

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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PRINTED AT THE  
**"COURIER" OFFICE, INVERNESS**

THE

# Free Presbyterian Magazine

And MONTHLY RECORD.

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Vol. XXXIV.

October 1929.

No. 6.

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## The Union.

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BY the time this issue is in the hands of many of our readers the Union of the Church of Scotland and the United Free Church will be an accomplished thing. At the beginning of this month, as our readers know, the two largest Presbyterian bodies in Scotland are to be united for better or worse. It is an important event in the ecclesiastical history of Scotland, and has made its appeal, even to the secular press of the country. The man in the street, who has been very indifferent to the long drawn out negotiations, is taking an interest, though it may be but temporary, in one of the most significant movements of our time. For long years negotiations have been proceeding between the representatives of the State Church and the representatives of a strongly Voluntary body. Difficulties have been surmounted, compromises have been made on both sides, and the great day of espousals has come. The Union proceedings are being staged with great impressiveness, and at the time of writing the press indicate that the presence of Royalty will give pomp to the great event. In such a time of ecclesiastical rejoicing we may be asked why we do not join in wishing the United Church every happiness and blessing in her new state? Our answer is that this Union is a compromise, and most compromises are dangerous. Furthermore, the Churches entering into Union were more concerned to effect the Union than conserve the truth. The Established Church has so far cut itself loose from its relation to the Confession of Faith by recent legislation, so that one cannot very well say what a few years will witness. The gradual lessening of the strong tie which

bound the Church of Scotland to the Westminster Confession began in 1889 when certain important changes were made in the Formula and Questions. We have already dealt with this subject at considerable length in a series of articles which appeared in the Magazine for 1926 (vol. xxxi). In the new Questions (i.e., 1889) the minister or probationer is asked: "Do you declare the Confession of Faith of this Church to be the Confession of your Faith?" The old Question was: "Do you sincerely own and believe the whole doctrine of the Confession of Faith . . . . to be the truths of God contained in the Scriptures of the Old and New Testaments? And do you own the whole doctrine therein contained as the confession of your faith?" There is a world of difference between these two questions. In the Formula of 1889 "whole doctrine" is omitted. In 1905 an unexpected opportunity occurred in the ecclesiastical upheaval caused by the House of Lords' decision in the Free Church Case. The wide-awake ecclesiastical leaders of the Established Church got an Act passed through Parliament, though what business they had with this upheaval is a mystery. The Act of 1889 had given relief to some tender (?) consciences, but for those with supersensitive consciences it was not sufficient. After much Committee work a draft Formula was presented to the Assembly in which the subscriber declared that he accepted the Confession as "the Confession of the Church." It will be noted that it is no longer as the Confession of his own faith but that of the Church. The next step seriously affecting the Church's relation to the Confession was the "Articles Declaratory of the Constitution of the Church of Scotland in matters Spiritual" which were embodied in an Act of Parliament in 1921, and which are now in operation. In these Articles the Church claims the right to declare the sense in which it understands the Confession, to modify forms of expression, to formulate doctrinal statements, and to define the relation of its office-bearers to these standards but in agreement with the Word of God and the fundamental doctrines of the Christian faith contained in the Confession of which agreement the Church shall be sole judge. It will thus be seen that the Church of Scotland since 1889 has gradually been loosening the bands that bound her to the Confession, until by the Act of 1921 she is now in a position to make any changes she pleases in the Confession within, it is true, certain limits—but these limits are very, very wide

indeed. The door has thus been opened for creed revision, and we may rest assured, without claiming any prophetic gifts, that this work will be proceeded with whenever the new Church gets into working order, for the other partner in the Union has only delayed this work owing to the Union negotiations. It may be argued that the two Churches should be one as they are so like in doctrine and practice. That is an argument we do not purpose to deal with meantime. But, if we may be allowed to express an opinion, we hold that of the two the Church of Scotland has not so extensively welcomed the unbelieving criticism of modern scholarship. There is a manifest lack of spiritual life, taking her all in all, and in some quarters a tendency to Anglicanism, or, if one might designate it, *Scoto-Catholicism*, but she has not gone in so whole-heartedly for the Higher Criticism as the U.F. Church.

The other partner in the Union is the United Free Church, which is made up of the old Free Church and the United Presbyterian. These two Churches united in 1900, and in 1904 financial disaster befell the former in the loss of their whole property through the famous House of Lords' Decision. When that crushing blow fell on Principal Rainy and his followers they were stunned, and those who were opposed to their ecclesiastical policy saw in it retributive justice overtaking the men who did their utmost to disestablish and disendow the Church of Scotland, but who were now very thoroughly disendowed themselves. The United Presbyterians were thorough-going Voluntaries almost to a man. The same was true of the overwhelming majority of the Free Church which joined the Union. Their Voluntarism was a real live thing under the leadership of Principal Rainy, but the Voluntary lamb is to lie down inside the Establishment lion. Time will tell whether the new situation will be quite comfortable for the lion. We have no sympathy with the Minority in the U.F. Church in their ecclesiastical position, but we cannot shut our eyes to the fact that they have the best of the argument notwithstanding all that Principal Martin and others may say. The departure from the truth began in the old Free Church days by the too prominent place given to human learning which in its development ended in a virtual deification of scholarship. As a hand maiden in the defence of the truth it is useful, but when it usurps the place of divine truth and arrogantly forgets its limitations



and interferes with the work of the Holy Ghost, it is a dangerous thing and, we believe, the ruin of the pre-Union Free Church is in a large measure traceable to this. Our serious quarrel, however, with the United Free Church is the place she has given to the unbelieving scholarship of the day. She is now saturated with that teaching. Her young ministers drink it in in her colleges, and the withering effects of this teaching are already yielding their harvest in Scotland. Her leading ecclesiastics have adopted the higher critical views, and her professoriate are notoriously supporters of it. As believers in God's Word we cannot wish well to a Union which will only be stronger to propagate what is contrary to God's Word. Doctrinally the United Free Church, notwithstanding its Declaratory Acts (1876 and 1892), is in a state of flux. Many of its ministers with so-called tender consciences are not satisfied with the liberty they have already attained. They are out to have a new creed, and as already indicated, this work would be already in progress were it not for the Union negotiations. All these are sufficient reasons why we cannot rejoice in the Union of the two great Presbyterian Churches. Again, some of the reasons brought forward by the leading ecclesiastics of the Uniting Churches are not of a kind to appeal to us. It is true that from a worldly standpoint Union is strength, but in the spiritual sphere elements that are antagonistic to the truth, though united, do not make for strength. It has again been said that Christ prayed that His people might be one. That is true, but He never prayed that His people and the unconverted would be one, and to apply Christ's words to an outward denominational organisation of a mixed multitude of believers and unbelievers is not only invalid reasoning but poor exegesis. Christ's prayer is being fulfilled, not by the union of outward organisations, but in a higher and more spiritual sense. It has been further said that the Union will husband financial resources and will do away with wastage in men and buildings. We heard the same prophecy during the negotiations of the 1900 Union, but the benefits so confidently expected have not materialised, and what guarantee have we that it will be otherwise with this Union? Further, we miss in this Union the spiritual quickening, the inspiring enthusiasm, and that singleness of eye for the glory of God which would consecrate a great movement to the advancement of His kingdom.

When we have said all this we do not mean any of our readers to infer that we hold the view that there is none of the Lord's people in these Churches. We believe and know there are, but they are where they ought not to be. It has always been a mystery to us how some who went from purer Churches, and made strong professions of orthodoxy, can enter into this Union. But before we say anything more about them we shall await their decision as to whether they will go into the Union or remain without. The ancient oracle still stands, and the wise will give heed to it—"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid" (Is. viii. 12.)

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## Death-bed Sayings of the Late Mrs Auld, Thurso \*

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IT is time for me to be thinking that I am going the way which I have not gone heretofore. Do you think we will walk the streets of the New Jerusalem? Take me, O Lord, into the arms of thy mercy, and take me up with thyself.

"Oh, that I like a dove had wings,  
Said I, then would I flee  
Far hence, that I might find a place  
Where I in rest might be."

I know the past, I don't know the future; I leave it with the Lord, He can bring us out on the right side, notwithstanding how cunning Satan is. He is in great power, but his day is coming, for Christ's exaltation is drawing near.

Come and make thyself known as the three persons of the God-head, Father, Son, and Holy Ghost. "In each remotest nation let Messiah's name be known."

"Peace on earth and goodwill to men." That is as true to-day as the day it was sung on the plains of Bethlehem.

Thou art good and gracious, but we are sinners, and will be sinners, until the end. It is all known to thee, our carnality, our darkness, our unbelief. Give

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\*These sayings were noted down by Miss Lizzie Leitch, Mrs Auld's faithful attendant. For a sketch of Mrs Auld's life see Magazine XXXIII. 225.

us as much saving and sanctifying grace as will spoil the world to us.

"He alone doth wondrous works in glory that excel." He took human nature, He bore the curse, and He made a plain path, He alone did it. He has done wonders, and He will yet do wonders.

They put Christ out of the world at His Crucifixion, but He was pleased to come back again with pardon and peace, and He set up a New Testament Church, and He is ruling and reigning in the world on this Sabbath day, and that is my only hope, that He is ruling in the world just now, and if He sees fit, He can remove this trouble off me, and, if not, I deserve to bear it. He can give me health, or He can take me away.

How little we know of the true fear that leads to everlasting life. They that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name.

Their sins and iniquities I will remember no more. What a good day that will be, when their sins and iniquities will be no more remembered, when the iniquities of Israel shall be sought for and shall not be found, and the sin of Judah, and there shall be none.

Are there any desiring to taste of the Bread that was ground on Calvary? Christ came down from Calvary and lay in the grave three days, and then arose triumphant, giving light unto the world, and whatever circumstances, of trial, or trouble, or darkness His people may have to pass through in this world, He will bring them safely through it all, and on the Great Day He will appear on their behalf, saying, "This is my people," and He will also bring them to the mansions prepared for them; on entering there they will not know themselves and others will not know them, but Christ the Son of God will know them, and they will sit at His feet. What a wonderful day that will be! Oh! to be among them. "And in that purest Light of Thine we clearly light shall see."

