

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
John Bunyan	161
Notes of Sermon, Preached by the Rev. Neil Macintyre, in St Jude's, Glasgow	164
The Modernist Met	172
History of the Shorter Catechism	174
The Harmony of the Two Books	177
Bartimeus An Dall	183
Christian Sits Down to Meat in Palace Beautiful, by John Bunyan	189
How Two of America's Greatest Business Houses Regard Sab- bath Day Observance	191
Literary Notices	193
Notes and Comments	194
Church Notes	196
Acknowledgment of Donations	199

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THE
Free Presbyterian Magazine
And MONTHLY RECORD.

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No. 5

John Bunyan.

(Continued from p. 44).

WE took leave of Bunyan in our last article in the company of the godly women at Bedford. We saw him wrestling with the temptation of putting his faith to the test by working a miracle. That line of attack failed, but Satan assailed him from another quarter and plied his mind with such questions—What if he was not elected, and what if the day of grace was passed for him? In his “Grace Abounding” he tells of the troubled sea through which he passed ere he reached the shore. These struggles were followed by a consuming desire to be numbered among the called of God. No people on earth, he felt, were like them—“Oh! how I now loved those words,” he writes, “that spoke of a Christian’s calling! as when the Lord said to one, Follow me; and to another, Come after me. And oh! thought I, that He would say so to me too, how gladly would I run after Him.” It was while he was in this state of mind that he unbosomed himself to the “poor people of Bedford.” In their desire to be helpful to him they laid his case before their minister, Mr Gifford, a man, who was one of the trophies of sovereign, redeeming grace. Mr Gifford invited Bunyan to his house and as he heard the minister confer with others about the dealings of God with their souls, he received more conviction, and from that time began to see something of the vanity, and inward wretchedness of his wicked heart, for as yet he knew no great matter therein, as he confesses. “Now it began to be discovered unto me,” he writes, “and also to work at that rate for wickedness as it never did before.

Now I evidently found that lusts and corruptions would strongly put forth themselves within me in wicked thoughts and desires, which I did not regard before; my desires also for Heaven and Life began to fail. I found also, that whereas before my soul was full of longings after God, now my heart began to hanker after every foolish vanity; yea, my heart would not be moved to mind that was good; it began to be careless, both of my soul and Heaven; it would now continually hang back, both to, and in every duty; and was as a clog on the leg of a bird to hinder her from flying." His distressed soul was now swept with a tempest, and he would not believe Christ had love for him. He told the people of God whom he knew of his state of mind. They pointed to the promises, but he says :—"They had as good have told me that I must reach the sun with my finger as have bidden me receive or rely upon the promise; and as soon as I should have done it, all my sense and feeling was against me; and I saw I had a heart that would sin, and that lay under a law that would condemn. These things have often made me think of the child which the father brought to Christ, 'who, while he was yet a-coming to him, was thrown down of the devil, and also so rent and torn by him that he lay and wallowed, foaming.' "

All this time he was never more tender, he tells us, as to the act of sinning. He durst not take even a pin that did not belong to him, otherwise his conscience would smart. But notwithstanding all this, he makes the following observation : "Though I was such a great sinner before conversion, yet God never much charged the guilt of the sins of my ignorance upon me; only He showed me I was lost if I had not Christ, because I had been a sinner. I saw that I wanted a perfect righteousness to present me without fault before God; and this righteousness was nowhere to be found, but in the person of Jesus Christ. But my original and inward pollution, that was my plague and my affliction; that, I saw, at a dreadful rate, always putting forth itself within me; that I had the guilt of, to amazement; by reason of that I was more loathsome in mine eyes than was a toad; and I thought I was so in God's eyes, too."

He now was sorry God had created him, as he feared he was a reprobate. He looked upon unconverted men as "the most doleful of all the creatures." He envied the birds of the air, the fish of the sea, the beasts of the

earth, for there was no hell awaiting them, and he could have rejoiced if his condition had been as theirs.

He continued in this state of mind for a long time, until one day, in listening to a sermon on the words—"Behold thou art fair, my love; behold, thou art fair." When the preacher came to his application, he said—"If it be so, that the saved soul is Christ's love when under temptation and desertion; then poor, tempted soul, when thou art assaulted and afflicted with temptation, and the hidings of God's face, yet think on these two words, 'My love,' still." At first Bunyan thought, "What shall I get by thinking on these two words?" But the thought had no sooner passed through his mind than the words began to kindle in his soul, until at length they made him to look up. He began now to question himself: "Is it true?" and the words came to him: "He wist not that it was true which was done unto him by the angel." The effect produced in his heart had better be told in his own words: "Now was my heart filled full of comfort and hope, and now I could believe that my sins should be forgiven me; yea, I was now so taken with the love and mercy of God, that I remember I could not tell how to contain till I got home. I thought I could have spoken of His love and have told of His mercy to me, even to the very crows that sat upon the ploughed lands before me, had they been capable to have understood me: wherefore, I said in my soul, with much gladness, 'Well, I would I had a pen and ink here. I would write this down before I go any farther, for surely I will not forget this forty years hence.' " But though this was his feeling at the time, he adds—"But, alas! within less than forty days, I began to question all again; which made me begin to question all still."

This season of great joy was followed by a solemn warning preceding "a very great storm which came down" on him, and which handled him, as he himself confesses, twenty times worse than anything he had met with before. After the experience of great joy referred to above, the words of our Lord to Peter kept sounding in his ears—"Simon, Simon, behold, Satan hath desired to have you." "Sometimes it would sound," he says, "so loud within me, yea and as it were call so strongly after me, that once above all the rest, I turned my head over my shoulder, thinking verily that some man had, behind me, called me; being at a great distance, methought he called so loud. It came, as I have thought

since, to have stirred me up to prayer and to watchfulness; it came to acquaint me that a cloud and storm was coming down upon me; but I understood it not."

When at length the storm broke, "it came stealing upon him." First, his comfort went, then darkness seized upon him; these were followed by floods of blasphemies against God and against Christ, and the Scriptures. "These suggestions," he says ("with many other which at this time I may not, nor dare not utter, neither by word or pen), did make such a seizure upon my spirit, and did so overweigh my heart, both with their number, continuance, and fiery force, that I felt as if there were nothing else but these from morning to night within me; and as though, indeed, there could be room for nothing else; and also concluded, that God had, in very wrath to my scul, given me up to them, to be carried away with them, as with a mighty whirlwind." Still, he felt a strong dislike to these blasphemies. The thought of the sin against the Holy Ghost now troubled his wearied spirit. During the time of this severe soul conflict he could not attend on any of the ordinances of God "without sore and great affliction." Bunyan's spiritual experience referred to above is dwelt on, not because we consider it an experience which an heir of Heaven must pass through, but because it explains, as nothing else can explain, the marvellous spiritual experience set before us in the "Pilgrim's Progress."

(To be continued).

Notes of Sermon

Preached by the Rev. Neil Macintyre, in St. Jude's,
Glasgow, on Thursday, 5th November 1925.

"Your father Abraham rejoiced to see my day; and he saw it, and was glad" (John viii. 56).

YOU see in the preceding verses that the Jews became very angry at Christ for doubting that they were the true seed of Abraham. He did not deny but that they were the children of Abraham according to the flesh, but He goes on to tell them that if they were the children of Abraham, they would do the works of Abraham, and He points out that instead of Abraham being their father that the Devil was their father—"Ye are of your father the Devil." Men are to be judged not according to what

they profess or say. Man may say plenty and may profess more, but he is to be judged in this world by his works—"By their fruits ye shall know them." Now they were enraged at Him because He made Himself a greater person than Abraham and they go on to prove that Abraham was dead and the prophets, and He said that whosoever would believe in Him should never die. Who was He? Was He greater than Abraham?

He says that Abraham rejoiced to see His day and saw it and was glad. This was Abraham's desire and **may it be the desire of each and all of us—to see the day of Christ.** This is not the desire of the world, but it is the desire of every true child of Abraham and they shall see it, for I do not believe that this desire was in the heart or mind of any creature but had it satisfied, and when that desire is satisfied there will be gladness or rejoicing. He says:—"Your father Abraham rejoiced to see my day and he saw it and was glad." The passage divides itself into three particular parts and we shall take:—

- I. The desire of Abraham here spoken of; that was, to see Christ's day.
- II. We have the satisfaction of that desire—he was fully satisfied; we have it here—he saw it and that clearly giving perfect satisfaction—the desire was satisfied.
- III. The effect that this sight had on Abraham and on every child of God—it will make them glad.

I. The desire of Abraham. The desire was to see Christ's day. Now, perhaps, it may not be necessary to point out that it does not mean a period of twenty-four hours, that is meant, and if not, what then does it mean? What are we to understand by "Abraham desired to see His day"? Well, there are many passages in God's Word that show us this, and if we go to the prophecy of Zechariah when the Prophet says—"and in that day a fountain shall be opened." If we come to the Epistle to the Hebrews, we find the Apostle saying that "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Well, the day of Zechariah and the day mentioned in the Epistle to the Hebrews are nothing else but the dispensation of the Gospel—the day of Christ's incarnation. We find Him saying that there were many kings and prophets in Israel

who desired to hear the things that they heard and to see the things that they were seeing—the desire was there. This is to be noticed also that this was the desire of the Church for we have it in the Song of Solomon—“O, that thou wert as my brother,” that was the desire of the Church to see Christ’s day in the flesh. See the joy it gave to aged Simeon who was patiently waiting for the day of the Lord; when he got the child in his arms he said:—“Now lettest thou thy servant depart in peace, for mine eyes have seen Thy salvation.” The day here means the day of Christ in the flesh, which the prophets searched diligently into when they testified beforehand the sufferings of Christ and the glory that was to follow. Abraham desired to see this day. That is certainly a day but I think we may put it in this way that when Abraham looked and saw this day that a whole crowd of days came before Abraham for he not only saw the day that Christ was to come in the flesh, but the days that followed. If you came to a stream and you wanted to know where that stream was coming from you might find that it came out of some fountain or spring and we think that Abraham in desiring to see this day—the day in which the Son of God took our nature and stood in the room and place of sinners that he went to look for the fountain; as the Scriptures say:—“God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.” When Abraham saw this day was it not natural for him to go back to the spring or fountain from which this day came? What I wish to bring before you is this, but I do not say that this will be the order in which the sinner will see it, but the believer went back to the fountain. Did he go to the beginning of time? Yes, further. Faith was the eye by which Abraham saw this day. Where did faith go to? To the past Eternity. Take David, where did he go? Well, in the last words of the sweet Psalmist of Israel, he said:—“Though my house be not so with God, yet He hath made with me an everlasting covenant ordered in all things and sure, for this is all my salvation and all my desire.” This was back in eternity and faith still sees it—it was a covenant with the eternal Father.

