

THE Free Presbyterian Magazine

AND

MONTHLY RECORD

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

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

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The Precious Blood of Christ.

II.

(Continued from p. 363).

IN the teaching of the Lord Jesus we find Him saying: "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day" (John, vi. 53-54). It is not our intention to discuss the great truths set forth in these divine words: we content ourselves meantime with quoting Prof. Smeaton when he says: "These figurative terms imply that men are to believe on Him as giving His flesh for the life of the world, and that they are to receive the atonement with the same eagerness with which a hungry man partakes of food. The doctrine of Christ's sacrifice is the principal matter in the way of procuring the donation of spiritual life; and it is never ignored in any of those inward blessings of renovation, love, growth, zeal, and strength, which are comprehended in the spiritual life, and go to make up our idea of this life" (Our Lord's Doctrine of the Atonement, p. 279). Another utterance of vital importance in connection with His blood is the statement made by Him at the institution of the Supper: "This cup is the new testament [covenant] in my blood, which is shed for you" (Luke, xxii. 20). This is one of the greatest of the New Testament utterances in connection with the precious blood of Christ, and we take the liberty of again quoting Dr Smeaton, as his words are worthy of attention coming as they do from a theologian of the first rank and an exegete with exceptional spiritual insight and sanity of judgment.

"Of all the sayings which our Lord uttered," writes Dr Smeaton, "on the subject of His death, there is none which can be regarded as either more important or more express than that testimony which He uttered at the institution of the Supper. He had previously called His death 'a ransom'; He had called His crucified flesh 'meat indeed'; and in the present passage He calls His blood 'a covenant.' This phraseology may be considered as a key to all those passages in the Epistle to the Hebrews, as well as elsewhere, which speak of a covenant people as separated and sanctified, as saints and holy ones, or speak of the Church of God according to the new covenant relation in which believers stand" (Our Lord's Doctrine of the Atonement, p. 207). The words used by the Lord recall to the mind the blood of the sacrifices shed at the dedication of the Sinaitic Covenant when Moses sprinkled both the book and all the people. But as this Covenant was ratified by blood so, also, is the new Covenant, and the words used by the Lord Jesus describe His blood (1) as shed for his disciples; (2) as the procuring cause of the remission of sins; (3) as the fundamental condition of the new Covenant. A covenant cannot be constituted without sacrifice, and the New Covenant was no exception. The sacrifices were no accidental part in the vast system of the Old Testament Dispensation. The priesthood was a divine institution, and through it, with its manifold activities in the service of God, there were proclaimed these truths: (1) Man is alienated from God; (2) that God has a purpose of reconciliation: (3) that this reconciliation is to be effected through sacrifice—the shedding of blood—and by no other way. On the most solemn of all the Jewish feasts—the day of Atonement—the whole functions of the priesthood were concentrated in the person of the High Priest and the solemn significance of the sacrificial blood was specially emphasised as the High Priest entered the holiest of all with the blood of others. Take away the shed blood from the institution in which the priesthood played such an important part and you rob it of its meaning and the day of Atonement of its solemn significance, and all that is left is an empty shell as it is with the Jews to-day. Take away the shed blood from the Gospel Dispensation and what have we?—no doubt, there are mighty signs and wonders and marvellous things brought to pass, but the way into the holiest of all is not opened, and the sinner is still without. It is in connection with the momentous action on the part of the Son of God that the

Apostle writes: "Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was, therefore, necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world; but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Hebs. ix. 22-26). Is it any wonder that the means which made it possible for sinners to draw nigh to God should, in the eyes of those so privileged, be regarded as a priceless blessing and that the blood of Christ should be precious in their estimation? The great truth set forth in the passage quoted is that the reconciliation God purposed has been brought about by the means that Infinite Wisdom found. It is by the blood of the Cross that this reconciliation has been effected—sinners have peace through the blood of His Cross, the peace of God which passeth all understanding. Sin was not simply passed by: it was punished to the uttermost in the death of the sinless Sin-bearer, and divine justice found satisfaction in the price paid and the conscience of the guilty sinner who, by grace, was enabled to look to the Lord Jesus, found the truest satisfaction ever it knew as it saw for the first time Heaven's wonderful plan of salvation—sin being duly punished and yet the guilty one who believed in Jesus having a legal right through the infinite merits of the Sin-bearer to the priceless blessings of pardon and peace. It is through His blood that the guilty were justified (Roms. v. 9). It is also through His blood believers have obtained eternal redemption (Ephes. i. 7).

There are a number of passages which ascribe cleansing to the blood of Christ which merit attention. In I. John, i. 7—"The blood of Jesus Christ His Son cleanseth us from all sin." The blood that cleanses is here described as the blood of God's Son; this, no doubt, is intended to emphasise its infinite efficacy. Dr Smeaton, commenting on the passage, says: "Though the blood belongs to Him as Son of Mary, yet in virtue of the hypostatic union it is the blood of God's Son, and, therefore, possessed of all the value that the divine

nature lends to it, and adequate to the expiation of human sin laid in the scales against it" (The Apostles' Doctrine of the Atonement, p. 450). The meaning of the term "cleansing" is indicated by the words: "On that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before the Lord" (Levit. xvi. 30). Evidently the expression "to cleanse" does not mean, as Dr Smeaton points out, to inwardly amend and renew but to free from punishment incurred by sin: to obtain remission was the great design of the sacrificial blood, and it is in this sense John uses the expression. The phrase used by him in Revelation i. 5, "washed us from our sins in His own blood," is to be explained in the same way. These phrases "to cleanse" and "to wash" from sin are borrowed from the Mosaic ceremonies, and have a sacrificial import. The words—"the blood of Christ"—therefore directs our thoughts to God's great sacrifice—to the Cross of Calvary—and what took place there when by the death of the Lord of Glory He obtained eternal redemption for His inheritance. It is no wonder, therefore, that God's redeemed on earth should see in the blood of Christ something worthy of being regarded as precious. That it shall never cease to be so in their eyes is evident from the words of the heavenly new song:—"Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever" (Rev. v. 9-13).

Great grace and small gifts are better than great gifts and no grace.—Bunyan's *Grace Abounding*.

Notes of a Sermon

PREACHED BY THE LATE REV. D. MACFARLANE,
DINGWALL.

"For I will pour water upon him that is thirsty and floods upon the dry ground: I will pour my Spirit upon thy seed and my blessing upon thy offspring: and they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel" (Isaiah, xliv. 3-5").

IN the end of the preceding chapter the Lord charges the people addressed, with sin, and reminds them of how He dealt with their ancestors for their transgressions—Thy first father hath sinned and thy teachers have transgressed against Me. Therefore, I have profaned the princes of the sanctuary and have given Jacob to the curse and Israel to reproaches (verses 27-28), and now He is to deal favourably with them. He introduces the subject of discourse by the word 'Yet,' as if He had said: 'Notwithstanding all this I will do you good.' He calls their attention to what He is now to declare to them for their comfort: 'Yet, now hear O Jacob, my servant, and Israel whom I have chosen: thus saith the Lord that made thee and formed thee from the womb which will help thee. Fear not O Jacob, my servant, and thou Jesurun whom I have chosen.'" The reason of these encouraging words is declared in our text, which may be divided into the following heads:—

- I. The objects of the promise.
- II. The promise itself.
- III. The effect of the promise.

I. The objects of the promise. There are two classes included in the objects of the promise. The first is described as thirsty, the Lord's people who were quickened to life by the Holy Spirit. It is living men that thirst, not the dead. The Lord's people were by nature spiritually dead like others, but God quickened them (Eph. ii. 1). The first indication of life was that they became conscious of their sinful and lost condition, and that they began to thirst for salvation. "What must I do to be saved" (Acts, xvi., 30) was the earnest cry of each of them. But having believed in the Lord

Jesus Christ, as the jailor did, they tasted that the Lord is gracious (I. Peter, ii., 3). Their thirst now rose a step higher. They thirst for the living God (Ps. xlii., 1-2). They thirst after His fellowship and communion and conformity to His holy image which they, in common with all the fallen race of Adam, lost by sin and the fall. They thirst for spiritual nourishment; for now, as living, they cannot do without food and drink for their souls. They thirst for the coming of the Kingdom of God in the world and for the destruction of the Kingdom of Satan and for this end they labour according to their ability in gifts and opportunities, for they believe that although it is God that can do these things He effects them through the means and instruments He has appointed and prescribed in His Word. By the dry ground we understand sinners in a state of nature, who are to be brought out of that state in God's good time, and brought into a state of grace. These are like the dry ground, upon which no shower of rain ever came. Such ground must be dry indeed. But sinners in a state of nature are even drier and harder for they are as possessed of a heart of stone (Ez., xi., 19). Although it is true that the Lord's people are often in their own experience like the "dry ground" yet we shall show when we come to speak of the effect of the promise that it is not they that are meant here but sinners in a state of nature who are to be converted in due time.

II. The promise—"I will pour water upon him that is thirsty and floods upon the dry ground." That it is the Spirit that is signified by water is evident by the latter part of the promise—"I will pour my Spirit upon thy seed and my blessing upon thy offspring." In Scripture water is often used as an emblem of the Holy Spirit (John iv., 19). As it is the Spirit that communicates the blessings of salvation to believers it is added: "and my blessing upon thine offspring." It is to be observed that the promise is entailed—made sure to the heirs of promise and limited to them. As an earthly inheritance that is entailed belongs according to the law of entail, to the first born son during his life time and then descends by right to the next and so on from generation to generation; so it is spiritually. As all believers are reckoned as first born (Heb. xii., 23) the heavenly inheritance belongs to them equally, to the new born babe as well as to the matured Christian—"The promise is to you and your children." And so it is in our text—"I will pour my Spirit upon thy seed, and my blessing

upon thy offspring." We may see from God's Word that this was fulfilled in the past. Abraham received the Spirit and the blessing, and the blessing descended to his seed and offspring—to Isaac, Jacob, and many others. This entail continued in the line of Abraham till the coming of the Messiah, who was according to the flesh of the seed of Abraham in whom all the nations of the world were to be blessed and the entail is still going on unbroken, and on a larger scale as it extends to the Gentiles, and will go on without a break to the end of the world, till all the spiritual Israel are saved. Although grace does not run in the blood, yet it runs in tribes and families. It has been observed that in the land of the Gospel in New Testament times a succession of godly people, some of whom were eminent ministers of Christ, sprang from godly parents and that unto the third and fourth generation according to the promise (Ex. xx., 6). While on the other hand the seed and offspring of unbelievers and ungodly parents who were born and brought up in the land of the Bible continued in spiritual darkness and become either atheists or idolaters. The former are characterised as "loving God and keeping His commands," the latter as hating Him and no doubt disregarding His commandments. It is to be noted that these things are spoken of in Scripture in connection with the command: "Thou shalt not make unto thee any graven image of any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to serve them, for I the Lord thy God am a jealous God visiting the iniquity of the fathers upon the children [who follow the evil example of their fathers] unto the third and fourth generation of them that hate me and showing mercy unto thousands of them that love me and keep my commandments" (Ex. xx., 4-6).