I long to sit down at the Table with Abraham, Isaac, and Jacob, and get a drink of the Water of Life. While here, we are so wretched, and miserable, and poor, and blind, and naked, and will continue so till the end of time when the Lord will come to make up His jewels. Take care of us, until the day break and the shadows flee away. After the night cometh the

morning; when will the day come, when will it come? Do thou be a light to my soul going through the dark valley.

Take the sword in Thine own hand and cut down the works of sin and Satan, and set up the kingdom of thy dear Son.

“For God of Sion hath made choice,  
There He desires to dwell;  
This is my rest here still I'll stay,  
For I do like it well.”

Christ is a fountain of mercy and a fountain of grace, but I have so little love for Him I feel that He is displeased with me. “Oh, that I knew where I might find Him, that I might come even to His seat.” Nothing less will do for us at last than the salvation that was procured on Calvary.

We read of others who reached the “Haven they desired to see,” but I fear we are content with the haven of this world.

“Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptiseth with the Holy Ghost.” Do you think we are being baptised and being enlightened? Oh, to get a heart that will enter in within the vail, whither the Fore-runner has entered in for His people, and is now set down at the right hand of the Majesty on High.

I would like to get an invitation to Heaven. Do you think the Lord will be willing to take me? “In whom we have redemption through His blood, even the forgiveness of sin.” I think if I got in there I would be safe—to know Him as a sin-forgiving God.

To keep the things belonging to the Church right—“Make all things according to the pattern showed to thee in the Mount.”

In the day of trouble great,  
See that thou call on Me;  
I will deliver thee and thou  
My name shall glorify.

I do not know if the Lord will come to deliver, but I leave myself in His hands—to deliver from sin, to deliver from wrath, to deliver from backsliding.

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If your Lord call you to suffering be not dismayed.—  
Rutherford.



## Prayer at the Grave.

THIS subject has come to the front again in our Church in connection with the Synod's re-assertion of our position in regard to prayer at the grave. That there are some among us who do not agree with the Synod is evident from what took place at Winnipeg, as reported to the Synod. One also hears, now and again, such coarse and senseless criticisms as that Free Presbyterians bury their dead as if they were animals. This is the language of ignorance and reveals how great the ignorance is. It may be useless to remind such critics that our custom is strictly Biblical, and in accordance with the teaching and practice of the Reformed Churches of Scotland, France, Holland, etc. As far as Scotland is concerned it is only in comparatively recent times that Presbyterians, aping the customs of their Anglican brethren, departed from the practice of their fathers.\* In this new departure there is much more involved than the mere departure from a Church practice. It is the actual adoption and recognition of the principle that burial is a religious ordinance which, though accepted by the Church of England and which, in accordance therewith, has its Burial Service, was never recognised by the Scottish Reformers nor by the Puritans of the Westminster Assembly period in their authoritative books. It is because we heartily agree with the Scottish Reformers and Puritans on this point, and for other reasons to be stated later, that we object to prayer at the grave.

It is right to remind those who regard prayerless burial as heathen that it is the other way about, as anyone who has given study to this subject knows. The offering of prayer and many other customs at burial which crept into the Church as she departed from the early simplicity of the faith can be directly traced to pagan practices and superstitious ideas concerning the dead. We would also remind our critics that if a prayerless burial be what they term it, then the best and holi-

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\*The same trend is seen in the increasing observance of holy-days among Scottish Presbyterians, such as Good Friday, Easter, Christmas, etc. The custom of throwing earth into the grave as the minister repeats the words of committal: "Earth to earth, ashes to ashes." comes from the same source, and is prompted by the same spirit.

est of Scotland's sainted dead went to their graves without a prayer being offered up at their burial, and we make bold to say neither the sainted dead nor those who gathered to pay their last respects to them were any the worse for the omission. But it may be asked of Presbyterians who hold different views from us on this matter—"Why this desire for prayer at the grave?" And the reply usually given is that those who may be gathered may be impressed with what they hear in the prayer. While we do not say that all prayers offered at burial are unscriptural, we must confess, from our experience, the less we hear of prayers offered at the grave the better. It is our custom to have a religious service in the house of mourning, where the Scripture is read, prayer offered, and, in most cases, a psalm sung. This ought to be sufficient for those who wish to have their minds directed to higher things amidst the desolating feelings caused by death.

We purpose in this article to show the attitude of the Reformed Church of Scotland to the custom of praying at the grave, now so widely recognised by Scottish Presbyterians, and also to point out that the custom is without the slightest Biblical authority or sanction.

The "First Book of Discipline" thus refers to the subject:—"For avoiding all inconvenience, we judge it best that neither singing nor reading be at the burial; for albeit things sung and read may admonish some of the living to prepare themselves for death, yet shall some superstitious and ignorant persons ever think that the works—singing or reading—of the living do and may profit the dead. And, therefore, we think most expedient that the dead be convoyed to the place of burial with some honest company of the Church, without either singing or reading; yea, without all kind of ceremony heretofore used, other than that the dead be committed to the grave with such gravity and sobriety as those that be present may seem to fear the judgments of God, and to hate sin, which is the cause of death.

"We are not ignorant that some require a sermon at the burial, or else some place of Scripture to be read, to put the living in mind that they are mortal, and that likewise they must die. But let those men understand that the sermons which we daily made serve for that use; which, if men despise, the preaching of the funeral sermons shall rather nurse superstition and a false opinion (as before said) than that they shall bring such persons to any godly consideration of their own estate."

It is right to say, however, that in Dr Laing's edition of the "First Book of Discipline," as given in Knox's "Works," the following sentence is inserted:—"And yet, notwithstanding, we are not so precise, but that we are content that particular Kirks use them in that behalf, with the consent of the ministry of the same, as they will answer to God and Assembly of the Universal Kirk gathered within the realm." This sentence, though not found in the 1621 edition or any other, has been accepted as genuine by Dr Lee and Dr Sprott, and it is probably owing to the limited liberty it gives of funeral sermons and reading of Scripture at burials (though, of course, it should not be forgotten that funeral sermons and prayer at the grave are not the same thing) that we find John Knox himself preaching a sermon at the burial of the Regent Moray, when he "moved three thousand to tears." It is also recorded that Mr Henry Livingstone preached a funeral sermon on the day of Rev. Patrick Simson's funeral. In the "Book of Common Order" (1564) commonly, though incorrectly, called Knox's Liturgy, there is also a reference to the subject:—"The corpse is reverently brought to the grave, accompanied with the congregation, without any further ceremonies, which being buried, the minister, if he be present and required, goeth to the Church, if it be not far off, and maketh some comfortable exhortation to the people, touching death and the resurrection." This prohibition is the same as that in the Book of Geneva (1556) on which the "Book of Common Order" was modelled except the words "if he [the minister] be present and required" were absent from the former. The Book of Geneva was drawn up by John Knox, Fox, Gilby, Cole, and Whittingham. It was authorised by the General Assembly of 1562 to be used in the administration of the Sacraments and solemnisation of marriages and burial of the dead (Book of the Universal Kirk, p. 13). Between 1562 and 1564 it was modified and enlarged, and in its new form was printed in 1564 and authorised by the General Assembly. It was this directory that was known as Knox's Liturgy, or more correctly, the "The Book of Common Order." Prior to the drawing up of the Book of Geneva the French Reformed Church at the Synod of Orleance (1562) decreed "That all superstition may be avoided, ministers shall not use any prayers at the interment of the dead" (Quick's Synodicon, I. 24).

Alexander Henderson, in his "Government and Order of the Church of Scotland," first printed in 1644, says that burials are conducted "without singing or reading, which the superstitious do conceive to be profitable for the dead; without funeral sermons, which do beget superstition, and tend to flattery." And in the "Platform of the Presbyterian Government and Worship of the Church of Scotland," published by authority in 1644, it is stated that burial is to take place "without singing or reading, which the superstitious do conceive to be profitable for the dead; without funeral sermons, which beget superstition, and tend to flattery, make the Gospel to be preached with respect of persons, and are most pressed by such as do least regard sermons at other times; and without feasting, with affected shows of mourning, and any further pomp or ceremony, than civil differences and respects do require."

It will thus be seen that as far as the Church of the first Reformation in Scotland is concerned it did not countenance prayers at the grave. When we come to the second Reformation period the prohibition is decidedly stronger, as we shall see. The Westminster "Directory for Public Worship" proceeds on almost the same lines as the First Book of Discipline. It says:—"Because the custom of kneeling down and praying by or towards the dead corpse, and other such usages, in the place where it lies before it be carried to burial are superstitious, and for that, praying, reading, singing, both in going to and at the grave, have been grossly abused, are no way beneficial to the dead, and have proved many ways hurtful to the living; therefore, let all such things be laid aside. Howbeit, we judge it very convenient that the Christian friends which accompany the dead body to the place appointed for public burial do apply themselves to meditations and conferences suitable to the occasion, and that the minister, as upon other occasions, so at this time, if he be present, may

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\*It may be necessary to explain what is meant by "funeral sermons," and in doing so we cannot do better than quote Dr MacCrie's definition: "A funeral sermon, in the strict and proper acceptation of the expression, is a sermon preached at a funeral, on the day of the funeral, or so connected with it as to form a part of the funeral service" (*Miscellaneous Writings*, p. 569). It is not to be confused with a sermon which a minister in the ordinary course of his ministry preaches, and in which he makes reference to the death of any individual.



put them in remembrance of their duty." This section most distinctly prohibits prayer at the grave, and not only prayer, but also singing and reading; it, however, allows an address to be given if the minister be present. The section occupied the attention of the Assembly for six days. Some of the Divines were for throwing it out altogether, holding with Cartwright that "the care of burying the dead does not belong more to the ministerial office than to the rest of the Church."

