitheach chriaidh gu'm faighear sibh a deanamh dimeas air an ionmhas neamhaidh (2 Cor. iv. 7); eagal is gu'm pill sibh air falbh claidheamh an Spioraid (Eph. vi. 17), agus a peacachadh sibh fein, gu'n d'thoir sibh sgrios air anamaibh eile.

II. Bi air t-fhaicill roimh dhiomhanas inntinn tha mi-chubhaidh as deigh dhleasdanasan sòluimte.

Cha'n 'eil mi cronuchadh dhuit a bhi suilbhir. Tha e taitneach aghaidhean sluagh Dhia fhaicinn aoibhneach le ùrachadh uaigneach an Spioraid, agus a taisbeanadh mar ann an sgàthan a ghloir tha dealradh eadar na cherubin (Salm lxxx. 1). Ach cha'n 'eil coslas aig an t-sòlas naomh so ri eutromas inntinn, ni's mò na tha aig solus dealrach na maidne ri dearsadh umha air a chrathadh. Tha suilbhreachd a sruthadh o bhlàs aoibhneach Ghrein na Fireantachd (Malachi iv. 2); tha eutromas inntinn mar fhuaim droighnich fuidh phoit (Eccl. vii. 6). Is e an dara h-aon, guth gairdeachais tha cubhaidh ann am pailliunaibh nam firean (Salm cxviii. 15) is e an aon eile, gàire nan amadan, cubhaidh a mhain air son pailliunnaibh na h-aingilheachd (Salm lxxxiv. 10). Feudaidh suilbhreachd bhi maille ri sòluimteachd eadhon mar a dh'fheudas na speuran glan a bhi dubharach leis an oidheche, ach soilleir le reultaibh.

Literary Notices.

JOHN BUNYAN: A BRIEF SKETCH OF HIS LIFE AND TEACHINGS. With Illustrations. London: Sovereign Grace Union, 98 Camberwell Grove, S.E. 5. Price 3d post free. 25 for 5s; 100 for 12s 6d.

The Sovereign Grace Union are to be congratulated on the issue of this excellent pamphlet. It contains quite a number of beautifully executed illustrations. The short sketch of Bunyan's life sets forth the leading events in his career. The section dealing with his teaching gives well-chosen selections from his works. Attention is also called to recent biographies of the great Puritan preacher and where necessary their defects or mis-statements are pointed out. We heartily commend this excellent publication to our readers.

Notes and Comments.

Drapers and Sabbath Trading.—At the annual conference of the Drapers' Chamber of Trade, held at Birmingham last month, Sir Herbert Ormond, Stoke Newington, introduced the question of trading and the lighting of shop windows on the Sabbath. While he approved of the shops being lit on week days after business hours, he thought there was no necessity to have shops lit on the Sabbath. A resolution asking the Government to check the evils of Sabbath trading and lighting shops and the employment of assistants on this day was carried.

Religious Instruction in Schools and the Government's Local Government Scheme.—As many of our readers are aware, in the Government's Bill soon to be introduced into Parliament dealing with the change in local government, the powers of Education Authorities are to be transferred to County Councils. The Roman Catholics and Episcopalians, who are strongly entrenched by the 1918 Act, have been wide enough awake to see to it that a promise has been given to them that they will not lose the ground they have gained. The larger Presbyterian Churches are moving with the view that in the new order of things provision be made in the Bill for mandatory religious teaching in the other schools as well as in the transferred voluntary denominational schools. One could wish that the 1918 Act, so objectionable and glaringly unjust in the clauses deal-

ing with religious instruction in the Roman Catholic and Episcopal Schools, would get such an overhauling as not to be a by-word to coming generations of Scotsmen as a gross injustice enacted by a British Parliament.

Trouncing One of the Literary Idols.—In a recent number of the "Outline," Prof. Dearmer has a few strong things to say about Mr Hilaire Belloc's "How the Reformation Happened." Mr Belloc is one of the most popular writers of the day, and is using his literary gifts like the pervert, Mr G. K. Chesterton, as a propagandist for the Romish faith. Mr Belloc contributed recently a series of articles to a Roman Catholic paper. These he has now reprinted, and the book is reviewed by Prof. Dearmer, who has no difficulty in showing that Mr Belloc is too biased a writer to deal fairly with the Reformation, and that he is rather too much given to rely on his imagination for his facts to be a reliable historian. Mr Belloc's undoubted literary gifts may be suitable in the sphere of belles lettres, but it would be wiser for him to leave the difficult subject of Church History to more competent hands. Prof. Dearmer singles out his references to the Albigenses, the English Reformation, and the Massacre of St Bartholomew's Day as instances of his careless and inaccurate handling of history. In regard to the latter event the reviewer quotes Lord Acton, the greatest of Roman Catholic historians of modern times, as computing the massacred at 8000 as compared with Mr Belloc's "about 2000." Prof. Dearmer quotes the "judicial Kitchen" as saying: "At the lowest computation 2000 fell in Paris and about 20,000 in the provinces."