The salvation of the soul is not a general, but a personal thing, an individual thing. What does faith see when it is in exercise? and this is a great support that the child of God has that he sees his name in the Book of Life—that he was given to Christ in the everlasting coven-

ant, and I can assure you, that this doctrine of election has many enemies and you dare not preach this doctrine in many pulpits to-day, and yet it is the strongest support that the child of God has in his career in the world; and they say that if you preach that God elected some, then you will empty the church; but though no sinner in the world would listen to it and although the whole congregation of St Jude's would walk out of the door, this is no reason why we should stop, for we are commanded to preach the whole counsel of God. Well, that is one day that Abraham saw. As I can only touch upon some days that are pillars among the others; the next day that Abraham saw, and we believe that this was what Abraham particularly desired to see, and that is the day of Christ's coming in the flesh. Now, we see that this day was a day of rejoicing. The very angels, when they came to announce His coming, sang "Glory to God in the Highest, on earth peace, and goodwill towards men"; that was a great day—the greatest day that was in this world—the day of the coming of the Messiah, who was promised in the Garden of Eden, and 4000 years had passed and here was now the fulfilment of that transaction of Eternity, now He has come and is born in Bethlehem. What did Abraham see? He saw here that day the promised Messiah taking our nature, taking the place of His people, and if you ever get a faithful view of that day it will gladden your heart.

Now, there is another day, for a Saviour born, without a Saviour dying, would not help us! There is a great deal made of this in our day, and it is a common Gospel although it is no Gospel at all, and the Apostle says in the Epistle to the Galatians that although an angel from heaven preach any other Gospel, let him be accursed. The gospel which is general and very, very common in most pulpits in Scotland to-day is that Christ is an example; that He was only a mere man, and that if you follow His example you will get to heaven; there is no word spoken of His sufferings at all, but if you follow His example; and that is more than you can do. What I say is this that Christ left us an example that we should follow His steps, but I say that if that were the only Gospel we had to preach, we could shut our mouths and close our doors and go home in despair. Christ as an example would never save a sinner. We are not losing sight of the fact that He left an example we are to follow, but that will never save a sinner. He must die—the just in room of the unjust to bring His

people to glory. Why? Because all have sinned and come short of the glory of God and the law of God being infinitely holy, therefore every transgression of that law must be infinitely evil, and the law of God will put His demands into execution.

Those who were given to Him in the everlasting covenant, were they better than others? No, they were as others—they were condemned as others, heirs of Hell, and would be eternally lost had He not come as their substitute. Sin was imputed to Him who knew no sin, He was the surety and justice spared Him not, and now we have it stated in Scripture, He made an end of sin and made reconciliation for iniquity, and that day gladdened the heart of Abraham, and will gladden the heart of every sinner who comes to value this. If you saw now through faith, and that is the only way you can do it, Christ dying, not as set forth in a universal atonement, your sins laid upon the surety and satisfaction there given to justice, for you cannot accept salvation in any other way but in the way in which God was honoured, and when you get a faith's view of Christ you see your sins made an end of, and you see the law exalted and made honourable, and you see there is not a spot put on the justice of God or on His law. Surely this would gladden the heart of a poor sinner! The salvation of a sinner is a personal thing, an individual thing.

Now there is another day, for all the days that I have mentioned without this day would not gladden the heart of Abraham (for a dead Saviour is no Saviour at all), that is the day of Christ's resurrection. You find Paul writing to the Corinthians about the resurrection day that if the dead rise not, then Christ has not risen, and they were found liars who denied it, for they declared that Christ rose from the dead, and this would not be true if the dead rise not, and Paul goes on to show with a shout of joy and triumph that Christ has risen and that the dead will rise also. This is true also in the case of the disciples, they were without hope during the three days that Christ lay in the grave, for they understood not the Scriptures, their hope was gone and yet there was a clinging to the person who died on Calvary, a dark cloud was over them, He lay in the grave, and this is clearly seen in the case of the two disciples who were on the way to Emmaus. If Christ had not risen from the grave, He could not have gladdened

the heart of Abraham. The resurrection of Christ is the receipt that God has given to His Church. How was it a receipt? Well, when you pay your debt you are bound to get a stamped receipt, if not your creditor is breaking the law of the land who does not give it, and God as it were gives a stamped receipt that their debt is paid, for if it were not paid, Christ was apprehended for their sins, and justice would keep Him in the grave; but the Lord raised Him from the dead, and that shows that the debt was paid; and the question arises:—Who was first at the grave? It was justice. Why? Because the debt was paid. He made an end of sin and satisfied justice.

Now, this often occurred to us that John more than the other Evangelists speaks more of the resurrection and goes minutely into all the details, he tells us that the grave clothes were lying by themselves, and the napkin was lying by itself. Now we used to think what use could the Church of God get from these facts? Well, if we have the meaning of it, and there is nothing in the Word of God but is for use to the comfort of His people, we were thinking this; take, for instance, a battle, and there are many here that were in the War, it is true that if you saw the field after a battle that you would know which side had been the victors, for the side which were fleeing who had lost the day, had no time to put anything right, they left everything in confusion, but on the other hand the victors can take their time and put things in order, and I think that this is to be seen in the resurrection of Christ that He had overcome His enemies and spoiled principalities and powers, and He was in no fear or danger, and so He takes time and folds the grave clothes. I do not say that this is the meaning of it, but that thought passed through our mind. Well, the resurrection of Christ or the day in which He rose from the dead, surely that was a day that gladdened the heart of Abraham. You heard what John Macdonald, Fort-William, said to Mr McColl, who was in the habit of teasing John, when he asked him if he had any news to-day, and on John saying he had none, Mr McColl said:—"I have good news, I have to tell you that Christ died." John answered:—"If that is all that you have to tell, I have better than that, I tell you that Christ rose from the dead."

Now we cannot speak much of the day of His ascension, but He ascended up on high. He said—"I go to

prepare a place for you," and as far as we see, we think the day that He ascended that it was the greatest day in Heaven, for that was the first time He entered into Heaven with His humanity.

Well, there is another day among the glorious days that I have mentioned, that is the day in which the Spirit will reveal to the sinner the day that Christ died, and enable him by faith to rest upon Him for salvation, and to see that through this Person that came to seek and save the lost that his sins are forgiven, and that his sins are cast into the ocean of His merits. Let us remember this however, that all these glorious days that I have mentioned will be of no avail to us, but will only be to our condemnation unless this last day is in our history. Is there a day apart from every other day in your history in which you can say:—"If I am not terribly deceived, I thought I had a day when I saw I was translated from the kingdom of darkness to the kingdom of light? Or is your conscience testifying clearly that no such day ever came? Oh! what an awful eternity is before you if this is the case!

II. The satisfaction of Abraham's desire; he saw it and was glad. Now, was it by his bodily eyes? Well, I do not think that any person would take it in that sense, for the day he looked for was 2000 years after, and although Abraham would have an eagle's eye, he could not see over these 2000 years. It was not sensible sight, not with the eye of his body, it was with the eye of faith. Faith may be compared to a telescope, for if the stars are visible just now, you will only see with your physical eye small specks in the sky, but if you take a telescope you will see a different sight altogether, it will enlarge the stars and bring them so near, and you will see wonderful sights; but if you put the wrong end to your eye, it will put them further away. This is the nature of faith, it brings things near and as the Apostle says in the eleventh chapter of Hebrews:—"Faith is the substance of things hoped for, the evidence of things not seen." Faith is the eye here; it is like a telescope, it looks back into eternity to those days that are mentioned and many more; Abraham had the eye of faith. Now, there are two or three things that I intend to mention about this, and that is that the eye of the body is the most curious organ and the most tender of the body altogether, and we believe that physicians find no organ of the body which is more difficult to explain than the eye. When

a man loses his sight, there is no skill in the world that can restore sight, and it is the same thing with the eye of faith, it is a wonderful grace. Read the eleventh chapter of Hebrews and you will see what a wonderful grace faith is, and there is nothing that it cannot do; it is a wonderful thing, no creature can give you faith, it is the grace of the Spirit. No man can give another his sight, for we are born blind spiritually, and there is no creature can restore our sight, for it is God who gives the blind their sight. There is no organ of the body we may say, that will convince or rather assure a creature more than the eye. If you went out and met a man out on the street there and he said to you that Macintyre was not preaching from the platform in the hall of St Jude's to-night, you would say:—"He was, I saw him with my own two eyes," and no one could convince you otherwise; so that the eye is more assuring than any other organ, the eye and the ear.

This sight Abraham saw by the eye of faith, he was sure of it, and Higher Critics need not come to Abraham in that day, and the person that has this eye will tell the Higher Critics that they can go away, for he is convinced of the Word of God, he is sure of it. The eye is also the most tender part of the body; when I was a young lad I was often (and I am sure many of you here had the same experience) threshing in the barn, and if the chaff happened to go into the eye, it would pain a great deal; the eye would water until what is causing irritation is taken out, and such is the case with the eye of faith, and I am sure that the Lord's people found this out. If one thought will go into the eye of faith and will blind it for a while, yea, a vain thought; and if you allow the sand of the world or the flesh into your eye it will cause it to water much. See what a sore speck Peter had in his eye, he denied His Lord, and what did this cause? He went out and wept bitterly.

Now, this sight made the heart of Abraham glad, and this is a joy which the world cannot take away. Remember this, and especially you young people, that whatever pleasures the devil may promise you, they are only bubbles—there is a sting in them, and they will bring eternal death in the end; you may love and seek pleasure in the world, but the end of these things is death. Well, seek this, my friends, to see the day of Christ. Abraham saw it and it made him glad, and he is glad to this day, for he is with Christ in glory. Let

us copy his faith, for if you have only broken cisterns, they will hold no water, and they will leave you empty in the end, and you will find yourself like the rich man, who woke up to find himself in everlasting torment. As I have gone beyond my time, I cannot deal with the last head I intended to speak on.

The Modernist Met.*

I WRITE, thanking you for the courtesy intended in asking me to join the ———, to explain the impossibility of any such intimate joint work as such an association would demand. Our positions, as I understand them, on the great basic truths of our faith are as far apart as nadir from zenith. It is my profound and unalterable conviction from the experience of a lifetime, and from its observed effects upon the spiritual life and well-being of others, that the Bible throughout, in the most profound sense in which it is possible to conceive it, is the Word of God to man.