The following fragmentary references in the "Minutes of the Westminster Assembly" may help the reader to realise the state of feeling among the Divines on the matter. "Session 333, 3rd December, Tuesday morning.—Report from the Committee about Burial.—Mr Marshall—Because the drawing up of these reasons doth concern ourselves as distinct from the dissenting brethren . . . therefore you would please to bestow an afternoon or two to accompany the Committee appointed, that the body of all the members being present, they may be read over, and only read over, and so passed. . . . Debate about the use of exhortations.—Mr Herle—A Directory; the end of it is for worship. Now, how this will fall under that, I know not. This will multiply our work. The Apostles did avoid all overburdening of themselves with serving tables. . . . It may prove a great snare. If exhortation, I know not why word and prayer shall not go together. Mr Whitakers—I do not see any force of argument why this Directory may not yet stand. . . . I think that a minister stands in a general relation to all his people, and every man, in all the providences of God, is to get his heart affected, . . . to be sensible of the death of his people is his duty. . . . Said, why a Directory for men when buried and not born; you know that, presently, after birth they are brought to baptism; something is done presently after. . . . Said, if a Directory for some, then for all. . . . I see not why not for all. . . . Dorcas . . . said the Apostles would not serve tables. . . . There is no transgression. . . . Rules in Scripture to take all occasions of doing good. . . . At death of friends, to be sensible. . . . Mr Marshall—But one only thing worthy of your consideration in this business: whether the minister, when he is present, may give a word of exhortation. To say he should be invited to be there as a minister, would press far that it is a ministerial work. Mr Hill—Two things may be hinted: (1) No necessity

that the corpse be carried into the church; (2) The corpse be first buried. Session 334, 4th December, 1644, Wednesday morning—Debate about Burial.—Mr Palmer—I desire we should take away all superstition and declare against it, . . . but I do not think a dumb show becomes Christians. . . . If this ground be good, Christians ought not to meet but to meet as Christians. . . . Mr Whitakers—I can see no ground why exhortations are not of use. Session 337, 9th December, 1644, Monday morning—Debate of the Directory for Burial.—. . . Nevertheless, this doth not inhibit any minister at that time being present to give some seasonable word of exhortation. Mr Marshall offered a paper to express the affirmative part. Debate about something to be added to the negative.”

Lightfoot, in his “Journal,” says a proposal that something might be said at the time of interment, was passed over in silence, “and so the minister left something to his liberty. . . . Dr Temple moved again, Whether a minister, at putting the body in the ground, may not say—We commit the body to the ground, etc. And it was conceived by the Assembly that he might, and the words, without any ceremony more, do not tie him from this.”

It will be seen from the foregoing that the chief points on which the Divines held debate, as given in the “Minutes,” is whether an address should be given at the grave or not; finally, as we have already seen, the minister, if present, may give an address, but their prohibition of prayer, singing, and reading is unmishtakable.

The “Directory for Public Worship” was accepted by the Church of Scotland on 3rd February, 1645, the Act of Assembly stating that the Church “Doth unanimously and without a contrary voice agree to and approve the following Directory in all the heads thereof, together with the Preface set before it; and doth require, discern, and ordain that, according to the plain tenor and meaning thereof and the intent of the Preface, it be carefully and uniformly observed and practised by all the ministers and others within this kingdom whom it may concern.” By the passing of the Act Recissory the Directory was deprived of its Parliamentary recognition, and at the Revolution, seeing the Act Recissory was still on the Statute Book, the Directory was not recognised by the State, but as late as 1705 the General Assembly passed a recommendation concerning the ob-

servation of the Directory for Worship, which is to the following effect:—"The General Assembly hereby seriously recommend to all ministers and others within this National Church the due observance of the Directory for the public worship of God, approved by the General Assembly held in the year 1645, Session 10." Other Acts were passed in 1736 and 1856 calling attention to it on certain points. From the foregoing it will at once be recognised that the Directory has a very important place in the recognised laws of the Church of Scotland, and, by natural sequence, in the ecclesiastical statute books of all the branches of Presbyterianism that claim descent from that Church. Dr Mair asks the question: "In what sense then is the Directory to be taken, and in what sense is it unalterable?" And after quoting sections from the Directory he concludes: "It would therefore appear that so long as the Church ordains or allows nothing at variance with the view of the form of worship thus set forth, it does nothing at variance with the enactment which makes that form unalterable. This would appear to be the limit which is set by the constitution of the Church to changes in form of worship which is contained in the Directory" (Digest of Church Laws, pp. 16, 17). This deliverance of this able ecclesiastical lawyer, it may be said, does not touch the point in question. So far this is true, but the relation of the Church of Scotland to the Directory prior to the passing of recent legislation is quite definite. In the Free Church "Act and Declaration Anent the Publication of the Subordinate Standards and other Authoritative Documents of the Free Church of Scotland" of 1851 it is distinctly stated: "These documents [Confession of Faith, etc.] . . . have, ever since the era of the second Reformation, constituted the authorised and authoritative symbolic books of the Church of Scotland. And while the Catechisms, Larger and Shorter, are sanctioned as directories for catechising—the Directory for Public Worship, the Form of Church Government, and the Directory for Family Worship, are of the nature of regulations rather than tests—to be enforced by the Church like her other laws, but not to be imposed by subscription upon her ministers and elders" (Authorised Standards of the Free Church, pp. vii., viii.) These words are quite definite and indicate the relation in which the Free Church of 1851 stood to the Directory. As upholders of the Free Church position we are committed to maintain that relationship set forth in the Act

of 1851. True, it may be said, that the injunctions of the Directory are more observed in the breach than the observance, even in churches which make high claims to orthodoxy, and we ourselves need not throw stones at others in this respect. One of the most extraordinary reasons for departing from this good custom we have ever come across is that recently given by a writer, who, coming to the conclusion that certain parts of the Directory concerning burial were not observed, goes on to say: "It remained, therefore, to follow the dictates of a wise expediency in this affair, and to impart as much neighbourliness and inoffensiveness as possible [i.e., by praying at the grave] . . . especially in these times of sorrow, when persons are so sensitive and impressionable." If the Directory rule is a good one, and—which is more important—quite a scriptural one, then it is the duty of all who would guard jealously against the inroads of superstition to strengthen the things that remain and are ready to die, instead of giving them a last unkindly knock to put them out of existence simply because, in our estimation, other laws or rules are broken.

The same writer further says:—"In a recent deliverance of the Synod of the Free Presbyterian Church on the subject of prayers at the grave, reference is made to the authority of the 'Directory for Public Worship.' When, however, the neglected duty of reading the standards of one's own Church is taken in hand, it will be found that in this particular the Directory affords no particular guidance. The Directory, indeed, forbids as vigorously the praying, reading, singing at deaths and funerals, which all of us have taken part in from time immemorial." Certainly it is high time to take in hand the neglected duty of reading the Directory, when such an interpretation is put on the the section on Burial. Here are its words: "Because the custom of kneeling down and praying by or towards the dead corpse, and other such usages, in the place where it lies before it be carried, are superstitious, . . . therefore let all such things be laid aside." These words show plainly what practices are condemned by the Directory as superstitious, viz., "the custom of kneeling down and praying by or towards the dead corpse." The Directory does not condemn reading of Scripture in the house of mourning, nor does it condemn prayer as superstitious; such a prohibition would do away with family worship during



the time the body lay in the house, and would be contrary to Scripture. What the Directory condemns is "the kneeling down and praying by or towards the corpse" in the place where it lies before it is carried to burial, such as was customary in the Romish practices then prevalent at lyke-wakes.

But what has Scripture to say on these matters? Is there any evidence either in the Old or New Testament that there were religious exercises at burials? We think not. Were there any religious exercises at the most solemn burial that the world has ever seen? We read when the body of the Lord Jesus was put into the new-made tomb, that the mourners brought a mixture of aloes and myrrh, and wound the body of Jesus in linen clothes with the spices. Is there a word about prayer or religious exercises at Stephen's burial? Will anyone dare to say that the practice here was heathenish and cold because there was no prayer or singing at the grave? One of the most extraordinary reasons we ever heard for the custom of praying at the grave was that our Lord prayed at the grave of Lazarus. Why should He not? Did He pray when Lazarus was being buried? The question needs no answer to anyone who has read his New Testament. To quote the weighty words of Dr MacCrie:—"There was no funeral service among the primitive Christians. When our Saviour died, Joseph of Arimathea, a counsellor, and Nicodemus, a ruler of the Jews, obtained permission to inter Him, and they performed this office with all due reverence and honour. 'They brought a mixture of myrrh and aloes, about a hundred pound weight, and took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.' But they performed no religious service over Him. And when the women came to His sepulchre, early in the first day of the week, it was not to pray, or read, or sing over it, but to anoint His body with spices they had prepared.' In the case of the first person who was honoured to fall a martyr to Christianity, we are informed that 'devout men carried Stephen to his burial, and made great lamentation over him.' But devout as they were, and deeply as they lamented his loss, we do not read of their performing a single religious act or rite over his grave. Nor is there the slightest vestige in the New Testament of any such practice among primitive Christians. . . . The rites of sepulture introduced into Christian worship were borrowed, not from the Jews, but from the Heathens. . . . Among

others, the following ceremonies may be mentioned:—Supplications addressed to the god whose province it was to carry the spirit to the regions below, just before the pangs of death—the invocations of the manes, or calling on the dead at regular intervals—the ringing of bells or brazen vessels at the moment of dissolution, to drive away the furies?" (Miscellaneous Writings, p. 570).

