



THE Free Presbyterian Magazine

AND
MONTHLY RECORD.

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

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

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THE

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Meeting of Synod.

THE Half-yearly Meeting of Synod was held in the Free Presbyterian Church, Inverness, on Tuesday the 5th day of July. The Rev. Alexander Macrae, Portree, conducted public worship at 11 a.m., and preached from 2 Corinthians x. 4: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." After public worship was ended, the Moderator constituted the Synod with prayer, and the roll was called. There were present: From the Western Presbytery—Revs. Neil Macintyre, Stornoway, and Alexander Macrae, Portree, ministers. From the Northern Presbytery—Revs. D. Macfarlane, Dingwall, D. Beaton, Wick, E. Macqueen, Dornoch, and John R. Mackay, Inverness, ministers; with Messrs. Lachlan Maclean, Inverness, John Mackenzie, Dingwall, and Alexander Gray, Lairg, elders. From the Southern Presbytery—Rev. James S. Sinclair, Glasgow, minister.

Mr. William Fraser was appointed officer of Court. The minutes of the last meeting of Synod were read and approved of.

It was moved by the Rev. John R. Mackay, seconded by Mr. L. Maclean, and unanimously agreed to, that the Moderator and Clerk be appointed as a Committee to draw up a loyal address to His Majesty King George V., and to submit same to the evening sederunt of the Synod.

Rev. D. Beaton moved, and the Rev. Neil Macintyre seconded, that all the members of Synod meet (D.V.) as a Committee on Bills and Overtures at the Manse at 3.30 p.m. The motion was agreed to.

It was moved by the Rev. Ewen Macqueen, and seconded by the Rev. John R. Mackay, that the Moderator be asked to publish his sermon in the Magazine. The motion was agreed to. The Moderator indicated his consent.

Examiners of Presbytery Records were appointed—the Rev. E. Macqueen and Mr. John Mackenzie for the Records of the

Western Presbytery; Revs. J. S. Sinclair and N. Macintyre for those of the Northern Presbytery; and Rev. J. R. Mackay and Mr. L. Maclean for the Records of the Southern Presbytery.

The Committee adjourned to meet again (God willing) at six o'clock in the evening. The meeting was closed with prayer.

The Synod resumed its sitting according to terms of adjournment at six p.m. It was opened with devotional exercises conducted by the Moderator, the Rev. A. Macrae.

There were present: From the Northern Presbytery—Revs. D. Macfarlane, J. R. Mackay, D. Beaton, Norman Matheson (Halkirk), ministers; with Messrs. L. Maclean, J. Mackenzie, and A. Gray, elders. From the Southern Presbytery—Revs. Neil Cameron and J. S. Sinclair, ministers. From the Western Presbytery—Revs. Neil Macintyre, Alexander Macrae, ministers, with Mr. John Macdonald, Gairloch, elder. The Clerk reported apologies for absence from the Revs. John Robertson, Greenock; D. Mackenzie, Gairloch; D. Graham, Shieldaig; and M. Morrison, Glendale. The minutes of the former sederunt were read and approved of.

The Clerk read the report of the Committee on Bills and Overtures as to the order of business, which was adopted.

The order was as follows: (1) The Report of Committee on Bills and Overtures; (2) The Loyal Address to the King; (3) Report of Examiners of Presbytery Records; (4) Proposal *re* Appointment of Committees; (5) The Treasurer's Annual Financial Statement; (6) Appointment of Annual Collections; (7) Foreign Mission Report; (8) Canadian Mission Report; (9) Protest against any Change in the King's Protestant Declaration; (10) The Church Magazine Report; (11) Reports of Theological Classes; (12) Remits from Presbyteries; (13) Competent Business.

The Clerk, as representing the Committee appointed to prepare a loyal Address to the King, read the following draft, which was unanimously adopted:

"To the King's Most Excellent Majesty.

"We, the Synod of the Free Presbyterian Church of Scotland, beg respectfully to tender to your Majesty our cordial congratulations on your Majesty's accession to the Throne of this Kingdom.

"We desire to join with the rest of your Majesty's loyal subjects in expressing our deep sorrow at the death of your illustrious father and predecessor, King Edward VII., and our profound sympathy with the Queen Mother, and with your Majesty and Queen Mary, and the other members of your Royal House in the great loss you have thereby sustained.

"We would invoke the blessing of Almighty God on your Majesty's person and reign, and would give expression to an earnest hope that, among other blessings, our national Protestantism may be maintained as heretofore, inviolate.

"It is our prayer that your Majesty may receive divine strength and guidance for the discharge of the weighty responsibilities of your exalted position."