While I see in the Old Testament record the gradual unfolding of God's great purpose in preparing men for the coming of His Son, I find no evolution there in any other than a figurative sense. I find the Old Testament a picture gallery crowded with wonderful prefigurations or types of Him who was to come—Christ Jesus our Lord.

I believe when God created light that it was specifically the most perfect and wonderful figure in the whole realm of nature He could give His intelligent creatures whom He wished to bring closer to the Godhead of Jesus Christ, soon to appear as the Light of the World. And so in type do I find Him written in large letters on all the pages of the Word; in Noah's salvation in the ark, in the lives of patriarchs, remarkably in Joseph's life, in Moses as a figure of that Prophet who was to come, and, above all, in the sacrifices of Leviticus, and so on throughout, including all the prophecies, Psalms, and other writings made sacred by this holy content of the Lord Jesus, who was in the bosom of the Father.

* The above is a letter written by the famous American surgeon, Professor Howard A. Kelly, in reply to an invitation to co-operate with a large religious organisation whose doctrinal views were of a very hazy kind. The letter appeared in the "S.S. Times" (Philadelphia) and was reprinted in this country in "The Christian."—Editor.

I believe that Jesus was miraculously born of a virgin, thus uniting His Deity to our humanity for ever—the Lord God Most High become one with the lowliest of His creatures. My faith not only accepts but rejoices in the miracles manifesting His power and His glory and His compassion for our lost and suffering humanity.

I find in the Gospels fathomless wellsprings, ever new and refreshing, daily revealing to us the purposes of God. I see clearly that Christ's one great regnant purpose in coming was to go to the cross to bear the sins of the world, to offer Himself a propitiation for sin, our Substitute. Without His sacrificial death as an expiation of our sins and for sinners, the whole Word of God, including the Old Testament, so abundantly honoured in its fulfilment in the New Testament, becomes utterly meaningless and futile. It is the most profound conviction of my life, now not distant from its close, upon which all my hopes rest, that I shall see our God and Father and His Christ and my loved ones who have gone on ahead of me; it is, I say, my unalterable conviction that all these assurances and blessings come to me and to all Christians by the way of the Cross, which is ever before me.

Need I add, then, my assurance that this mortal body will rise again, having put on immortality, and seeing my Lord Jesus Christ I shall finally reach my goal in being transformed into His image, and my body being made like unto His glorious body.

I rejoice, therefore, in His Resurrection, the substantial ground of my hope, His gift of His Holy Spirit—my Mentor, my Guide, my Teacher, and the Spirit of love who broods over my naturally cantankerous, rebellious, lustful human nature and by His divine alchemy, wrought by the way of the Cross, ever draws me to the foot of that Cross as the one great effective source of all blessings now and through the ages to come. The longer I live, the more increasingly wonderful becomes the Cross, that *via crucis*, as our only way of salvation.

Holding all these settled and unalterable convictions, these precious doctrines or dogmas, if you will, I rejoice in them daily and ever seek grace to live as one who has put off the things of the flesh and has put on Christ. How imperfectly, alas, I succeed in representing Him only those who know me in the intimacies of our daily lives can testify. Nevertheless, as He has enjoined forgiveness of our fellows until seventy times seven, so the

resources of infinite grace to the penitent suppliant are inexhaustible for the home-journeying pilgrim who strains his longing gaze ever towards the Celestial City and its King and all the saints who dwell there.

I write in that spirit of love which unites me to all for whom Christ died, to all who are also called to this great life in Him, imparted by His Holy Spirit. The love of Christ seems to draw me especially to those who differ, as I believe we do on these vital questions, hoping that our Father will give us grace to see these profound truths alike, when we shall place our whole confidence in Him who is the Way, the Truth, and the Life, the Root and Offspring of David, God's sacrificial Passover Lamb.

History of the Shorter Catechism.

I.

OF all the catechisms that were ever issued none has been so popular and widespread in its influence as the Shorter Catechism. "Nowhere else," says the late Dr Carruthers, of the British Museum, "can be found so plain and simple, yet so complete a statement of Scripture doctrine as it was understood by Augustine and Calvin, by Knox and Usher, and by Chalmers and Hodge, as in this Shorter Catechism" (The Shorter Catechism, p. 37). It was drawn up by a race of theological giants, masters of theology, both in its doctrinal and experimental aspects, and as Dr Mitchell so truly put it, the Catechism bears "the ripest fruit of the Assembly's thought and experience."* Though drawn up by an Assembly called by the English Parliament, it is with Scotland, the land of its adoption, that the Shorter Catechism is most closely linked. Prior to the adoption of the Shorter Catechism by the General Assembly

* "The Catechisms of the Westminster Assembly, and especially their Shorter Catechisms, may be regarded as, in several respects, the most remarkable of their symbolical books, the matured fruit of all their consultations and debates, the quintessence of that system of truth in which they desired to train English-speaking youth, and faithful training in which, I believe, has done more on both sides of the Atlantic to keep alive reverence for the old theology than all other human instrumentalities whatever" (Mitchell's "Catechisms of the Second Reformation," p. ix.).

of 1648, Scotland had its own Catechism, that drawn up by John Craig, Knox's co-adjutor. Craig's Catechism was abridged in 1591 at the request of the General Assembly for the use of the young, and it continued in use until the adoption of the Westminster Shorter Catechism. The Act of the General Assembly of the Church of Scotland adopting the Shorter Catechism may be here quoted:—"At Edinburgh, July 28th, 1648. Session 19.—The General Assembly, having seriously considered the Shorter Catechism, agreed upon by the Assembly of Divines sitting at Westminster, with the assistance of Commissioners from this Kirk, do find, upon due examination thereof, That the said Catechism is agreeable to the Word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of this Kirk: And therefore approve the said Shorter Catechism, as a part of the intended uniformity, to be a Directory for catechising such as be of weaker capacity." The concluding words, "such as be of weaker capacity," have often provoked a smile, as if they were a stroke of unconscious humour. They are not so—they are the deliverance of a race of theological giants to the theological pigmies of our day!—a challenge by the heavily-armoured knights who fought in the stern theological conflicts of the 17th century to the lightly-equipped theologians of later days.

The Westminster Assembly of Divines met on the 1st July 1643, being summoned by the two Houses of Parliament to advise as to a further and more perfect reformation in the Liturgy, Discipline, and Government of the Church of England. They proceeded at once to the revision of the Thirty-Nine Articles of the Church of England. But by the time the Commissioners from Scotland arrived (Henderson and Gillespie on 14th September, and Rutherford and Baillie on 20th November), the Divines had a wider field of labour placed before them. They were requested to prepare creeds and directories, not simply for the Church of England, but for the Churches of Christ in the three kingdoms, so as to bring them into the nearest conjunction and uniformity in religion, church government, and public worship, and catechising. The Scottish Commissioners had no vote; but they sat in the Assembly and took part in the important discussions, and rendered great service in the deliberations.

The preparation of a Catechism was put by the Assembly, in December 1643, into the hands of Herbert

Palmer. The first step towards the preparation of a Catechism, according to Dr Mitchell, was in December 1643, when Messrs Marshall, Palmer, Goodwin, Young, and Herle, with the Scottish Commissioners, were appointed a committee to draw up a directory for public worship. This was intended to include a directory for catechising, if not a formal catechism, and the preparation of the paper on this subject was entrusted to Mr Herbert Palmer, then Master of Queen's College, Cambridge, and famous as the best catechist in England (Baillie's "Letters," II., 140). Great though Mr Palmer's reputation was as a catechist, his paper does not seem to have met with the approval of the Scottish Commissioners, if we are to judge from Baillie's comment on the same: "Mr Marshall's part anent preaching, and Mr Palmer's about catechising, though the one be the best preacher, and the other the best catechist in England, yet we no ways like it; so their papers are passed into our hands to frame them according to our mind" (Ibid., ii. 148). This was written on 2nd April 1644, and on 21st November of the same year, Baillie briefly records that "the catechise is drawn up, and I think shall not take up much time." A month later (26th December) he again states "we have nearly also agreed in private on a draught of catechism, whereupon, when it comes into public, we expect little debate." Dr Mitchell infers from these notices that the catechism, which was drawn up and nearly agreed upon in private, was either some one which had been drafted by themselves in terms of the remit made to them—the catechism published in 1644 for the benefit of both kingdoms, or that of Rutherford, till now only extant in MS.—and which they were prematurely counting on getting the Committee and the Assembly to accept without much discussion, or else that it was some modification of Mr Palmer's directory or catechism (Mitchell's "Catechisms of the Second Reformation," p. xi.).

Before this date the Minutes of the Assembly indicate that the following members were joined with Palmer "for hastening the catechism":—

Stephen Marshall, B.D., the illustrious preacher; Anthony Tuckney, B.D., afterwards Master of St John's, Cambridge, and Divinity Professor; Matthew Newcomen, M.A., of Dedham, Essex; and Thomas Hill, D.D., afterwards Master of Emmanuel, and then of Trinity, Cambridge, and for some time Vice-Chancellor of the University. After the expiration of two months, and no

report being presented, the Assembly added to the Committee, Edward Reynolds, D.D., afterwards Dean of Christ Church, Oxford, and Vice-Chancellor of the University, and then, having conformed, Bishop of Norwich; and Philip Delmé, of the Reformed French Church, Canterbury. As the Scottish Commissioners claimed a right to be on all Committees appointed to carry out any part of the uniformity covenanted for between the Churches, they were members of the above-mentioned Committee.

(To be continued.)

The Harmony of the Two Books*

I.

WE have seen that the Written Book furnishes the key to unlock the great stone book; that to try to read the stone book apart from its Author and the history which He has revealed concerning the origin of the world, and the life which appears upon it, ends in hopeless confusion. We have seen that the Noachian Deluge enables us to account for the fossils which are found in the rocks throughout the world. The Biblical history of the Deluge not only records the fact of the general destruction of life, but it gives a moral reason. It informs us that it was a judgment of God which was sent on account of the sins of the world. Therefore, every fossiliferous rock is a monument of a ruined world and a warning against sin. A cartoon appeared recently, in one of the popular magazines, of a large pole supporting a wrecked automobile by a railway crossing. Such an exhibit would be a striking monument to warn all automobile drivers to beware of trains at crossings. So in every rock which contains fossils there is a reminder of the destruction of the inhabitants of the earth by a great deluge, and a warning against the results of sin.