It is evident that the most of professing Christians in our day who have repudiated the doctrines of God's Word and adopted instead "the commandments of men," are in the category of those whose iniquity shall be visited by God unto the third and fourth generation for there is no appearance of them returning to these doctrines. Ah, how many shall perish for eternity out of this generation! But as there is in the worst of ages a small remnant who love God and keep His commandments, the entail continues intact.

We shall now consider the promise in relation to the dry ground—"And floods on the dry ground." We have already pointed out that by the dry ground we are to understand sinners in a state of nature. These require a greater measure of the work of the Spirit than the Lord's people who are in a state of grace. Therefore the promise runs thus: "I will pour," not showers, but "floods upon them." It requires more power to restore a dead man to life than to feed and nourish him when he is living. Sinners are quickened by the same almighty power that raised Christ from the dead (Eph. ii., 1). They are made a new creation in Christ, they are given a new spiritual being, which they had not before. All this together with conviction of sin and its misery, which is the work of the Spirit, accounts for the form of the promise: "I will pour floods upon the dry ground."

III. The effect of the promise. (1) Its effect on the Lord's people—"And they shall spring up as among the grass." Growth is the effect when water is poured upon them. When the Spirit is poured upon them they grow up. They are already planted and rooted in Christ, but as they are not yet perfect they need to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ (II. Peter, iii., 18). In order to their growing the Spirit, like water or rain, is to be poured upon them and before the Spirit is poured upon them they thirst—they ask that they may receive, and the Spirit is poured upon them in answer to prayer. "They shall grow"—this growth is compared to the growth of grass, "And they shall spring up as among the grass," or like the grass. The grass grows quickly when the rain comes upon it. It grows plentifully also. So do believers when the Spirit is poured upon them. They grow quickly, and in all the graces. Their growth is also compared to the growth of the willow. "As willows by the water-courses." Perhaps there is no tree that grows so quickly as the willow. It grows best when planted near water or a river. The water-courses are the means of grace. Believer, if you would grow, and you must grow before you can get to heaven, be often at the Bible, at secret and public prayer, at family worship or at the preaching of the Gospel, and at Communion to which the Lord's people gather from various parts of the country, and where many of them had to say: "Master, it is good for us to be here." You are not like the heath—the dead sinner—that does not know when the

blessing comes. (2) Its effect on sinners in a state of nature when they are called effectually. The Gospel is preached not only that the flock of God might be fed and edified, but also that sinners might be converted. The Lord was adding to the Church such as should be saved, and He will continue to do so to the end of time. Sinners added to the Church are the effect of floods poured upon the dry ground. This is good news—"One shall say I am the Lord's." Whose were you before? I was Satan's. I was the world's. I was by nature a child of wrath even as others, but now, by grace, I am the Lord's. Here is one convert and others will follow. "And another shall call himself by the name of Jacob." "Thy Kingdom come," yea, His Kingdom will come, for it is a growing Kingdom. "And another shall subscribe with his hand unto the Lord and surname himself by the name of Israel." Here are three representing many others — added to the Church as the effect of pouring floods upon the dry, very dry, ground. It was observing the different effects of the promise on the thirsty and the dry ground that convinced me that the thirsty and the dry ground signified two classes of men as already pointed out, although it is true that the Lord's people often feel themselves like the dry ground, a dry parched land in which there is no water.

It is to be observed that there is some difference in degree but not in kind in the faith of the new converts added to the Church. The first said: "I am the Lord's." Here is the assurance of faith as the Church said: "My beloved is mine and I am His" (Song ii. 16). The second could not speak with such assurance, but although he could not say, "Thy God is my God," he could sincerely say, "Thy people are my people." He called himself by "the name of Jacob." The third went further than the second, though he did not come up to the first. He subscribed with his hand unto the Lord and called himself by the name of "Israel." Israel was Jacob before he was called by the name Israel. It was when Jacob wrestled with the Angel of the Covenant and prevailed that his name was changed to Israel—a prince with God. We may observe from these cases the order of Church membership. We must first give ourselves to the Lord—"I am the Lord's" before we offer ourselves to the Church as members. This is in accord with what Paul said about believers: "They first gave themselves to the Lord and then to us [or to the Church] by the will of God" (II. Cor. viii. 5). In the Church of

Rome this order is reversed. In their opinion, to be members of the Church is necessary in order to be members of Christ's mystical body. In other Churches, too, of which better things might be expected, this order is reversed. Church membership is the general rule in these Churches, without examining applicants as to whether they give evidence of union with Christ by faith or not.

In conclusion, the end for which the Gospel is preached is twofold, namely, the conversion of sinners and the edification of saints, which end is spoken of in our text. Not only that the Lord's people grow in grace under the influence of the Holy Spirit, but some others are added to the Church by pouring floods upon the dry ground. In the days of the Apostles the Lord was adding to the Church daily such as should be saved. If we saw, even, one sinner added to the Church yearly, it would be a great comfort to us, but in this evil age few conversions take place, though we believe that the Lord's people are fed with the best of the wheat and with the honey from the rock when the Gospel is preached to them, so that the Lord would continue the preaching of the Gospel in a congregation so long as there was one of His own people there. The fewer there are of these the more they are like the weeping willow, whose branches bow down towards the earth. It was this that caused the prophet Micah to utter the following lamentation:—"Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the first ripe fruit. The good man is perished from the earth: and there is none upright among men," etc. Where he could at one time see clusters of the Lord's people, he sees now so few that he is indeed like the weeping willow, and this must be the experience of the Lord's people now. But there is a time coming when they shall be very numerous throughout the world, and then the weeping willow shall rejoice when they meet the godly in large numbers in families, congregations, and kingdoms. Then Christ's Kingdom shall come and His will shall be done on earth as it is done in heaven. Amen, so let it be.

We have right thoughts of God when we think that He knows us better than we know ourselves, and can see sin in us where and when we can see none in ourselves.—*Pilgrim's Progress.*

Letter on the Bible

BY REV. W. ROMAINE.

I HAVE good news to tell you from a far country, as refreshing as cold water to a thirsty soul. God has spared me to read over my Bible once more. O what a treasure—what unsearchable riches are there in this golden mine! I never dug deeper, nor found more precious jewels than upon this last perusal. You know it is my constant custom, as soon as St Dunstan's lectures are over, to begin the Bible, and without stopping or interruption, to go on from Genesis to the end of the Revelation. This exercise is always begun with prayer, and carried on with settled dependence on the Spirit of prayer. and I am always wishing to ascribe all profit (and it has been very, very great) to the praise of the glory of His grace. At present I am not reading my Bible in order to find out some new truth, but to be established in what I do know, and to attain more confirmation of it. This I would chiefly seek for, that I may get growing experience of the wisdom of God, and of the power of God in His Word, and may thereby enjoy the blessings of His love promised in it. With this view, I send you some of my observations on the reading of the Bible in the year 1783. I am happy in believing that your heart harmonizes with me in them. One of the first things to be noticed and expected is the actual fulfilling of the promises to this day—namely, that the Holy Spirit is still in the Word. He works in it, and by it. He makes it at present, as much as ever He did, the great ordinance of God unto salvation, as you may observe in Isa. lix. 20, 21; hence it is called the ministration of the Spirit, because in it He holds forth Jesus Christ to be the Almighty Saviour; and whomsoever He calls by it to come to the Saviour, He makes His call to them effectual. They receive the Spirit by the hearing of the Word, as Gal. iii. 2. This, my good friend, is what you and I should above all things seek. We should be always praying for the Spirit to accompany His own Word. It is our duty to hear and read; but we should always do it with the fixed dependence of our hearts upon His divine teaching; without which the Word itself will profit us nothing, as we read, Heb. iv. 2: "The Word preached did not profit them, not being mixed with faith in them who

heard it." May the good Spirit keep us in the use of means, but entirely dependent upon Him in the use of them! Thanks be to Him that in this frame of mind I have once more gone through His Word, settled and grounded more steadfastly than ever before, but the Word of God can be made useful to me only by the Spirit of God.

The next thing that engaged my attention was the divine and infallible truth of the Holy Scriptures, of which I have been convinced with all the riches of the full assurance of understanding. Our Lord said in His last prayer, "Father, Thy Word is truth." And I say the same. I have set my seal to it on this last reading: every line, every word, is according to the mind of the infinitely wise God. It is His revealed will, and it discovers to us objects in God's light, as He sees them, whereby the Holy Spirit renews us in true knowledge after the image of Him that created us. He brings our understanding to submit to be informed by His unerring Word. Whatever it reveals of Jehovah, of the Three Persons in Jehovah, of the God-Man, of His salvation, of the way of receiving the benefit of it in time and in eternity; He has made me willing to live in entire subjection to its teaching. My constant enquiry is—What it reveals. Not why? I study to know it, not as a metaphysician, but as a Christian. I seek, not so much to comprehend it as to believe it. Nothing appears to me more reasonable than that my reason should submit to God's reason; and therefore I am kept praying for divine grace, to make His Word, like the light of the sun, clear in my head, and fruitful in my heart.

My dear friend, let me recommend to you this method of reading your Bible. Ever take it up as the oracles of God—the infallible standard of truth. The abiding persuasion of this will save you a great deal of trouble, and will bring you in vast profit. You will not have much occasion to consult authors, or to spend your time in perusing many books. If you take up your Bible with a settled conviction that it is the truth of God, and that it has the stamp of Divine authority, this will be the means of your understanding more of the Scriptures than all the comments in the world could give you; because your mind, having received the impression of Divine truth, is now disposed to receive the impression of Divine power; which is another matchless excellency of the Word of God.