The Examiners of Presbytery Records gave favourable reports of the manner in which the Records of the three Presbyteries are kept. The Examiners of the Record of the Southern Presbytery called attention to the lack of the rubric, or note of contents in the margin, recommended by a previous Synod. They added that no doubt the Clerk would soon supply the want.

Rev. John R. Mackay submitted the following motion with regard to the appointment of Committees:—“(1) That whoever nominates a Committee shall give to the Synod Clerk, in writing, the names of those to constitute the Committee, and the Convener; (2) That the Clerk of Synod insert the names of the members of the several Committees in the Magazine immediately after the meeting of Synod; (3) That the Committee ordinarily be not large; (4) That Committee work be distributed over the whole Synod, so that, as far as possible, not the same members would constitute each Committee; and (5) that the membership of Committees be revised once a year, say, at the July Synod.” Rev. D. Beaton seconded the motion. Rev. Neil Cameron suggested that the motion should also contain a clause to the effect that the members appointed to any particular Committee be as far as possible conveniently situated for meetings with one another. The motion, with this addition, was unanimously agreed to.

SUSTENTATION FUND.

Mr. Angus Clunas, General Treasurer, read the Annual Financial Statement of the Church, which covered from 31st March, 1909, to 31st March, 1910, and is printed elsewhere in the Magazine. Rev. D. Macfarlane moved, as follows:—“That the Synod adopt the Treasurer's Report, acknowledge the Lord's goodness in supplying the material necessities of the ministers and missionaries of this Church during the past year, commend anew to the generous sympathy of all members and adherents of the Church all the Church's schemes, especially that of the Sustentation Fund, and offer the Synod's thanks to the Treasurer and Auditors for their valuable services.” Mr. Macfarlane spoke briefly to each point in the motion, and recommended liberality to the cause.

Rev. J. R. Mackay, in seconding Mr. Macfarlane's motion, said that there were three points which, as briefly as might be, he would like to make: (1) No one could think that the salary received by our ministers for the last few years, to wit, £140 per annum, was more than was needed, if ministers were to bring up families with that measure of outward respectability which has always been expected of the Scottish ministry. He was sorry to say that last year they were able to give only £135. As for our missionaries, he reckoned that their salaries were pitifully small. (2) He did not think, if the matter were urged in the proper way

upon our people, that, in the present condition of the country, it would be really difficult to maintain an adequate sustentation both of ministers and of missionaries. He was inclined to think that upon the whole, those who, say through reading the Magazine, knew the needs of the Sustentation Fund, did their duty to this Fund. But there were many, and unless ministers and missionaries explained, and urged the matter upon them, they would never realise their responsibility in this regard. Let only the whole membership and adherentship of the Free Presbyterian Church take up this matter with knowledge and heartiness, and, without scarcely realizing it more a burden than at present, the problem which these immediately concerned in the Sustentation Fund find weighing upon them, would be at once solved. (3) Some ministers and missionaries have a feeling that it is scarcely in keeping with the spirituality of their main function to be laying much emphasis upon people's duty to the Sustentation Fund. This time last year he had tried to show from many Scripture examples how plain and urgent this duty is. He had recently been reading an appeal for the proper sustentation of the Ministry of the Reformed Church of Scotland which had been issued by that great reformer, John Knox, and he dared say that it was the most powerful, and pathetic, and urgent appeal on behalf of a Sustentation Fund which he had ever read. Take the following as a sample :—

“Let us consider, dear brethren, how carefully God commandeth in His law that the Levites, and such as served that material tabernacle, should be provided of sufficient livings, yea, let us consider with what plagues God punished Israel and Judah when His statutes and His servants were despised. Shall we think that the eternal God will spare us, if we be contemners of such as truly preach the Lord Jesus, or lawfully bear any charge within His Church? We may be assured that He will not. For as the body is more excellent than the shadow, and as the veritie is to be preferred to the sign, so are the Ministers of the New Testament and their spiritual service to be preferred to the Levites, and their carnal ceremonies, the contempt, whereof, cannot but crave, at God's hands, most severe punishment, because, as said is, the office of the one doth far excel the office of the other. They did but read the law, kill the sacrifice, slay the beasts, take off the skins, wash the flesh, and offer the same as was commanded in the law, and for such service were the tenthes, first fruits, and other duties appointed for their sustentation: but the Ministers of Jesus Christ have an office without all comparison more excellent, for they bring to us the glad tidings of salvation by the two-edged sword of God's word, which is mighty in operation; they slay that old man that ever fights against God; they make his thought patent to his own confusion that the new man of God may take life. They wash the souls with the blood of Jesus Christ, which abundantly drops from their lips when

truly they preach the virtue and effect of the death of Jesus Christ, and rightly use His sacraments, left to be used in His Church, to holders in remembrance of that so great a benefit."

