

THE Free Presbyterian Magazine

AND

MONTHLY RECORD

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

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

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THE

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Setting Up the Gates.

THE story of Nehemiah's interest in the Lord's cause, his heartfelt grief when he learned of the desolation of Jerusalem, his noble, determined and successful effort in building the wall of Jerusalem and finally setting up the gates in the face of determined opposition is one of the most interesting records we have in the Old Testament history. But the whole story is raised above the ordinary level of history, however interesting, when we bear in mind that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Roms. xv., 4). The cause of God lay very near Nehemiah's heart, and it was with no feigned sorrow he "sat down and wept, and mourned certain days, and fasted; and prayed before the God of heaven" (Nehem. i, 4). The reality of his grief on the reception of the news from his brother Hanani soon showed itself in his countenance, and was speedily noticed by Artaxerxes the King when Nehemiah, in the discharge of his duties, appeared in the royal presence. With keen intuition the monarch detected that the sadness of his countenance was "nothing else but sorrow of heart." Nehemiah then made known the cause of his sadness, and on being asked by his royal master what was his request, Nehemiah promptly replied:—"If it please the King, and if thy servant have found favour in thy sight, that thou wouldest send me into Judah, unto the city of my fathers' sepulchres, that I may build it." The request was granted, and there began in dead earnest a work of restoration, unaccountably hindered by many that pro-

fessed warm sympathy to begin with, but who latterly turned out to be Nehemiah's most determined and bitter enemies.

The story of the opposition, the manner in which Nehemiah courageously met it and his success in the end is the theme that occupies the most of the book that bears his name. One can readily glean from the sacred narrative that Nehemiah was a seriously pious man—in all his difficulties he betook himself to God by prayer. It was for God he was doing this work, and he looked to God to help him in every new effort that was put forth to stop the work. Men consecrated to God, conscious of their own weakness, but as conscious that the cause they are advocating is the cause of God, are not slender willows bending before the storm. Such a man was Nehemiah. But combined with his piety he showed he had in his character an intensely practical outlook. This showed itself in the manner in which he countered certain forms of opposition he had to contend with. If force was threatened he, without hesitation, armed his men and met force with force. In fact his enemies must have been at their wits' end how to deal with a man of his disposition. Here was no idle boasting, but cool, calm determination to meet the worst that the enemy could do. He must have been a tower of strength to those that helped him in the great work.

To begin with, Sanballat, Tobiah, and Geshem, when they heard of Nehemiah's work, "it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel" (Neh. ii., 10). They then took to mockery, and falsely insinuated that this building of the wall had as its ulterior motive rebellion against Artaxerxes. Nehemiah's answer to his enemies was short and to the point: "The God of heaven He will prosper us; therefore we His servants will arise and build: but ye have no portion, nor right, nor memorial in Jerusalem." That last sentence must have been peculiarly galling to them, but its real sting was in its truth. The mockery of his enemies then gave place to "great indignation" as usually happens in all such cases. They belittled the work, and with contempt hinted that the wall was so frail that, if a fox would walk on it, it would not bear its weight. Nehemiah was not a man without feeling, and wincing under their scornful words he prayed to his God: "Hear, O our God; for we are despised; and turn their reproach upon their own head, and give them

for a prey in the land of captivity for they have provoked thee to anger before the builders" (Neh. iv., 4, 5). The next move on the part of Sanballat and his confederates was to resort to force. Calmly and with determination this new move was met by arming the builders. It was a strange sight—a trowel in one hand and a sword in the other—symbolic of so much of the work that is required in all ages of the Church—building and fighting. He encouraged the workmen, and, addressing them, said: "Be not ye afraid of them; remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives and your houses." At length the wall was built, but Sanballat was a master of strategy, and though he failed to stop the work of building he thought to do Nehemiah mischief by asking to meet him in the plain of Ono. Nehemiah's reply to the invitation was pointed and curt: "I am doing a great work, so I cannot come down; why should the work cease, whilst I leave it, and come down to you?" (Neh. vi. 3). Nehemiah was clearly a man of strong determination and resourceful to more than an ordinary degree. Determination neither to be moved nor turned aside when the cause is good is a praiseworthy feature in a strong character, but where the cause is of a different kind such determination partakes of the proverbial characteristic of that animal which is not generally noted for its intelligence.

The building of the wall, however good, would have left the work incomplete. So Nehemiah now sets about putting up the gates. If the places for the gates or doors in the wall had been left open every worthless character that pleased might have found his way into Jerusalem, but it was Nehemiah's purpose to keep such on the outside, and the thoroughness with which he managed to carry out his purposes is fully recorded in the concluding chapters of the book. All this has its lessons for us. Christ has still a cause in the world which is very dear to many of His people, and which ought to be dear to them all. It is their desire that His cause should be defended by a strong wall. Hence the necessity of creeds based on Scripture. By the ultra-broad-minded these are evidences of bondage, but those who love Zion's cause are not forgetful of the strenuous conflict waged by powerful adversaries ere such creeds as the Westminster Confession of Faith were framed. But, however sound the creed, unless discipline is exercised in

connection with it its whole value will soon be a thing of the past. The necessity of setting up the gates in the wall is as imperative to-day as ever. No doubt many might have argued, and with logic on their side too, that if the gates were left wide open the number of people in Jerusalem would be far greater, and that Nehemiah's policy was far too narrow for an enlightened age. Whether Nehemiah heard such arguments or not, we cannot say. One thing is certain, however, if he did, he paid no attention to them. And, if true zeal for the glory of God, and a desire to keep His Church as pure as possible, in accordance with the rule laid down in His Word, is one's motive in setting up the gates, i.e., in maintaining strict discipline in the Church one need not unnecessarily worry over what may be said about such strictness, either by professed friend or open foe.

Sermon

BY THE REV. JOHN TALLACH, INGWENYA MISSION,
RHODESIA.

"Cast thy bread upon the waters; for thou shalt find it after many days."—(Eccles. xi. 1).

THE words of our text are so well known that even the world often quotes them in connection with its schemes and speculations. More scripturally, the people of God are given to apply them to the providential dealings of their Lord. The word "waters," however, suggests to us other waters—those seen by Ezekiel; so, for the moment, we will couple our text with the 47th chapter of his prophecy. He saw two waters—one as a sea full of the ready-to-die, and the other as waters full of life. The latter proceeded from the right side of the house of God; running with ever-increasing volume they met and united with the waters of the sea and brought about the healing of every living thing in it. Another portion of God's Word readily comes to our minds when we think of the "bread" of our text. Jesus said: "I am the bread of life," and we soon see the connection. There is the sea of sick-unto-death humanity: there are the waters of God's gracious purposes flowing down to it, and here is the Person, Christ, having cast His all now confidently waiting His "return." "Who for the joy set before Him endured the cross, despising the shame, and

is set down at the right hand of God." He cast in His divinity, His humanity, His life, and His death that there might be a return of glory to God through the Church unto all ages. While He casts in He speaks to His Church: "Let him deny himself and take up his cross and follow me." We cannot follow Him in what He did, nor to the place He went to—Calvary; but the example of His large-heartedness has been the main motive of the Church's self-denial from Abel downwards, and if we are to be of His body it must as truly be ours. It is with a view to this duty that we are to consider the words of our text.

I. The Waters—As one stands by the seaside, alike from the far billow and the wavelet that breaks at one's feet, there comes a message that tells of wide spaces, far reaches, and great depths, and were our souls sensitive enough we would hear the same message from the wavelets of humanity which daily splash themselves upon us. The unregenerate part of humanity with which we are in hourly contact, be it the person who has just knocked at our door, or the neighbour who has just passed up our common stair, or the customer who has just left our counter, or any like them, is representative of the great sea of humanity beyond. We look on one unforgiven sinner, and we look on one possessed of a heart which is banned from the presence of a holy God, one actually under His wrath and curse, and to the ends of the earth every unforgiven son and daughter of Adam is as this one. I often think that science has not among its many inventions one more solemn than the commonplace map of the world. We may sit down and quietly contemplate this tremendous sea; its arms reaching far into the sparsely populated Arctic regions, its swift and full currents pass before us in our crowded cities, but soon the composure leaves us. Every human body has a human soul, and whether we cast our minds among the crowds of a European city in their pursuit of doubtful pleasures, or give ourselves to follow the solitary Arab of the desert as he spreads his mat to pray to a god who is no God, it is souls everywhere. Millions of them, seas full of them, seas full of sinners, of lost sinners. A depth of misery is here, deep calleth unto deep, the misery of millions replying to the greater misery of other millions. "Cursed is everyone that continueth not in all things which are written in the book of the law to do them." From this curse comes a restlessness, a depth of misery in itself. Constitutionally man must seek: one misery of this curse

is that seeking where alone he desires to seek he cannot find. As the sea is in constant variance with the land that confines it, and deep in its bosom at war with itself, so is the human race. The law of God is as wide in its application as the distribution of men on the face of the earth, it bounds mankind within itself. Behind it stands a holy God with almighty power to vindicate His right in His own creation. He is even now punishing sinners who, while they lived, willed to live as law-breakers, and as surely He is to do the same on those who do not love His holy, just, and good law. In a frenzy of opposition man casts himself against the law of God; it is too strict, too exacting, as the demons said to Christ: "What have we to do with thee, Jesus thou Son of God? Art thou come hither to torment us before the time?" So do they speak against commandments which are the delight of Heaven. Then they hurl themselves heavenwards, and sooner than acknowledge God's right to govern in His own universe they will deny Him any existence. But they have come into contact with the thought of God and His law, and as they fall back they carry the war into their own souls. The heart is now divided between duty and its own pleasure, between pleasure and pleasure, between pleasure and the fruits of pleasure. Oh! this seething mass of unregenerate humanity, whither is it bound? Do we not read that hell has enlarged her mouth, as if in comparison to its gorging of fallen angels it must needs enlarge beyond its wonted extent for the reception of lost men and women; perhaps on account of the number of human lost, or perhaps on account of the enormity of human guilt. I do not say, but in the words of Christ the Judge: "There will be weeping, wailing, and gnashing of teeth." If a few of the human race were to be lost it might well exercise believers for the rest of their lives, but here are multitudes lost each moment. If five were lost, representing one for each continent, it were awful, but here are millions. If the Bible means any thing at all it means that the above is the truth. (b) The Purposes of God—Were it not for the waters seen by Ezekiel it would be futile to cast "bread" upon the waters, which we have been considering.