Dr W. H. Bennett, in Hastings' "Encyclopædia of Religion and Ethics," says: "There does not seem to have been any formal burial service of a religious character in Biblical times, but then, and later, funeral orations were sometimes delivered" (iv. 499). As for the early Christians, there were no religious services at the grave. It was only as time went on and the high respect paid to martyrs developed into a kind of superstitious respect for the sainted dead that the practice of kneeling down and praying by, and, later on, to the corpse, became a custom and was extended to all the dead. It was this superstition that the Scottish Reformers and Puritans wished to stamp out, and which they did effectually stamp out, so that until recent times it was unpractised by Scottish Presbyterians. We leave it with fair-minded people to say whether the Free Presbyterian Church has a good case in this matter, whether regarded from the Biblical or early Christian or Reformation standpoints.\*

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\*In next issue we purpose giving extracts from Dr MacCrie's famous pamphlet on the "Religious Celebration of the Funeral of the Princess Charlotte." The foregoing article on Prayer at the Grave appeared in the Magazine in 1909 (XIV. 220), and with revisions and additions is reprinted by us.—Editor.

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## **We Must Die.**

'Tis a solemn thought when we consider we are living in that speck of time, between the eternity that is past and the eternity that is to come. Soon time, with us, will be ended, and we shall enter that vast eternity. It matters but little to me, whether I now address the young or the old. Should you that are young live to be as old as I now am [86], you will be astonished at the little space of time between youth and old age. There is not one, old like myself, but will say when he looks back to the time when he was at school, that it appears but as yesterday. Oh! 'tis a solemn thought, that when we were born, we were born for eternity, and as sure we were born, so surely we must die—and how uncertain when!—*Rowland Hill.*

## Church Sales of Work Condemned.

A VERY interesting correspondence has been going on in the columns of "The Presbyterian" (Philadelphia) on the subject of church sales, etc. It is surprising to find in America, where one expects to find the most up-to-date methods in Church organisation, a considerable body of opinion condemning this method of collecting money for churches. We quote the following from one of the letters: "The Church is not authorised to enter the field of commerce or business for financial support even if the capital or merchandise is given to it for this purpose by generous and well-wishing friends. Sales of this kind involve the Church in unfair competition with its own members and others who take money out of their business—the same kind of business the Church is doing—and give it to the Church, thus enabling the Church to sell at an advantage over others in like business because the Church not only gets their money, but lessens their number of possible purchasers. Added to this, the Church does not usually pay taxes or rents, and the religious sentiment of the people is appealed to in securing these gifts to the Church to be sold by it to people who would have purchased the same thing from grocerymen or others who are paying high taxes and rents, and at the same time contributing their time and money to the Church, their competitor in business.

The principle is just the same, whether the Church sells pies, ice-cream, corn, potatoes, town lots or other real estate, or investments for interest or rent by which transactions the Church is endeavouring to earn or make money for its own support. The Church has no Bible authority to solicit or accept gifts of this kind to be sold or owned and invested for income. Such things should be sold by the individual on his own responsibility, and then he should hand the money to the Church as his gift. The Church as an organisation should limit itself to this method of financial support. Nowhere does the Bible authorise the Church to earn or make money.

The first Church of Jerusalem was in extreme need, but it did not sell ice-cream, charge entrance fees to entertainments, rent its pews, or establish bench stands, or produce stores. Those having houses or other possessions sold them on their own responsibility, and after

the sale the money remained their own, and they were at liberty to bring all, or any part of it, and lay it at the Apostles' feet, which they did, and thereby avoided involving the Church in competitive sales of such things on the streets of Jerusalem. The plea that no profit is made or that the profit goes to worthy and needy causes does not justify the Church for engaging in these mercantile transactions. The business of the Church is spiritual and moral, preaching the Gospel, not secular. Merchandising by the Church without regard to profit is condemned by Jesus in John ii. 16, where He says: "Make not my Father's house a house of merchandise." God is jealous for His own plans, and will not tolerate substitution or change or attempts at improvement by men. He warned Moses against this, saying: "See thou make all things according to the pattern shewed to thee in the Mount" (Hebs. viii. 5). Cain rejected God's direction to offer a bloody sacrifice in worship and tried to improve on God's plan by bringing the fruit of the ground instead of the 'firstlings of his flock'—a lamb, perhaps, to be slain and burned on the altar, but God rejected both Cain and his fruit. . . .

There are people in the Church to-day who care little about what the Bible has to say. The Church, to them, is only another club or organisation, whose financial and social interests they want to promote in order to gain financial or social prestige for themselves. They must go somewhere to meet the people, and the Church not only offers the opportunity to meet the people of most influence in the community, but joining it satisfies to some extent their disturbed religious conscience. These people readily join in with and help to promote the various sales, entertainment, and social schemes of the Church, without question as to whether they are the proper work of the Church or not. By thus yielding to a secular commercial spirit, the Church has compromised with the world and opened the way for an unconverted membership who readily yield to a leadership that denies the truthfulness and authority of the Bible, and the Church to-day is in an appalling apostate condition as a consequence. The remedy is to get back to a truly Bible basis for church membership and its activities—J. M. Stanfield in the "Presbyterian" (24th Jan. 1929). How far things have gone in some of the American churches may be gathered from the following advertisements taken from a daily paper: "A grand ball



will be given for the benefit of the church funds." "A public tea will be given, with minstrels and mirth-provoking sensations, to conclude with a dance. Proceeds to go to the mission funds of the Church." "A boxing bout will be pulled off under the auspices of the church." At the beginning in these so-called churches things may not have been so bad. The world only asks for a little innocent diversion to begin with, and when it has not only got its head but its body in, like the camel in the story, there is no room for the Church. Moral: Keep the world on the outside, where it ought to be.

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### Popery's Subtle Inroads.

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A FRIEND has sent us the following:—How Popery is introduced into so-called Protestant churches, little by little, and with no opposition from members who have little or no backbone, may be illustrated by Finchley Presbyterian Church, London. What has taken place within the last twelve years or so? A table in front of the pulpit with a vase on it, which, in course of time, will be blasphemously called an altar—a Jesuit brand in front of it with I.H.S., but to show off better is now hung in front of the pulpit. A reading desk introduced, pulpit removed from back to side, collection now termed "offering," plates with collection: the minister comes down from pulpit and asks a blessing on the coin; choir stands when minister goes up to pulpit to preach. Communion—Christ's example of breaking bread discontinued, and bread cut into small squares which can easily be changed again into wafers as used in Popish and Episcopal churches. No Communion cups, but small glasses, single. Good Friday introduced.

Ministers and Sessions forget the command given to Moses about the tabernacle: "See that thou make all things according to the pattern showed to thee in the mount." What a responsibility rests on ministers and sessions who make such alterations of Christ's example. We thoroughly agree with our esteemed correspondent's strictures, and regret that too much of the same order of things exists in Scotland.

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Oh, that I were where I shall sin no more.—  
Rutherford.

## A Silent Sermon \*

THE following narrative, the incidents in which have been carefully verified, supplies a forcible illustration of the Divine truth that—"The way of man is not in himself; (that) it is not in man that walketh to direct his steps" (Jer. x. 23).

Several years since, I undertook the duties of a summer chaplaincy in the Austrian Tyrol, under the auspices of the Colonial and Continental Church Society. Divine service was held at a hotel in the University town of Innsbrück, where, during the months of May, June, and July, numbers of English and American travellers—en route northwards from Italy—usually break their journey.

Innsbrück, the chief town of Tyrol, contains about 15,000 inhabitants, who, inasmuch as the blessed Reformation never penetrated the place, are, with rare exceptions, confirmed Roman Catholics. Owing to the powerful influence of the priesthood, the English Protestant services partake of a semi-private character, few persons beyond those staying in the Hotel d'Autriche itself attending them. Amongst those sojourning in the hotel at the time of my visit were the Countess of R—and her family, from Ireland. Her ladyship had quite recently suffered a sore bereavement, and my ministrations, being sought, were gladly rendered. On one occasion, when the exercises peculiar to the preacher of God's Word formed the topic of conversation, Lady R. observed for my encouragement that she was acquainted with a remarkable case in which the Holy Spirit had richly blessed a deeply troubled soul notwithstanding that the minister in the pulpit was literally unable to utter a sentence, or even a word on the passage of Scripture he announced as his text

Briefly, the facts were these. A gifted and godly young clergyman called on a friend, a brother minister, in the Isle of Man. The usual week-evening service falling on the same day, the visitor was invited to preach.

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\*This interesting story is from the pen of the late Rev. James Ormiston, Rector of St. Mary-le-port, Bristol, a worthy minister of the Church of England, and Editor for many years of the "Gospel Magazine."—Editor.

At first he hesitated, remarking that he had no message. His friend replied that, no doubt, the Lord would supply him with a subject if he waited upon Him. He then consented, and laid the matter before his heavenly Master. The portion he obtained was the word:—"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. v. 1).

The preacher announced his text from the pulpit. Having done so, however, his mind suddenly became a perfect blank. All his thoughts upon the passage disappeared.\* In the humble hope of recovering himself, he gave out the text a second time. His lips, however, were again mysteriously sealed! It was the sovereign hand of the Lord. "The Spirit suffered (him) not" (Acts xvi. 7). Confounded and humiliated, he closed the service. Not a word of exposition, doctrine, precept, promise, or experience was allowed to be uttered. The distressed minister of Christ hurriedly left the place next day, and long hoped that the incident of his failure would be forgotten. Jehovah's thoughts, however, were otherwise. His will was to glorify Himself at the expense of the "earthen vessel." "Head over all things to the Church." Jesus claimed His two-fold prerogative—"He openeth, and no man shutteth;" also "He shutteth, and no man openeth" (Rev. iii. 7). True, the dependent preacher's lips were sealed. The Lord shut them, and no power of man could open them. Yet, in the face of all apparent failure, there was a secret sovereign work of grace going on in the heart of one of those present who waited in vain for a Gospel sermon. There was a silent, yet effectual operation of the Holy Spirit's prospering in a solitary soul amongst the congregation—an "opening" of the door for the captive, and a bringing out into that liberty, wherewith Christ has made His redeemed ones free, of one whom Satan had long bound and buffeted, and sorely wounded.