Mr. Mackay concluded by saying that he was far from meaning that ministers or missionaries should constantly be harping upon the theme of the Sustentation Fund, but that there were suitable occasions, as when notices of collections for this Fund had to be made, when we owed a duty to our Ministry and to our people in this connection.

The next business was the "Appointment of the Annual Collections." The Rev. Neil Macintyre moved that the Collections be taken according to the following order: (1) Students' Aid Fund—August; (2) Organisation Fund—December; (3) Church Building Fund—February; (4) Foreign Mission Fund—March; (5) Aged and Infirm Ministers, and Ministers' Widows and Orphan's Fund—June; (6) The Missionaries and Catechists' Collection twice in the year ending 31st March, by book from house to house, at any date suitable for congregations. The motion was unanimously agreed to.

FOREIGN MISSION REPORT.

The Foreign Mission Report was given in by the Rev. Neil Cameron, convener of Foreign Mission Committee. He stated that the first part of his report consisted in the sad news of the death of Mrs. Radasi, their missionary's wife. He had received a letter from Mr. Radasi in which he wrote as follows: "It is with deep sorrow that I have to inform you of the death of my wife after an illness which lasted about eleven days. She caught a cold in the lungs, and everything that could be done was done for her, but it pleased the Lord to take her away from us. Her removal will cause a great blank to our Church here." Mr. Cameron said that he was sure they all felt the very deepest sympathy for Mr. Radasi in the great and unexpected bereavement that he had sustained, and that the Synod would send him a letter of condolence expressing their deep sorrow and the sorrow of the Church as a whole at this trying dispensation. Mr. Mackay, who had been so recently on a visit to the Mission, and had personally seen Mrs. Radasi, would be able to speak more particularly about her. Mr. Radasi had also taken occasion to mention for the benefit of the Synod meeting that another new preaching place was opened in a small mine, named Florida, where no work was done on the Sabbath like the rest of the mines, and that nearly all the young men, members of his Bible class, and several young women had professed faith in Christ and had been baptised. He concluded: "We need the prayers of the Lord's people that the kingdom of grace may be advanced and the kingdom of darkness destroyed, and that many might be brought to the knowledge of the truth as it is in Christ Jesus." Mr. Cameron also reported that the clothes that had been sent out, had safely arrived and were found very suitable for the climate.

Rev. J. R. Mackay, on rising to make a motion in connection with the Foreign Mission Report, said that before coming to speak of matters in regard to which, as one that had been so recently in Africa, he had given some thought, he must touch upon the mournful subject which Mr. Cameron had now brought to the Synod's knowledge—he meant the death of Mrs. Radasi. He counted it, he said, now a privilege that he had made the late Mrs. Radasi's personal acquaintance, and he mourned with heart-felt sorrow on account of her early removal. Somewhat younger in years than Mr. Radasi himself, she seemed in a real sense a helpmeet for him. She belonged to the same Fingo-Kaffir tribe, and was one of the gentlest of creatures. What was much more, she appeared to be a true child of God. Mr. Radasi spoke to him, he thought more than once, of the great comfort he enjoyed in respect that Mrs. Radasi was so thoroughly in sympathy with his views of doctrine and worship.

Mr. Mackay then proceeded to read the following statement:—

In the two reports of my visit to South Africa, which appeared in the December, 1909, and February, 1910, numbers of the Magazine, I gave a detailed account of how I found things at the Mission. The letters which have been appearing since then in the Magazine will have kept the Church as a whole as well-informed on the situation as we have had any means for so informing our people. The Mission, so far as we can judge, is in a healthy condition. This should fill us with gratitude to the Lord of all, who humbleth Himself to behold things in heaven and on the earth. There is a lack of sympathy with, appreciation of, and care for, the natives of South Africa on the part of very many Europeans out there. That I regard as simply lamentable. That Mr. Radasi should have, to put it so, purchased for himself so good a degree as that the Government of Rhodesia regards the Mission, over which he is overseer, in a kindly way, is something to be acknowledged to the praise of God's grace. Members of the Court will have read in the July Magazine how, through the kind offices of Mr. Lanning, the Native Commissioner, the Government of Rhodesia are about to open, at the Government's expense, a well near the Mission for the Mission's benefit. What a well of water that never dries up means to a people who, under a tropical sun, pass seven months of the year without any rain, the more favoured people in this respect of this country can scarcely realise. Ordinarily, water can be had in Rhodesia by digging some 70 feet into the earth. Mr. Radasi was himself, with the help of a neighbour, at the expense of sinking one well at the Mission before I had gone out, and I have no doubt the existence of two wells of water near the Mission will mean that a larger number of the native population will set up huts in proximity to the Mission.