From the counsels of eternity the gracious purposes of the Three One God have come forth. Unknowable depths of free and full mercy and love have poured themselves forth through a crucified and risen Christ. All

the fullness of the Godhead in a full Christ and communicated by the fullness of the Holy Spirit flows down into and out towards the ends of the world. The purposes of God already encompass the earth, the elect are being gathered, the knowledge of the Lord is being spread over the earth. All activities which are truly for the advancement of our Lord's kingdom have their source and completion in these waters. These efforts may be different in different persons, in different institutions, in different lands; but the waters are not broken, they are always one in volume. They flow by, catch up, and carry on the lispings of some dying saint, the trumpet calls of some Spurgeon, the obscure zeal of a Brainerd. On, on, until the wilderness blossoms as the rose, and Heaven be peopled with a multitude out of all lands to the glory of the Three One God from whom they proceeded. They carry the blood of Christ, His righteousness, the grace of the Holy Spirit, the forgiveness of the Father—the most precious things that Heaven's treasury can give. With their sweetness and healing they pass our doors daily, and we are asked to cast our bread upon them. Apart from the gracious purposes of God, there is nothing in this world but confusion heaped upon confusion. Some teach that we are to help forward these purposes as if God's purpose would falter if our help faltered, or, as if He were dependent on our efforts. We are workmen with Him; but if we refuse to work He can easily pass us by and make use of others. No doubt but that the waters passed by some unwilling persons that day at the treasury, and caught up the widow's mite, turning it into a precious stone whose lustre is still undimmed. Surely if we cast ourselves upon the bosom of the merciful purposes of God, and find rest in doing so, we are bound to be all and to do all to bring the healing waters to everyone else.

This suggests another thought. A complex machinery, including routes, harbours, etc., is necessary for the safe delivery of goods, and anyone ignoring it would properly be counted foolish. But we are to cast on the waters without any knowledge of the ultimate destination of what we cast. We are to cast in faith. We know that ultimately we are helping the cause of Christ, but the persons helped, or the places where we have helped, or the extent to which we have helped, are beyond us. We see missionaries sustained by our help to the Home Mission Fund, we may be able to count how

many Bibles our contribution has enabled a Bible Society to send forth, but our vision carries us no further. But somewhere in the Highlands of Scotland, or in the remote parts of Africa, souls are being converted to God and built up in holiness, and our "bread" has been a contributory cause. These are in turn blessed to others, and so the waters run on. But we cannot give an accurate return just because it is so glorious, and the results of our act so far-reaching. Our "bread" disappears in the mists and the spray; under the light of God's Word the spray settles down and the mists scatter, and we see our "bread" in the form of those gathered round the throne singing the praise of Eternal Love. We have not effected this; the blood of Christ and the power of the Holy Spirit are the only efficient causes, but we have contributed to it, and the mere thought of this might well make us leap forward with our "bread." Are we standing by while the waters flow on? Are we clutching our "bread" to our bosoms? Are we being left behind in this glorious work?

II. What are we to cast?—Bread. We do not look upon bread as either a comfort or a luxury, it is a necessity; hence the saying: "The staff of life." It is not always easy to know when a thing is a luxury, a comfort, or a necessity, but probably, if our eyes were more single we should the sooner know. We may say, however, that necessity appears to be that which is sufficient for full health, freedom, and service; if we add to this ease we have comfort, and if we add to this any excess, we have luxury. "Cast thy bread"; the arrow penetrates through the last two and enters the first. It is a solemn thought, but here in our giving both our excess and comforts are cancelled. Bread is the Old Testament word for self-denial in the New, and the doing of it. "They sold their possessions." Let us not think that by setting aside some surplus money, or by relinquishing some comfort for the sake of the cause of Christ we are casting bread on the waters. The world does both of these in order to secure a momentary pleasure, but Christians are on a high plane. It is because their calling is so high that they are called to things so high. Believers are pre-eminently a hoarding people, but it is of gracious thoughts, feelings and habits only; any other kind of hoarding, whether in the individual or Church, is the short cut to death, and a step further on brings loose belief in the truth itself. Self-denial is an antidote for death

and heterodoxy. Pointing to the stacks of coins in his treasury, the Pope turned to Thomas Aquinas with a smile and said: "You see, Thomas, that the time is past for the Church to say, 'Silver and gold have I none.' " "Yes," said Thomas, "and I fear that the time is also past for the Church to say, 'In the name of Christ take up thy bed and walk.' " Christ and believers have a common purse, and consequently the believer's question is not so much. "Can I afford this?" but "Can the cause of Christ afford it?" "Bread" is a solemn test, but who that values eternal life will grudge to test all in order to attain an assurance of it? Perhaps an over-fondness for our children makes us give to them that portion which should be the Lord's, and He is getting just what is over after the families He has given to us have had more than enough. That will which we have drafted so favourably for our children might be better redrafted in favour of Him who sealed our testament with His own blood. Forgetful of "Cast thy bread" are we alike forgetful of "Leave thy fatherless children on me?" How is it in our own temporal affairs? More than one has said: "This coat will do my purpose just as well as that more expensive one and will leave me the joy of casting more on the waters than I hoped for." That alteration to house may add to our body's comfort, but would it not add more to the comfort of our souls to deny ourselves and help the body of Christ by casting on the waters the sum we contemplate spending on these comforts? I have no doubt but that we would please the Lord better if at times we gave the money for communion visitation to some brother or sister who, because of need, can never stir away from home. Certainly it would be casting bread on the waters to help a brother or sister to enjoy the spiritual comforts which are so easily within our reach and yet beyond theirs. In all this I use the word "perhaps," as here there is no fixed rule. It is a giving as the Lord has prospered us, and when we ask what proportion is that, and try to answer it from Scripture, we find that there is a gradient or scale which rises higher and higher. It rises from half the goods of Zaccheus to the widow's giving her all, and then the whole Church's selling all and giving all. Still higher it rises in the Church of Macedonia in great depths of poverty abounding in such liberality that it receives special mention even in those days when self-denial was a commonplace thing among believers. We reach the

highest in this: "For ye know the grace of our Lord Jesus that though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." We will choose for ourselves which step in the ladder will be ours. I do not say that we will choose as grace will enable us, for if grace had its own way it would choose the topmost rung, but we will choose as grace will enable us. Where we at all times woefully fail is in the exercise of grace bestowed. I take it that very few, if any, of God's people have been without the experience of feeling deeply their indebtedness to their Lord. In meditation, under the preaching, at prayer, or at the Lord's Table, the Holy Spirit has given us to see what our Saviour has done for us, and the question in some form has risen up—"All this for me?"—quickly followed by that other question—"What shall I render to the Lord for all his benefits to me"? Alone with our Lord, with the warm beating of His love upon us, with our eyes looking down on a barred hell and upwards to an open Heaven, folded by the wounded hands and reclining on that breast which was bared to receive the punishment of our sins, we have asked ourselves: "Is anything too much to give in return for this?" The grace of self-denial, of great self-denial, is ours already, but have we kept it? Have we exercised it? The "all" soon after becomes the giving of a mere comfort: our consciences meantime nodding; the comfort soon becomes the giving of a part of our excess merely. We got power and will to give "bread," and we are content to give to the Lord something which costs us nothing: perhaps worse, something which it is greater trouble to keep than to give away. May the Holy Spirit soon lead us back to the place of generous feelings, generous resolutions, and generous living. Our happiness is here.

III. Cast—This is the manner of our giving so as to be agreeable to the mind of God. Some there be who never go down to these waters unless they are sure that there is a good number of spectators to witness their generosity, then having arrived there they see well to it that their gift is well wrapped up in gaudy dress, duly labelled, and sent forth with all possible pomp. They are careful not only that their right hand knows what their left hand does, but that the ends of the earth are made aware of it also. One would not judge too harshly of them if one were sure that they were not using the holy cause of Christ for a platform on which to adver-

tise themselves. I trust that none of us is like this and may grace save us from it all our days. The Lord is owner of all and He will make use of all; but the same sovereignty, which owns all and will use all, demands a casting in giving. Less ambitious of this world's praise most of us desire to go no further than to carry our kindness with us through life, while a few may desire to put it one step at least beyond ourselves. We wish to safeguard our name against meanness, and so we hint to, at least, one that we have helped in this or that. But even this is contrary to the spirit of casting. Cast, and leave it a secret between ourselves and the Lord. Cast, and turn your back upon it. Cast head and heart with your gift. Self-abandonment, self abnegation are in casting. If ever it comes up in thought or word let us have a care to record praise to the only Person worthy of it. I often think that no small part of our Lord's self-denial lay in the absence of that praise due to Him from us yet owing to our limitations not even seen, much less rendered by us. As well as this idea of self-disinterestedness there is that open-handedness. This word scarcely covers what I mean. I had nearly written recklessness, yes, a sanctified recklessness is in "casting." Is not this the term we would apply to the act of the woman who cast in her all? Let us notice that it was her all. The widow alone knew what that "all" implied. Necessity might urge with seeming reason on its side that she ought to hold what love called on her to cast. Necessity might remind her of the morrow and no bread-winner to meet it. Custom might look her in the face and tell her that as it did not demand this of others in her circumstances it did not demand it of her. Unbelief plausibly asks if her mite, so much to her, will make any difference in the treasury. "Your mite is so small a thing you may as well keep it for all the difference it will make." Above all pride might say, "Yes cast your all in to-day, and to-morrow be a beggar for your needs. You may have to go for help to those who are to-day worldly prudent enough to cast in little and save much. How people will laugh at you and impute motives of self-advertisement, and say that you now deserve your crust of bread and bits of rags." It seems to have come to this with the widow—"The Lord's cause has need and I too have need, but the Lord's cause comes first, and after He may attend to me if that is His plea-

sure, and if not be it known that I will not worship the golden image."