Time rolled by. About ten years later the discouraged minister was, in God's providence, spending an evening at Cheltenham. He was introduced to a lady then present, who, after some preliminary remarks, in-

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\*In the words of one who dearly loved him—"He has often told me that a cloud came over his brain which seemed to hinder him from remembering or uttering one single thing relating to his text."

quired whether he was the clergyman who a long while before had preached in a certain church in the Isle of Man. He replied that he had failed to preach on the occasion. He trusted that the painful incident had been forgotten. The lady, however, said she could tell him something that took place on that occasion, the knowledge of which would much gratify him.

The substance of the lady's narrative was this—and the reader will, no doubt, trace in it the wondrous hand of Him whom the Psalmist thus celebrates—"The Lord looseth the prisoners: the Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous" (Ps. cxlvi. 7, 8). A young Christian who, owing to reduced circumstances, had accepted the post of companion to a former friend, a godly person of position, was present at the service when the preacher essayed in vain to deliver his Master's message. This young lady had for some time been sorely tempted by Satan, and had temporarily lost her faith and joy in Jesus. So low had her poor heart fallen into the gloom of despair that she had gone the length of determining to cease all attendance on the public means of grace. Her friend besought her to go with her just once more to hear the Word of the Gospel. She yielded. The lady then pleaded with the Lord that some suitable truths might be spoken that night to meet the peculiar exigencies of this tried one's soul. They both attended the service. Great indeed was the distress of the lady when not a word was forthcoming from the strange minister who occupied the pulpit. Only the text—reiterated—not a comment was uttered. The service closed and the congregation broke up.

Too troubled and perplexed was the lady to speak to her companion while they walked away together. At last, however, the silence was broken by her who thought God had utterly forsaken her, and that she was verily a reprobate. "That was a man of God?"—she asked of her friend. Having been satisfied on the point, she continued—"The Lord has deserted him to-night, probably to show me that I was only deserted for a time." From that evening, to quote from a letter lying before me, written by the dear minister of God himself—"She has been the happiest Christian I know."

Such is an outline of the remarkable narrative Lady R— kindly recounted to encourage me amidst the sharp spiritual exercises inseparable from the solemn



duty of feeding the Lord's flock with fresh pastures, and of setting before His household a change of shew-bread from Sabbath to Sabbath. I asked for the name of the clergyman, with other particulars. Lady R—— said he was still living and that she knew him well. Not to enlarge; the day subsequently came when, on a visit to Ireland, I had the great pleasure of being introduced to him myself by my beloved brother in the Lord, Capt. James Kearney White, of Dublin, and of hearing from his own lips the details of the Isle of Man episode. As I sat at the tea table with the Rev. Canon E. P. Brooke at lovely Rostrevor, talking over the inscrutable ways of our God with His redeemed, I asked permission to publish, in the interests of "the flock of slaughter," and for the glory of the Master, an account of the marvellous deliverance of the young lady whom "the accuser of the brethren" had so grievously tormented. The dear aged servant of Christ wavered, till he fully recognised the service that might be rendered to the Church of God by a recital of the story, and then leave was lovingly accorded. Since that never-to-be-forgotten afternoon—the only occasion on which I ever met dear Canon Brooke—he has exchanged the Gospel service field for the heavenly rest, at the ripe age of ninety-two.

Mine it is now to fulfil the long cherished purpose of my heart by presenting the beloved people of God with his extraordinary and thoroughly truthful narrative of Jehovah's mysterious operations in grace, and of how—

"Deep in unfathomable mines  
Of never-failing skill  
He treasures up His bright designs,  
And works His sovereign will."

What the various lessons designed by the Lord for His ministering servant were, thus early in his prolific pastoral life, it is impossible to assert with accuracy. But the humility and docility of Canon Brooke's Christian character may be illustrated by a quotation from a letter written by his eldest daughter, lately addressed to me. "He told me," that lady observed—"he was at that time over-confident in his own strength, and the shock that his utter helplessness gave him led him to cast himself more upon a higher strength." Thus, "out of weakness" was he "made strong." Probably, life-long lessons were derived from that humiliating early experi-

ence, and the secret of Canon Brooke's power in the pulpit, as a faithful preacher of the Gospel of the free Grace of God, may be traced to an incident well calculated to enforce God's all-important truth that salvation is—"Not by might, nor by power, but by my Spirit." For, this reverend servant of Christ was truly abundant in labour. Formerly an officer in H.M.'s 62nd Regiment, he fostered through life the habit of self-command, while to obey the mandate of his Divine Captain—"Preach the Gospel to every creature"—was the all-absorbing aim of his soul. Not merely amongst the inhabitants of the important parishes in Ireland to which he was appointed did he unceasingly proclaim the Word of God's Grace. His yearning heart went out after the scattered sheep for whom Christ died wherever they could be found between Giant's Causeway and Cape Clear. That truly Apostolic Society—"The Scripture Readers' Society for Ireland"—established in 1822 by Canon Brooke's brother (the Right Hon. William Brooke) in association with the late Lord Chief Justice Lefroy, the late Earl of Roden, and the late Lord Powerscourt, offered this true-hearted man of God an admirable agency for the propagation of the Gospel amongst Ireland's entire population. Accordingly, the claims of that Society ever occupied the warmest corner in his heart. As a member of its Committee, as a Superintendent of the Scripture Readers, and as Rector of parishes in which the Society's agents laboured, he delighted to disseminate the pure truths of God's soul-saving Word alike amongst the Roman Catholic millions, and those who—nominally Protestants—lacked the one thing needful. His faith in the efficacy of the Scriptures, when applied by the Holy Spirit to the sinner's heart and conscience, was deep and strong. In this particular he was a striking contrast to many religious teachers in these days of "new methods" and novel expedients.

The Gospel of the sovereign Grace of God, he knew, needs no humanly-devised accessories to make it "the power of God unto salvation to everyone that believeth." It is the power of God (Rom. i. 16). "The flesh," and fleshly co-operation with the Spirit, "profit nothing" (John vi. 63). The Word, and the Word alone—the two-edged Sword of the Spirit—is mighty and all-sufficient to accomplish "all the counsel of God" (Acts xx. 27).

That the Lord does not really need an "earthen vessel" for the success of His salvation purposes may be

seen by the case of Canon Brooke. The Spirit of life can work by man, or without man. Yet, God has deigned to appoint that, "by the foolishness of preaching," He will save everlastingly all those who graciously rely on the finished atoning work of Jesus. What sweet encouragement is this for all who labour in the Word and Doctrine of Christ! Indeed, the foregoing narrative of facts is fruitful in lessons of cheer for both sowers and reapers, for speakers and hearers.

Weary sowers are bidden by it not to judge of ministerial success from immediate results, but to patiently "sow beside all waters," leaving to the Lord of the Harvest the apportionment of results. "So, then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (I. Cor. iii. 7). Reapers may well learn that the sovereign and gracious Lord of the Harvest, who put it into the heart of Boaz to order the reapers, for Ruth's sake, to "let fall some of the handfuls of purpose for her" (Ruth ii. 16), knows well the spiritual circumstances of each one of His soul-trying people, and that He will certainly supply the needs of such in His own inscrutable way, and at His own set time. The case of her who waited on the ministry of God's Word for a token of mercy, and yet the Lord "answered her not a word," was in the end, as we have seen, not disappointed of her earnest expectation. Though it was not in her way, but in His way, yet she was divinely set at liberty. Her soul was brought up out of the "horrible pit" of despair, her feet were set upon Christ the Rock, and the ever-faithful indwelling Spirit ordered her going in the paths of light, peace, and freedom. No one, therefore, is justified in concluding—however desperate his spiritual condition—that his soul's case is past divine remedy. "The things which are impossible with men are possible with God" (Luke xviii. 27). Again, those whom the Spirit has commissioned to speak in Christ's Holy Name may well receive stimulus from Canon Brooke's remarkable experience. It is well to rely on the Lord wholly on every occasion when we are called upon to testify His Truth, and to speak only as He grants spiritual utterance. How practically the Apostle Paul realised this important habit we gather from his fervent request for the intercessory prayers of the Ephesian saints—"That utterance may be given unto me" (Ephesians vi. 19). It is only as the Spirit of Revelation purges and opens the lips that any

teacher can really show forth the praises of the Lamb. Finally, exercised hearers will do well to remember the case of her whom Satan so cruelly bound, and who "could in no wise lift up herself," and to trace with encouragement the marvellous way in which the God of pity severed her stringent bonds and set her for ever at large. To be "swift to hear" is assuredly a token for good. For, "faith cometh by hearing, and hearing by the Word of God."

Beloved reader, have you tasted that the Lord Jesus is gracious, and that those whom He sets free are free indeed? If so, "stand fast" in that glorious blood-bought liberty, and, watching unto prayer, see that you "be not entangled again with the yoke of bondage."