If, in making excavations, men should dig up an old battlefield and find bones broken, punctured with holes, arms gone, legs missing, and skulls shattered,

* This is the first of two extracts composing the last chapter of the Rev. Frank Allen's "Evolution in the Balances," reviewed in our pages some time ago. The book is published by the Fleming H. Revell Company, 158 Fifth Avenue, New York, price \$1.50. The publishers readily granted permission to reprinting this chapter in our Magazine.—Editor.

they would naturally exclaim, "Oh, the awful results of war!" When men see rocks that are filled with fossils and think of the antediluvian world, of its wickedness and of its judgment, they should exclaim, "Oh, the awful results of sin!"

The rocks tell a story which, when placed side by side with the record of Genesis, is so plain that we wonder that it has been so often misread. They tell a story of a world that has been inhabited by great animals and large men. They tell of great fishes of the sea, huge mammals of the land, and great birds of the air which were larger and more powerful than any of which we know to-day. They tell us of vast areas once teeming with highly developed plants and animals, which are now bleak seas of ice or barren desert. They tell of wombats as large as an ox, or turtles nine feet in length, of elephants twenty feet long, of dinosaurs eighty-seven feet in length, of bears, lions, deer, rhinoceroses, hippopotamuses, and of practically all other animals which were larger than their now living representatives. In addition to this, they tell us of giant races, such as the Cro-magnon men, larger than the average man of the present day. No wonder that Sir J. W. Dawson said when comparing the past with the modern world: "We may almost say that all things left to themselves tend to degenerate, and only a new breathing of the Almighty Spirit can start them on the path of advancement."

Why, then, is there a difference of interpretation of these facts? Why do so many men think that they are proofs of evolution, or a steady march of all things upward? Principally because of their misinterpretation of the phenomena of geology. We have seen that the biologist, the psychologist, the anthropologist, and other evolutionists all go back to the mysterious abyss of ancient time, and invoke the fossil world to confirm themselves in their theories, and that their evolution theories are based upon an artificial and unsubstantiated conception of geology. Moreover, evolutionists have not taken into account, in a proper manner, the results of domestic care and training. Almost all kinds of plants and animals and fowl have been developed under the care of man. Thus man, under God, has been able to bring about a partial recovery of domestic creatures from their degenerate state. This has not resulted in producing new species, or changing them permanently, for if left to themselves they would revert rapidly to their original type. God's original production was better than man's reconstruction can ever be.

Evidence of this fact is registered in the rocks all over the world.

Why should men desire to inject millions of years into any place in the Divine Record? Men used to think that they had to insert millions of years into the second sentence of the Bible in order to account for the origin and orderly arrangement of matter. They were then influenced by skeptics who had advanced the Nebular Hypothesis in order to account for the formation of the earth without God. Even devout theologians accepted it. But now scientists upon purely physical grounds have been forced to abandon this theory. Still, men think that they have to extend the record of creation for millions of years in order to account for the varied forms of life which now exist in the world. Skeptics cannot accept God and special creation, so they have supposed that somehow nature could perform the work of creating species if allowed millions of years in which to do it. But while Darwin was theorizing with the idea that nature knew nothing but a hit-and-miss method of ordering new generations, Mendel was proving that nature works on a mathematical plan in her rules of heredity, and that this extends through all the higher forms of plant and animal life, so that there is no crossing over from one type to another. And now William Bateson comes forward and confirms Mendel's findings by saying: "That particular and essential bit of the theory of evolution which is concerned with the origin and nature of species remains utterly mysterious. . . . Variations of many kinds, often considerable, we daily witness, but no origin of species. . . . We no longer feel as we used to do, that the process of variation, now contemporaneously accruing, is the beginning of a work which needs merely the element of time for its completion; for even time cannot complete that which has not begun."¹ Millions of years, therefore, are of no avail in producing new phyla, genera, or even species. There is no need for, and no adequate scientific reason why we need to insert millions of years anywhere in the record of creation.

As the noted geologist, Sir J. W. Dawson, stands looking at the gorge of Niagara, that great geological time-gauge, he concludes that the time since man and the higher mammals appeared upon earth has been about seven thousand years.² And as Prof. G. M. Price

¹ "Science," January 1922.

² "Modern Science in Bible Lands," p. 173

stands upon a mountain top and surveys all the phenomena of geological formations, he concludes that the world is not older than the few thousand years indicated by Moses in the inspired record. Dawson says: "Even evolutionists, when sufficiently candid, admit their case not proven by geological evidence. . . and fall back on periods of rapid paroxysmal evolution, or 'metamorphosis,' as it has been called, scarcely differing from the idea of creation under law, or mediate creation."* Why, then, shall we, in order to satisfy the imaginings of men who wish to eliminate all miracles and unusual phenomena, inject millions of years into the divine record?

Skepticism has always rebelled against the miraculous in history. The Sadducees, who were the skeptics of their day among the Hebrews, rejected the idea of the miraculous. They deliberately rejected the evidence, and persistently refused to accept the fact of the resurrection of Christ. As they were in power, the subject of the resurrection became the centre of conflict in the early apostolic Church. They tried by ridicule and brutality to silence the teachings of the resurrection. The skeptical philosophers among the Greeks also rejected the miraculous. When Paul, in Athens, preached the resurrection to the Epicureans and Stoics, some sneered, some mocked, and some politely dismissed themselves from his audience. The rejection of the miraculous in the Creation or in the Deluge is simply another manifestation of skepticism in the present age. We do not affirm that all men who believe in a measure of evolution are skeptics, but the theory comes from a skeptical philosophy of the world, and Christians should guard themselves against being influenced by it. The Christian can be certain that spontaneous generation and perpetual motion will never be discovered, because both the origin of life and the source of everlasting power are from God.

When Dr Len G. Broughton was a medical student, he could not accept the supernatural generation of Christ. He went to a doctor of divinity, who reasoned with him and left him in greater perplexity than ever. When he had completed his medical education, he went to a backwoods community to begin his practice. He tells us that a backwoods preacher, in a morning sermon, knocked out more skepticism in half-an-hour than he had gotten in three years. The preacher said:—"If there is anybody here troubled about the mystery

* "Modern Science in Bible Lands," p. 85.

of God becoming man, I want to take you back to the first chapter of Genesis and the first verse—"In the beginning God." My brother, let me ask you this: Do you believe God was in the beginning? That is to say, that before the beginning began, God was?" Dr Broughton said to himself: "Yes, I believe that." "Now," continued the preacher, "if you believe that God was ahead of the beginning, you believe the only mysterious thing of this universe. If I believed that, God knows I could believe anything else in the world." After relating this, Dr Broughton adds—"I had gone to college and travelled through the mysteries of the theory of reproduction and cell formation, and had come to realise that I was just a common fool: that if God was in the beginning, that was the one supreme mystery of all mysteries of this mysterious universe of God."

The ancients were not materialists. The savages were not materialists. Materialism is the product of modern agnostic philosophy. Sir Arthur Keith says of "the Neanderthal man," that "he burned his dead and had certain beliefs regarding death."* The ancient Egyptians were not materialists. In a book, entitled "The Religion of the Primitives," Mr Le Roy, the author, tells us that he was a missionary for many years among the so-called primitives of Africa. When he began his work there he held the usual evolutionary idea that these black people were fetichists, without religion or morality, with no family life, stupidly adoring animals, trees, and stones. After spending more than forty years among these "primitives," he says—"These primitives or savages that your theories require do not exist anywhere, and perhaps have never existed; at any rate, it is impossible to discover them either in the present world or the past." He shows that the representations concerning them, in the effort to point out that they have no religion, are incorrect and largely imaginary.

The philosophical scientist cannot prove our ancestors or our contemporaries among the savages to be materialists. He will have to take the blame for the promulgation of that idea to himself. But what has the avowed materialist gained? He has gained nothing and lost much. Darwin, who at one time studied to be a leader in the Church, drifted so far that even in some of his correspondence he became profane. He lost interest in the arts and literature. "He mourned

* "The Antiquity of Man," p. 131.

because his mind was weak and dizzy; and he became morbidly apprehensive lest his children were, by heredity, doomed to the same fate. He gradually lost pleasure in most phases, even, of his work."* John Stuart Mill was an evolutionist. He thought he had found a moral code to benefit mankind, but directed his friends to write on his tombstone the words, "Most Unhappy." That is the natural end of the man who eliminates God from his thought and life.

The Psalmist said—"The fool hath said in his heart, there is no God." He is just as much of a fool who denies God in his heart as he who boasts of his infidelity. The scientist who deliberately rules God out of all consideration, and presumes that he can find the origin of life or the evolution of all life without God, rather than being one of the wisest men of the earth, is properly characterised by the Psalmist. Sir Isaac Newton, in his early life, was an outspoken infidel, but later, after examining the evidences of Christianity, he changed his opinion. When Dr Halley was arguing in favour of infidelity before Newton, the latter said—"Dr Halley, I am always glad to hear you when you speak about astronomy or any other parts of mathematics, because that is a subject you have studied and well understand; but you should not talk of Christianity, for you have not studied it. I have, and am certain you know nothing about the matter.

You cannot put one little star in motion,
 You cannot shape one single forest leaf,
 Nor fling a mountain up, nor sink an ocean,
 Presumptuous pigmy, large with unbelief -
 You cannot bring one dawn of regal splendour,
 Nor bid the day to shadowy twilight fall,
 Nor send the pale moon forth with radiance tender :
 And dare you doubt the One who has done it all ?

(To be continued.)

* "The Dogma of Evolution," pp. 190, 228.

PREACHING BY CONDUCT.

That man is a bad preacher in the pulpit who is not a good preacher out of it; and no man in the world has a right to stand up for God if God has not adorned him with personal holiness. We should preach by what we are, as well as by what we say.—*Rowland Hill.*

Bartimeus An Dall.

V.

(Air a leantainn).

Cuideachd mhor maille ri Iosa! Ach cha'n e na h-uile leanmhuinn 'sam bheil beannachd. Lean Iudas e gu laitheil, ach bhuannaich e gus a chrìoch am meirleach agus an diabhul bh'ann dheth o thus. Bha àm 'san do lean sluagh mor e ach bha aon a mhain air a leigheas, agus cha d'rinn ise ach bean-tuinn ri iomall eudaich. Bha iad ga dhumhlachadh, ach cha do bhean neach ris le creidimh ach ise a mhain (Marc v. 27, 31, 34). Cha d'rinn ceangal bha mhain o'n leth a muigh ri Criosd feum do dhuine riabh. Agus 'sann mar so a bha riabh o'n àm ud.