While speaking of these things a woman once told me that we are not supposed to take these things in the Bible in too literal a sense. Our fault is that we do not take them as literally as we ought. Others object that since there are different positions in the world there must be substance in possession corresponding to the position. Character, grace, gifts give position according to God's Word, not substance. I believe that the vulgar word for this is "style," but for the children of God over against this: Is set the "Cross" and the Biblical commentary on it. "I determined to know nothing save Jesus Christ and Him crucified." If you are among the richest of God's people cast your all on the waters. If you feel that you are among the poorest, cast in out of your poverty. "Draw near these waters, see where they are going, the glorious work they are to accomplish. They are the wide bosom of your Lord carrying elect sinners from all lands to glory. Cast your all in, even your living, remembering the assurance specially given of the Lord to such as you: I will never forsake thee, your water and your bread will be sure."

IV. We now come to the last part of our text, the return—"After many days." It is sometimes taught, especially to the young, that if they are kind to God's people and helpful to His cause, that somehow He will reward them with temporal things; in finding promotion or good situations for them. I hardly think that we should stand on ground as low as this. The Most High may do this, but He has not promised to do it, and so He may not do it. The self-denial and the poor worldly circumstances of the Apostles and others contradict this. And because the Lord may not do it persons who have built on it have been driven to prideful and atheistic thoughts, saying: "Why has He dealt so hardly with me when I have been so kind to His cause." This has happened, and it is a grave objection to such teaching. "After many days." What we have here is a definite return, but only after many days. It lifts our minds to the distant horizon. So distant is it that those to whom the words apply may often lose sight of the return. Taken up with the battle between the kingdoms of Christ and Satan the Church only occasionally remembers on the return. But "Thou shalt find it." Yes, in the distant future, when the angel shall lift his hand and swear

that time shall be no more: and the heavens shall fold together as a scroll, and the earth and all in it shall come to nothing, when people from all lands shall stand before the Great Throne. Yes, and those who cast in, too, will be gathered. Then and there before the Throne. "Thou shalt find it." When the Judge shall say: "I was an hungered and ye gave me meat. I was thirsty and ye gave me drink. I was a stranger and ye took me in, naked and ye clothed me. I was sick and ye visited me, in prison and ye came unto me." Those who had cast shall say; "When saw we thee in these circumstances?" Then shall He say to those gathered from China, Africa, India, Scotland, and all parts of the world: "Inasmuch as ye have done it unto one of the least of these my brethren ye did it unto me." It will then be demonstrated before all that the "bread" of your casting, and which went clean out of your sight, was carried to remote parts of the globe. There it became a contributory means of feeding and clothing the spiritual body of the Lord, and there it set the prisoners free with an eternal freedom to serve your own Redeemer. He who, by mysterious power and beyond the sight of the servants, changed the common water into wine, symbolic of life, changed our "bread" into a crown of life and glory for Himself. We will find it in both the happiness bestowed on our fellow-believers and in the glory given to Christ. There it is in their crowns, robes, and song. There it is in the love and unending service given by multitudes to your own Saviour. The Lord has designed this as an extra happiness for His people, a Heaven within a Heaven. "Thou shalt surely clothe thee with them all as with an ornament, and bind them on thee as a bride doeth." You cry, as regards the bread, the casting and carrying of it: "Not unto us, not unto us, but do thou glory take"; but another song from the Church universal reaches you: "To Him that loved us and washed us in His own blood," and while discounting yourself of all you have the assurance of Him who sits on the throne that you, even you, contributed to the singing of this song; and as that assurance will be everlastingly in you bosom, so for all eternity will you meet with your return in it. Surely no desire lies nearer to the heart of a child of God than that Christ should be glorified, and next to that the desire to find an opportunity to bring glory to Him. The opportunity is within

the reach of all. The waters flow by us—Cast! friend, cast! In consideration for your future happiness, I say, Cast. Are you being left behind? The new Jerusalem melody has begun already, and its volume is daily increasing as daily the children of God leave this world from all parts. The Lord has in His kindness united that song with your casting. Cast, and glorify the Lord who saved you, and having cast, remember that all your casting is at best a contributory cause only, and even that by grace alone.

Bishop Knox on the Rejection of the Prayer Book Measure*

BISHOP KNOX, writing in "The Record" (21st June), says:—"We have cause for unspeakable thankfulness to Almighty God that the House of Commons has reaffirmed the Protestantism of Great Britain. This is an issue of importance to the whole of Christendom, one that involves spiritual consequences of the highest moment. It lies far deeper than controversies about externals of worship. It involves the relation between God and man, and the whole significance of the redemptive work of Jesus Christ. Not that the problem presented itself in this form to most Members of Parliament—perhaps only to a comparatively small number. But there was vividly present to all the antagonism between support of the Bishops and distrust of the Bishops, and the distrust was due to belief that the sympathy of the Bishops was with Anglo-Catholicism, and that Anglo-Catholicism meant repudiation of Protestantism.

"How true this instinct was, Sir Thomas Inskip's startling revelation of his negotiations with the Archbishop made very evident. It is needless to say that the offer of Sir Thomas, backed by Sir Wm. Joynson-Hicks and the Lord Chancellor, to withdraw opposition if Perpetual Reservation were abandoned, had no support from myself or from any organisation with which I was directly or indirectly connected. But the fact remains that the offer was made, and that it was refused by the Archbishop, acting no doubt with the cognisance of the Bishops. There is no secret that the real object

* Though this article through being crushed out in our last number is now somewhat belated, we give it as it contains some interesting information.—Editor.

of Perpetual Reservation in the Church is 'adoration,' or in other words, 'worship of the Sacrament.' Here we have the plainest and most direct form of opposition between the underlying principles of Protestantism and Romanism, and a victory for Perpetual Reservation, even with the rubrical safeguards suggested, must have entailed in course of time the negation of Protestantism. The provisions for the same kind of worship, apparently overlooked by Sir T. Inskip, in the Alternative Communion Office could not have failed to have the same effect, and that in a form more forcibly pressed on the attention of congregations. We have reason to be profoundly thankful to God that the offer was rejected. At the same time, the fact that it was made and was rejected justifies overwhelmingly the action of the House of Commons, and creates a situation of supreme difficulty for the Bishops and for the Church at large. It shows that the Bishops as a whole felt themselves unable to resist the pressure of a demand for return to a practice distinctly mediæval and distinctly Roman. So long as the Bishops are under this control, they cannot be guides or rulers of a Protestant Church. They must now be aware that Great Britain will not accept a non-Protestant Church, and they have before them a choice between a break with the Anglo-Catholics and a break with the nation."

"The English Churchman," commenting on Sir Thomas Inskip's speech, says:—"We are deeply indebted to Sir Thomas Inskip for the part he took in the great debate. . . . But we must say that there was one rather distressing statement in his otherwise most valuable contribution. He said—'With the concurrence of the Home Secretary and the present Lord Chancellor, I went to the Archbishop of Canterbury and told him that, with whatever influence we had, we were prepared to assent to a Measure passing through this House provided it did not include this Perpetual Reservation, which is the keystone of the system. In his wisdom the Archbishop of Canterbury perhaps thought that offer unworthy of further consideration. It was honestly made. I believe if the Home Secretary and the Lord Chancellor and myself—I hope the House will not think this is taking too much upon us—had expressed that opinion, I believe that we should have had enough of our hon. friends to go with us to ensure the passage of such a Measure through this House of Commons.' We can easily see the significance of that statement—and the

extent of the concession which it would make to reactionary revision. It is by no means likely that those three distinguished leaders were acting in accordance with the wishes of their followers. But in any case we think that they might have consulted them before going to the Archbishop of Canterbury. Perpetual Reservation is not the only departure from God's Word and the principles of the Reformation which the Deposited Book would allow or enjoin, and it would still be impossible for many of us to endorse it even if that were left out. We regret the necessity of alluding to this on our day of deliverance, but we fear the revival of this proposal and of the consequences that it might have."

John Bunyan.

(Continued from p. 164).

AT length Bunyan got deliverance out of the darkness that enshrouded him, and to which reference was made in last article. The Lord vouchsafed to him encouraging and soul-satisfying views of His way of salvation. "I remember," he writes, referring to these signal favours, "that one day, as I was travelling into the country and musing on the wickedness and blasphemy of my heart, and considering of the enmity that was in me to God, that Scripture came in my mind, 'He hath made peace by the blood of His cross.' By which I was made to see, both again, and again, that day that God and my soul were friends by this blood; yea, I saw that the Justice of God and my sinful soul could embrace and kiss each other through this blood. This was a good day to me; I hope I shall not forget it." Another passage that was made very precious to him at this time was: "Forasmuch, then, as the children are partakers of flesh and blood, He also Himself, likewise, took part of the same; that through death He might destroy him that had the power of death, that is, the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage." "I thought," he writes, "that the glory of these words was then so weighty on me that I was, both once and twice, ready to swoon as I sat; yet, not with grief and trouble, but with solid joy and peace" ("Grace Abounding.")

During this time he sat under the ministry of Mr Gifford, the "Evangelist," of the Pilgrim's Progress.