## Short Gleanings.

### THE UNKNOWN SUFFERINGS OF CHRIST.

I consider that prayer, "By all thy sufferings, known and unknown, good Lord deliver us," to be one of the most touching ever uttered. The unknown sufferings of Christ! All His described sufferings were slight in comparison with what infinite holiness must have felt in the midst of sinners; the light, the glory of heaven, in the darkness and impurity of the world, yet spotless, and without sin! O my Saviour, no tongue can describe, no angel can fathom the abyss of thy suffering for me, a sinner! As I cannot reach the infinite height of thy love and thy glory in heaven, so I cannot descend into the depth of thy sorrows when here on earth. I only wonder and adore.—*Rowland Hill.*

### THE THINGS GOD HAS PREPARED FOR HIS PEOPLE.

Who can speak aright of the blessings included in the unsearchable riches of Christ? That is a fine passage, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him." The eye hath seen great things; on a fine night, for instance, how much and to what an immense distance, can the eye behold!—and, with those wonderful helps, telescopes, how much further it can penetrate! and my thoughts can penetrate further than my eyes can see, or my ears hear. But the eye cannot see all, nor the ear hear all, nor the heart conceive all; neither can we hear, or even conceive aright of the unsearchable riches of Christ. O let us meditate more on the great things which God has laid up for them that love Him.—*Rowland Hill.*



## ALL WELL IN GOD'S WILL.

The saintly Bernard Gilpin who lived in Queen Mary's reign was seized in his Northumbrian vicarage for his Protestant convictions, and carried off towards London to be tried. Unquestionably his trial would have issued in death by fire for heresy. But somewhere on the long journey southward, the horse stumbled and Bernard Gilpin's leg was badly broken. Now he was used to give glory to God for everything, and one of his keepers turned sarcastically upon him and asked if he would give glory to God for this. "Yes," he said, "all things are well in the will of God." It was impossible to move him as he was, that day or the next, and in the interval the persecuting Queen was called to her account, and presently Gilpin was set free to return to his flock at Houghton-le-Spring.—*Selected.*

## KEEP OUT OF DEBT.

"Owe no man anything" (Rom. xiii. 8) is certainly a binding precept of the gospel—one perhaps often neglected, but not the less enjoined than that bounden duty "to love one another." Indeed, these two moral obligations are linked together by the great apostle of the Gentiles, as if he would say, "He that oweth you aught, does not love you as he ought; for if he loved you he would not do you ill in depriving you of your right-ful own." The text alluded to has always been engraven on my mind, as with the point of a diamond, by the remembrance of a man of God. As a young person, I felt the deepest respect for the venerable man who uttered the words, "Owe no man anything." He was a white-haired sailor, a retired captain of Her Majesty's navy. He was what the world would call a poor man; but he was "rich in faith" and high in honour. He wanted to place his young daughter, a girl of seventeen, in a first-class school, in order to give her a year or two more education, to fit her to instruct others, if need be. The terms were higher than he could afford. "Madam," he said to the head of the establishment, "the Bible says, 'owe no man anything.' I could stand with composure before a cannon's mouth, but I cannot stand before a debt that I cannot pay." How much less misery would be in the world if others felt the same! The lady thought it an honour to come to his terms, I am glad to say.—*Hooks and Eyes.*

## Bartimeus An Dall.

(Air a leantainn).

Co air nach 'eil farmad ri Bartimeus ann am faicinn meoir Iosa air an leagadh gu seimh air a shuilibh? Ach gu'm bu fearr leinn iarraidh gu dùrachdach gu'n robh a Spiorad beannaichte air a mhothachadh leinn 'nar cridheachaibh, agus blaisidh sinn, air milseachd, nach fàg rùn againn air son farmad. Agus thubhairt e "Faigh do radharc." Guth bho thaobh stigh na roinn-bhrat! "A Thighearna gu'm faighinn mo radharc" arsa fear na h-urnuigh am muigh, "Faigh do radharc," arsa an Rìgh a stigh. Lag, is air chrith, le uallach àmhghair, bha an guth o'n duslach. Soilleir is aoibhneach, le cumhachd is bean-nachd, tha an guth, o'n Rìgh-chaithir. Sin ni, a chairdean, ris an abair mi ceol binn. Is e an Spiorad siorruidh ughdair. Tha e 'rannsachadh nan uile nithibh, eadhon nithibh, doimhne Dhé (I. Cor. ii. 10), agus a' faighinn an sin, an ni a ruinach an t'Àthair a thabhairt, tha esan a teagasg dhuinn ionndrainn is iarraidh d'a reir sin. Tha eadar-ghuidhe annainn a reir toil Dé. Agus mar sin, mu tha Criosd a tabhairt freagraidh a reir 'ar n-iarrtusan, is ann do bhrìgh gu'n do chùm an Spiorad ar n'iarraidh ri a thoilsan. Is e rùn gràis ann an Dia, steidh urnuigh a chreidimh. Tha creidimh air a chùmadh ri gràs siorruidh. Tha uime sin co-chordadh eadar creidimh agus gràs. "Tha gràs a crùnadh an ni a thoisich gràs."

Nach truagh nach cluinneamaid tuilleadh de'n cheol so! Nan robh na h-uile peacach, is na h-uile naomh ag eigheach mar so mar aon ris na flaitheas, chluinneadh ar talamh guthan a's na neamhaibh o's 'ar cionn, eadhon mar gu'm biodh am feachd neamhaidh air a thiginn a nuas a ris, a seinn mu sheith is mu ghloir mar a rinn iad bho shean air machraich Bhetleheim (Lucas ii. 13, 14).

"Imich shlànuich do chreidimh thu." Cheangail Dia ri cheile slàinte agus creideamh, le ni a's treise na dùbhannaibh cruadhach, eadhon le orbugh neo-chaocluidh-each fein. Cha'n 'eil a h-aon de dh-orduighean Dhé ni's cinntiche na iad so; "An ti a chreideas tearnar e, an ti nach creid theid e a'm mùgha" (Marc xvi. 16.) An ti ta creidsinn chaidh e seachad o bhàs gu beatha, ach an ti nach 'eil a creidsinn tha e air a dhiteadh cheana (Eoin iii. 18.) Is e mòmaint a chreidimh a mhòmaint anns am bheil an t-anam a dol a null o ionad a mhallachaidh gu àit a bhean-nachaidh. Tha tir an ascreidimh dorchà le gruaim Dhé,

agus air a lionadh le plàighibh agus corruich; ach tha tir a chreidimh mar urlar neimh air son soillse. Tha fireantachd Chrìosd 'ga dhìon, tha gràsan an Spìraid 'ga dheanamh maiseach, agus tha solus gnùis Dhé ga' chomhfhurtachadh, agus ga' dheanamh gloirm hoir gu sìorruidh. Feudaidh na tìrigh sin, bhì gle fhagus d'a chèile, cho fagus is gu'm feud duine ann an dol bho'n aon thir chum na tìre eile, bhì mothachadh araon sòlas agus amhghar, ag radh—A Thighearna tha mi creidsinn, cuidich thusa le'm mhi-chreidimh (Marc' ix. 24.) Is diabhul ascreidimh. Rugadh ann an ifrinn e, is tha e riaghladh ann an sin. Le aon laimh tha e cumail greim de dh'ifrinn, an feadh leis an laimh eile tha e glacadh na talmhainn, agus tha e ghnath ag oidhearpachadh a shlaodadh sìos leis a chum a dhorchadais agus a sgrios fein. Ach tha làmh a chreidimh a deanamh greim air neamh. An iognadh e' gu'm biodh urrad do luaisgein 'nar saoghal bochd-ne eadar an dá chumhachd ud?

Agus is ann mar so tha creidimh a tearnadh. Cha robh ni 'sam bith ann an anam an duine dhoill so a bha comasach air a shuilean fhosgladh, ach tre ghràs, bha ni ann tre'n d'rinn e greim air Crìosd.

Agus is ann mar so tha creidimh a tearnadh, agus tha gràs a tearnadh, creidimh mar an ionnsramaid agus gràs mar an t'aobhar ann an Dia, creidimh an cladhann, agus gràs an sruth neamhaidh, creidimh am meur leis am bheil e beantuinn, ri iomall eudaich, agus gràs an cumhachd, tha sruthadh a mach o chridhe an Fhìr-shaoraidh (Lucas viii. 44, 46.) Cha'n urrainn creidimh dìreadh 'n'aird, an àirde eagalaich, o'n do thuit nàdur, ach is urrainn dha greim a dheanamh air an ròp, a leig gràs sìos eadhon a dh'ionnsuidh a laimh-san o'n mhullach, agus a tharruingeas e a'n àird a ris leis ni's urrainn do chreidimh a chur do dh'uallach air. Agus is e so diomhaireachd tearnadh a chreidimh. Tha Crìosd a cròmadh a nuas o neamh, tha creidimh ga shineadh fein suas o'n talamh, agus mar a glacadh làmhnan a chèile; a h'aon ann an laigse, an aon eile, ann an cumhachd. Seadh, tha làmh a chreidimh gu tric bochd, is air bheag luiths', air a sìneadh a mach ann an àmhghar o na tuitibh dorchas far am bheil an t'anam a dol fuidhe.

Cha'n 'eil aon chuid creidimh no gràs a tearnadh dealaichte bho chèile; cha dean gràs e, is cha'n urrainn do'n chreidimh a dheanamh. Ach gidheadh tha an t'àite is àirde aig gràs. 'Nuair a bheirear cuideachd iad, is e gràs anns am bheil an èifeachd, is e creidimh am meadhon tre'm bheil gràs a sruthadh; air dhuinn bhì air 'ar tearnadh

arsa Pòl le gràs tre chreidimh (Eph. ii. 8.) Agus tha eadhon creidimh o ghràs. Tha slàinte (no an gealladh; tha ga fhilleadh ann) arsa Pòl a ris, o chreidimh chum is gu'm biodh e tre ghràs, agus mar sin air a dheanamh cinnteach do'n t-sìol uile (Rom. iv. 16.) Chum is gu'm bitheadh na h'uile nithibh air an deanadh cinnteach dhuinn, feumaidh na h'uile nithibh bhi air an tabhairt gu saor dhuinn. Ciod sam bith ni tha bh'uamsa tha e neo-chinnteach; ciod sam bith tha bho Dhia cha'n urrainn gu'm failnich e. Cha'n 'eil uime sin mo chreidimh-sa tre'n dean mi greim do shlàinte air fhàgail gu bhi air oibreachadh a mach leam fein; tha e do thoradh oibreachaidh Dhé. Feumaidh uime sin, gu'm bi creidimh far am bheil gràs. Agus tha e mar sin a tachairt gu'm bheil slàinte gu h'iomlan bho ghràs. Gu ma beannaichte gu'n robh Dia air a shon. Do'm thaobhsa cha robh còmas creidsinn agam ni's mò, na bha còmas gradhachaidh, no mi fein a dheanamh naomha, no mo chomhdachadh le fireantachd, no coiseachd do neamh agam, oir bha m'inntinn fheolmhor 'na naimhdeas an aghaidh Dhè, cha robh i umhail do làgh Dhè, ni mò bha e'n còmas di bhi (Rom. viii. 7.) Ach Dia, tha saoi bhir, ann an trocair air son a mhòir ghraidh leis an do ghradhaich e sinne, eadhon 'nuair a bha sinn, marbh ann an peacaibh chomh bheothaich e sinn maille ri Crìosd (Eph. ii. 4, 5).