Cuideachd mhor maille ri Iosa! Chithear sin nuair tha e ag imeachd ann am buaidh mhoralaich, 'nuair tha a chos-cheumaibh air an deanamh iomraideach le miorbhuilean gloirmhor cha bhi goinne luchd-leanmhuinn aige na leithid sin de dh' àm.

Ach ged a bheathaich, agus a lion e iad le iongantais an dé, ni beagan do theagasg nach'eil a taitneadh riu an sgapadh tàna gu leir an diugh. Thubhairt Iosa cha'n urrainn do neach sam bith teachd a'm ionnsuidh-sa mar d' thoirrean dha le'm Athair e. Bho'n àm sin a mach chaidh moran do a dheisciobuil air ais, agus cha d'imich iad ni's mo maille ris. Agus 'sann mar so bha e riabh bho'n àm sin.

Cuideachd mhor maille ri Iosa! Thugaibhse aig am bheil sochairean eaglais ma ta an aire. Ceasnuichibh sibh fein gu curamach. Tha e 'na ni furasda aideachadh a dheanamh air Criosd 'nar latha-ne. 'Nuair tha moran dha leantainn tha ughdarras, meas, fasan, eadhon tomhas mor do dh'eud aca. Faic iad, tha iad a sgaoileadh an trusganaibh cosguil 'san t-slighe. Tha iad a comhdach an rathaid le eudach purpur. Tha tairneanach an hosanna, dol suas gu neamh (Mata xxi. 8, 9). Ach am maireach tha e na aonar, agus tha scornanaibh a mhor-shluaigh air tuchadh ag eigheach na aghaidh agus dha mhallachadh. Bu cho beag luach meas a mhor-shluaigh; agus am beachd maith mar a nochdadh co iad, ann an latha feola Chriosd. Agus 'sann mar so bha e riabh bho'n àm sin.

Cuideachd mhor maille ri Iosa Gu ma beannuichte gu'n robh Dia, bha anns a chuideachd sin cuid do dh'fhìor dheisciobuil ri'm faotainn, cuid ged a bha iad lag agus peacach-ro bhruidhneach mar a bha Peadar aig amaibh 'nuair bu choir

dhoibh bhi air beagan cainnt (Mata xvi. 22), agus a ris nan tosd 'nuair bu choir dhoibh bhi treubhach (Mata xxvi. 58); ag iarraidh bhi mor mar a bha clann Shebedee (Mata xx. 20-24), no teagmhach mar Thomas (Eoin xx. 25), bha gidheadh nam fìor chairdean aig Iosa, beo dha, a fulang air a shon, a fas cosmhuil ris, latha as deigh latha, agus toileach basachadh air a shon gun ghearan nan orduicheadh e sin dhoibh. Cuimhnich a ghnath, nach robh Iosa Crìosd riabh air fhagail gun fhìor dheisciobuil bhi aige. Am measg sluagh aideachail Dhe, bha riabh fìor shluagh aig Dia. Bha e mar so ann an laithibh Chrìosd. Agus 'sann mar so a bha riabh bho'n àm sin.

“ Agus a cluinntinn a mhor shluaigh.” Nach ann an so bha am beannachd! Tha a chluasan fosgailte, ged tha a shuilean duinte. Is ann mar so tha Dia a cuimhneachadh bhi grasmhor. Far am bheil e tabhairt air falbh aon bheannachd tha e fagail beannachd eile. Cha'n 'eil e aig àm 'sam bith a deanamh lomrusgadh gus an bheil copan an aingidheachd Ian (Genesis xv. 16), agus an sin thig an fhearg a's mò, agus tha e briseadh a chopain na bhloghdibh (1 Tessalonionaich ii. 16).

Tha e fagail eadhon nan cinneach gun leithsgeul, oir feudaidd iad o oibribh a chruthachaidh aithne a ghabhail air a chumhachd siorruiddh, agus air a Dhiadhachd (Rom. i. 20-32; ii. 14, 15). Agus cha ruig peacach 'sam bith leas miodal a dheanamh ris fein chionn gu'm bheil am Biobul ga ghairm dall no marbh, gu'n d'theid e uime sin as o dhleasdanas no o dhiteadh. Tha an litir cheudna tha cur an ceill gu'm bheil peacaich marbh ann an euceartaibh agus ann am peacadh, ag eigheach nan cluasan, Duisg thusa tha 'nad chodal agus eirich o na mairbh, agus bheir Crìosda solus dhuit! (Eph. ii. 1; v. 14). Seadh, a pheacaich, tha sibh dall; cha'n 'eil sibh a faicinn maise no gloir nithibh spioradail. Ach is urrainn dhuibh cluinntinn umpa, agus tha fios agaibh gu'm feum sibh am faicinn no 'dhol a dhith.

Ach their sibh cha'n urrainn dhuinne 'ur suilean fein fhosgladh. Thubhairt sibh so rium a ris, agus a ris. Their sibh tha sinne gun neart. Tha sibh mar sin, ach tha e gidheadh na fhirinn gu'm feum, sibh 'ur leirsinn fhaotainn, no bhi caillte.

Ach their sibh nach cruaidh an cor so? Nach 'eil an searmonachadh so na mhagadh oirnn? Cha'n urrainn dhuinne 'ur suilean fhosgladh. Is fìor nach urrainn, agus mar is fìora 'sann is cianaile.

Tha e na chor cruaidh. Oir cha bhi lagh nan neamhan air atharrachadh air son do neo-chomas-sa. Tha Crìosd ag innseadh dhuinn nach 'eil neach beannaichte ach iadsan a chi

Dia, agus gur e 'mhain a mhuinntir tha glan nan cridhe a chi e (Mata v. 8). Ach tha 'ur cridhe-sa salach le peacadh ni tha Dia a fuathachadh, agus rinn 'ur neo-ghloine 'ur suilean a dhalladh, agus thug e sibh fuidh a mhallachd. Agus tha sibh mar sin ann an doille nach urrainn sibh atharrachadh. Ach gidheadh feumaidh sibh ur leirsinn fhaotainn no bhi caillte.

Ach their thu c'ar son tha thu searmonachadh so dhomhsa? Ma tha mi gun chomas ni 'sam bith a dheanamh, c'ar son tha thu sparradh orm dleasdanasan nach urrainn dhomh choimhlionadh, agus a cur am chuimhne gu'm bheil mi fo fhiachaibh nach urrainn dhomh phaigheadh? Tha mi deanamh so chionn gu'm bheil e fìor thu bhi neo-chomasach, agus gu'm bheil e na fhirinn mar faigh thu leirsinn gu'm bi thu caillte. Tha iad le cheile nam frinnean cudthromach o fhocal Dhé, agus tha mor fheum air gu'n tuigeadh tusa iad. Tha mi faicinn gu'm bu mhaith leat mo chur a'm thosd le do reusonaichidhean; tha thu smuaineachadh ma ni thu mach do neo-chomas gu'm bi leithsgeul agad air dleasdanasan tha thu fuathachadh a sheachnadh. Bitheadh e mar sin, gu'n cuireadh tu mise 'nam thosd. Gidheadh gairmidh Dia riut, Dean aithreachas, no theid thu dhith (Lucas xiii. 3—5). Creid no bi air do dhamnadh. Agus ann an gabhail leithsgeul air son nan dleasdanasan fuathach sin a sheachnadh, biodh, fios agad gu'm bheil thu 'g ad mheas fein neo-airidh air slainte. Feudaidd tu bhi gun leirsinn, feudaidd tu gun chreidsinn, cha dean Dia gnothuch aindeoin do leirsinn no do chreidimh, ach ni e ni do-sheachuinte dheth gun creid thu, no gu'm bi thu air do dhamnadh, gu'm faic thu, no gu'm bi thu caillte. Agus is e na ni do reusnachadh dhuit, do dhunadh a mach a neamh. Ach feudaidd nach 'eil thu creidsinn gu'm bheil thu necchomasach. Mar eil, dearbh do chomas le thu dh'fhosgladh do shuilean. Feuch ris. Amhaire ma's urrainn dhuit amharc. Seall m'an cuairt dhuit air tiribh na maise spioradail. Gabh tlachd ann an cuibhrionn nan naomh. Tha solus agus gradh Dhe air an dortadh a mach m'an cuairt dhuit, agus bithidh iad air an dortadh a steach annad mu ni thu mhain do shuilean fhosgladh. Sin a nis, an dh'fhosgail thu iad? Am bheil thu air do lionadh le solus? Mu tha, gabhadh d'anam a shath do dh'iongantas is do shonas. Ach, mo thruaighe, an d'fhailnich thu? Am bheil thu fathast dall? Am bheil dorchadas iomlan ann? Am bheil do chridhe fathast fuar agus cruaidh. Mo thruaighe! tha thu a ris gun treoir agus feudaidd nach leur dhuit a chaoidh. Gidheadh mar leur, feumaidh tu bhi caillte. Am bheil thu ag radh le bron ciod a ni mi? Seadh, am bheil thu ann am

firinn a creidsinn nach 'eil comas agad air do shuilean fhosgladh? Agus am bheil thu creidsinn mar a bi iad air am fosgladh gu'm bi thu gu siorruidh caillte?

An cluinn mi thu ag radh tha mothachadh agam air meud mo neo-chomais, agus tha aig an àm cheudna lagh Dhé 'g am ruagadh le agartasan cudthromach. Tha fios agam nach urrainn dhomh neamh bhi agam ach ann an seilbh air solus gnuis Dhé, agus 'na aoidh ghradhaich. Bhitheadh sin, gu deimhin, na neamh dhomh. Ach cha n'eil mi dha fhaicinn, cha'n urrainn dhomh fhaicinn. Tha mi dall, gun chomas air ni sam bith a dheanamh. "Och! an duine truagh tha mi ann, co a shaoras mi?" (Rom. vii. 24).