"whose doctrine," he says "by God's grace, was much for my stability. This man made it much his business to deliver the people of God from all those false and unsound rests that, by nature, we are prone to take and make to our souls. He would bid us take special heed that we took not up any truth upon trust, as from this, or that, or any other man or men, but to cry mightily to God that He would convince us of the reality thereof, and set us down therein, by His own Spirit, in the Holy Word" ("Grace Abounding.") In the "Pilgrim's Progress," Evangelist is the first Helper of the Pilgrims who appears on the scene, and the story of this remarkable man, whose name is enshrined forever in Bunyan's immortal allegory, and in his "Grace Abounding," is worthy of a brief notice. John Gifford had an extraordinary career. To begin with, he was an ardent Royalist, and was one of the prisoners taken by Fairfax at Maidstone in June 1648. While the Royalist major, as ringleader, in the insurrection was lying in prison with no prospect before him but the gallows, he was visited by his sister. The sentries were overcome with fatigue and sleep after the engagement of the previous day, and Gifford's sister managed to get her brother safely past them, and escaped out of the town. He lay hid for some days in the ditches and thickets around the town till he was able to escape to London, and from thence to Bedford, where he had some friends. Major Gifford had studied medicine before he entered the Army, and when he thought it safe he began to practice in Bedford. But wicked as he had been as a soldier, he was worse as a doctor. His life was a public disgrace, and to his sins he added that of a malicious hatred to the Puritans, so that his very name became an infamy and a fear. Through drink and gambling, he reduced himself to beggary, and had made up his mind to destroy himself. It was at this stage the sovereign mercy of God visited this poor wreck of humanity and set his feet upon a rock, putting a new song in his mouth. The change was so manifest that no one could doubt it. John Gifford was one of the great trophies of sovereign grace, and the horrible pit and miry clay out of which he had been taken, deepened his sense of gratitude to the God who looked upon him in His pity when in his low state. If he had served the devil well and truly, he now became a faithful and zealous servant of Jesus Christ, and like Evangelist, he was very helpful to many of the pilgrims journeying to the Celestial City. The following minute

from the church records of his future church at Bedford are worth quoting: "But God did so plentifully discover to him the forgiveness of sins for the sake of Christ, that all his life after he lost not the light of God's countenance, no, not for an hour, save only about two days before he died." There can be little doubt that Bunyan had Gifford in his mind's eye when he wrote the beautiful description of the "very grave person," whose picture was shown to him in the House of the Interpreter. This was the fashion of it: "It has eyes lifted to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back. It stood as if it pleaded with men, and a crown of gold did hang over its head."

(To be continued.)

History of the Shorter Catechism.

II.

(Continued from p. 177.)

NOTWITHSTANDING the additions to the Committee Mr Palmer, though an excellent catechiser, was evidently very dilatory, and submitted nothing to the Assembly. The Assembly took the matter now in hand and ordered the Committee on 12th May "to meet this afternoon." This had the desired effect on Mr Palmer, for next day he submitted a report, the substance of which is not given; but from the debate, reported at some length in the Minutes (Minutes of Westminster Assembly, pp. 91-94), it appears, as Dr Mitchell suggests, to have been somewhat like the Direction prefixed to his own Catechism and which is printed in Dr Mitchell's collection—"Catechisms of the Second Reformation." Palmer's plan was to have a double set of questions and answers. The answers of the first set were each to contain a complete statement of the truth, independent of the question, as it is in the Shorter Catechism. The second set of questions and answers were to break up the statements in the first set by a series of questions answered by a yes or no. Dr Carruthers gives the following example from Wallis's "Explanation of the Shorter Catechism":—

Question: 1. What is the chief end of man? Answer: Man's chief end is to glorify God and enjoy Him forever.

Is it to seek himself, or make himself great? No. Or, to enjoy the profits or pleasures of the world? No. Or, is it to glorify God and enjoy Him forever? Yes.

Question: 2. What rule hath God given to direct us how we may glorify and enjoy Him? Answer: The Word of God, which is contained in the Old and New Testament, is the only rule to direct us how we may glorify and enjoy Him. Can we receive sufficient directions from our own wisdom, or the light of nature? No. Or, from God's works of creation and Providence only? No. Or, is the Word of God the only rule? Yes. Or, must we daily expect new revelations from heaven? No. Is that the Word of God which is contained in the Scriptures of the Old and New Testament? Yes. Or, somewhat else? No.

Samuel Rutherford, who opened the debate, approved of Palmer's method. He made the suggestion that the second set of questions should be printed in smaller type. He expressed the wish that the lambs should be fed in the "plainest and easiest way." He concluded by saying: "There is as much art in catechising as in anything in the world. It may be doubted whether every minister understands the most dexterous way of doing it." Stephen Marshall did not approve of introducing the second set of questions into the Catechism. William Bridge said there were two ends in catechising, increase of knowledge, and test of knowledge, and for the latter end the answers should not be yes and no. George Gillespie remarked that he liked well the form offered to the Assembly, "the capital questions by themselves, and particular questions by aye and no, both put together in the body of the Catechism." If ministers did not need help, heads of families did. After others had expressed their opinions Herbert Palmer explained that he had refrained from speaking because of his peculiar interest in the discussion. He was not satisfied with the discussion. "Much is spoken of children," he remarked, "but we have some others to deal withal than children."

The Committee proceeded to draft a Catechism. The Assembly spent five days in August 1645 on it, and then rested from it for more than a year. On September 14th, 1646, the third answer dealing with the rule of faith and obedience was decided upon. No record of the first two questions is found in the Minutes. The discussion of the draft Catechism proceeded until 4th

January, 1646-7. On the 14th January a motion was made by Mr Vines, and the Assembly ordered:—"That the Committee for the Catechism do prepare a draught of two Catechisms, one more large and another more brief, in which they are to have an eye to the Confession of Faith, and to the matter of the Catechism already begun." These last words clearly indicate that the Catechism to which our attention has been directed in the preceding pages was left unfinished. But it is of importance in view of the Assembly's instruction "to have an eye to the matter of the Catechism already begun." Dr Carruthers has constructed this Catechism as far as there is record in the Minutes of the Assembly. It is given in his "Shorter Catechism," pp. 21-26. The last question in it is: What doth the fourth commandment require?

On 14th April 1647, the Committee made their first Report on the Larger Catechism, and this document engaged the attention of the Assembly until 22nd October following, when it was agreed that the Prolocutor, attended by the whole Assembly, should take the completed work up to both Houses of Parliament.

(To be continued.)

Living Water.

For this must be remembered, that as the herb that is planted or seed grown, needs watering with continual showers of the mountains; so our graces, implanted in us by the Spirit of grace, must also be watered by the rain of heaven. "Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof: thou makest it soft with showers; thou blessest the springing thereof." Hence He says that our graces shall grow. But how? "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree and his smell as Lebanon. They that dwell under His shadow shall return; they shall revive as the corn, and grow as the vine; and the scent thereof shall be as the wine of Lebanon. . . . Without this water of life communion is weak, flat, cold, dead, fruitless, lifeless: there is nothing seen, felt, heard, or understood in a spiritual and heart-quickenning way. Now ordinances are burdensome, sins strong, faith weak, hearts hard, and the faces of our souls dry, like the dry and parched ground.—*Bunyan*.

Bartimeus An Dall.

VI.

(Air a leantainn).

An cuir mi 'n ceill ciod i an t-searmoin a dh' ùraicheadh sluagh Dhe, agus a bhitheadh mar shaighdean ann an cridhe eascairdean — (Salm xlv. 5) — gus am bitheadh iad nam braighdibh toileach aig Crìosd—(Salm cx. 3)? Ni mo cheann-teagaisg mo stiuradh. B'e taobh an rathaid an eaglais, is iad am mor shluagh a shearmonaich, agus b'e Bartimeus am fear eisdeachd. Agus is i so an t-searmoin. "Dh' innis iad da, gu'm b'e Iosa o Nasaret a bha gabhail seachad." "Iosa o Nasaret a gabhail seachad." Sin an t-searmoin gu h-ìomlan agus tha mi meas gu'm bu shearmoin mhaith i, 'nuair a bheachdaicheas sinn cuin' a chaidh a labhairt. Gun teagamh sam bith rinn i greim laidir air inntinn agus cridhe Bhartimeuis. Chaidh i steach 'na anam mar ghath soluis, agus lion i e le iongnadh agus aoibhneas. B'e am focal a b'iongantach agus a b'aoibhniche a chual e riabh. "Iosa o Nasaret, an Slanuighear, an Ti tha fosgladh suilean nan dall! Am bheil esan an so, cho fagus dhomh, far am feud mi labhairt ris. An e gu'n d'thainig an latha ma dheireadh nuair a bhitheas mo shuilean air am fosgladh, agus nach bi mi ni's faide ag iarraidh na deirce? An urrainn gu'm bheil an naigheachd so fìrinneach?"