## IX.

“ Agus air ball fhuair e a radharc.”

Anns na briathraibh so tha sinn air ruigsinn na h-earann de'n eachdraidh tha gu sonruichte a tarruing 'ar n-àire, a mhòmaint iongantach 'ud 'nuair a dh'oibrich cumhachd Iosa gu miorbhuileach air suilibh an duine dhoill, agus cha robh e dall ni b'fhaide.

Nach mòr bha air a ghabhail a stigh 'san uine ghearr ud. Bha rùn caoimhneis ghráidh air a choimhlionadh, agus glaoth na h-eigin air freagradh fhaotainn; bha am fìor sholas a dealrachadh, agus an dorchadas ga aithneachadh (Eoin i. 5), bha gràs agus cumhachd an t-Slannighear buadhach, agus am peacach bochd na chùspair atharra-chaidh cho obann cho iongantach, cho beannaichte is bho'n mhionaid ud gu'n d'rinn e gairdeachas ann a bhi ceangailte ann an braighdeanas saor an Tighearna Iosa; agus co bu soilleir a bha an Diadhachd a dealrachadh anns an ni a rinneadh, is nach b'e mhain gu'n robh Mac an duine air a ghloireachadh leis, ach bha glòir aige-san dheth a bha gu neo-fhaicsinneach 'na shuidhe air an Rìgh-chaithir. Oir



“lean Bartimeus Iosa air an t-slighe a tabhairt glòir do Dhia; agus thug an sluagh uile glòir do Dhia 'nuair a chunnaic iad an nì a rinneadh.”

Agus tha mi'n dochas nach bi sinne comasach fuireach air ais o ghloir a thoirt dha le Bartimeus agus a chliuthachadh leis a mhòr-shluagh; ag ràdh, gu deimhin tha an-toradh so airidh air Craoibh na beatha, agus bithidh e gu siorruidh an crochadh air a geugaibh, ri fhaicinn mar ann an sgathan ann an amhainn Dhé agus air a mholadh leis na h-uile a sheinneas, mu obair, is mu bhàs Iosa.

O gu'n d'thigeadh air m'anam anail bho'n tràigh shiorruidh ud, chum agus gu'm bitheadh nì-eigin de shaors' agam ann an labhairt mu'n diomhaireachd ghrasmhoir so!

I. Ciod ma seadh tha an leigheas so a' samhlachadh a mach anns a bheatha is airde, agus tha spioradail? Gu deimhin cha'n 'eil ni a's lugha nan Ath-bhreith—iompachadh an anama. Dheth na h-huile sàmhladh air a chleachdadh leis an Spiorad Naomh air 'ar staid a thaobh nàduir, cha'n 'eil a h-aon is tric tha e a' cleachdadh na doille. Is e dorchadas an sàmhladh tha e ghnath a tabhairt air rioghachd an t'Sàtain, agus solus air rioghachd Dhé. Tha dorchadas, truailidheachd, agus bàs, air an gabhail mar a ciallachadh an aon nì; agus air an laimh eile tha solus, gloine agus beatha a' cumail a mach an aon nì. Is e Satan prionns 'an dorchadais, tha àite comhnuidh 'san dorchadas, tha e le chumhachd a' dalladh nan uile tha ga leantuinn (2 Cor. iv. 4), agus tha iadsan fadheoidh air an cur a chum dorchadas iomallach (Mata. xxii. 13), tir an dorchadais, far am bheil eadhon an solus na dhorchadas (Iob x. 22). Ach is solus Dia, is ann-san cha'n 'eil dorchadas air bith (1 Eoin i. 5). Is esan Athair na soillse. Tha e gabhail comhnuidh 'san t-solus a dh'ionnsuidh nach feud aon neach teachd (1 Tim. vi. 16). Is iad a chlànn, clann an t-soluis (1 Thess. v. 5). Tha iad a gluasad 'san t-solus eadhon mar tha esan 'san t-solus (1 Eoin i. 7), agus tha iad fein nan solus 'san Tighearna (Eph. v. 8). Tha crìoch teachd Chrìosd uime sin gu minic air aimneachadh mar air son suilean nan dall bhi air am fosgladh (Isa xliii. 7). Thàinig e chum gu'm faigheadh iadsan bha dall am fradharc (Eoin ix. 30). Is cothromach uime sin tha an ath-bhreith air a cumail a mach dhuinn fuidh shamhladh “dol thairis ò bhàs gu beatha,” “na atharrachadh o rioghachd an dorchadais chum rioghachd Mic a ghraidh” (1 Col. i. 13). Tha mar so Pol a nochdadh eadar-dhealachadh staid nàduir, agus staid gràis nan Ephesianach; “Bha sibh aon uair, 'nar dorchadas, ach tha sibh a nìs 'nar solus 'san Tighearna (Eph. v. 8).”

Agus tha Crìosd a' deanamh feum do'n t-samhladh cheudna ann an cur Phòil chum nan Cinneach, a dh'fhosgladh an suilean, agus chum an tionndadh ò dhorchadas gu solus, is o chumhachd Shàtain gu Dia (Gnìomh. xxvi. 18).

Cha'n 'eil freagarrachd nan samhlaidhean sin ag iarraidh fireanachadh bh'uinne. Tha cridhe nan uile a mothachadh gu'm bheil iad freagarrach. Thubhairt neach eigin nach dó labhair duine riabh mu ghloine, no mu thuras, mu fhirinn mu ghloir no mu Dhia fuidh shamhladh dorchadais; ni mò bha solus riabh na shamhladh freagarrach air son ole no bàs.

Le miorbhuilean Chrìosd ann am fosgladh suilean nan dall agus leis an fheum tha air a dheanamh dhiubh ann an solus a chur air diomhaireachd na h-ath-ghineamhuinn tha an Spiorad Naomh a teagasg dhuinn trì nithibh ro-chud-thromach.

1. Gu'm bheil an ath-ghineamhuinn ò Dhia. Mu tha a chlàrsach air a briseadh, is comasach lamh an fhir-dheilbh a caramh, agus na teudan a dhusgadh suas chum cumhachd agus milseachd mar bho shean. Tha dòchas ann a thaobh craoibh, mu ghearrar sìos i, gu'n d'thig i ris fo bhlàth, agus nach fàilnich a faillean òg: Ged fhàsaich a freumh sean anns an talamh, agus anns an ùir ged bhàsaich a stoc: Trid fhàile an uisge ùr fasaich i, agus bheir i mach geuga mar òg-chraoibh (Iob xiv. 7, 9). Ach co a dh'aisigeas a ghloine chriostal mar o shean, chum is gu'n sruth gathan na grèine troimpe, gu'n ghaiseadh bhi ri fhaicinn; agus gu'n dealraich iad mar air tus ann an soilleireachd an dearsaidh ghloin?

Agus co tha comasach air suilean nan dall fhosgladh? Co is urrainn aiseag do'n neamhnuid luachmhoir agus shoillsich sin, a leirsinn agus a cumhachd, 'nuair tha i air a milleadh no air a dorchachadh le galaraibh no le ainneart? Co a dh'fhosgaileas a ris na cladhannan sin a chum soluis dà shaoghail-an saoghal tha an taobh a muigh dhuinn, le a mhàise iomadhfillte, agus an saoghal tha am taobh a stigh dhinn a dealradh a mach ann an aoibhneas, ann an gràdh, agus ann an tàingealachd? Gu deimhin cha dean neach so, ach Cruithfhear an deilbh iongantaich, an Ti sin 'nuair a rinn peacadh 'ar milleadh air mhòdh cho an-ìochdmhor a thainig ann an truas cho neochrìochnach is tha e cumhachdach, gu bhi na Fhear-saoraidh, is na Fhear-aisig far an robh e roimhe na Cruithfhear. Is esan a mhàin a dh'fhosgaileas suilean nan dall, tha cumhachd Dhia 'san obair san.

Ach mu bhàsaicheas duine, am bi e beò a ris? (Iob xiv. 14). Ah mu tha an t-anam marbh, marbh ann an cionta

is ann an truallidheachd, agus ann am mallachd an Dé uile chumhachdaich am bheil e comasach gu'n ath-bheothaichear esan? Tha, beannaichte gu'n robh Dia! tre oibreachadh a threin neart-san a dh'oibrich e ann an Crìosd 'nuair a thog e suas bho na marbhaibh e (a's deigh dha bhi air a thabhairt thairis air son 'ar n'euceartan Rom. iv. 25) feudaidd sinne bhi air ar beothachadh, a bha marbh ann an eu-ceartaibh, agus ann am peacaibh, agus 'nar cloinn na feirge, feudaidd sinne bhi air 'ar beothachadh maille ri Crìosd; oir is sinn obair-san air ar cruthachadh ann an Iosa Crìosd chum dheadh oibribh (Eph. ii. 1, 3, 5, 10).

Thugadh daoine an aire ma ta, eagal is gu'm faighear iad a cur an suarachas glòir Dhé ann an obair na h-ath-ghineamhuinn. Mu bha e na thoibheum, air son nach robh maitheanas, a ràdh gu'n robh miorbhuilean Iosa air an deanamh tre chumhachd an t-Sàtain, cionnus a ghabhar am peacadh-san a thomhas a bheir glòir na h'obair so air ànam sgriosta an duine air an robh leigheas eucailean a chuirp a mhain nan samhladh, do chumhachd sam bith, ach a mhain do chumhachd Dhé. Cha'n 'eil an t-anam air a bhreth a ris, le deas bhriathrachd, le orduighibh, le a ruinatean fein, no eadhon le firinn naomha Dhé, gu'n chleachdadh cumhachd an Spioraid Naoimh. Dha-san uime sin a mhain bitheadh a ghloir.