'Nis, a pheacaich, chi thu ciod uime tha sinn 'nar searmonachadh a cur an ceill araon do neo-chomais, agus do dhleasdanas. Ciod air bith an lamh an tionndaidh thu, tha aon de'n dá ni ud a coinneachadh riut, agus 'g ad dhunadh a stigh ri creidimh an t-soisgeil. Dh' fhoghlum thu sgur do dh'earbsa a chur 'nad neart fein, agus eigeach a mach air son fear-saoraidh. Anns an àm ud, cha robh cabhag ort toiseachadh air umhlachd thoirt do Dhia, oir an ni a shaoil leat gu'm b'urrainn dhuit a dheanamh uair sam bith, dh'fhag thu gun deanamh gus an d'thigeadh àm iomchuidh. Ach tha a nis sgiath an dochais dhiomhain ud air a thilgheadh air falbh, agus do chridhe ruisgte fosgailte do na h-uile saighead thig a balg-shaighead Dhé. Tha thu 'nad luidhe gun neart ann an lathair Dia ard-uachdranach, air do dhiteadh gu ceart, agus caillte as eugmhais dochais; mar saor esan thu. Agus a nis innsidh mi dhuit, ciod is coir dhuit a dheanamh.

Dean mar a rinn Bartimeus. Eisd ris an fhirinn, giulain leis an fhirinn, creid an fhirinn. Bitheadh e na ni suidhichte 'nad chridhe, mar a faic thu d' fheum neo-chriochnach air fear-saoraidh agus freagarrachd neo-chriochnach an fhirshaoraidh so riutsa, gu'm bheil thu caillte. Eigh an sin ri Iosa Crìosd e dh' fhosgladh do shuilean. Tha slainte tre chreidimh—(Eph. ii. 8)—agus creidimh tre eisdeachd—Rom. x. 17). Tha cluasan do chuirp agad, tha thu ag eisdeachd—eisd ris gu'm bheil thu dall, gu'm bheil fearg Dhé ort—(Eoin. iii. 36)—gu'm bheil dioghaltas teine ifrinn feitheamh, nach 'eil neach ann is urrainn do shaoradh ach Iosa Crìosd—(Gnìomh iv. 12)—agus gur urrainn dhasan—(1 Tim. i. 15). Tha thu cluinntinn sin, agus tha mi guidheadh gu'n deanadh tu feum ceart dheth gu luath, no bithidh comas eisdeachd leis na h-uile comas eile air an tabhairt bhuat, agus abuichidh am bàs so 'sa pheacadh ann an bàs an ifrinn bàs ann an doille agus ann an eu-dochas siorruidh.

Chunnaic mi Sara Bridgman, a rugadh gun leirsinn, gun chlaistneachd, agus na balbhan. Cha b'urrainn dhi ni 'sam bith fhaicinn, no chluinntinn, no iarraidh. Cha robh an tairneanach dh'ise riabh ach na shamhchair, agus a ghrian na dorchadas. B'iad barraibh a meoir agus basan a lamh a suilean, a cluasan, agus a teangaidh. Ach gidheadh tha moran eolais aig an nighinn bho chd euslan so mu'n talamh, ma chainnt dhaoine, tha comas aice air nithibh aireamh, is aithne dhi daimhean agus fairichidhean dhaoine, is aithne dhi nithibh tha ann, a bha ann, a bhitheas ann agus bu choir bhi ann, tha aithne aice mu pheacadh, mu'n bhas, agus mu ifrinn, mu Dhia, mu Chriosd, agus mu neamh. Agus chaidh an t-eolas so uile troimh mheoir mheinnbh an leinibh bho chd so, agus i laimhseachadh 'na doille, meoir neach eile; agus is ann mar so tha i ag innseadh a dochasan, a h-eagalan, agus a doilghiosan. Agus ma fhuair ise tre bhi smeurachadh mar so san dorchas, eolas air an fhear-shaoraidh, agus comas a lamhan laga a thaiceachadh air a cheann iriosal-san — an ceann beannaichte sin tha cromadh iosal ni's leoir air son so — an e nach eirich i am breitheanas—(Mata xii. 41, 42)—agus nach dit i, le diteadh iomlan, sibhse a pheacachairb aig am bheil comas 'ur n-uile bhuadhan agus mhothaichidhean nadurra chum eolas Dhé fhaotainn, aig am bheil suilean leis an leugh sibh fhocal naomha, agus cluasan leis an cuala sibh mile uair sgeul a mhoir aoibhneis — eadhon soisgeul gloirmhoir an Dé bheannaichte.

“ Agus air cluinntinn an t-sluaigh a dol seachad, dh'fhiosraich e ciod e so.”

Agus mar so ghlac searmonachadh fuaim cosan an t-sluaigh aire an duine dhoill, dhuisg e iongantas ann, agus chuir se e a dh'fheoraich ciod bu chiall do na nithibh sin. “ Air cluinntinn dh'fhiosraich e.” Seadh 'sann mar so bu choir do'n chuis a bhi. Mu tha gluasad anns an eaglais, mu tha ath-bheothachadh air cumhachd diadhachd, mu tha Chriosd a gluasad am measg a shluaigh (Taisbean ii. 1) eadhon ged a bhitheadh luchd aideachaidh cealgach a tional maille riu; mu tha fuaim chos Shioin mar shiubhal armailt le'm brataichibh (Dan Sholaim vi. 10) bithidh saoghal dall an-diadhaidh air a thabhairt gu stad 'na iarraidh ocrach ardlabhrach air buannachd shaoghalta, agus gu fheorach ciod is ciall da so. Smuainichidh e air, gabhaidh e iongantas, feoraichidh e. Mu sguireas an eaglais, eadhon sibhse mo bhraithribh, a leantainn cleachdaidhean diomhain an t-saoghail, mu dhuisgeas sibh suas, a tarruing ni's faisge do Chriosd, agus mar sin do chach a cheile, mu ghluaiseas sibhse gu beothail

maille ri Criosd, amhaircidh an saoghal suas. Cuiridh sannt bhuaithe car uine bhig ionnal-obair, di-chuimhnichidh gloir dhìomhain am faileas tha e leantainn, agus air rathaidibh mora is air caol-shraidibh, 'nan uile aithibh coinneachaidh seasaidh agus amhaircidh daoine; agus bheir gluasadan eag-lais spioradal iad gu iongantas a ghabhail, agus feoraichidh iad, le tomhas mor do dh' uamhunn air an cridhe ciod is ciall do na nithibh sin? C'ait am bheil na daoine sin a dol? Ciod uime am bheil iad mar chogruich is luchd-cuairt, le'n leasruidh air a chrìosluchadh, agus an aghaidhean ag amharc mar ri duthaich fad as. Ciod uime am bheil iad cho durachdach? C'arson tha an imeachd os cionn an t-saoghail (Gnathfhocail xv. 24) agus iad gidheadh a sgapadh deich mìle do chaoimhneasaidh milis 'nan imeachd? Ciod is ciall do'n cainnt nuaidh, tha mar cheol nach buin do'n talamh-sa? Ciod uime am bheil iad a seinn orain dhochasach san t-slighe eadhon 'nuair tha neoil dh'an cuartachadh, agus gaillicenn a gheamhraidh dh'am bualadh le clach-mheallain?

Nan gluaiseadh Sion mar so le a Rìgh na meadhon (Sechariah iii. 15, 17), cionnus a chrathadh tairneanach a buaidh an talamh? Ah! a bhraithribh, nan gluaiseadh sibhse, eadhon sibhse mar so fuidh cheannard 'ur slainte cionnus a bhitheadh am baile so air a ghluasad! Bhitheadh ur caithe-beatha an sin 'na shearmoin de'n bhaile, anns gach sraid dheth, agus bhitheadh e na shearmonachadh a lionadh an tigh so gun sgur le anamaibh iomaguineach as deigh slainte. Tha mi creidsinn 'nam chridhe gu'm bhitheadh e mar so, bhitheadh gach aite suidhe agus seasamh air a lionadh agus an t-ionad so gu grad ro chumhang air 'ur son (Isaiah xlix. 20), agus bhitheadh an eigh àit a ris air a cluinntinn 'nar measg "Eireamaid a thogail" (Neh. ii. 18). Bhitheadh an sin seirbhis an Tighearna a giulan urram. Bhitheadh e duilich do chreidmheach fuireach air falbh bho na meadhonan. Bhitheadh aignidhean diadhaidh, aoradh a chridhe, iarr-tasan liosda a tabhairt gnothuch dhuibh ri dheanamh ris na flaitheas. Bhitheadh an t-seinn le cumhachd. Bhitheadh an urnuigh le durachd. Bhitheadh cail naomh ann air son firinnean simplidh an t-soisgeil. Agus, O, mar a dh'eisdeadh anamaibh gun mhaitheanas ri briathraibh na beatha! Bhitheadh searmonachadh na ni furasda, agus a giulan cubhraidheachd na beatha shiorruidh ann an cur an ceill Iosa Criosd agus esan air a cheusadh.

I have sometimes seen more in a line of the Bible than I could well tell how to stand under; and yet at another time, the whole Bible hath been to me as dry as a stick.—Bunyan's *Grace Abounding*.

Christian Sits Down to Meat in Palace Beautiful.

BY JOHN BUNYAN.

NOW I saw in my dream, that thus they sat talking together until supper was ready. So when they had made ready, they sat down to meat. Now the table was furnished with fat things, and with wine that was well refined; and all their talk at the table was about the Lord of the hill; as, namely, about what he had done, and wherefore He did what He did, and why He had builded that house; and, by what they said, I perceived that He had been a great warrior, and had fought with and slain him that had the power of death; but not without great danger to Himself; which made me love Him the more.

For, as they said, and as I believe, said Christian, He did it with the loss of much blood. But that which put glory of grace into all He did, was, that he did it out of pure love to His country. And besides there were some of them of the household that said, they had seen and spoke with Him since He did die on the cross; and they have attested, that they had it from His own lips, that He is such a lover of poor pilgrims, that the like is not to be found from the east to the west.

They, moreover, gave an instance of what they affirmed, and that was, He had stripped Himself of His glory that He might do this for the poor; and that they heard Him say and affirm, that He would not dwell in the mountain of Zion alone. They said, moreover, that He had made many pilgrims princes, though by nature they were beggars born, and their original had been the dunghill.

Thus they discoursed together till late at night; and after they had committed themselves to their Lord for protection, they betook themselves to rest. The pilgrim they laid in a large upper chamber, whose window opened towards the sun-rising : the name of the chamber was Peace, where he slept till break of day, and then he awoke and sang—

“ Where am I now ? Is this the love and care
Of Jesus, for the men that pilgrims are
Thus to provide, that I should be forgiven,
And dwell already the next door to Heaven ! ”

So in the morning they all got up; and, after some more discourse, they told him that he should not depart till they had showed him the rarities of that place. And first they had him into the study, where they showed him records of the greatest antiquity; in which, as I remember my dream, they showed him, first, the pedigree of the Lord of the hill, that He was the Son of the Ancient of Days, and came by that eternal generation. Here also were more fully recorded the acts that He had done, and the names of many hundreds that He had taken into His service; and how He had placed them in such habitations, that could neither by length of days, nor decays of nature, be dissolved.