The Spirit of God still works in it and by it; as in the first creation, so in the new creation, He does all by His Almighty fiat. He speaks, and it is done: He commands, and is obeyed. He is a creating Word; He calls, and the dead hear. It is a life-giving Word. He follows the call, and the quickened sinner believes—faith comes by hearing, and hearing by the Word of God; and this faith is as great a demonstration of Divine power as raising Christ from the dead was; as you may see, Ephes. i. 19, 20, etc. Then He puts His Word into the inward parts, and the believer is enabled to feed upon it, and to be nourished thereby, even up unto life everlasting, so that he often says to his Lord—"Jesus, to whom should I go? Thou only hast the words of eternal life." This Divine efficacy of the Scriptures is the principal thing by which God magnifies His Word, above all His Name. He has made it His ordinance, like the fixed laws of nature—by which He still keeps up intercourse and communion between Himself and His people, and gives them to see and to enjoy His perfections. His Spirit makes it effectual to begin and to carry on fellowship with the Father and the Son. And thus He is daily magnifying it, by realising the promises, and putting believers into possession of the graces and blessings promised in it. So that it is to this hour, the mighty power of God, as truly as when He spake the world into being; as effectual as when He said, "Lazarus, come forth." My dear friend, may you and I feel it more, still more: may we live happy partakers of its influence; and whenever we hear it, read it, or meditate upon it, may we get fresh experience of the power of God in His Word; which will bring us another blessing peculiar to the Scriptures; by acknowledging them to be the truth of God, and finding them to be the power of God, we shall come to experience their divine sweetness.

It is by continual dependence on the teaching of the Spirit in and by the Word, and by mixing faith with it, that we come to find its value, and to taste its pleasures; for it then opens a new world to us, a spiritual and eternal world—it reveals to us the God of that world—our Father loving us in His Son. It makes known the Son's wonderful Person and His heavenly work in salvation, with all the blessings of it, which faith brings into present enjoyment. The believer is made alive to them, and then has his spiritual senses exercised upon them; and each sense has its proper object and its

peculiar delight, as we read—O come, taste and see how gracious the Lord is—hear His voice, for it is sweet—smell the good odour of His perfume, for His name is as ointment poured forth—come and handle the Word of God. What a paradise is here! as real, but more blessed, than Adam's. Believe me, sir, I know you do. In my last reading God has thus blessed me; what the Word reports, the Spirit has realised. In the way of believing the promises, I have found the fulfilling of them. I speak for God, and for His glorious Word. Away self. The Holy Ghost, the Comforter, does by it, at this day, make good His name and His office. "He shall take of mine," says Jesus, "and shall show it (manifest it) unto you;" the spiritual world, all the graces, all the glories of it—He will not only manifest them to you clearly but He will also enable you to believe them with a pleasing earnest, and to enjoy them with many a sweet foretaste of the glory that it is to be revealed.

There is a very delightful account of this in the 19th Psalm. What if I should set my seal to it, and say that I know what is spoken in the first part concerning the light of this world to be matter of fact, as well as what is spoken in the second part concerning the light of the spiritual world would not you allow me, sir, to be a competent judge of both? And when the same prophet adds—"O, what love have I unto Thy law! I rejoice in it as one that findeth great spoil! yea; it is dearer to me than thousands of gold and silver!" Blessed be God, I find it so. Indeed, upon every reading of the Bible it grows more precious to me, as it did to David; because it is not only the discovery, but it is become also the conveyance of the unseaschable riches of Christ: these are revealed in the Word and applied by the Word. Faith is the lawful key which opens the infinite treasury and hears the proclamation of grace: "O ye that are seeking durable riches—these, all these are yours. Come, take all you want—use all you wish. You cannot do the free Giver a greater favour than to enrich yourselves daily out of His boundless store. Read His promises—how exceeding great, how exceeding precious they are: read His faithfulness to them. Only trust, take, use—all that is in the promises shall be yours in time, yea, yours in eternity." This proclamation of grace I have heard. I believe it. Blessed be a promise-keeping God! I enjoy it. And I can assure you, sir, there is more to be had out of Christ's fulness than any one upon earth has yet enjoyed. For He not

only giveth fresh grace, but also more grace. I have never been more thoroughly convinced of this than upon my last reading. God has humbled me, and has made me feel more of my own poverty, and has thereby led me to live more upon Christ's everlasting treasury. You do suspect me of boasting: O no, I would glorify the Word and work of the Almighty. A beggar would not be reckoned proud for saying, "When I was just starving I met with a charitable person, who not only fed me but also feasted me, and then most generously provided for me all the rest of my days." Should not such a one acknowledge his benefactor, and bless him? So do I. Thanks be to Him who realised to me His Word—who opened mine eyes to see wondrous things out of His law—who often made me look up and say, "O, how sweet are Thy words unto my taste; yea, sweeter than honey unto my mouth." Blessed be God for His good Word: it is really manna; it is angels' food; it comes from Heaven; it tastes of Heaven!

When I sat down to write, I little thought my pen would run so fast, and that it would hold out so long. Will you excuse this long scribble You will. I am writing to a friend who knows that I have still much more to say of my last reading. I bespeak your candour, while I am mentioning one thing more; and that is, the great end and design of the Scriptures, which is to conform us to it. This is the completing work of God the Spirit by His Word; all the rest were to lead to this. When the Word is understood, and believed, and lived upon, then He makes it the means of conforming the whole man to it. The believer is cast into the mould of it; he takes the impression—every feature. It is so assimilating, every tint is to be seen upon him. He lives the Word; it is to be read in his looks, visible in his walk, manifest in his tempers. See him. study him: he is the lively picture of a Bible Christian; let your conversation be as becometh the Gospel of Christ. By this rule he orders it; he seeks to be a pattern of the truth as it is in Jesus, and does not seek in vain. The Spirit by faith makes Jesus very precious. The heart loves Him, loves to be like Him; much fellowship with Him endears Him more to the heart, and it becomes true liberty. It is real happiness to have constant communion with Him, especially to feel the influence of His cross and the power of His resurrection.

My much beloved, may this be your experience. Out-strip me as far as you can; may your sentiments, your

affections, your life and conduct, all of them be conformed to the rule of God's Word. I shall pray for it, for you and for yours, that you may live by Gospel motives, and do all to Gospel ends. And may the Bible be made good, and fulfilled to you in earth and in Heaven!

I stop, but not because my subject is exhausted. I have daily fresh matter of praise. Still I am reading and admiring. New beauties spring up. Yearly, daily, I shall have praises to give for this most blessed book; and if I live to walk with you on Heckfield Heath, I may continue the subject. May your Lord and mine open our understandings, that we may understand the Scriptures!

The Down-Grade Movement. Short Gleanings from C. H. Spurgeon.

II.

(Continued from p. 366).

"THESE people avoid rebuking sin, for that is 'unkind.' They avoid denouncing error: they say, 'This dear brother's views differ slightly from mine.' A man says that black is white, and I say that it is not so. But it is not kind to say, 'It is not so,' you should say, 'Perhaps you are right, dear brother, though I hardly think so.' In this style some men think that our sacrifice is to be offered. If they hear a sermon that cuts at the roots of sin, and deals honestly with error, they say, 'That man is very narrow-minded.' Well, I have been so accustomed to be called a bigot that I by no means deny the charge. I feel no horror because of the accusation. To tell a man that if he goes on in his sin he will be lost forever, and to preach to him the hell which God denounces against the impenitent, is no unkindness. It is the truest kindness to deal honestly with men."

"The idea of a progressive Gospel seems to have fascinated many. To us that notion is a sort of cross-breed between nonsense and blasphemy. After the Gospel has been found effectual in the eternal salvation of untold multitudes, it seems rather late in the day to alter it; and since it is the revelation of the all-wise and unchanging God, it appears somewhat audacious to attempt its improvement."

"The Gospel of the Grace of God needs great improvement, at least, so I am informed; but I know it is no business of mine to improve it: my part is to act upon it. No doubt many would improve God Himself from off the face of the earth, if they could. They would improve the atonement until it vanished."

"We have nothing to do with these demands: we have only to preach the Gospel as we find it. As a trustee, if my course of action is disputed, I keep to the letter of the bond; and if any quarrel over it, they must take their complaints to the proper court, for I have no power to alter the record. The dispute is not between us and 'Modern Thought,' but between God and the wisdom of man."

"I do not intend to speculate with my Master's Gospel by dreaming that I can improve it by my own deep thinking or by soaring aloft with the philosophers."

"My brethren, we are at the present hour set for the defence of the Gospel. If ever men were called to this office, we are so called. These are times of drifting: Men have pulled up their anchors, and are driven to and fro with winds and tides of divers kinds."

"Are the skeptics so much to the fore that no man will open his mouth against them? Are all of the orthodox afraid of the ridicule of the 'Cultured'? We cannot believe it."

"A chasm is opening between the men who believe their Bibles and the men who are prepared for an advance upon Scripture. Inspiration and speculation cannot long abide in peace. Compromise there can be none. We cannot hold the inspiration of the Word, and yet reject it; we cannot believe in the atonement and deny it; we cannot hold the doctrine of the fall and yet talk of the evolution of spiritual life from human nature: we cannot recognise the punishment of the impenitent and yet indulge the 'Larger Hope.' One way or the other we must go. Decision is the virtue of the hour."

"Neither when we have chosen our way can we keep company with those who go the other way. There must come with the decision for truth a corresponding protest against error. Let those who will keep the narrow way keep it, and suffer for their choice; but to hope to follow the broad road at the same time is an absurdity. What communion hath Christ with Belial?"

"We cannot give up the crown jewels of His Gospel for the sake of a larger charity."

"At anyrate, denominational peace, we are told, must be kept up, and there must be no discordant charge of defection to break the chorus of mutual congratulation. The immense desire for union has its commendable side, and we are far from undervaluing it."

"To pursue union at the expense of truth is treason to the Lord Jesus."

"It now becomes a serious question how far those who abide by the faith once delivered to the saints should fraternize with those who have turned aside to another Gospel. Christian love has its claims, and divisions are to be shunned as grievous evils; but how far are we justified in being in confederacy with those who are departing from the truth. It is a difficult question to answer so as to keep the balance of the duties. For the present it behoves believers to be cautious, lest they lend their support to betrayers of the Lord."

"We have before us the wretched spectacle of professedly orthodox Christians publicly avowing their union with those who deny the faith, and scarcely concealing their contempt for those who cannot be guilty of such gross disloyalty to Christ. To be very plain, we are unable to call these things Christian Unions, they begin to look like confederacies in evil."

"That ugly word 'Pessimist' has been hurled at our devoted head. We are denounced as 'gloomy.' Well, well! The day was when we were censured for being wickedly humorous, and many were the floggings which we received for our unseemly jests. Now we are morose and bitter. So the world's opinion changes."

"We have been likened by one of our opponents to the boy in the fable who cried, 'Wolf.' The parallel only fails in the all-important point that he cried, 'Wolf' when there was none, and we are crying 'Wolf' when packs of them are howling so loudly that it would be not superfluous for us to shout at all if a wretched indifferentism had not brought a deep slumber upon those who ought to guard the flocks. The evidence is to our mind so overwhelming that we thought that our statements only gave voice to a matter of common notoriety. Either we are dreaming or our brethren are; let the godly judge who it is that is asleep."