2. Ann an solus na miorbhuil so mar an ceudna tha sinn a foghlum ciod sam bith na h-oidhirpean a ni am peacach roimhe, no a's deigh dha bhi air ath-bhreth, anns an atharrachadh mhor so a thoirt ma'n cuairt, nach 'eil lamh air bith aige fein. Fò ghluasad an Spioraid, maille ri Bartimeus, feudaidd eigheach air son a bheannachd mu'n d'thig e, cosmhuil ris-san feudaidd e gairdeachas a dheanamh 'nuair a thig e, agus a bhi chaoidh a's deigh sin air a cho-eigheachadh chum naomhachd caithebeatha, ach ann an oibreachadh an atharrachaidh cha'n 'eil làmh aige fein ann ni's mò na bha aig Bartimeus.

Cha robh èifeachd sam bith ann an uile theinn-chràidh an duine dhoill, 'na ghluasad air a shuilibh dalla, ach a mhain ann an gnìomh Chrìosd ann an aiseag a fhradarc. Bha an duine dall na chuspair air an do chleachd Crìosd a chumhachd miorbhuileach, agus 'sann an cleachdadh cumhachd Chrìosd a mhàin a bha èifeachd.

Agus 'sann mar so tha an ath-ghineamhuinn, "air am breth ò Dhia,"—tha sin gabhail a stigh na h-obair gu leir. Is i obair an Spioraid Naoimh a mhàin i.

*Ri leantainn.*

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## Literary Notices.

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**THE FORCE OF TRUTH**, by Thomas Scott. London: Sovereign Grace Union, 98 Camberwell Grove, S.E. 5. Price, 2s.

Scott's "Force of Truth" is one of the classics of religious autobiographies. It tells the story of an unconverted clergyman viewing with supreme contempt the doctrines of the everlasting gospel until God in His mercy brought down the proud, overbearing intellect of Thomas Scott. The Rev. John Newton was used as an instrument towards this end. After his conversion Scott's preaching was signally owned by the Holy Spirit in the conversion of sinners. His commentary on the Bible is still worth consulting. The Sovereign Grace Union have done an excellent service to the Evangelical Reformed Faith in issuing this neat and cheap copy of the "Force of Truth." We very heartily commend it to our readers.

**THE SATAN OF SCRIPTURE**, by Rev. James Ormiston, sometime Rector of St Mary-le-Port, Bristol, and late Editor of the Gospel Magazine. Same publishers as above. Price, 3s 6d.

This is a reprint of a striking book on the personality and activities of Satan as set forth in Scripture. It is decidedly one of the best books we have ever read on the subject. The scholarly treatment, the reverence for God's Word, the deep experimental knowledge of the gracious writer, the clearness of his exposition, and his constant appeal to Scripture as the final court of appeal all combine to produce a book of deep interest and eminently instructive on the great and dark theme with which it deals. At the same time we cannot concur with the esteemed author's remarks on the descent into Gehenna on p. 93. We are indebted to the Sovereign Grace Union for this reprint.

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## Notes and Comments.

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**The Extinction of the Star in the East Order.**—Some of our readers may have heard of Krishnamurti, the much boomed protege of Mrs Besant, the theosophist. His works have been circulated by the thousand and free copies sent to the public libraries. This dreamer of mystic dreams, whose teaching is couched in beautiful,



if somewhat elusive, language, announced recently at a great meeting held at Ommen, in Holland, that the "Order of the Star in the East" was to be dissolved. Religions, philosophies and spiritual organisations created barriers to the understanding of the truth. The above order, he said, had been preparing for him for 18 years, yet its members were not willing to face the truth, so the organisation must go. This is fairly hard on those who have been duped by his teaching, and it may surprise some of our readers to know that this organisation was working in the Highlands and had penetrated as far north as Dornoch, where a meeting was held last year. Our prayer is that all such organisations may have a like inglorious end.

**Bible Teaching to Children.**—Dr G. A. Cooke, Regius Professor of Hebrew, as reported in the "Daily Telegraph" (London) in a lecture to the members of the Oxford University Extension Summer School, said that children should never be taught anything they would have to unlearn. Then he went on to say "the Song of Solomon was purely a secular work, and possibly a series of little plays intended to be performed at weddings." If this is the kind of teaching the Regius Professor is giving to the candidates for the ministry of the Church of England no wonder Modernism is making headway in that Church. And if this is the kind of teaching he gives to the instructors of children we sincerely hope, for the children's sake, the sooner they will unlearn it the better.

**Roman Catholic Church.**—During the past month great demonstrations have been held at various centres by Roman Catholics in commemoration of the centenary of the Emancipation Act of 1829. There can be little doubt that the Church of Rome has made extraordinary strides in our country since that date. Recently it was made known by one of their organisations that they had a hand in revising the new *Encyclopædia Britannica*, and while these claims were exaggerated, the very fact that the editorial management was approached shows how bold Rome is becoming. The press recently contained an inspired news item warning Roman Catholics to keep aloof from non-Roman Catholic denominations in the movement towards the promotion of world peace. "The Church by mixing with such bodies," continues the Note, stated to be inspired by the Vatican, "would set a bad example by joining dissenters."

**The Troubles in Palestine.**—The outbreak in Palestine caused serious concern. The massacre of Jews by the Arabs was on such a large scale that our Government, with commendable celerity, called out the military and naval forces to quell the insurgents. A Commission of enquiry has been appointed to inquire into the cause of the riots, and a promise has been given that the guilty will be summarily dealt with. An assurance has also been given by the Government that the Balfour Declaration will not be departed from. We are pleased to say that from latest information our missionary, Rev. Donald Urquhart, is quite well.

**Sabbath Cheap Trips.**—The Railway Companies, according to a "Railway Correspondent" to one of the Scottish dailies, are in trouble over their cheap Sabbath excursion tickets. It appears that quite an extensive business, according to this correspondent, is being done by certain clever rascals who are buying up unused return-half tickets and selling them at a good profit. The companies, it is said, take so serious a view of the question that in one or two cases Sabbath trips have actually been suspended ("Daily Record," 28th August). The ways of the devil are hard to be understood at times, but those who barefacedly robbed God of His day for gain need not be surprised if the same evil Prompter should seek to rob them of their ill-gotten gains.

## Church Notes.

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

**Collection for this Month.**—The first collection for the Home Mission (Missionaries and Catechists) Fund is to be taken up this month by book.

**Our Deputies.**—The Rev. Ewen Macqueen sailed from Glasgow on the 20th September, on the Letitia, on his way to Detroit. The Rev. Finlay Macleod after leaving Winnipeg gave a few Sabbaths to Calgary and

then proceeded to Vancouver. Rev. R. Mackenzie, on his homeward voyage, called at our Ingwenya Mission and spent three weeks there.

**Winnipeg.**—Our attention has been called to certain statements made by Dr Stewart in his report of his visit to Winnipeg in the September issue of the "Monthly Record of the Free Church of Scotland," as to the Free Presbyterian cause in that city which, to say the least, are not strictly true. Dr Stewart's information as to the languishing condition of our cause there, coming from a prejudiced source, need not be taken seriously. Our people, instead of being in a languishing condition, are very active at present trying to get a minister settled over them. His statement that the Free Church deliberately refrained from setting up what might be considered a rival cause in Winnipeg is enough, for anyone who knows the facts, to rub his eyes, to see if he was reading aright. The editor of the "Monthly Record" should exercise a little more care in publishing such statements and while admonishing a Free Presbyterian deputy he should consider it his duty to address an admonition to Dr Stewart as the accuracy of his statements are not all that one would desire.—Neil Macintyre, Convener of the Canadian Mission Committee.

**The Late Mr Donald Ross, Elder, Fearn.**—We regret to record that this worthy man passed away last month. He lived a consistent Christian life, and while a Nathaniel in his guilelessness he would make no compromises where God's truth was concerned. We extend our sympathy to the widow and family, who mourn a beloved husband and a loving father, and also to the Fearn and Tain congregation who, in his death, have lost a faithful office-bearer and a true Christian. A fuller notice will (D.V.) appear later on.

**Appeal.**—The Braes section of the Free Presbyterian congregation of Portree, after having worshipped for many years, at some inconvenience to themselves, in the local school, are now proposing to build a suitable church, and as the expense will be somewhat heavy on themselves they solicit the help of kindly disposed friends to enable them to pay for a building that will comfortably accommodate the people. Contributions will be gratefully received by Mr Maciver, National Bank, Portree; or Rev. D. M. Macdonald, F.P. Manse, Portree. This appeal is endorsed by the Western Presbytery.—(Signed), D. Macleod, Moderator; D. M. Macdonald, Clerk.

## Acknowledgment of Donations.

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

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**ORGANISATION FUND.**—Miss J. C. K., Pitlochry, 5s.

**LEGACY FUND.**—Received, with grateful thanks, from the Executors of the late Mr John Hugh Macdonald, Grafton, N.S. Wales, Australia, the sum of £100, bequeathed to the Sustentation Fund, per Mrs Scott, Glenelg, 29 Queen Street, Grafton, N.S.W.

The following lists have been sent in for publication:—

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**HELMSDALE CHURCH BUILDING FUND.**—Rev. W. Grant, Hal-kirk, acknowledges, with sincere thanks:—Miss McK., Bath Street, Glasgow, £1; Mrs McP., Helmsdale, per Mr J. Adamson, 4s.

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**STAFFIN CHURCH BUILDING FUND.**—Mr A. Mackay, Mission-ary, Staffin, acknowledges, with grateful thanks, the following:—A. McL., Glasgow, £1; K. McA., Raasay, £1; Miss J. T., Raasay, £5; K. and A. McK., Maliger, £1; R. C., Rannoch, £1; M. L., Larkhall, £1; Mrs C., Stirling, Mrs C., Applecross, and Miss McR., Kippen (jointly), £1 5s; A Friend, Braes, 10s; M. C., Fort-William, 10s; K. McK., Clyde-bank, £1.

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