Then they read to him some of the worthy acts that some of His servants had done: as how they had "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.

Then they read again in another part of the records of the house, where it was showed how willing their Lord was to receive into His favour any, even any, though they in time past had offered great affronts to His person and proceedings. Here also were several other histories of many other famous things, of all which Christian had a view: as of things both ancient and modern; together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.

The next day they took him and had him into the armoury, where they showed him all manner of furniture which their Lord had provided for pilgrims, as sword, shield, helmet, breast-plate, all-prayer, and shoes that would not wear out. And there was here enough of this to harness out as many men, for the service of their Lord, as there be stars in the heaven for multitude.

They also showed him some of the engines, with which some of His servants had done wonderful things. They showed him Moses's rod; the hammer and nail with which Jael slew Sisera; the pitchers, trumpets, and lamps, too, with which Gideon put to flight the armies of Midian. Then they showed him the ox's goad, wherewith Shamgar slew six hundred men. They showed him also the jaw-bone with which Samson did such mighty feats: they showed him moreover the sling

and stone with which David slew Goliath of Gath; and the sword also with which their Lord will kill the Man of Sin, in the day that He shall rise up to the prey. They showed him besides many excellent things, with which Christian was much delighted. This done, they went to their rest again.—“Pilgrim’s Progress.”

How Two of America’s Greatest Business Houses Regard Sabbath Day Observance.*

JOHN Morrell and Co., packers, a century old firm of Ottumwa, Iowa, which last year did a business of \$75,000,000, observe the Sabbath Day so strictly that they do not permit anyone in their employ to work for them on that day. This is brought out very strongly in a letter from T. Henry Foster, the president of the company, to Edward T. Fenwick, a Washington attorney, who had written that he preferred not to travel on Sabbath in order to attend some of the meetings of the company. In the course of this letter Mr Foster said:—“I note your letter of the 21st, which I am passing on to Mr McElroy for attention. There is one thing, however, I want to comment on, and that is the fact that you do not like to travel on Sabbath in order to appear at meetings in our behalf. I am glad to know this, and I want you to feel that you need never travel on Sabbath in connection with any of John Morrell and Co.’s business. If, in order to reach a destination, it is necessary to travel on Sabbath, it can be understood between us that the work is to go over until the next day, and in this connection you will find us always ready to co-operate with you. In our business we observe the Sabbath Day everywhere, and have done so as long as the business has been in existence. We not only do not work ourselves, but we do not want or permit anyone to work for us and, as long as the present management is in charge of this business, we expect to maintain this rule. We are really glad once

* This short article is taken from “The Bulletin of New York Sabbath Committee” (New York). We have taken the liberty of* substituting “Sabbath” for “Sunday” in two or three places.—Editor.

in a while to come across people who have the same respect for the Sabbath Day we have."

To those who still believe in the observance of the Sabbath Day it is interesting to note that this great firm gives such strict observance to the Sabbath and that Mr Fenwick, a Washington lawyer, prefers not to travel on the Sabbath Day even to attend meetings in connection with the operations of the business.

In a letter to the "Manufacturers' Record," President Foster, writing on this subject, says:—"A great deal of our success I attribute to the high standard of living maintained by the founders of our business, and the importance they attached to spiritual values and made use of in their relations with their employees, their competitors and the public. This has had its influence on the business down through the years, and long after all of them have passed away. You will realise that we operate a highly perishable business, dealing as we do in live-stock and fresh meats. Nevertheless, we have found it not only possible, but also entirely practical, to fully observe the Sabbath as a day of rest."

Another great Western firm, that of Marshall Field and Co., of Chicago, for many years regarded as one of the greatest organisations in America, with ramifications world-wide in extent, follows the same rule as that of Morrell. Seventy-five years ago, Marshall Field and Co. inaugurated a practice of pulling down their store window curtains on Saturday night until Monday morning, and the practice has continued up to the present time.

In a full advertisement in the Chicago "Tribune" some weeks ago that house carried the following statement as an advertisement:—"At the end of their first week in business the owners of a little shop lowered the curtains of their windows and went home. On each succeeding Saturday night the curtains were pulled down and kept down until Monday morning. As the little shop grew the suggestion came from many sources that the curtains should stay up. 'The windows are beautiful,' people said, 'let us walk by and look.' The owners had an old-fashioned background. They had been taught in childhood that six days are enough for the things that are seen. The first day of the week, they said, is for the things unseen—rest and worship, and family life, and freedom from thoughts of business. Seventy-five years have passed. The store has grown until its windows are said to be more valuable than

any windows in the world. But the example of the founders remains, and all day Sabbath the shades are down. Is this old-fashioned custom good, in days when so many old-fashioned customs are being crowded out? We like to think so. We like the idea that on the first day of the week the church and the home should come first. Strong churches and strong homes build strong cities. All the great words of business—service and courtesy and kindness and truth—have their inspiration in religion. And prosperity is only permanent where there is reverence, and mutual trust, and faith."

Literary Notices.

ELECTION, by Charles Hodge, D.D., Sovereign Grace Union, 98 Camberwell Grove, London, S.E. 5. Price 2d post free.

We welcome this pamphlet from Dr Hodge's commentary on Ephesians i. 3-6. Those of our readers who are acquainted with the writings of the famous Princeton theologian will know that the subject is treated in his usual masterly style. We heartily recommend it to our readers.

THE SECOND COMING OF CHRIST : IS IT PRE-MILLENNIAL? by Prof. R. J. G. McKnight, Ph.D. Price 6d.

The subject of Christ's Second Coming is one of great importance, and all true Christians gladly and whole-heartedly believe that Jesus will come in like manner as the disciples saw Him ascend into Heaven (Acts i. 11). But a question on which all Christians are not united is whether His coming will be pre-millennial, that is before the thousand years, or will it be at the end when He will come to judge the world. It is the latter view we hold, and which is so well stated in this excellent pamphlet. The pre-millennial view has made extraordinary progress among Christians, and it is well that our people should be able to give an answer for the faith that is in them. The larger books in support of the post-millennial view, such as Dr David Brown's classic work, "The Second Advent," and Bishop Waldegrave's excellent Bampton Lectures, "New Testament Millenarianism," are not so well known to the ordinary reader. Prof. McKnight, who belongs to the Reformed Presbyterian Church, U.S.A., has done excellent work in this pamphlet. It

is decidedly the best treatment of the subject in a short compass that we know of. If any criticism might be permitted it is to say that we would have much preferred that the quotations from Scripture had been taken from the Authorised Version instead of from the American Revised Version. The pamphlet may be had from Rev. J. B. Lyons, R.P. Manse, Limavady, Ireland.

ROMAN CATHOLIC PROPAGANDA, by J. W. Poynter (an ex-Propagandist). London : Protestant Truth Society, 3 and 4 St Paul's Church-yard, E.C. 4. Price 6d.

This is a most useful and illuminative pamphlet. It is full of first-hand information. Mr Poynter, who was a convert to Roman Catholicism, was more than ordinarily active as a propagandist of Romanism for close on 18 years, until his eyes were opened to see some of the dangers of Romanism. He has therefore inside knowledge, which he makes use of in this informative pamphlet. He lets in much needed light on the Roman Catholic propagandist associations and societies, the newspaper press, and such popular writers as Hilaire Belloc, G. K. Chesterton, and Father Ronald Knox (the latter two being perverts). We very heartily commend this pamphlet to our readers.

THE HEAVENLY FOOTMAN, by John Bunyan. London : C. J. Farncombe & Sons, Ltd., 30 Imperial Buildings, Ludgate Circus, E.C. Paper Boards. Price 6d.

In the reprint of "The Heavenly Footman," the best known of Bunyan's shorter works, the publishers have given an opportunity for those who have already perused this excellent little treatise to read it again, and for those who have not read it to become acquainted with one of the most striking of the great author's works. It is very tastefully got up, and the printing is excellent. By all means buy it and read it, and let those who can afford it scatter it abroad. It contains the good seed of the Kingdom, and who knows what the harvest will reveal ?

Notes and Comments.

Jewish Protest Against the Higher Criticism.—Dr S. H. Lehrman, writing in the "Jewish Chronicle Supplement," condemns the Higher Criticism, and suggests a modern Jewish commentary on the Old Testament.

In saying that the Professors who teach Hebrew are often Higher Critics, he has undoubtedly stated the truth, but when he speaks of their "knowledge of the language" as "limited in scope and in outlook," one can only faintly imagine with what contempt his estimate of these scholars will be received in higher critical circles. He quotes the Chief Rabbi as saying—"Their criticism is not criticism, but a barbarous vivisection of the Hebrew Bible." While we would value the help of Jewish scholars in combating the Higher Criticism, we are afraid that any commentary produced by them on the Old Testament Scriptures would have one vital defect for Christians. Though they began at Moses and expounded the prophets, could their blind eyes see and their dumb tongues speak of Him concerning whom all prophets bear witness? It is strange Jewish scholars have not in these days of book production produced commentaries on the Old Testament and combated the higher critical findings. Probably this is due, as suggested by Mr Schor in "Immanuel's Witness," that the Jews have accepted the higher critical interpretation of the Messianic prophecies.

Primate at a Play.—Such was the heading of a paragraph which appeared recently in the daily press. The Archbishop of Canterbury, it was stated, was among those who accepted invitations to be present at the first performance of "The Enemy," at the Strand Theatre, London. In addition to the Archbishop, the audience was to include the Bishop of London, Dean Inge, Sir William Joynson-Hicks, Mr J. Ramsay Macdonald, and Mr J. H. Thomas. The only comment we will make is that the Archbishop, with the other Churchmen present, and the Home Secretary, were in anything but a place and company where Christians should be. It is particularly sad to see the aged prelate in such a place, and all the more so when so near the end of his journey. This ought to open the eyes of those who, strange to say, are found even in the Highlands of Scotland, and were simpletons enough to join in the sentimental incense offered to the Archbishop in the recent defeat of his Romanising Church policy in the House of Commons.