"But what if earnest protests accomplish nothing because of the invincible resolve of the infatuated to abide in fellowship with the inventors of false doctrine? Well, we shall at least have done our duty. We are not re-

sponsible for success. If the plague cannot be stayed we can at least die in the attempt to remove it."

"During the past month many have put to us the anxious question, 'what shall we do?' To these we have had no answer to give except that each one must act for himself after seeking direction from the Lord. In our own case we intimated our course of action in last month's paper. We retire at once and distinctly from the Baptist Union."

"Bad as things are from one point of view, there is a bright side to affairs; the Lord has yet His men in reserve who have not bowed the knee to Baal."

"The cause of God goes on in spite of foes, and His truth is sure to conquer in the long run, however influential its opposers."

"By this time many of our readers will be weary of the Down-grade Controversy: they cannot be one-tenth so much tired of it, or tried by it, as we are. When the first article appeared, a friend wrote to warn us that he who touched this theme would gain no honour thereby, but would bring a host of enemies around him. We believed his prophecy, and with this as part of the reckoning we went on, for a solemn sense of duty impelled us."

"Do our enemies ask us to lay down our swords, and cease to fight for the old faith, Like the Greeks to Xerxes, we answer: 'Come and take them.'"

"If for a while the Evangelicals are doomed to go down, let them die fighting and in the full assurance that their Gospel will have a resurrection when the inventions of 'Modern Thought' shall be burned with fire unquenchable."

"Suppose a man should speak the truth in the name of the Lord, and no one should believe him; suppose that good as well as bad should judge him to be perverse and pragmatism; suppose he should be forsaken by those who were once his adherents and friends; suppose he should die with the ill-repute of being one who needlessly and in vain troubled Israel—what then, If in that which he had spoken he was true to his conscience, and to his God, what would he have lost by receiving no recognition from man? Lost! He would have been immeasurably the gainer, inasmuch as he would not have received his reward, but his crown would be laid up in Heaven. 'against that day.'"

"Brethren, at anyrate, in this contest, if we are not victorious, we will at least be faithful."

"It is Bible or no Bible, Atonement or no Atonement, which we have now to settle. Stripped of beclouding terms and phrases, this lies at the bottom of the discussion; and every lover of the Lord Jesus should feel himself called upon to take his part in an earnest contention for the faith once delivered to the saints."

The Wigtown Martyrs

THE story of the drowning of Margaret Maclauchlan or Lauchlison, an aged woman, and Margaret Wilson, a girl of 18, in the Solway Firth in 1685, for testifying to the crown rights of the Lord Jesus Christ is one of the most pathetic in the annals of Scottish Church history. The thought of a young girl, with life opening out before her with all the hopeful dreams of youth, willingly laying it on the altar to her Saviour moves the heart to its depths. The following account of the moving tragedy in verse is given below in the hope that it will interest our young readers, especially in the contendings of the Covenanters and lead them to read one of the most wonderful pages in the history of the struggle for civil and religious liberty.—Editor.

On Solway sands the tide flows fast, the waters swiftly rise,
Alas! for him whom lingering there the rushing waves surprise,
Full quickly must he hurry hence, full swiftly must he ride,
Who tempts his fate on Solway shore, and races with the tide.

Past Wigtown borough to the sea the Bladnoch river goes;
With many a pool and shifting shoal across the sand it flows.
Ah! Bladnoch stream and Wigtown bay have sights of sorrow
seen

When ships were stranded on the shore, and boats have ship-
wrecked been.

There many a time has woman wept, and wrung in grief her
hands,

When loved ones longed for have been found dead on the Solway
sands.

But sight so strange was never seen as when those martyrs died,
Who gave their life on Wigtown shore, and perished in the tide.

For many years ago 'tis now, 'twas in the month of May,
The level sands were dry, the tide was out in Wigtown bay.
'Twas then the brother of fierce Graham of Claverhouse rode
down,

With Windram, Strachan, and Coltrou, the provost of the town.

And cruel Grierson of Lag, the persecutor, came

To do that day by Bladnoch's bank a deed of sin and shame.

At ebb of tide, two stakes of wood were driven into the sand,

And fastened there two prisoners were at Grierson's command.

An aged widow one of them, and one a maiden young;

And thus amid the rising waves the virgin martyr sung:

"To thee I lift my soul, O Lord; my God, I trust in Thee.

Let me not be ashamed, let not my foes triumph o'er me."

The aged widow was the first drowned by the rising tide.

"What think you of her now?" in scorn the persecutors cried.

"What think I of her? In that saint whose soul is on the wing,

I see but this," the maid replied, "my Saviour suffering."

Still ever deeper flowed the tide, the billows higher rose,

As there that young defenceless girl was tempted by her foes

To buy her life by breach of faith to Him who was her Lord.

Oh, she was young, and life is sweet, and it was but a word!

Yet was temptation vain. She chose for Christ to suffer wrong,

And still amid the rush of waves the men could hear the song:

"Let not the errors of my youth, nor sins remembered be;

In mercy, for thy goodness' sake, O Lord, remember me."

By this the waves rose to her lips, the voice that sung was still;

They raised her head, "Pray for the King," "God save him if He
will,"

She answered. Then they dragged her forth, half drowned amid
the tide.

"Will you renounce the covenants? abjure your faith," they cried.

She raised her eyes, nigh dimmed in death. "Renounce my
Saviour! No.

I'm one of Jesus' little ones, I pray you let me go."

They let her go, the waters closed above her youthful head;

One of the glorious martyr throng, one of the deathless dead.

Her name shall never be forgot while Bladnoch's waters run,

And Solway kindles into gold beneath the setting sun.

They speak it oft in Scotland's homes, 'tis told in far-off lands,

How in the bloom of youth she died upon the Solway sands.

And souls are thrilled, and hearts beat high, to hear the story told,

How nobly she maintained her faith in days that now are old.

And how she kept her trust in God, and how she scorned the foe,

And how she lived, and how she died, so many years ago.

Bartimeus An Dall.

XI.

(Air a leantainn).

Air do Dhia an saoghal a dheanamh réidh ris fein le Iosa Crìosd, thug e dhuinne ministreileachd na réite, air a leithid de dhoigh, agus gu'm bheil sinn 'nar teachdairean air son Chrìosd, mar gu'n cuireadh Dia impidh oirbh leinne; tha sinne a guidhe oirbhe as uchd Chrìosd, bithidh reidh ri Dia (2 Cor. v. 18—10.) Tha gliocas dhiadhaidh ri bhi air a faicinn, gu soilleir ann an so. Tha an t-ionmhas ann an soithichibh creadha, chum is gu'm biodh oirdheirceas a chumhachd ò Dhia, agus cha'n ann uainne (2 Cor. iv. 7.) Na'm biodh na h-ainglibh air an cleachdadh mar mheadh-onan air an anam iompachadh, bhiodh daoine ullamh air a ghloir a thabhairt dhoibhsan, ag radh gur ann bho'n cumhachd-san is bho'n neart a bha e, agus cha'n ann bho Spiorad an Tighearna (Sechariah iv. 6.) Ach 'nuair tha a chnuimh Iacob a bualadh sìos nan sleibhtean (Isaiah xli. 14, 15), tha an Spiorad air a ghloireachadh, tha urram ga chur air Crìosd, agus tha daoine is ainglibh ag eigheach le co-sheirm, Cha'n ann dhuinne, a Thighearna, cha'n ann dhuinne, ach do d'ainm fein thoir a ghloir air son do throcair, agus d'fhirinn (Salm cxv. 1).

Agus is ann mar so a dh'fheumas e bhi. Cha'n urrainn do Dhia a ghloir a thabhairt do neach eile (Isaiah xliii. 8.) Feumaidh a mhuinntir shaorta bhi uil' air an saoradh le gras, agus sin aideachadh mar an ceudna (2 Tim. i. 9.) Bithidh an iolach, Gràs, Gràs, air a cluinntinn thairis air gach clach anns an Teampull Neamhaidh (Sech. iv. 7).

Tha an luchd-searmonachaidh mar an ceudna a seasamh an làthair an t-sluaigh nan comharran buaidh air a ghràs tha iad a cur an céill. Tha uime sin, an searmonachadh a teachd dhachaidh le cumhachd agus druidhteachd ni tha air a dhearbhadh. "Shearmonaich mi," thubhairt Bunian, "an ni a dh'fhairich mi, seadh air an robh tròm-fhaireachduinn agam, eadhon an ni fuaidh'n robh m'anam bochd ag osnaich, agus fò bhall-chrith gu ruig uamhuinn. Bha mi am firinn dhoibh mar neach air a chur d'an ionnsuidh ò na marbhaibh. Chaidh mi fein an slabhruidhibh a shearmonachadh dhoibhsan is iad ann an slabhruidhibh; agus ghiulain mi 'nam choguis fein an teine roimh an robh mi toirt rabhaidh dhoibhsan. Feudaidh mi radh ann am firinn, agus gun cheilg, 'nuair a chaidh mi shearmonachadh, gu'n deachaidh mi eadhon gu dorus na cùbaid làn do chionta

is do dh'eagal, agus ann an sin fhuair mi fuasgladh a lean rium gus an deachaidh mi triomh m'obair. Ah! nach furasd a' ghabhail a steach a chaomhalachd, agus a dhruid-teachd leaghtach aig a leithid sin de dh'am.

Mu tha sinne a gairm do bhrìgh gu'n d'àithn Crìosd dhuinn e, tha sinn 'nar seirbheisich do Chrìosd, 'nar seirbheisich na h-eaglais air a sgàth-san, agus 'nar seirbheisich an t-soisgeil. Feumaidh sinn uime sin cha'n e sinn fein a shearmonachadh, ach Iosa Crìosd 'ar Tighearna (2 Cor. iv. 5). 'Nuair tha 'ar gairm-ne air peacaich a sruthadh bho a gairm-san orra, is e 'ar gnothuichne na nithibh tha esan a teagasg aithris, a mhìneachadh agus a sparradh. Tha fhocal-san gu bhì 'na brìgh 'ar teagaisg (2 Tim. iv. 1, 2), a Spiorad gu bhì 'na fhear-cuideachadh dhuinn (Gnìomh ii. 4). E fein gu bhì na eiseamplair dhuinn (1 Cor. xi. 1). Ann an sin, seasaidh e leinn (Mata xxviii. 20). 'Nuair a labhras sinne o a bheul-san, labhraidh esan le ar beul-ne. Trid guth 'ar n-annmhuinneachd-ne theid a mach fuaim guth a chumhachd-san. Eadhon ann an dùthchannaibh fìneachail far nach urrainn sinn ach a mhàin ann an cainnt bhàiste thaobh 'ar n-aineolas air an cànan sgeul a chroinn-cheusaidh a chur an céill bithidh e fein ann an sin, a mìneachadh do dh'anamaibh thar mhor an naigheachd aoibhneach. 'Nuair tha sinne a toirt fianuis air a thaobh-san, tha esan a toirt fianuis leinne.