Tha sibh mar so a faicinn gu'n robh an t-searmoin cumhachdach. Chaidh i dh'ionnsuidh a chridhe, agus lion i a smuaintean. Tha mi gle chinnteach nach robh Bartimeus ro-ullamh air cearb fhaotainn innte. Cha robh uin' aige air smuaineachadh an robh i air a labhairt ann an cainnt luath no shocrach ard, no iosal. Ach ciod a rinn i co cumhachdach? "Tha Iosa o Nasaret a gabhail seachad." Sin i gu h-ìomlan. Tha eagal orm nach bitheadh a bheag do mheas aig moran dhinne dhe'n t-searmoin ùd. Ach bha mothachadh aig Bartimeus air a dhoille, agus air fheum air Crìosd. 'Se sin tha deanamh an eadar-dhealachaidh. Bha cumhachd na searmoin ceangailte ri staid cridhe an fhir-eisdeachd. Tha searmoin gu tric air a meas lag, 'nuair tha sinne fein fuar. Cha'neil teagamh nach'eil searmoinean ann is fearr na cheile. Ach tha mi leughadh gu'm b'urrainn do dhaoine tuiteam nan codal 'nuair bha Pòl a searmonachadh (Gnìomhara xx. 9) agus thug eadhon daoine glìce baile na h-Aithne mar ainm dha fear bith-bhriathrach agus rinn iad fanoir air (Gnìomhara xvii. 18-21) am feadh a rinn Festus ro oirdheirc a bha na dhuin-uasal, agus dha'm bu choir bhi ni bu mhodhaile stad a chur air ann am meadhon a shear-

moin agus thubhairt e uime gu'n robh air " mhi-cheill " no anns a chainnt chumannta na amadan. Nam biodh tuilleadh mothachadh aig peacaich, agus aig naoimh air am feumaibh, nan d'thigeadh iad a dh'ionnsuidh na h-eisdeachd o'n uaignidheas, bhitheadh na firinnean bu so-thuigse mu Chrìosd dhoibh mar aran do'n oerach, agus mar uisgeachaibh fuar do'n anam thartmhor (Gnathfhocail xxv. 25).

Bha an t-searmoin ro-simplidh. Co nach urrainn a searmonachadh? " Tha Iosa o Nasaret gabhail seachad." Cha'neil fear-leanmhuinn aig Iosa nach urrainn innseadh do dh'anamaibh bochda dalla gu'm bheil Iosa dol seachad. Gidheadh 'se so an teachdaireachd tha gus an saoghal a shaoradh. Tha am Biobul ga chur an ceill ann am mìle rathad. Imich, innis an sgeul aoibhneach do pheacaich chailte anns gach aite. Tha mi tabhairt buidheachais do Dhia gu'm bheil an soisgeul cho simplidh, agus gu'm feud mor chuideachd dheisciobul Chrìosd a chur an ceill. Agus is ann mar sin a dh'fheumas searmonachadh bho'n chubaid bhi so-thuigsinn. Feumaidh sinn moran a radh nach'eil ùr do'n luchd-eisdeachd. Feuchaidh searmonaiche maith ris an fhirinn a dheanamh so-thuigsinn. Bha e air a radh o shean gur a droch bhuachaille a chumas am fear ro ard air son nan caorach. Is iad inntinnean laga a dh'oidhirpicheas air nithibh soilleir a dheanamh dorch, am feadh is miann le inntinnibh farsuing nithibh dorch a dheanamh soilleir. Thubhairt Milton gur e fìor nadur na firinn bhi so-thuigsinn agus soilleir, gu'm buin an dorchadas, agus an troimh-cheille gu h-iomlan dhuinne. Chaidh sean mhnaoith-uasail aig aon àm a dh'eisdeachd Adhamh Clarke, oir chual i gu'n robh e ro-fhoghlumte. Ach cha do chord e rithe a chionn gu'n do thuig i na h-uile focal a thubhairt e. Agus b'aithne dhomb duine a dh'fhalbh o'n eaglais le diomb'mor a chionn gu'n do chual e aon ni air an robh aithn' aige roimhe. B'e focal mineachaidh a bh' ann air a dheanamh do'n chloinn; na h'uain bheaga is caomh leam fhaicinn anus a choimhth-ionail. Bha feum againne sinn fein air na minicheadhain sin 'nuair bha sinn 'nar cloinn, agus ciod uime nach deantadh dhoibhsan iad. Agus feudar so a radh mu'n t-soisgeul biodh e cho simplidh agus gu'm feud clann bheag òl a stigh le taingealachd, tha gidheadh doimhneachdan agus saoi-breas ann gu inntinn agus cridhe an fheallsanaich is comasaich a riarachadh a mhain mu tha an ceum sin is airde do ghliocas aige eadhon creidimh simplidh an leanabain—amhuil mar tha ghrian air a faicinn mar ann an sgathan ann am boinne druchd agus anns a chuan aig an aon àm.

Ach b'e urram na searmoin so gu'n robh i mu Chrìosd. Tha i gu h-iomlan uime-san. 'Nuair a dh'fheoraich Barti-

meus ciod a bha e cluinntinn cha d'thubhairt an luchd-searmonachaidh ud "Tha sinne gabhail seachad," ged a b'e an gluasad a ghlac aire, is e a thubhairt iad "Tha Iosa o Nasaret a gabhail seachad." Is maith an ni nuair is urrainn do'n eaglais a radh mu na gluasadan tha tachairt innte "Tha Iosa o Nasaret a gabhail seachad." Tha so na dhearbhadh air na h-uile àm ath-bheothachaidh am bheil "Iosa a gabhail seachad." Tha so mar an ceudna na dhearbhadh air searmoinean. Thubhairt Flavel tha ard mhaithreas teagaisg a co-sheasamh anns na foillsichidhean a's soilleire, agus anns a chocr is dluithe air Iosa Crìosd. Dh'innis iad dha gu'n robh Iosa am fagus. Nach bu bheannaichte an naigheachd so do Bhartimeus. Aontaichidh sibh uile ris a so, gu'm bu mhor an ni dha a shuilean bhi air am fosgladh. Tha e furasda dhuibh dhol air ais thuige le'r comh-fhaireachadh, agus dol a stigh 'na mhor aoibhneas. Bha a shòlas dolbhairt ann an smuaineachadh gu'm biodh a shuilean air am fosgladh, cu'm faigheadh e leirsinn.

Agus 'nuair tha mise cur an ceill dhuit gu'm bheil Iosa am fagus dhuitsa a pheacaich a nis, agus ann an so, ciod uime nach 'eil e na naigheachd aoibhneach dhuit. An robh e na ni mor gu'm bitheadh a shuilean-san air am fosgladh air saoghal tha air a dhorchachadh leis a mhallachd agus air a thruaillleadh le sgail a bhais, agus air a threabhadh cho garbh le uaighibh? suilean a bha gu tric gu bhi air an dalladh le deoir, agus a dh'fhasadh mall gu goirid le aois? suilean aig am bitheadh an sealladh gearr air a chur as, am measg uir na machrach, agus a dh'fhagadh an sluic fhalamh gu bhi nan nid aig enuimhibh. Bha e gidheadh na ni mor gu'n d'fhuair e a shealladh. Ach nach innis sibhse nis dhomhsa am bheil e surach leibh Iosa bhi nis am fagus, agus gu'm feud 'ur suilean bhi an diugh air am fosgladh do sholus a chroinn cheusaidh? solus tha ni's sgiamhaiche na ghealach, ni's gloine na ghrian, agus tha deanamh na talmhainn dealrach le gloir nam flaitheas? solus tha gu tric ni's soilleire a's a bhas, a soillseachadh eadhon a ghlinn dhorma, solus o'n righ-chaithir shiorruidh air am feud thu le naoimh agus ainglibh beachdachadh tre'n bhith-bhuantachd. Agus an e sgeul mu'n t-solus so a mhain nach gluais muinntir 'nuair a chluinneas iad uime? Am bheil gach uile ni eile cudthromach, agus a bheatha shiorruidh na ni gun diu? An ann do bhrìgh gu'm bheil beannachadh shiorruidh air a thairgseadh gun chumha agus gu saor tha sibh a meas nach 'eil e airdh air 'ur smuaintibh, no air 'ur curam.

Anamaibh truagha, tha cho dall agus nach aithne dhuibh 'ur doille, cho dall agus nach creid sibh e, ged tha Dia ga chur an ceill duibh, is e mo ghnothuch innseadh dhuibh a

nis, gu'm bheil Iosa Criosd am fagus—tha e gabhail seachad. Is e so 'ur n-àmsa, deanaibh cabhag chum 'ur slainte a dheanamh cinnteach. Nach 'eil e ro fhagus dhuinn. Tha e gabhail seachad ann an solus grian na h-uile Sabaid, 'sna h-uile eaglais far am bheil aoradh air a dheanamh dha, aig gach am tha fhocal air a leughadh, anns gach searmoin shoisgeulach, 'sna sacramaidean, ann an urnuighibh, agus ann an salmaibh, agus gu sonruichte ann an uile ghluasadaibh a Spioraid air a chridhe. Mu tha mothachadh sam bith agaibh fo'n fhirinn, mu tha 'ur coguis a cur a seula ris an ni tha Dia a cur an ceill, mu bha sibh eadhon air 'ur deanamh mi-shocruch 'nar peacadh, mu thainig crith oirbh mar air Fèlics (Gnìomh xxiv. 25), no mur mor nach robh sibh air 'ur n-aomadh gu bhi 'nar Criosduidhean mar Agrippa (Gnìomh xxvi. 28), leigibh leam innseadh dhuibh gu firinneach nach e mise a dh'oibrich aon do na nithibh sin 'nar cridhe, co mise gu'm b'urrainn dhomh gluasad a chur ann an cuisle cridhe a bhais (II. Rìgh v. 6)? Cha'n iad m'obairsa iad, agus cha dàna leam an gloir a ghabhail d'am ionnsuidh fein (Salm cxv. 1). Bha Spiorad Dhé a gluasad 'nar cridhe, a stri ribh air son 'ur tearnadh siorruidh. Nach 'eil sin a deanamh nan seirbheisean so do-labhairt cudthromach. Tha Iosa eadhon Dia air fhoillseachadh 'san fheoil (1 Tim. iii. 16), a lathair ann an so, le a spiorad grasmhor (Eoin xvi. 7, 8). Tha e lathair ann an meadhonnan a chomharrachaidh (Mata xviii. 20). Tha e gluasad o chridhe gu cridhe. Tha sibh 'na lathaireachd ghloirmhoir, fo a shuil uile-leirsinnich, far am feud a chumhachd siorruidh ruigsinn oirbh, agus a ghradh gu grasmhor 'ur leigheas.