The Roman Catholic Candidate for the American Presidency Rejected.—Mr Hoover, the Republican candidate for the American Presidency, was elected by a record majority. His opponent, Mr Al Smith, the Democratic candidate, was a Roman Catholic, and there can be no doubt but this told against him. We do not mean to say that this was the main cause of his smashing defeat, but it is generally recognised that it formed an important factor in keeping him out of the Presidential Chair. As Protestants we rejoice that the American people had the commonsense not to elect a Roman Catholic to a place of such commanding power. Mr Hoover is a Quaker, and while we have no sympathy with Quaker sentiments, yet we cannot help feeling that the interests of the great

American Republic will be safer under his guidance than under Mr Al Smith's. It is not to be forgotten, however, that Mr Smith had no less than 20 million votes to Mr Hoover's 40 million, which shows how great was the support he received.

"What Doest Thou Here Elijah?"—These words came vividly to mind in reading a cutting from the "Manchester Guardian" sent by a friend, giving an account of the opening of a Roman Catholic Bazaar by Sir William Joynson Hicks. Sir William, from some of his remarks, it appears, felt it necessary to make some attempt at an apology for being engaged in such questionable work. "You belong to the old faith," he said, "I belong to the Reformed faith and am a keen supporter of it . . . Would it be right for me to disregard the great Church of Rome? Would it be right that the religious life of the nation should be kept by any one particular religion?" Then he goes on to say:—"No doubt many would object to my opening a Roman Catholic bazaar. But why should they. How anyone professing to call himself a Christian can have an objection to opening a Roman Catholic bazaar I cannot understand. We are all working for the same cause, for the progress of God's Kingdom, in the way we think it right. We may not all see eye to eye with each other, but at least we can respect each other. In these days of agnosticism and indifference surely those who do believe in the great eternal verities should stand together and fight for the extension of God's kingdom." Now, when it is recalled that this is the man who fought so valiantly, in the name of Protestantism, for the rejection of the Revised Prayer Book, one is ready to call in question a Protestantism that expresses itself as above. While the Prayer Book controversy was proceeding we saw Sir William's name mentioned as one of those present at a race meeting. Attendance at horse-racing and hobnobbing with Roman Catholics in helping them to build new churches may be suitable enough for the world, but is not the kind of religion and Protestantism that won the Reformation battle.

What We Have Come To.—"It is not often," says the "Manchester Guardian," "that one sees a crowd struggling and jostling to get into a church." This out-of-the-way sight was witnessed recently at All Saints' Church, Manchester, when the evening service was followed by a performance of Mr Jerome K. Jerome's play,

"The Passing of the Third Floor Back," by Mr Frank Forbes-Robertson and his company. The experiment, we are told, proved extremely attractive, and there were about 1600 present, while many could not obtain admittance. The devil has long been using many churches for the furtherance of his kingdom, but there is an audacity in some of his recent moves which indicate that he now feels that he can do in broad daylight and in the name of religion what was formerly done under the covert of darkness and in the name of the world. The men who are selling the pass to the enemy are guilty of a sin which only the Judgment Seat of Christ will reveal in its fulness, and the men and women whom they are ruining for eternity are to be pitied by all who have a spark of Christian charity.

John Bunyan Among the Philistines.—Last month the ter-centenary of John Bunyan's birth was celebrated. There was a great deal of lip-service paid to the great Puritan allegorist and preacher. Literary men with about as much religion as a piece of Aberdeen granite took upon themselves to pass judgment on the work done by the Holy Spirit in the heart of Bunyan, and with an ignorance which was as deplorable as it was deep, attributed his sense of sin to a morbid imagination and his conversion to natural causes. One of the chief transgressors was Mr Alfred Noyes, the poet, whose perversion to Romanism may account for his errant criticism. In his own day Bunyan said the Philistines did not understand him, and when one reads the essays, lectures, and speeches delivered by some of these literary gentlemen one feels that Bunyan's statement is as true to-day as when he first wrote it. No doubt there were many meetings where the great truths Bunyan stood for and preached with all his heart were proclaimed, but one wonders what Bunyan would think of what such men as Dean Inge, etc., had to say about him. "No service," says the "Christian," "will be done to Bunyan, or to the cause for which he stood, and for which we here stand to-day, if the apologetic attitude of some of his present-day admirers is permitted to go unchallenged."

The Seriousness of Bunyan's Religion.—In his preface to "Grace Abounding" Bunyan has a striking paragraph worth noting. "I could have enlarged much," he says, "in this my discourse, of my temptations and troubles for sin, as also of the merciful kindness and working of God with my soul. I could also have stepped

into a style much higher than this in which I have here discoursed, and could have adorned all things more than here I have seemed to do, but I dare not: God did not play in convincing of me; the devil did not play in tempting of me; neither did I play when I sunk as into the bottomless pit, when the pangs of hell caught hold upon me; wherefore I may not play in my relating of them, but be plain and simple, and lay down the thing as it was. He that liketh it, let him receive it; and he that doth not, let him produce a better."