Abradh esan a chluinneas, Thig (Taisbean. xxii. 17). Feudaidh mar sin na h-uile tha air an gairm iad fein a bhì nan luchd-gairm. Tha cuid air an taghadh, agus air an gairm gu sonruichte air son na h-obair, ach feudaidh chuid fein dhì bhì aig na h-uile naomh. O! anam a bha aon uair tinn gu bàs, an d'fhuair thu an lighich mòr? Ruith gu luath a chum do choimhearsnaich is iad a bàsachadh, agus innis dhoibh cìod a rinn Esan air do shon. An urrainn dhuit fuireach 'n ad thosd? Mu tha do theangadh tosdach o bhì cur an céil a chliu-san, tha thu toilltinn gun reodhadh i ann an tosdachd shiorruidh air son do neo-thaingeal achd is do neo-chùram graineil.

III. Agus a nis nach misneachail am focal tha an treas soisgeulach a labhairt "Dh'àithn e esan bhì air a thabhairt dha ionnsuidh." Faic gràs iongantach an Tighearna thaobh an duine dhoill. Cha'n 'eil e ga fhàgail gu smeurachadh gu dorcha air an t-slighe dha ionnsuidh leis fein. Tha cuid gu a threorachadh air laimh. Cìod sam bith am meadhoin air am bheil e cur feum, bithidh e air a chleachdadh chum a thoirt a dh'ionnsuidh an Fhìr-shaoraidh.

Smuain bheannaichte! gu'm feud sinne nach 'eil ach 'nar daoine lamh a bhì againn ann an treorachadh anam-

aibh dalla chum Iosa. Cha'n 'eil urram samhail so an taobh so de neamh; cha'n 'eil a shamhail de shonas gu bhi air a bhlasad air thalamh. Is airidh e gu'n caitheadh sinn 'ar beatha air a shon, is airidh e gu'm bàsaicheamaid air a shon, eadhon aon anam peacach caillte threorachadh chum an Fhir-shaoraidh.

Ach gu ma fearr leinn beachdachadh ann an so, air a chuideachadh is àirde na còmhnaidh dhaoine tha Crìosd a cur le fhocal chum anamaibh na muinntir thaghta. Tha éifeachd cumhachd sìorruidh a còmpanachadh searmonachadh na firinn (Eph. i. 17—20). Tha an Spiorad is a bhean nuadh-phòsda ag radh, Thig (Taisbean xxii. 17). Ann an sin tha 'ar dochas-sa agus 'ar comhfhurtachd-ne. Am feadh tha sinne gairm o 'ar cùbaidibh, tha Crìosd a gairm o neamh, agus tha an Spiorad a gairm 'nar cridheachaibh. Aig aithne Chrìosd tha sinne a cur an céill 'ar doille dhuibh, ach is e an Spiorad naomh a mhain tha comasach air 'ur doille a dhearbhadh oirbh (Eoin xvi. 8). Tha sinne a labhairt ribh mu Chrìosd, is e an Spiorad a mhain tha comasach air gabhail de chuid Chrìosd agus a thaisbeanadh dhuibh (Eoin xvi. 15). Is esan a mhain tha comasach air dealradh a steach do 'ar cridheachaibh a thabhairt dhuibh eolas a ghloire ann an gnais Iosa Crìosd (2 Cor. iv. 6). Is urrainn dhuinne faisteachd a dheanamh do na cuimhaibh tioram ann an gleann an taisbeanaidh; ach is E fein a mhain tha comasach air an comhdach le feoil, agus an lionadh le beatha, agus an eirich iad suas agus an imich iad nan armait mhor (Esek. xxxvii. 1—10). 'Nuair tha e air aithneadh dhuinn is urrainn dhuinn an t-slat a shineadh os cionn a chuain ach is E fein a mhain tha comasach air a deanamh na slait cumhachd, agus a ghaoth laidir a chur a mach a thionndaidheas an cuan gu bhi na thalamh tioram (Ecsod. xiv. 16, 21). Ach na nithibh sin uile tha an Spiorad cumhachdach so comasach air oibreachadh, agus oibrichidh e iad aig toil Chrìosd, agus air focal Chrìosd.

Tha sinn uime sin de dheadh mhisnich. Tha sinne lag ach tha 'ar fear-cuideachaidh laidir. Tha sinne gabhail focal Iosa, agus am feadh a chithear e mar fhocal duine a mhain, tha an Spiorad ga dheanamh na chumhachd Dhé chum slàinte (Rom. i. 16). Tha e gu h-obann teachd gu bhi na chlaideamh da-fhaobhair, beo agus cumhachdach ann an lamhaibh an Ti tha uile chumhachdach. Tha e ruigsinn gu eadar-sgaraidh an anama agus an spioraid, nan alt agus an smeur — uile-chumhachdach a choimhlionadh uile thoil arduachdranail Chrìosd (Eabh iv. 22).

A pheacaich tha mi toirt rabhaidh dhuit, gu'n cuimh-nicheadh tu an t-ughdarras uamhasach tha Criosd a ceangal ri searmonachadh a theachdairean 's na briathraibh so; an neach ni tair oirbhse, ni e tair ormsa, agus an neach ni tair ormsa ni e tair air an Ti a chuir bhuaith mi. Is e gliocas neamhaidh tha nis ag eigheach, Pillibh aig m'achmhasan; feuch doirtidh mi mo Spiorad oirbh, ni mi aithnichte mo bhriathraibh dhuibh. Thugaibh an aire ma tha eagal is gu'n cluinn sibh là eigin an guth uamhasach sin, Do bhrìgh gu'n do ghairm mise is gu'n do dhiult sibhse; shin mi mach mo lamh, agus cha d'thug neach sam bith fa'near, ach gu'n do chuir sibh an neo-bhrìgh m'uile chomhairle, agus nach b'aill leibh a bheag do m'achmhasan. Ni mise mar an ceudna gàire ri'r sgrios-sa; ni mi fanoid 'nuair a thig bhur n-eagal; 'Nuair a thig bhur n-eagal mar fhàsachadh, agus a thig bhur leir-sgrios oirbh mar ioma-ghaoith; 'nuair a thig teinn agus oradh-crìdhe oirbh. An sin gairmidh iad ormsa ach cha fhreagair mi; iarraidh iad mi, gu moch, ach cha'n fhaigh iad mi (Gnathfhocal i. 24—28).

III.

“ Agus ghairm iad an duine dall ag ràdh ris, Bi do dheagh mhisnich; eirich: tha e ga do ghairm. Agus air dhasan fhalluinn a thilgeadh bhuaith, dh'eirich e agus thainig e dh'ionnsuidh Iosa.”

Nach soilleir an eiseimplear so air searmonachadh an t-soisgeil! Tha a mhuinntir aig am bheil am fradharc a greasad da'n ionnsuidh-san tha dall, agus a toirt cuireadh dhoibh iad, a theach gu Iosa Criosd. Tha daoine aig am faca an suilean an Tighearna, agus a chuala le'n clusaibh a bhriathran gràsmhor ag imeachd aig aithne chum anamaibh tha nan suidhe ann an tir sgàil a bhais (Mata iv. 16), agus ann an sin a cur an cèill gu follaiseach an sgeul aoibhneach.

Bhiteadh co-chordadh iomlan ann nan robh iadsan bha air an cur a dh'ionnsuidh Bhartimeuis iad fein aon uair dall, gus an robh an suilean air am fosgladh le Criosd. Agus co is urrainn a radh nach do thachair so do chuid dhiubh? Leighis Criosd moran do dhaoine dalla, agus cha'n 'eil e idir mi-choslach gu'n do lean cuid dhiubh e riamh as deigh sin, a feitheamh gu bhi air an cur air teachdaireachdaibh aoibhneach sin a ghràis.

Mu bha sin mar sin, nach feum gu'n cual iad cronuchadh a mhoir-shluagh le diomb is bròn! O sibhse uile luchd-searmonachaidh an t-soisgeil ministearibh is muinntir eile, sibhse uile ann am follais is ann an uaignidheas, sa chùbaid no ri taobh na slighe aig am bheil ni sam bith ri

innseadh do mhuinntir eile mu'n doigh ghrasmhoir 'san do bhuin Criosd ri bhur n'anam, cuimhnichibh searbhadas agus domblas 'ur staid chaillte (Tuireadh Ieremiah iii. 19), agus biodh eud naomha air a lasadh an aghaidh an t-saoghail, an fheoil, agus an ciabhul, an aghaidh sagart is Phairisich, agus gach eaglais is fear-aideachaidh aindiadhaidh a chuireadh na thosd eigheach anamaibh, fo dhearbhadh peacaidh. Smuainichibh air truaighean pheacach tha dol a dhith, agus deanadh eud treibh-dhireach air son an saoradh o sgrios 'ur cridhe agus 'ur teanga a dhusgadh suas an aghaidh uile chumhachdan na h-ifrinn ciod sam bith an cruth no'n dreach fò ainm aideachaidh no eile, a philleadh air an ais ò Chriosd na peacaich is suaraiche, ged a bhiodh iad 'nan cis-mhaoir is nan striopaichean. Bitheadh na fairichidhean agaibh a bhitheadh aig muinntir bha air an tearnadh as deigh long bhriseadh fhulang ri faicinn dhoibh luchd snamh a deanamh air son cladach reodhta chum a bhi gu h-an-ìochdmhor a ris air an tilgeadh air an ais am measg tuinn a gheamhraidh.

Agus nach bitheadh comhfhaireachduinn is eagal aig na daoine sin bha aon uair iad fein dall, ach tha nis a faicinn, nam faiceadh iad Bartimeus a fas fuar na iarrtus air son a theachd a dh'ionnsuidh Chriosd? Ciod nach deanadh iad chum a dhusgadh a ris a dh'ionnsuidh mòr churam. O a luchd searmonachaidh an t-soisgeil bitheadh e mar so maille ribhse. Bitheadh 'ur cridheachan air an leaghadh le curam air son anamaibh gealtach tha tionndadh air falbh o Chriosd ann an eu-dochas. Oh! gu'm b'urrainn sinn uile a radh le Pòl. Mo chlann bheag air am bheil mi a ris ri saothair gus an dealbhar Criosd annaibh (Gal. iv. 19). Oh! gu'm biodh a leithid so do dh'iomaguin air ministearibh, agus air deiscioblubh air son anamaibh tha fantuinn eadar dà bharail.