Ach tha e gabhail seachad. Cha'n fhan e ghnath (Eoin xii. 35, 36). Cha mhair latha na slainte gu siorruidh (Gen. vi. 3). Theid grian an latha-sa fuidhe, agus is e eu-dochas siorruidh an oidhche tha gu leanntainn (Eoin viii. 21, 24). Cha do ghabh Criosd an t-slighe ud tuilleadh; feudaidh nach gabh e seachad dluth dhuitsa a ris. B'e sud a thurus ma dheireadh do dh' Iericho; feudaidh gur i a ghairm so fhiosrachadh deireannach ortsa. B'e so an t-aon chothrom bha air a thabhairt do Bhartimeus; feudaidh gur e'n latha an diugh do chothrom deireannach-sa. Bu truagh do Bhartimeus nan robh e air a chothrom luachmhor so a chall. Nan cailleadh bha e gu basachadh na dhoille. Ach tha truaighe gu mor ni's mo 'g ad fheitheamh-sa, a pheacaich, mu ni thu dimeas air do chothrom luachmhor-sa air son an t-slainge mhor so a dheanamh cinnteach (Eabh. ii. 3). Feudaidh a mhionaid so do chor siorruidh a shuidheachadh. Teich a dh'ionnsuidh Iosa Criosd.

The Late Mrs Auld, Thurso.

THE Lord is gathering home, according to His gracious purpose, one by one of His redeemed, and time and again our pages bear record of the passing hence to their everlasting rest of those who adorned the doctrine of God their Saviour as they journeyed to the home He had prepared for them. Within a short interval of time two ladies—Mrs Auld, Thurso, and Mrs Ross, Wick — life-long friends and well known in religious circles in the North—passed to their rest. Mrs Auld had reached a great age—she was 94 when she died—and in her passing a link in the chain with the religious past of Caithness in its better days was broken. Alike in her early home and during her married life she was privileged to come into contact with some of the excellent of the earth.

Mrs Auld was the eldest daughter of the Rev. Dr Walter Ross Taylor, Thurso, whose gracious gospel preaching was greatly appreciated by the Lord's people in the far north. In her father's home she was privileged to meet with such eminent ministers as Dr Macdonald, Ferintosh; Messrs Archibald and Finlay Cook, Mr John Munro, Halkirk; Mr Alexander Gunn, Watten, both of the latter, strange to say, dying in her father's manse. She used to relate the solemn impression made on her youthful mind by Dr Macdonald's preaching. She had heard so much about the great preacher that when he came she was awed in his presence. With the other members of the family she attended the service which was held on a week day, and more than half a century afterwards, in telling the impression made on her, she said: "I thought in every word he said that it was God speaking." When Dr Macdonald was leaving the manse, in her childish simplicity, she thought she wouldn't hear God speaking again, and she burst into tears. "What is the matter with you, Christina?" asked her father, and on telling him the cause of her grief he requested Dr Macdonald to go back and speak to the child. Dr Macdonald returned, and laying his hand on the weeping girl's head, said: "Some believed and some believed not," and in telling this story she used to add: "I am in that uncertainty until this day." As to when the change came when she passed from death to life we are not in a position to say, but she herself used to tell of a remarkable experience she had when she first came forward as a young woman to bear witness on the side

of the Lord. She appeared before the Session in Thurso and was received as a communicant, but when the time came to go forward to the Lord's Table her courage failed her, while her mind was harassed by temptations of Satan. Some time after this the Sacrament of the Lord's Supper was to be dispensed at Halkirk, and she accompanied her father there. On the Sabbath, as invitations were given to go forward to the last Table she rose and took her place at the Table. She was troubled as to whether she had a right to be there—whether a true work of grace had ever been wrought in her heart or not, as these thoughts were passing through her mind, and when she was coming to the conclusion that all the religion she had was only what she had received from man in her father's house, Mr F. Cook, who was addressing the communicants, said in dealing with various fears that some of the communicants might have—"Some may be saying that the only religion they have is what they got from man, but if the Lord has spoken to you follow on and after forty years you will pay your vows to Him in this place." Owing to divisions in the Church Mrs Auld had long ceased attending the Communion gatherings at Halkirk, but after the Free Presbyterian Church came into existence, especially after she took up residence in Thurso, she attended regularly, while her health permitted, the Communion seasons in Halkirk, and it was while in the Halkirk Free Presbyterian Manse on one of these occasions she told the above. On being asked by one present: "Now is it over forty years since that happened?" She replied in her playful way: "Aye, but I'm no to tell ye that."

In 1857 Miss Taylor, as she then was, was married to the Rev. Alexander Auld, Free Church minister of Olgie, Caithness. Mr Auld was one of the most appreciated of the post-Disruption Free Church ministers of Caithness. He had a very original style of preaching, which was attractive to even careless hearers. His memory is kept fresh in his "Ministers and Men in the Far North"; "Life of Dr John Kennedy, Dingwall"; "Life of David Steven," etc.

At Communion gatherings and on other occasions some of the outstanding ministers and "men" would be visitors at the Manse, and Mrs Auld had a fund of anecdotes about the Christian worthies that are now gone home. Possessed of a mind of more than ordinary grasp, deeply in love with the truth, possessing a most

retentive memory and a born conversationalist she could discuss deep matters of religion and experience with such men as Dr Kennedy and Dr Hugh Martin. It was a pleasure to be in her company, for her conversation was always on the great matters of salvation, and with comparative ease she could recall from the well-furnished storehouse of her memory anecdotes so appropriate to the occasion that captivated the mind of the listener. Her fund of anecdotes about some of the more noted of the Caithness ministers and "men" seemed to be almost inexhaustible, and one regrets that she never, though often requested to do so, brought out a third edition of her husband's "Ministers and Men in the Far North." The pages of the Magazine bear evidence of her correspondence with Dr Kennedy and Dr Hugh Martin, but the anecdotes about James Macadie; the late Murdo Mackay, Strathly Point; David Steven, Bower; Donald Duff, Stratherrick; and a host of other worthy men and women are now to a great extent buried with herself.

After her husband's death Mrs Auld came to reside in Thurso, and attended our meetings there in the school-house as long as her health permitted. Though possessed of intellectual gifts above the ordinary, and having been associated during her long life with some of the most noted ministers and Christians of her day, she never despised anyone, however young and inexperienced he might be, if she believed he had the root of the matter in him. She sat listening to his message, and was o'er-joyed when she heard anything that gave her hope. She had a child-like humility in this respect, and though she had her own favourites as preachers, she was willing to take the bread of heaven when set on the table however youthful the preacher might be. She was often in deep waters, and there can be little doubt that her powerful intellect was many a time made a snare to her, leading her into depths which it would have been wiser to avoid, and where a simpler mind would not have wandered. Her complaint often was that all her religion was gone, but on being unconsciously led into a conversation about the redeeming work of Christ and the sanctifying work of the Holy Ghost, no one could be more happy in speaking about these things; and when it would be asked how could she have such joy in these matters if she had not undergone a saving change, her quick reply would be: "Aye, but others received the Word with joy, and what were they?"

But though her sky was often overcast, yet when the sun shone through the clouds, and her bright, cheerful disposition infected the whole company in which she was, she was unspeakably happy. During a long and painful illness (iritis) she was nursed with devoted attention by her maid, Miss Lizzie Leitch, from whom no mistress could have received more constant devotion ungrudgingly given. She suffered at times excruciating pain, and it was marvellous how courageously she bore up under it all. As the end drew near, her hope grew brighter, and she passed into the presence of the Lord, whom she loved and followed as one who heard Him calling her into a land where the inhabitant shall not say I am sick. Mrs Auld had seven of a family—four sons survive. One of the sons (Walter) died at the age of 21, and his mother wrote a beautiful memoir of him, which passed through three editions. One of her last sayings noted by Miss Leitch was : "Time is passing, I want now nothing but Christ and salvation and to be clad in the robe of Immanuel's righteousness. There is enough in His humiliation and exaltation to meet our case. Shine forth from between the cherubims and look upon Sion, the city of our solemnities." As the Rev. William Grant has written a brief account of her last days, we have pleasure in giving it here, and, in doing so, we would join in the wish that a devoted mother's prayers for her sons may be heard in Heaven.

"The privilege of having been much in the company of the late Mrs Auld during the last two years of her life prompts one to give an indication of her soul exercise. Her conversation was in the truth, savoury and instructive. The Lord searched her by His Word, consequently "self-loathing" was a marked feature of her experience. The tempter said : "You have acquired a religion by your long association with Christians. You are a hypocrite." Again, he would suggest : "Your religion is all in your head and tongue." She was afraid of herself, and of a name to live, and was not ignorant of Satan's devices. Sweet deliverance through the Word was frequently experienced.

In the midst of great bodily suffering, she remarked : "I was a healthy woman, and had many years of that blessing, but now I am a broken, bruised, and frail creature. I would like to get an invitation to heaven: do you think the Lord will be willing to take me?"—quoting, "In whom we have redemption through His blood, even

the forgiveness of sins.' If I get in there to know a sin-forgiving God, I am safe. O! the goodness of the Lord." On my entering the room on one occasion and enquiring as to how she felt, she replied: "O very happy, very happy; come look at Psalm 51, and verse one (prose)—'According to the loving-kindness of the Lord.'" Since half-an-hour I have seen there what I never saw before. Yes, His mercy is according to His loving kindness, and, as that is so, there can be no end or measuring of it; come with 'the largest of vessels for it is—'According to His loving kindness.'" Thus, while she went down to the depths in her conflicts, she mounted heavenward on the wings of faith and love, enabled to do so by heavenly breezes. She mourned the sad declensions of these latter days, and was heard pleading: "Take the sword into thine own hand, and cut down the works of sin and Satan, and set up the Kingdom of Thy dear Son." The golden rule, "Make all things according to the pattern showed to thee in the Mount," was quoted by her.