Interesting Jewish Movement in Poland.—One of the Scottish dailies had recently a paragraph with the interesting news that a new Jewish sect had been formed on the eastern border of Poland, near Vilna, and with headquarters at Kucewicze, its adherents numbering about 16,000. The new sect have decided to form a Jewish Church. They recognise the Deity of the Lord Jesus and study the New Testament. They, however, adhere to the general rabbinical regulations. The study of the New Testament should open the eyes of these Jews to the futility of their ribbinical regulations and traditions. Is it the rising of the Sun of Righteousness on a people long in darkness? Who can tell?

Armistice Day.—Armistice Day this year fell on a Sabbath, and instructions were sent out to the officials of the Scottish Churches by the Scottish Secretary suggesting that services in places of worship should be arranged so as to begin at such an hour as might be convenient in order to ensure that there should be everywhere a pause in the service at 11 a.m. when the silence would be observed in every place of worship. We yield to no one in our admiration for what our soldiers did for us on the bloody fields of battle, and we honour the memory of those who fell, but we have no hesitation in saying that the Government officials had no right to interfere with the worship of the house of God for the purpose of paying respect to the fallen in battle. These services are becoming a real danger; opportunity is given and taken for using prayers for the dead at many of them. foolish and dangerous sentiments are expressed as to the fate of those who fell, and if things continue as they are it wont be long till a kind of worship will be paid to our fallen soldiers. Honour to whom honour is due, but let us take care we are not giving to the creature the glory that belongs to the Creator.

Church Notes.

Communion.—January — Fourth Sabbath—Inverness. February — First Sabbath — Dingwall. 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 alteration of the above dates of Communion should be sent to the Editor.

Collection for December.—The Collection for this month is for the General Church Building Fund. Congregational Treasurers whose buildings are not clear of debt, and who wish to participate in the allocation from the General Building Fund, are requested to state amount of their debt to Mr Grant at their earliest convenience.

Illness of Rev. Ewen Macqueen.—As most of our Church people know, the Rev. Ewen Macqueen, who was suffering from a particularly severe attack of neuritis, was ordered by his doctor to have three months' rest and to go abroad for some time to a warmer climate. Mr Macqueen sailed for Madeira on the 1st November from Tilbury Docks, London. The Deacons' Court of the Inverness Free Presbyterian congregation generously presented him with the handsome sum of £100 to help to cover the heavy travelling expenses, etc. We trust he may soon be restored to his wonted health.

Edinburgh Free Presbyterian Church.—The Deacons' Court of the Free Presbyterian Congregation of Edinburgh have pleasure in intimating that the debt on the church at Gilmore Place is now paid. They would take this opportunity, in name of the congregation, to thank most sincerely all the kind friends at home and abroad who so liberally came to their help to accomplish this desirable end. We have much reason to acknowledge the marvellous kindness of the Lord in enabling the congregation, which is neither large nor rich, with the help of generous friends, to wipe off a debt of £3000 in six years.—N. Macintyre.

Note on Synod's Statement on Church-going by Public Conveyances on the Sabbath.—I have noted that

much capital has been made of late by such as oppose the finding of the last Synod of the Free Presbyterian Church on Sabbath observance, of the direction given by the Holy Ghost in I. Cor., x. 27-31, as regards the eating of meats offered to idols, as giving full permission to do so; and the conclusion is come to, reasoning from analogy, that going to church on the Lord's Day by street cars, buses, and trains run for monetary purposes should not be condemned, and that they come under the same category. The Synod in their statement argues this point, and to my apprehension its conclusion is irrefutable. For in our Lord's letter to the Church of Pergamos we read: "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols" (Rev. ii. 14). Again, in the letter to the Church of Thyatira we read: "I have a few things to say against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication and to eat things sacrificed to idols" (Rev. ii. 20). This was our Lord's decision concerning the eating of things sacrificed to idols then, and is certainly now, and is also His infallible comment on the statement in I. Corinthians as above. Let all the readers of the Free Presbyterian Magazine take good heed that no prophet or prophetess seduce them by such anti-scriptural reasoning. Concerning the argument based on the Barrier Act. Surely no sane or unbiassed mind will deny that the Church of Christ has power to use discipline and to suspend members who are guilty of transgressing the fifth, sixth, seventh, eighth, etc., commandments, and why not the fourth? This argument would mean that no case of discipline could be settled till it should first be put before all the courts of the Church under the Barrier Act, and that the laws passed already for guiding the Church concerning discipline should be cast overboard. How absurd! Such reasoning must be the result of ignorance or of real craftiness. If this argument be applied to civil or criminal actions, it would mean that no crime could be dealt with until an Act of Parliament should be passed authorising the process and sentence, ignoring absolutely all laws which are already on our Statute Book. Surely this is Bolshevism of the real red type.—N. C.

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

SUSTENTATION FUND.—Mal. iii. 10, £10; J. McL., Crianlarich, 5s; Mrs M. McG., Boat of Garten, 5s; H. C., do., 1s; A. McP., Docharn, 2s 6d; Mrs McK., Newpark, Clashnessie, 10s 6d.

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