The New Appointments in the Church of England.—As Protestants who wish to see the Reformation doctrines flourish in these Islands we cannot help having a

feeling of keen disappointment in the appointment of Dr Lang to the Archbishopric of Canterbury, Dr Temple to the Archbishopric of York, and Dr Warman to the see of Manchester rendered vacant by Dr Temple's promotion. The appointments have awakened deep concern in Evangelical circles in the Church of England owing to the prominent part taken by the new prelates in advocating the rejected Prayer Book. The "Morning Post's" special correspondent, commenting on the appointments, says:—"It is generally believed that no other interpretation can be put upon this succession of nominations than that an effort is being made to influence the conference of Bishops which is to meet in September to settle the details of the future policy of the Church in favour of a strong line being taken to bring the Deposited Book into general use. This view is held most strongly by those men of all parties who believe that the proper course to be followed was that put forward by the Bishops of Norwich and Exeter at the last meeting of the Convocations—namely, a reversion to the more correct procedure of Revision being carried out by the Convocations with Parliamentary sanction. It is now feared that a powerful stimulus will have been given to the Bishops in September to decide in favour of the proposal which has been openly mooted—that of obtaining "authorisation" for the Deposited Book in individual dioceses. The view is strongly held that the nomination to at least one of the important positions which are to be filled should have been a man who, if not in opposition to the Deposited Book, took no prominent part in its support. It is felt that these three nominations coming in rapid succession, are liable to be interpreted as an affront to Parliament. So great is the dissatisfaction in some quarters, in fact, that I understand that serious consideration is being given to the question of whether or not effective protest can be made."

Church Notes.

Communion. — September—First Sabbath, Ullapool, Breasclate, and Vatten; second, Strathy; third, Stoer and Tarbert (Harris); fourth, Broadford (note change of date). October—First Sabbath, Tolsta; second, Gairloch and Ness; third, Scourie; fourth, Loch-

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

Collection for this Month.—The collection for the Organisation Fund is to be taken up this month. It is to be hoped that the collection will be as liberal as possible.

Ordination of the Rev. D. Urquhart.—As reported in our last issue, the ordination of the Rev. Donald Urquhart as prospective missionary to the Jews took place in the Hall of St Jude's Free Presbyterian Church, Glasgow, on Wednesday, 25th July. The Rev. N. Cameron, Moderator of the Southern Presbytery, conducted divine worship, preaching from Roms. x. 1—"Brethren, my heart's desire and prayer to God for Israel is that they might be saved." After divine worship, the usual questions were put to Mr Urquhart, which on satisfactorily answering and signing the Formula, he was duly ordained by solemn prayer and the laying on of the hands of the Presbytery to be a missionary to the Jews. The Moderator then appropriately addressed the newly-ordained missionary. He concluded by saying it was his prayer that the Lord would grant him much of His presence in his labours, and he further expressed the hope that the Lord's people at home would remember him in their prayers at a throne of grace. Mr Urquhart and Mr Angus Fraser, sailed by the Lancastrian Prince from Manchester for Alexandria on the 4th day of August. We bespeak the prayers of the Lord's people on their behalf, and of the success of their mission to the Jews in Palestine.

Ordination of Rev. Rod. Macdonald, M.B., Ch.B.—The Southern Presbytery met at Glasgow on 14th August, when Dr R. Macdonald, our prospective medical missionary for South Africa was licensed. The members of Presbytery expressed themselves as highly satisfied with Dr Macdonald's trial discourse, and duly licensed him. The Court then adjourned, to meet the following evening (Wednesday, 15th), in the Hall of St Jude's, at 7 p.m., for the purpose of ordaining Dr Macdonald as Medical Missionary for South Africa. The readers of our Magazine will notice that there was a

mistake made in the August number re the date of ordination. For this I (Clerk of Presbytery) take all responsibility, and apologise. The Presbytery met according to terms of adjournment. There was a large congregation present. Rev. N. Cameron, Moderator of Presbytery, preached an appropriate discourse from the words, "Separate me, Barnabas and Saul, for the work whereunto I have called them" (Acts xiii. 2). Thereafter he gave a summary of the steps which led to Dr Macdonald becoming a missionary, and also explained the arrangements come to with the Rhodesian Government. The Clerk then put the questions usually asked before ordination to Dr Macdonald, all which he answered in the affirmative, and signed the Formula. The Presbytery then proceeded to ordain him by prayer and the laying on of hands as a medical missionary to South Africa, and the members of Presbytery then gave him the right hand of fellowship. The Clerk, in addressing the newly-ordained missionary, pointed out the honour the Head of the Church conferred upon him in setting him apart as His ambassador to the dark heathens of South Africa. He also expressed the hope that the Lord would use him as an instrument through which Ethiopia would soon stretch out her hands unto God, and that there would be many dark Africans who would bless the Lord throughout eternity that Rev. Rod. Macdonald was sent out to them as a missionary by the F.P. Church. He also assured him that the Church at home would follow him with much interest and prayers. Rev. Mr Cameron then addressed Mr Macdonald, and pointed out how the Lord had blessed our Mission in South Africa from its very inception, that to-day there were no less than 150 persons professing Christ who twenty-two years ago were dark heathens. He also wished to corroborate what Mr Macintyre had said, that Dr Macdonald might rest assured that the Church would follow him with interest and their prayers, and expressed the earnest desire that the Lord would go with him and greatly bless his labours in South Africa. After the Benediction was pronounced, the congregation had an opportunity of shaking hands with Dr Macdonald at the door as they went out. The Presbytery ordered Mr Macdonald's name to be added to their roll as an ordained medical missionary. Dr Macdonald expects (D.V.) to sail for South Africa from Southampton on 28th September by the s.s. Saxon. We earnestly pray that He who commanded the wind and

the waves to be still, and there was a great calm, will bring him safely to the end of his journey, and encourage and strengthen him in all his labours.

A Correspondent's Appreciation of the Synod's Action on the Sabbath Question.—The Rev. N. Cameron has received the following in a letter from a correspondent in England in appreciation of the Synod's attitude on the Sabbath question :—"Another thing I have observed in the Magazine is the line now adopted on Sabbath Observance, and this I have noted with great satisfaction. I have been of opinion for a number of years now that until the Church of Christ deals with this question on a disciplinary basis little or no good will be done. Pious resolutions and deplorings will not meet the case; more drastic measures are necessary. No doubt the Free Presbyterian Church will purchase to herself a good measure of contempt, but this does not matter much, and time will ultimately show that she has taken the only sound line. Mr William Wileman, London, also writes us, saying :—"I am glad and thankful for your faithful testimony re the Lord's Day; it is increasingly needful."

Church's Deputies to Canada and Australia. — The Rev. James Macleod hopes to sail (D.V.) on the Doric on 20th October. The Rev. R. Mackenzie, M.A., who is accompanied by Mr James Campbell, elder, Inverness, sails shortly for Australia. We wish our brethren a safe voyage and the rich and abundant blessing of the Holy Spirit on their labours.

Acknowledgment of Donations.

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

SUSTENTATION FUND.—J. McL., Crianlarich, 5s; A. McL., Tomich, 2s 6d; R. McF., Benbecula, 10s; B. K. T., per Rev. N. Cameron, £2 10s.

COLLEGE FUND.—Miss J. C. K., Pitlochry, 5s; R. M., Lochyside, Banavie, 5s;

JEWISH AND FOREIGN MISSIONS.—Friend, Murrayfield, Edinburgh, 5s; D. Clark, Valencia, £6; Mrs D. G., Fernabeg, per Miss M. A. Tallach, Raasay, 4s 6d; Friend, Applecross, do., 2s 6d. Rev. N. Cameron acknowledges, with thanks, the following donations:—B. K. T., £2 10s; Mrs M., Kyle, £1; Mrs F., Diabeg, £1; Second St Judian, £5; A. M., Uist, 10s. The following donations received on behalf of Dr R. Macdonald's Travelling Expenses to South African Mission:—D. McL., Teafrish, Beaully, 15s; Miss J. C. K., Pitlochry, 5s; A Friend, Tore Postmark, 10s; R. McK., Lochyside, 3s; Miss B. M. Fernamore, Arrina, 10s; D. McR., Fortrose, 5s; H. G., per Rev. D. J.

Matheson, Lairg, £1; Mrs C., Surrey, per Miss G. Sinclair, Halkirk, £5; Two Friends, Stonehaven, £2; Staffin Congregation (collection), per A. Mackay, Missionary, £2 3s; C. G., Lochgilphead, 10s; Mrs M. R., Fort-William, per Rev. N. Cameron, 10s; Miss L. M., Ardmhor, Whiting Bay, 5s.

The following lists have been sent in for publication:—

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LOCHCARRON CONGREGATION.—Mr William Chisholm, Congregational Treasurer, Lochcarron, on behalf of the Kirk-Session and congregation of Lochcarron, acknowledges, with grateful thanks, the sum of £100 in aid of the funds of the congregation, received from Mrs Macnicol, Corrour, and her brother, Mr Jas. E. Fraser, Montreal, in memory of their parents, the late Finlay Fraser, and Mrs Fraser, Jeantown, Lochcarron.

BAYHEAD CONGREGATION, NORTH, UIST.—Mr John Macdonald, Dusary, Lochmaddy, acknowledges, with grateful thanks, the sum of £5 in aid of the Sustentation Fund, received from the Executors of the late Miss Annie Macdonald, Middlequarter, North Uist, bequeathed to the Church by the deceased.

THE LATE REV. D. MACFARLANE'S MEMORIAL STONE.—R. Mackenzie, Banavie, Fort-William, 3s; D. Macrae, postman, Fortrose, 5s; A. M., Dingwall, 7s; Miss H. Livingstone, Kenra, Acharacle, 2s 6d; Rod. Macfarlane, Creagorry, Benbecula, 10s; D. and B. Munro, Corrie Lair, Glenmoriston, 10s; Samuel Fraser, Strathpeffer, £1; A. Munro, Nedd, Lochinver, 3s; Charles Gillies, Lochgilphead, 10s; Alex. Rankin, Mamore, Fort-William, 5s; Kenneth Matheson, Dingwall, £1; Miss Macdonald, Overnewton, Glasgow, per K. Matheson, £1; Miss Lexy Macleod, Whiting Bay, Arran, 5s; Malcolm Mackay, Stockport Road, Manchester, 10s; Mrs Maciver, East Porin, Strathconon, per Mr Jas. Campbell, 5s. Rev. N. Cameron acknowledges, with thanks, the following donations:—D. M., 10s; A. M., Uist, 10s; Miss M. M., 2s; Second St Judian, £1; Mrs F., Oban, £1 1s.

(Further Subscriptions held over till next month).