One Sabbath afternoon, before she was confined to bed, she saw a man repairing his car in an adjoining building. She opened the window and said: "Sabbath work will not prosper; you better stop it. Have you forgotten the Commandment—'Remember the Sabbath day to keep it holy.'" The man answered roughly: "You have nothing to do with me." Mrs Auld replied: "I have got nothing to do with you, but I have got to do with my Maker, and so have you." She turned to her room, and was heard singing:—

" 'Tis time thou work Lord, for they have made void thy law divine.

Therefore, thy precepts more I love than gold, yea.
gold most fine."

Her memory continued strong, and she would frequently quote those whom she heard in early days, such as Rev. Finlay Cook and Dr Kennedy, also the worthy David Steven, Donald Duff, and others. The memorable occasion of her first communicating at Halkirk was ever fresh to her mind. The late Rev. D. Macfarlane's experiences, as related in our Magazine for 1927, were very helpful to her. The remarks of one of the older ministers of the Church (contained in a letter she received) concerning "faith acting, the Spirit working, the soul receiving for Christ's sake"; also his quotation of a portion of Scripture to her on another occasion were repeatedly referred to as having refreshed her soul.

On Sabbath (the last on earth), she said : " I lost something that was very precious, but I have got it again; it is this—'She shall be brought unto the King,' " etc. (Ps. xlv.14-15.) " I hear singing," she remarked. " Do you?" " I hear someone say : 'The sceptre of thy Kingdom is a sceptre that is right.' " Again she said : " I hear them sing: 'O daughter hearken and regard.' Do you think the Lord is in this room? Death comes first, then the morning. We read that David got his 'sackcloth loosed, and was girded with gladness.' "

The Communion season about to begin in the recently acquired Thurso Free Presbyterian Church was occupying her thoughts. Her interest in the cause of Christ there continued to the end, and her removal is mourned. On Monday (the day before her death), she said : " There is but one step between me and heaven. I am on the way to heaven; I am on the Lord's side, and the vail will be taken away." An hour before the soul left the body, she asked : " Do you think that we should write a remembrance of this day?" And then, in a whisper, said : " You will find the Babe wrapped in swaddling clothes," adding : " Oh, is it not fine?" and then she passed peacefully away to be, we believe, forever with the Lord.

She yearned for the spiritual welfare of her sons. To them and others sincere sympathy is extended, particularly to Miss Lizzie Leitch, by whom she was devotedly nursed for many years (latterly assisted by Miss Banks.) For some of the sayings recorded we are indebted to Miss Leitch. May each of those who mourn be found at last among the "Lord's jewels," of which He says, "they shall be mine."

In Sight of the Delectable Mountains.

BY JOHN BUNYAN.

Then I saw in my dream that on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then, said they, we will, if the day be clear, show you the Delectable Mountains; which, they said, would yet further add to his comfort, because they were nearer the desired haven than the place where at present he was, so he consented and staid. When the morning was up they had him to the top of the house, and bid him look south : so he did; and be-

hold, at a great distance, he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold. Then he asked the name of the country. They said, It was Immanuel's Land; and it is as common, said they, as this hill is, to and for all the pilgrims. And when thou comest there, from thence thou mayest see to the gate of the Celestial City, as the shepherds that live there will make appear.

Now he bethought himself of setting forward, and they were willing he should. But first, said they, let us go again into the armoury. So they did; and when he came there they harnessed him from head to foot with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutred, walked out with his friends to the gate, and there he asked the Porter, if he saw any pilgrim pass by? Then the Porter answered, Yes.

Christian—Pray did you know him? Porter—I asked his name, and he told me it was Faithful.

O, said Christian, I know him: he is my townsman, my near neighbour, he comes from the place where I was born: how far do you think he may be before?

Porter—He is got by this time below the hill. Well, said Christian, good Porter, the Lord be with thee, and add to all thy blessings much increase, for the kindness that thou hast showed to me.

Then he began to go forward; but Discretion, Piety, Charity, and Prudence, would accompany him down to the foot of the hill. So they went on together, reiterating their former discourses, till they came to go down the hill. Then said Christian, as it was difficult coming up, so, so far as I can see, it is dangerous going down. Yes, said Prudence, so it is; for it is an hard matter for a man to go down into the valley of Humiliation, as thou art now, and to catch no slip by the way; therefore, said they, are we come out to accompany thee down the hill. So he began to go down, but very warily, yet he caught a slip or two.

Then I saw in my dream, that these good companions, when Christian was gone down to the bottom of the hill, gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then he went on his way.—
“Pilgrim's Progress.”

(To be continued.)

Notes and Comments.

Serious Warning Against Stealing the Corpse!—The Central Board of Finance of the Church of England has issued through the Press Bureau of the Church of England a serious warning against printing or publishing the Rejected Prayer Book known to the world before its demise as the Deposited Book. Anyone infringing the copyright of the Book is threatened with legal proceedings. In all likelihood the printing or publishing of the Rejected Book will not be such a financial success as to tempt anyone to issue "pirate" editions. "The Churchman's Magazine," in a dry comment, remarks:—"We do not know who wants to steal the corpse, but it is evident that there are some very fearful ones hanging round the grave."

Play by Vicar Performed on the Lord's Day.—"The Churchman's Magazine" (September) has the following note:—"The Rev. Clarence May, vicar of Homerton, has decided to produce his play, 'The Scarecrow,' says the 'Daily Telegraph' of July 17th, on the vicarage lawn next Lord's Day, after evening service. Naturally enough he has been challenged about such a step, but he says: 'The idea has been suggested and I will do it, to show that I do approve of such plays. I announced in church that the play will be produced.' We remember years ago C. H. Spurgeon suggested that it would be quite in keeping if ritualistic clergy took out licenses for stage plays, which was scornfully meant as a comment on their church services, but even Spurgeon would never have dreamed that an Anglican vicar would so use his lawn on a Sabbath evening as this paragraph reveals."

Archæology and the Bible.—A very interesting series of letters have been recently appearing in the "Daily Telegraph" (London) from the pen of Sir Charles Marston and others. Sir Charles is stressing the testimony of archæology to the Bible, and it is amusing to read some of the productions of those who have higher critical tendencies as they are confronted with the hard facts of recent discoveries. The older we get the more are we impressed with the fact that given a subtle mind governed by an obsession you might as well argue with a block of granite as with such persons. The "Higher Critics" are wedded to their literary theories, and nothing short

of an earthquake will move them from what they are pleased to term the assured results of modern scholarship. But the very scholarship to which they have pinned their faith alike in the field of language and archæology is all too surely undermining the higher critical foundations and those who still believe in the Bible as the Word of God need not make haste.

The Unsound Assumptions of the Higher Critics.—

Sir Charles Marston, in the third letter of the series above referred to, says: "Detailed reference has already been made by others to the mistakes of the higher critics which archæological discoveries have laid bare. Such errors are the inevitable outcome of a system based on unsound premises. But reference to two more may not be out of place. Does any scientific critic to-day wish to revive the great Jerahmeel theory of one of the most celebrated predecessors? The late dating of the Book of Daniel was one of the most assured results of higher criticism—even Professor Sayce, who has been one of the stoutest opponents of their work, acquiesced in this result. Yet the very peculiarities in language that caused the critics to date Daniel late, have been found in papyri unquestionably written between 500 and 400 B.C., and rescued from the ruins of the Jewish settlement at Elephantine in Egypt."

The Pope in Trouble.—It would appear from a despatch by the "Times" Rome correspondent that the great heat of the summer is proving a menace to the Pope's health and unlike other very wealthy people he is unable to take advantage of the cooler air of the hills, owing to the Vatican policy that recognizes him as a prisoner within the capacious grounds of the Papal territory. This is how the problem is stated with all seriousness in the columns of Britain's foremost newspaper:—"A second solution has been considered in the use of the papal villa at Castel Gandolfo. Such a step would naturally at once raise the problem of the Pope's going outside the Vatican. In this connection, those competent in such questions have expressed the opinion that the material fact of His Holiness's leaving the Vatican territory would not from a legal point of view constitute a change in the historical attitude assumed by the Holy See towards Italy; only an explicit declaration of the Pope made in proper form could change the legal situation. This would suffer no alteration, it is argued, should the

Pope proceed to Castel Gandolfo on a purely private visit, carrying with him the privileges of extra territoriality which are recognised as due to him under the Law of Guarantees. Nor could it be affirmed that such an act would constitute a tacit acceptance of this law, considering that the Villa Castel Gandolfo is in papal territory, just as much as is the Vatican." In view of the Pope's claim to be the successor of Peter, one of his advisers might suggest to him one of the best ways of getting cooling sea breezes would be to follow for a few months in summer the arduous calling of a fisherman. The world would be none the looser though the Pope crossed the Vatican boundaries and brought his self-imposed imprisonment to an end.

Luther.—The older attacks on Luther's memory, says the "S.S. Times" (Philadelphia), made by such men as Majunke and Denifle were coarse and cullumniatory. The modern Jesuit, Pater Hartmann Grisar, takes another tone. He makes great display of "objectivity" and documentation, assumes a superior tone, and attempts to prove that Luther was pathologically defective. His temptations were caused by nervous weakness. He suffered from insomnia, angina pectoris, and other things. So would the Jesuit discredit one of the two or three most powerful figures in history as if the mighty apostle of reformation was a habitue of sanatoriums, a neurasthenic, deserving pity rather than condemnation. But the thunder of "Ein feste Burg" never came from the throat of a weakling nor could all the Jesuits of all the centuries ever convince one of it. Another study of the same type is Professor Biloncioni's "Un grande allucinato dell' udito," in which the author explains that Luther's visions and physical difficulties sprang from some defect, or malady, of the ear. This book also is anti-Protestant in tone and apparently in purpose. On the other hand, a remarkable appreciation of Luther and his work is reported from Italy. Recent publications dealing with the Reformer are A. M. Rossi's "Lutero e Roma" (Luther and Rome), V. Macchiero, "Lutero," Bassano Gabba, "Lutero," and Buonaiuti, "Lutero e la Riforma i Germania."