Agus nach b'iasguidh a bhiodh teachdairean ud Chriosd ann an luathachadh a chum a chuireadh-san a thoirt do'n duine dhall! Bhitheadh aoibhneas bha dol thar labhairt ga'n gluasad. Chuala mi mu chuideachd turuis a chaill an slighe 'san fhasach. Rè aireamh laithéan cha b'urrainn dhoibh uisge fhaotainn. Bha am fulangas goirt, agus bha moran dol a dhith. Bha daoine ag imeachd a sealltuinn air son an uisge bha dhoibhsan am firinn na uisge na beatha. Fadheoidh, fhuair duine is e ullamh gu bàsachadh tobar uisge. Bha e sruthadh fionnar agus soilleir a mach o'n charraig. Air dha bhi air chuthach le pathadh ruith e gu luath is dh'òl e. O, nach bu mhillis an deoch ud dha. Am b'iongantach ré aon mhomaint nach do smuainich e air neach eile? Ach gu h-obann thainig staid an t-sluaigh bha

basachadh le tart na aire, agus leum e suas, a ruith is ag eigheach “ Uisge! uisge! ni’s leoir air son nan uile, thigibh agus òlaibh. Agus mar sin o bhuidheann gu buidheann de’n chuideachd sgapta luathaich e gus an d’innis e an sgeul dhoibh uile, agus an robh e fein air thart a ris. Ach ’nuair a chunnaic e an sluagh a greasad a dh’ionnsuidh an tobair ’nuair a chunnaic e ùrachadh is aoibhneas an cridheachan is an gnuisibh, agus a chrom e fein sìos a ris a dh’òl nach bu mhlise an dara deoch na a cheud deoch dha! An do bhlais e riamh roimhe samhail an uisge sin? O anamaibh bean-naichte a dh’òl de dh’abhuinn na beatha togaibh ’ur guth suas air na beanntaibh, agus bitheadh ’ur cosan luath air na comhnaird a cur an ceill sgeul a mhoir aoibhneas (Isa. liii. 7).

Tha so a taisbeineadh dhuinn aoibhneas an t-soisgeil. Cha’n ’eil e na naigheachd gruamach, no ni tha gu bhi air a labhairt ’sa chluais ann an dorchadas. Tha sinn a cur eas-urram air an t-soisgeul ’nuair a chuireas sinn an ceill e le gnuis bhronaich. Cha do dh’òl sinn dheth a Spiorad, ma’s e ’nuair a mholas sinn e do charaid gu’n goideamaid air falbh fò naire, a cromadh ’ur cinn, le cainnt tuiridh, mar luchd droch bheirt, agus cha’n ann mar chlann na rioghachd a deanamh aoibhneas an dochas na h-oighreachd de ghloir do-labhairt tha sinn gu shealbhachadh. ’Nuair a ghleidheadh na cealgairean ann an laithibh Esaiais trasg, bha iad a cromadh sìos an cinn mar an luachair, agus sgaoil iad saic-eudach is luath fuidhe (Isa. lviii. 5.) Agus an an laithibh Chriosd bha iad de ghnus ghruamaich, agus a cur mi-dhreach air an aghaidhean; ach chronaich Chriosda so, agus dh’iarr e air a dheisciobluibh iad a nigheadh an eudan, agus oladh chur air an ceann, chum agus eadhon ’nuair bha iad a trasgadh nach biodh iad a dh’easbhuidh comharraidhean an suilbheireachd abhaisteach (Mata vi. 16, 17.) O, tha an soisgeul aoibhneach. Fhuair e an cinne-daoine a crùbadh ann an eudochas laimh ris a chraoibh thoirmisgte, buailteach do’n dioghaltas a bhagair Iehobhah, agus cha ghabh e a chead dhiubh, gus am bi an neach mu dheireadh de’n t-shìol thaghta a seinn gu luath-ghaireach an lathair rìgh-chaitheir an Athar. ’Nuair a dh’fhiosraich e an talamh air tùs, bha an saoghal ri osnaich agus ri saothair fo bhraighdeanas na truallidheachd. Ach thig latha ’sam bris am Fearsaoraidh na slabhruidhean sin, agus ann an d’thoir e steach chum a chruthachaidh tha fò dhaorsa saorsa ghloirmhoir cloinne Dhe. Tha e eadhon a nis a feitheamh air son am foillseachaidh agus ga shineadh fein air aghaidh le miann dhurachdaich air son saorsa (Rom. viii. 19—23).

Ri leantainn

The Late Mrs Macfarlane, Dingwall.

MRS MACFARLANE, who passed away on 9th December, 1928, at Kinloid, Larkhall, her brother's (Dr Morrison's) residence, was the daughter of Mr Morrison, Sollas, North Uist. This worthy man was awakened under the preaching of the Rev. Alexander Macintyre, who had many souls for his hire. In the reference to the Rev. Donald Macdonald's conversion Mr Macfarlane makes the following statement:—"But there is not the least doubt but Mr Macintyre's labours in Uist were blessed to not a few. To mention two from among several others to whom his preaching was blessed, the subject of this memoir [Rev. Donald Macdonald, Shieldaig] was one, and Mr Morrison, Sollas, North Uist, was another—the former afterwards a worthy minister in the Church of Christ, the latter a worthy elder in the same. Both these godly men traced their conversion to Mr Macintyre as the instrument in the hand of God, and often expressed their admiration of the great preacher" (Memoirs and Remains of Rev. D. Macdonald, Shieldaig, pp. 7, 8). Privileged, in God's providence, in having such a father, we may be sure that an example of piety would be set before the subject of our sketch from her earliest years.

In April 1880, she was joined in marriage to the Rev. Donald Macfarlane, who at this date was Free Church minister of Moy. And during the long period of over forty years she was companion and partaker with him latterly in many of the difficulties and trials that fell to his lot in being deprived of church and manse. During the early years of the Free Presbyterian movement, she frequently accompanied her husband on his travels from place to place, and Mrs Macfarlane's devotion to her husband was abundantly returned by him.

Mrs Macfarlane took a deep interest in the Protestant cause, and was in touch with the leaders both in England and Scotland. She helped that cause by subscribing to it as her means allowed, and was in the habit of purchasing pamphlets, tracts, etc., and circulating them over the country. Her enthusiasm in this kind of work continued up until the break-down of her health necessitated rest. Mrs Macfarlane possessed a strong, powerful frame and considerable force of character, but under the attack of trouble and advancing years

the powerful frame gave way, and after her husband's death, who predeceased her by two years, she was practically an invalid. On leaving Dingwall, Mrs Macfarlane took up residence in Braid's Crescent, Edinburgh, but latterly removed to Dr Morrison's (her brother's) residence at Larkhall, where she died, as stated above.

We extend our sincere sympathy to her two surviving sisters, and her only surviving brother, Dr Morrison.

The Late Mrs Alex. Grant, Evelix, Dornoch.

MRS GRANT was born at Eiden, Rogart, in 1850. In her early years she accompanied her father to Communion services in the neighbouring parishes. At the age of twelve years she walked with him to Lairg, and heard a sermon preached by the eminent Rev. Duncan Campbell, of Kiltearn, a sketch of whose life appeared in the "Free Presbyterian Magazine" for August 1924. The text was, "How shall we escape if we neglect so great salvation" (Hebrews ii. 3). She was that day awakened to a sense of her spiritual need, and enabled to embrace the great Author of salvation. "By their fruits ye shall know them," and the three score years and more that followed gave clear evidence of her having passed from death to life.

While yet in her 'teens, she came to live in the town of Dornoch, and prized much the ministeries of Dr Kennedy, Dingwall (frequently assisting at Communions), Rev. George Kennedy and Rev. Neil Taylor, Dornoch. A prayer meeting, conducted at 6 a.m. every Sabbath morning by the worthy John Munro (from Skye) was regularly attended by her. John earnestly pleaded for those sent out to preach the everlasting Gospel, and that such as were not sent would be made manifest. Where are such Sabbath morning wrestlers to-day?

After her marriage, to the late Alexander Grant, her home was Corner Cottage, Evelix. It was a convenient centre for the Dornoch minister to meet those residing in the west-end of the parish. Many such meetings were held generally baptismal services. On such, or any occasion, when the Lord's people came to the house, the children were taken into the company to

listen to the service and conversation. "They may hear what will prove a blessing to them in after life," she would say, adding—"What I am always afraid of is a death without hope." She did not make a public profession until about thirty-three years of age. This step was preceded by much conflict, in which she was not left ignorant of Satan's devices. She was the first member received by Rev. N. Taylor, of whose ministry she had a genuine appreciation. His sermons were prayerfully discussed with a godly neighbour during the week.

The testimony raised in 1893 gave her deep satisfaction, and with the like-minded late Mrs Mackay, Clashmore, she attended the first F.P. Communion at Helmsdale, Rogart and Dingwall. The latter she continued to attend with unflinching regularity, until the last year of her pilgrimage, when physically unable to travel. Prior to the separation, the Rev. Messrs Macdonald, Shiel-daig, and Macfarlane, Dingwall, occasionally assisted at the Free Church Communion in Dornoch. On their last visit she wept, fearing she would never see nor hear them again. Her weeping gave place to rejoicing when, following the separation, her home became, and continued to be, for nearly thirty years, the residence of officiating ministers. Among the first to reside there was Rev. Mr Macdonald, Shiel-daig. He was accompanied by those sweet singers in Israel, George Macleod, Laird, and Alexander Matheson, Bonar. Many of the excellent of the earth followed and left a sweet fragrance behind. It was in August 1893, that the Dornoch Free Presbyterians held their first meeting in the old School-house in Birichen. Associated with this meeting-place are the names of the worthy David Ross, Angus Murray, Andrew Tallach, and later, Alick Grant, with many old and young, who feared the Lord.