"An Abiding Monument to the Grandeur of Islam."

—Such are the words used by Lord Headley in a letter to the "Daily Telegraph" (London) in connection with the building of a magnificent mosque in London at a cost of £100,000. In this letter he mentions the fact that there are no less than 110 millions of Muslims under

British rule—almost as large a population as that of the United States. Lord Headley expresses the hope that the new mosque will help in doing away with many misconceptions which exist as to the Mohammedan faith, and “assist our sister Church in the struggle against idolatry and atheism which seems approaching.” While it is true that Islam has borne strong testimony against atheism and idolatry, yet, as Christians, we cannot and dare not overlook the fact if we are loyal to our Lord that they have taken away the true Prophet of the Lord, and while professing a half-hearted lip service to Him, they have put in His place the False Prophet, and God will never overlook such dishonour done to His Son. Of the £100,000 required for the London mosque, £70,000 have already been collected. It looks like if some one would be bold enough that even the devil himself might have a magnificent cathedral erected in which to be worshipped. The unfortunate thing is that he is served in too many cathedrals as it is.

Bunyan’s “Heavenly Footman.”—The price of this neat reprint, as noticed in our last issue, is 1s (by post 1s 2d).

Church Notes.

Collection for this Month.—The Collection for this month is for the Home Mission Fund (Missionaries and Catechists.)

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

An Appeal from Rogart Congregation.—Though the Rogart congregation were about the first Free Presbyterian congregation formed in Sutherlandshire, they are yet without a place of worship of their own. For the last number of years they have been meeting in Rogart School and Torbreck Library, both places being very inconvenient for the congregation attending the services. At recent meetings of Session and congregation it was agreed to proceed, at an early date, to erect a place of worship at

a place convenient for the whole congregation, or to purchase a building, if available. As the congregation have already contributed liberally to the erection of a manse at Dornoch, they feel that they will have to rely on the kindness of friends throughout the Church to help them as much as possible in contributing to their Building Fund. The congregation are assured from God's Word, that it is His glory they have in view, and the welfare of sinners in the Parish of Rogart, therefore, they feel that the cheerful giver shall not miss his mite for such an object.

Donations will be gratefully received and acknowledged by Mr John Murray, Muie, Rogart, and Rev. F. Macleod, F.P. Manse, Evelix, Dornoch, Sutherland.

This Appeal is issued with the approval of the Northern Presbytery.

W. GRANT, Moderator pro tem.

D. BEATON, Clerk.

Newcastle Church Purchase Fund.—At a meeting of the Southern Presbytery on August 14th, it was agreed to authorise the Newcastle-on-Tyne congregation to negotiate and collect for the purchase of a church, subject to Presbytery's final approval of the price and feu-duty. The congregation is still numerically weak, but is sparing no effort to raise the necessary funds, and would be glad of assistance from all who have the cause of Christ at heart, and who may be able to subscribe or take collecting cards, which may be had on application to Mr F. Bentley, 39 Osborne Avenue, Newcastle-on-Tyne.

Services at Newcastle and Hull.—Rev. W. Grant, Halkirk, will (D.V.) conduct services (English) at 3 p.m. and 7 p.m. on Sabbath, 21st October, in the Rechabite Hall, 22 Ellison Place, Newcastle-on-Tyne. For particulars of regular services see Magazine cover. Also at Hull on Wednesday, 24th October, at 7.30 p.m. Meeting place: 269 Aulaby Road. Further particulars may be had from Mr H. Vertican, 8 Ellesmere Avenue, Sutton, Hull.

Death of Mr Charles Maclean, Elder, Inverness.—It is with sincere regret that we learn that Mr Charles Maclean passed away on 29th August. Mr Maclean was well known in the north, and his death makes a blank, not only in our Inverness congregation, but in the Church at large. We hope (D.V.) to have a fuller notice in a later issue. We extend our sympathy to the widow and family, and also to the kirk-session and congregation of Inverness in the great loss they have sustained.

Safe Arrival of the Rev. D. Urquhart and Mr Angus Fraser in Palestine.—We are pleased to learn that Mr Urquhart and Mr Fraser reached Jerusalem safely. We hope later on to give our readers further information about their plans in Palestine when these have been approved by the Foreign and Jewish Missions Committee.

Rev. W. Matheson's Letter in "Northern Chronicle."

—The "Northern Chronicle" of 15th August contained a letter from Rev. W. Matheson, Chesley, purporting to set before interested readers "a fair statement of relevant facts" in opposition to alleged "misrepresentations" that were fitted to convey a painfully odious impression (though he does not say that these alleged "misrepresentations were deliberately designed) of the intended vindication of the F.P. Synod's course on the matter of Sabbath church-going use of public conveyances. He unhesitatingly challenges anyone anywhere to discredit any statement as to fact in his report of 1926, in his statement to Synod of 1928, or in the letter above referred to. He further adds: "The really vital question of faith, government, and practice will be dealt with firmly and plainly in due manner, place, and time." We have no intention of carrying on a controversy on this subject in these pages, but we cannot help expressing a feeling of regret at Mr Matheson's action in sending his letter to the public press when the Synod was open to him to make any complaint he had to make. This is the second letter which has appeared in the "Chronicle" dealing with the subject that is presently made a matter of controversy by some in our Church, and though the authorship of the first letter, being anonymous, is unknown to us, it bears the mark of coming from a Free Presbyterian source. Should the matters complained of by Mr Matheson come before the Synod we may be permitted to express the opinion that they will be dealt with plainly and firmly.

Acknowledgment of Donations.

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

SUSTENTATION FUND.—J. McL., Crianlarich, 5s; Friend, Flashadder, per Rev. E. Macqueen, 15s; D. M., Scaniport, £1; H. F., do., £2; Miss C. McL., Stamford, 10s; Mrs McK., 219 Rosslyn Street, Galatoun, Kirkcaldy, 10s; Nurse N., Inverness, 10s.

AGED AND INFIRM MINISTERS' AND WIDOWS' FUND.—Friend of the Cause, per Rev. E. Macqueen, £2.

JEWISH AND FOREIGN MISSIONS.—Friend of the Cause, per Rev. E. Macqueen, £5; Mrs McL., Scorraig, per Rev. E. Macqueen, 6s; Miss J. MacD., Balmaln, New South Wales, per Hugh Grant, Brushgrove, Australia, 12s; Interested, Glasgow Postmark, 7s 6d; a Friend, Southport, £20; Inactive, 10s; Miss M. M., Northton, Leverburgh, 10s; Nurse N., Inverness, £1; Well-wisher of the F.P. Church in Calgary, Alberta, £1; Anon., Paisley Postmark, 10s; Mrs Nisbet, per Rev. N. Cameron, £1; Mrs M., Glasgow, per do., £1; Bridegroom, per do., £1; A. M., per do., 5s; M. D., Glasgow, per do., 10s; A. T. M. M., per do., 10s; J. B., Lonbain, per do., £1; Friend, per do., £2. The following donations received on behalf of Dr R. MacDonald's expenses to the South African Mission:—Miss A. C., Newtonmore, 5s; Miss M., Saltcoats, 15s; a Friend, Edinburgh, 5s; K. McL., Melrose, 10s; Mrs McL., Applecross, per M. Gillanders, Applecross, 7s; M. G., per do., 10s 6d; J. M., per do., 2s 6d; Miss B. M. (of Edinburgh), Aviemore, £1 15s; Miss M. M., Lephin, per D. A. Macphree, Glendale, 5s; Friend of the Cause, Toremore, 10s; J. B., Lonbain, per Rev. N. Cameron, 10s; Nurse N., Inverness, £1; Friend of the Cause, per Rev. E. Macqueen, £5.

The following lists have been sent in for publication:—

BONAR-BRIDGE CHURCH BUILDING FUND.—Rev. D. J. Matheson, Lairg, acknowledges, with grateful thanks, the following donations:—"Daviot," per D. J. Mackenzie, Ardgay, 10s; Mr A. M., Brora, per do., £2 2s; Mrs M., New Zealand, per do., £1; Stoer (Collecting Card), per Mrs G. Matheson, £4 1s 6d; Lairg (Collecting Card), per Miss B. Ross, £20 19s.

EDINBURGH CHURCH PURCHASE FUND.—Mr A. Maclean, 16 Marchmont Crescent, Edinburgh, acknowledges, with sincere thanks, the following donations:—Miss M. M., London, per Mr J. Mackintosh, 11s 6d; Young Friend, Scourie, per Mr James Mackay, 6s.

HELMSDALE CHURCH BUILDING FUND.—Rev. William Grant, Halkirk, gratefully acknowledges the following donations:—Mr and Mrs J. McD., Windsor, Detroit, 10 dollars; Miss D. P., Edinburgh, 13s; Miss McM., Fort-William, per Mr J. Adamson, £1 10s; W. S., Helmsdale, per do., £1.

NEWCASTLE CHURCH PURCHASE FUND.—Mr F. Bentley acknowledges, with sincere thanks, the following contributions:—"Two Friends," Glendale, Skye, £2; H. V., Hull, £1; Mrs McK., Newcastle, £2; I. D., Newburn-on-Tyne, £10; Captain I., M.P., Newcastle, £1 10s; M. McK., Penrith, 5s; Friend, London, 10s.

TALISKER CHURCH BUILDING FUND.—Mr A. Nicolson, Struan, Skye, acknowledges, with sincere thanks, the following donation:—A Friend, Portree, per Mr D. Mackinnon, missionary, 10s.

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