Petitions in prayer and remarks heard at these meetings remained with her till the end: thus she would recall David Ross's petition: "O Lord, show us ourselves and show us Thyself in measure and in mercy, for it is not much we can stand of either." The deep exercise of Angus Murray as he was led into the sufferings and love of Christ was solemnly impressive. "It was good to be there," was the testimony of many. The Psalms (David Ross remarked), are "the marching songs of the inheritance," and her soul often sung them. One after another of her sisters and brothers in Christ were going

home, and she mourned the desolation following. She would sorrowfully remark, "Every light that is going out is leaving the land darker," but would repeat the promise, "A seed shall service do to Him." A marked feature of her character was faithfulness to souls; she would reprove and exhort pointedly but lovingly. To the young, for whom she had a special love, she invariably gave an affectionate word of advice, accompanied by a passage of Scripture. In 1903 death removed her daughter Jamesina, in whom, it is believed, a saving change had been wrought. The mother, as she moistened the lips of her dying daughter, was heard quoting the Psalm: "Great and marvellous are Thy works, Lord God Almighty, just and true are Thy ways, thou King of Saints." But afterwards she mourned bitterly, until the Lord laid His hands on other two members of the family. Then, feeling rebuked, she said: "I'll not weep for the departed if the Lord will spare these and make them useful in the vineyard. "They were restored. In 1918 she visited Glasgow, and several times in recent years spent short periods in Skye. These visits were often spoken of as soul-refreshing. She had a desire to revisit Helmsdale, recalling early experiences there, but failing health prevented. Her last attendance at the public ordinance was at Halkirk Communion two months prior to her death. This had been preceded by a period of soul conflict, but the clouds rolled away, and on the Mount she remarked: "My soul is happy." She regained some bodily strength, and in September returned to Dornoch. Much comfort came to her in these words: "Surely that which concerneth me the Lord will perfect make," and remained with her to the end as given not only for herself but for her family. During her last week-end on earth her thoughts were much occupied about the ministry of the angels. She enquired what were the exact words of the message brought by the angels to the shepherds on Bethlehem's plains. She was filled with adoration at the incarnation of the Lord of Glory and the knowledge shown by the angels in regard to affairs on the earth. A frequent remark of hers when speaking of the birth of Christ was: "Oh! that the Babe of Bethlehem would be formed in our hearts."

The Foreign Missions of the Church were occupying a special place in her pleadings, and the promise: "Those that be princes great shall then come out of Egypt land and Ethiopia to God shall soon stretch out her hand,"

was much in her mind. She delighted in the writings of the old divines, but the Bible, "the fountain-head," as she called it, was precious above all to her, and latterly she often repeated Luke, xii. 35: "Let your loins be girded about and your lights burning"; also John, xiv.: "In my Father's house are many mansions." A portion of Scripture frequently repeated (having been heard preached from impressively at a Communion in Dingwall), was Song, ii. 8: "The voice of my beloved; behold He cometh leaping upon the mountains, skipping upon the hills."

The Rev. William Grant, Halkirk, has supplied the foregoing account concerning his late worthy mother, who was truly a Mother in Israel. It only remains for me to add, that as the days and months pass, we miss her more than words can express; but we firmly believe that she is now in the house not made with hands eternal in the heavens, and why then should we weep for her? though we have abundant reason to weep for ourselves, and for this ungodly generation. Her husband predeceased her by seven years. She left a family of four sons and three daughters to mourn her loss. During her last years she was faithfully nursed by her daughter, Elsie, and her son, George. Mrs Grant died on the morning of the 9th October, 1928, and her remains were laid to rest in Dornoch Cemetery to wait the coming of the Son of Man, when He shall appear without sin unto salvation. We express our deepest sympathy with every member of the family in their sore bereavement, and our prayer is that they all may be also ready when the hour of death comes.—F. M.

John Bunyan.

(Continued from p. 385).

IN 1653 Bunyan joined the Church at Bedford and about two years after he was asked by his brethren to speak a word of exhortation to them. Those who heard him, according to his own testimony, "did solemnly protest as in the sight of the great God, that they were both affected and comforted, and gave thanks to the Father of Mercies for the grace bestowed on me." He often accompanied his brethren on their preaching tours to outlying villages and occasionally gave short addresses at the end of the service. Shortly afterwards at the earnest desire of the

Church after solemn prayer and fasting he was appointed to the public preaching of the Word. "Though of myself," he says, "of all the saints the most unworthy, yet I, but with great fear and trembling at the sight of my own weakness, did set forth upon the work and did according to my gift and proportion of my faith preach that blessed Gospel that God had showed me." Crowds flocked to hear the converted tinker. But he was not allowed to be exalted above measure. "The Lord of His precious mercy," he says, "hath so carried it towards me that for the most part I have had but small joy to give way to such a thing. For it hath been my every day's portion to be let into the evil of my own heart, and still made to see such a multitude of corruptions and infirmities therein that it hath caused hanging down of the head under all my gifts and attainments. I have felt this thorn in the flesh the very God of mercy to me." He took special notice that the Lord led him to begin where His Word begins at the condemnation of the law because of sin. It was about this time that he published his "Sighs from Hell." Bunyan was now a marked man, and he became one of Satan's targets. "Slanders," says Dr Brown, "were heaped upon him, the grossest immoralities were charged against him; it was rumoured he was a wizard, a Jesuit, a highwayman, and the like. 'What shall I say,' asks he, 'to those who have bespattered me? Shall I threaten them? Shall I chide them? Shall I flatter them? Shall I entreat them to hold their tongues? No, not I. It belongs to my Christian profession to be vilified, slandered, reproached, and reviled. I rejoice in reproaches for Christ's sake.'" In 1659 Bunyan made another appearance as an author in the publication of his "Doctrine of the Law and Grace Unfolded." Hitherto he had in his preaching cried out against men's sins, but in this book he says: "Wherefore now I altered in my preaching (for still I preached what I saw and felt); now, therefore, I did much labour to hold forth Jesus Christ in all His offices, relations, and benefits unto the world." Dark days were ahead. England's strong man was laid in the grave, and the Government for a time was in the weak hands of his son. Then came the Restoration with its mad frenzy of joy and unbridled licentiousness when it looked like that all that Puritanism built by sore effort was swept down in a day. On 12th November, 1660, Bunyan went to hold a service at Lower Samsell, about thirteen miles

to the south of Bedford. While engaged in the service a constable, with Mr Wingate's man, came in and asked Bunyan to go with them. Bunyan was brought before the justice, Mr Wingate. When the constable gave in his report Wingate found he had been over-zealous in issuing a warrant for Bunyan's apprehension as the gathering at Samsell was only a meeting of quiet, harmless folk. Bunyan, however, was too good a prize for a Royalist to let off, and he was bound over to refrain from preaching till his appearance at the Sessions. Bunyan told him plainly that he had no intention of fulfilling any such conditions. This was enough; the magistrate had now the preacher in his grip. Wingate drew out a mittimus and Bunyan was consigned to Bedford gaol. An effort was made to get Bunyan to yield, but it failed. "Thus," he says, "we parted. And verily, as I was going forth of the doors, I had much ado to forbear saying to them that I carried the peace of God along with me. But I held my peace, and, blessed be the Lord, went away to prison with God's comfort in my poor soul." When the Quarter Sessions came round in about two months' time Bunyan was indicted for "devilishly and perniciously abstaining from coming to church to hear divine service, and for being a common upholder of several unlawful meetings and conventicles to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the King." He was threatened that if he would not cease preaching he would have to go to prison for three months, and thereafter be banished the realm.

Through his wife a petition was presented three times. The first time it was presented to Sir Matthew Hale, who came in circuit to Bedford. There was something about the famous judge that gave her hope, and on one occasion she made her way through the throng of lawyers, counsel, and witnesses to the judge on the bench. But Sir Henry Chester, happening to be near Sir Matthew at the time, told the judge that Bunyan had been duly convicted. After this Sir Matthew took no further notice of the case of the famous prisoner at the time. With all the pertinacity of one whose whole heart is in the matter, Bunyan's wife made a further effort but failed. He was to spend twelve long years in prison, and though he enjoyed considerable liberty still he was regarded as a prisoner. As he thought of his wife and family, especially his blind daughter, he felt as if he were like a man at the bidding

of conscience who was pulling down his house on his own head. He had opportunities of preaching in the prison, which he took full advantage of. He sent forth a number of books from the prison. In 1669 his "Grace Abounding to the Chief of Sinners," one of the great Christian autobiographies, was published while he was yet in prison. In 1672 he was set at liberty.

Notes and Comments.

The Pope's Temporal Sovereignty Recognised at last by Italy.—The long standing controversy between the Vatican and the Quirinal as to the Pope's claim of temporal sovereignty has been settled. Cardinal Gasparri, Papal Secretary of State, announced to the Diplomatic representatives at the Vatican on 7th February that the agreement between the Italian Government and the Pope would be signed on Monday (11th February). By the agreement a new sovereign state has been placed on the map of Europe, and ambassadors will be exchanged between the Vatican and Rome. This new status given to the Pope, of which his predecessor was deprived in 1870, when the troops of King Victor Emmanuel entered Rome, is symptomatic of Rome's determination to have the Pope recognised as a temporal Sovereign. The Pope will no longer require to remain in his gorgeous "prison"—the Vatican—but will now be at liberty to take his place among the potentates of this world. One wonders what Peter (of whom Rome erroneously makes so much) would think of all the manœuvres that have recently been going on in the diplomatic circles of the Vatican and Quirinal. They certainly do not proclaim that the papal kingdom is not of this world.

Religious Instruction in the Schools.—In the Committee stage the section dealing with religious instruction in the Government's Local Government Bill (Scotland) came up for discussion on 7th February and was passed. The new clause is that all matters relating to the provision of religious instruction under the terms of Section 7 of the Education Act of 1918 are to be referred to the new Education Committees. This ensures that "use and wont" still holds with regard to religious instruction. Instead of having only one co-opted member, as originally provided in the Bill, the Churches or denominational bodies other than the transferred schools may nominate two representatives to the Education

Committees. A new clause intended to safeguard "use and wont" was inserted, making provision for a plebiscite or referendum in the event of any movement for change. This new clause has all the vagueness so dear to the hearts of politicians. It is a safe-guarding clause which does not safeguard sufficiently. In the event of such a plebiscite being necessary would the interests of those who wish to have religious instruction not be at times at the mercy of a combined vote of anti-religion and Roman Catholic forces? Roman Catholics are already provided for; so, also, are all who object to the religious instruction given by the Conscience Clause. In a plebiscite for the doing away of "use and wont" these should have no right to vote. One agreeable feature of the debate in the House of Commons was the almost unanimous expression of Parliamentarians who took part in the debate, both on the Government and Opposition side of the prime importance of safeguarding religious instruction for the young in the national schools.

Divorce—A Movement in the Wrong Direction.—At last meeting of the General Assembly of the Presbyterian Church, U.S.A., an overture was sent down to Presbyteries with the purpose of finding out whether it was the mind of the Church that the clause in the Confession, chap. xxiv., sec. 6—"or such wilful desertion as can in no way be remedied by the Church or Civil Magistrate" should be deleted as one of the two causes "sufficient of dissolving the bond of marriage." The return of Presbyteries is not yet to hand, but "The Presbyterian" (Philadelphia), at least, one of its editors, has made it quite clear that in his opinion the clause on "wilful desertion" should be deleted. This is a decided move from the Confessional teaching, and probably will find too many to support it.

Christian Liberty.—Of late we have been somewhat surprised at expressions used by some office-bearers and others on this subject. The idea seems to have taken possession of their minds that the discipline of the courts of the Church is inconsistent with the liberty they claim as Christians. For their benefit and the benefit of our readers generally we call attention to the Confessional doctrine on the subject, from which it will be seen that not only is discipline compatible with Christian liberty, but that it is essential to its maintenance. Here are the words of the Confession of Faith, which every office-bearer of the Free Presbyterian Church has accepted as

the confession of his faith: "They who, upon pretence of Christian liberty, do practice any sin, or cherish any lust, do thereby destroy the end of Christian liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our life. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation; or to the power of godliness; or such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the Church; they may lawfully be called to account, and proceeded against by the censures of the Church, and by the power of the civil magistrate" (Chap. xx., sects. iii. and iv.)

Church Notes.

Communions.—March—First Sabbath, Ullapool; second, Portree, Ness, and Tarbert (Harris); third, Lochinver; fourth, Kinlochbervie; fifth, North Tolsta. April—Third Sabbath, Greenock; fourth, Glasgow and Wick. May—First Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh. South African Mission—The following are the dates of the Communions:—Last Sabbath of March, June, September, and December. Note—Notice of any additions to, or alteration of, the above dates of Communions should be sent to the Editor.

Helmsdale Church Building Fund.—The total cost of this new church, including purchase of the feu, cost of feu charter, and all fittings and extras, is £748. The church was opened last May, and the sum of £546 has already been subscribed, leaving a balance of £202 only. An effort is being made to clear this debt. An early return of collecting cards, still in circulation, will be much appreciated. "The silver is mine, and the gold is mine, saith the Lord of Hosts."—W. Grant.

A Word to Free Presbyterians in Canada.—In a letter received from the Rev. James Macleod, while expressing satisfaction at the attendance at the services, he wishes relatives in the home country to know that quite a number of Free Presbyterian young people, both in Winnipeg and Vancouver (especially in the latter city) never darken the door of the Free Presbyterian Churches in these cities. This is not as it should be, and it is to be hoped, if these lines are read by any of the erring ones, they will make a resolution to mend their ways and act promptly on the same. All the worldly prosperity that may come to our young people, and we wish them well, will be a poor substitute at the end of the day if it has been purchased at the loss of that which gold can never buy. We repeat for the benefit of the young, both at home and abroad, the beautiful words of David to his son, Solomon: "And thou, Solomon my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever" (I. Chron. xxviii. 9).

Short Obituaries.—It is with deep regret we record the removal from the Church below of Mr Alexander Gray, elder, Lairg, one of our faithful office-bearers, and a witness of the power of God's redeeming grace. We also record the death of Mr Duncan Matheson, Redcliff, Inverness, a devoted member in the Inverness congregation, and a faithful supporter of the Free Presbyterian cause. We extend our heartfelt sympathy to the bereaved relatives and to the respective congregations which have sustained the losses.

Notice to Congregational Treasurers.— Congregational Treasurers are reminded of the closing of the books on 31st March. All contributions for the current year should be in the hands of the General Treasurer by that date.

Acknowledgment of Donations.

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

SUSTENTATION FUND.—Mrs C. F., Mile End, Montreal, 16s; J. McL., Crianlarich, 5s; R. McK., Banavie, Fort-William, £1 5s.

GENERAL BUILDING FUND.—F. P., Sydney, N.S.W., 5s; "Rhymore," thirteen donations of 10s each in aid of Congregational Church Building Funds, £6 10s.

JEWISH AND FOREIGN MISSIONS.—A Friend, per D. Y., o/a Jewish Mission, £1; Do. Do., S. African Mission, £1; a Sympathiser, Glasgow, for prize in Bible Class, S. African Mission, 5s; D. Clark, Valencia, U.S.A., £6; "Rhumore," o/a Rev. J. Tallach, £1 10s; Mrs M. M., Northton, 5s; Miss J. M., Tain, o/a Rev. Dr R. Macdonald, 5s; Anon., Gairloch, 5s. Vancouver Sabbath School—Collection for S. African Mission, per Rev. N. Macintyre, £6 5s; a Friend, Vancouver, for do., per do., £5. Lecturers of the Hope Trust, per Rev. D. M. Macdonald, Portree, £2. Rev. N. Cameron acknowledges, with sincere thanks, the following:—Friend, Glasgow, £2; J. M. N., 5s; Miss M. G., 5s; Bridegroom, £1; Dr I. Holdom, Detroit, 25 dollars; Friend, Glendale, £1; A. M., Lingerbay, Harris, £3; Miss L. Macleod, £1; Two Pensioners, 10s each, for Kaffir Bibles, £1.

THE LATE REV. D. MACFARLANE'S MEMORIAL STONE FUND.—Friend, Tomatin, per Mr A. Stewart, Missionary, 6s; Portree Admirer, 5s; Lachlan Macdonald, Sollas, North Uist, 4s; Bayhead Congregation, North Uist, per John Macdonald, Dusan, £3; John Macleod, 1 Balmeanach, Raasay, 5s; Neil Grant, Strathaird, Broadford, 4s; Miss A. B. Moffat, 17 Drummond Road, Inverness, 5s; a Friend, Tomatin, 2s 6d; Wm. A. Mackenzie, attendant, Kinmylies House, Inverness, £1; John Maciver, Strath, Gairloch, per K. Matheson, 5s; John Mackenzie, 14 Port Henderson, per do., 5s; Duncan Mackenzie, Achnasheen, per do., 5s; Miss J. Campbell, Tulloch Castle, Dingwall, per do., 5s; Miss N. Chisholm, do. do., 5s; Mrs MacLennan, Strath-dherrie, per S. Fraser, 3s 6d.

The total contributions received to date amount to £98 3s 10d, which is sufficient for the purpose. The Fund is now closed, and all subscribers sincerely thanked for their contributions.

N. CAMERON, Convener.

The following lists have been sent in for publication:—

BONAR - BRIDGE CHURCH BUILDING FUND.—Rev. D. J. Matheson, Lairg, acknowledges, with sincere thanks, the following donations:—Miss D. R., Golspie, per Miss T. Matheson, 10s; "Rhumore," per General Treasurer, 10s; Friends, Plockton, per A. Robertson, missionary, £5 3s. Mr Alex. Murray, Badbea, Bonar-Bridge, acknowledges, with sincere thanks:—Miss McK., Edinburgh, 10s; P. A., Edinburgh, £1; a Friend, £10.

EDINBURGH CHURCH PURCHASE FUND.—Rev. N. Macintyre acknowledges, with grateful thanks:—A Friend, Tomatin, per A. Stewart, Missionary, 4s.

HELMSDALE CHURCH BUILDING FUND.—Rev. William Grant, Halkirk, acknowledges, with grateful thanks:—A Friend, Portree, £2; Friends, per D. Macpherson, Brae, Skye, £1 16s; Well-wisher, per Rev. D. M. Macdonald, £1; "Rhumore," per General Treasurer, 10s.

LUIB MEETING-HOUSE REPAIRS FUND.—Miss F. Macrae, 7 Luib, Broadford, acknowledges, with sincere thanks, the following:—K. M., Dingwall, 10s; "Rhumore," per General Treasurer, 10s.

NEWCASTLE CHURCH PURCHASE FUND.—Mr F. Bentley, 35 Buston Terrace, Newcastle-on-Tyne, acknowledges, with sincere thanks, the following donations:—Two Friends, per Miss C. E. Lowe, Co. Durham, 10s; Friend, Port Henderson, Gairloch, 10s 6d; Malachi iii. 10, per Rev. Wm. Grant, £1; 2nd Mate, s.s. "Cramlington," Newcastle, 10s; Free Presbyterian, Clydebank, £1; Friend, Newcastle, 10s. Collecting Cards—A. Ross, Harlosh, Dunvegan, £3 0s 6d; do., per Miss Joan Mackintosh, The Hostel, Portree, £11; do., per Miss Mary Macpherson, Portree, £8. The following, per General Treasurer:—"Rhumore," 10s; A. McP., Daviot, 5s; Mrs C., 10s; H. F., Ross-shire, 10s.

ROGART CHURCH BUILDING FUND.—Rev. F. Macleod, Dornoch, acknowledges, with sincere thanks, the following donations:—I. M., £1; a Friend, 4s; M. D., 5s; a Well-Wisher, 5s 6d. Mr J. M. Murray, Muie, Rogart, acknowledges, with grateful thanks, the following:—"Rhumore," 10s; A. Gray, Lairg, per A. Murray, Morness, 10s

STAFFIN CHURCH BUILDING FUND.—Mr J. Maciver,, National Bank House, Portree, acknowledges, with grateful thanks, 5 dollars from Mrs C. M., Sincoe, Ontario. Mr A. Mackay, missionary, Staffin, acknowledges, with sincere thanks, the following donations:—Portree Friends—J. M., 10s; A. McD., 2s; Well-wisher, £1; Miss J. McD., Kilmacolm, 10s; P. McD., Bridge of Weir, 10s; F. M., Bridge of Weir, 5s; Nurse McP., Fife, £1; J. McL., Crianlarich, 10s; Well-wisher, Skye, 10s; "Interested," Skye, £2; R. N., Kilcraigan, per L. Mackenzie, 10s; D. McP., Leach, 5s; J. McK., Clunes, S. Bridge, £1; "Rhumore," 10s; J. McK., Kilfinnan, £1; D. J. McL., Fortrose, £1; J. M., s.s. "Moorfowl," £1; a Friend, Glendale, £1; "Interested," Staffin, 5s. From Glasgow Friends—A. McA., £1; J. McL., £10; M. McD., 5s; P. McD., 10s; J. and A. McK., £1; M.G., 10s.

STORNOWAY CONGREGATION.—Mr Norman Macleod, Treasurer, Stornoway, acknowledges, with sincere thanks, donations of £5 from John Bain, Banker, Chicago, for congregational expenses, and £1 from Miss K. McL., late of Maryburgh, o/a Sustentation Fund.

SOUTH AFRICAN MISSION.—Rev. J. Tallach, Bembesi, wishes to acknowledge, with warmest thanks, the following donations, all for Mission purposes:—Well-wishers, Glasgow, £2; Strathy Friends, £1 10s; Friend, Dornoch, £5.

SOUTH AFRICAN MISSION—CLOTHING FUND.—Mrs Miller, Westbanks Terrace, Wick, acknowledges, with grateful thanks, the following donations:—Anon., Dunoon, for Mrs Radasi, 10s; do., for Poor Children, 10s. The following, per Miss J. Grant, Inverness:—Miss McD., Redfield, 5s; Miss McD., Fettes, 5s; Miss S. U., Resolis, 10s; Miss E. F., 2s 6d; J. G. and E. C., £1.

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