Another notable circumstance about the Mission is the kind way in which the native population, from the highest to the lowest,

look upon it. I referred in a former report to the pleasing way in which the native chiefs showed appreciation of the work undertaken at Ngwenya. Mr. Radasi's letter in the July Magazine reveals still more largely how widely extended this appreciation and sympathy is. Chief Sojini lives, I should say, 120 miles north-east of the Mission. Chief Ratidladi, who, as you heard, is a brother to Khama, King of the Bechuanas, and who, as reported in the July Magazine, came bringing a son and a headman's son to the Mission in February, lives, I should say, more than 120 miles to the south-west of the Mission. I make mention of this mileage just to show how widely spread are the knowledge of the Mission's existence, and the appreciation of its work by the natives.

As regards the prospects of our getting a metrical version of the Psalms in Kaffir, I can add nothing to what Principal Henderson has written in a letter to me which appeared in the July Magazine, and which, I presume, members of the Court have read.

No one taking an intelligent interest in the Mission can help asking, What is to be its future? Humanly speaking, the existence of that Mission depends at the present hour on the life of Mr. Radasi. I took it upon myself in the presence of some of the leading native men at the Mission to say that if there were a young man of talent and piety among them, willing to become a minister of the Gospel, I was sure the Church at home would wish to educate such a young man with a view to his being useful in the Mission. Thereafter David N'Tuli, a brother-in-law of Mr. Radasi's, and now an elder in the church at Ngwenya, a man whom Mr. Radasi has in great esteem, offered to come for training for six years to this country, if the Church would accept of him. Mr. David N'Tuli is, I should think, not younger than Mr. Radasi, and he is a man with a wife and family, so that the wisdom of encouraging him to become a student studying for the ministry is questionable. At the same time, I thought it my duty to bring N'Tuli's offer to the Synod's notice, and in any case the Synod, if the Court think so, might say that Mr. David N'Tuli, who is evidently a man of some talent, a man also who has been engaged in other parts of Africa than Rhodesia as a preacher, and who is held in such esteem by Mr. Radasi, might be urged to take up work in connection with the Mission, analagous to what lay preachers do at home. I have, I may say, both by word and by letter urged upon the Mission the duty of their showing their appreciation of the Gospel by themselves undertaking to maintain a lay missionary, and all the more so as the whole cost of maintaining Mr. Radasi falls upon the Church at home.

That brings me to another matter, which it is still more difficult for one to come to a conclusion about. I refer to the question of asking the Government for a farm in connection with the Mission. It is likely to be regarded by members of the Court as something rather worldly in its nature to ask for a large farm

in connection with the Mission. I may say, however, that there are several denominations now working in Rhodesia, as the Episcopal, the Methodist Episcopal, the Wesleyan Methodist, and the Presbyterian Church of South Africa, and, I believe, one and all of them are finding it necessary to ask for farms. The reasons are such as these: (1) British farmers are fast taking up the best parts of Rhodesia for farming purposes. When a British farm is thus occupied, the natives on it become squatters and cottars, as we would say. Now the rule is that the British farmers object to missionaries coming to their farms for preaching purposes, although of course they cannot object to natives leaving their farms and going abroad to hear the Gospel preached at the nearest Mission Station, which will generally be found on a Church farm or on a native concession, so called. (2) When a Church denomination gets a farm, the natives who formerly lived on that farm become connected with that particular denomination, and over and above that, if the Church farm is well watered the tendency is for more and more natives to come and build huts on that Church farm. (3) If a missionary, whether he be European or African, opens a new Mission, he must, ere doing so, ordinarily get the consent both of the Native Commissioner and also of the native chief or chiefs, and oftentimes it is difficult to get these combined concessions. If the Church has its own land, it is free to send as many preachers as it will to preach within those bounds, and neither Commissioner nor chief will object.

It is possible that the expense of it may deter this Church from attempting anything of this nature, but I have thought it my duty to bring the matter before the Synod, (1) because it was urged upon me by the leading men at our Mission in Africa; (2) because it will be difficult to enlarge our scope in Rhodesia much without our adopting such a measure as I have now indicated; (3) because the sooner the farm is asked for the cheaper it is likely to be found, as the best lands are being fast taken up.

Mr. Mackay then submitted the following motion:—"The Synod, having heard the Convener's and the African Deputy's reports on the Mission in Rhodesia, desire to give expression to their sense of indebtedness to God for His grace shown towards this Mission since its inception; they order that £7 15s., which Mr. Radasi, on his own account, paid for sinking a well at the Mission, be refunded to him; they express the hope that the Mission at Ngwenya will undertake to support Mr. David N'Tuli as a lay missionary, working in connection with the Mission at Ngwenya; and without their committing themselves to anything farther in this regard, the Synod instruct the Clerk to make inquiries at the office of the Chartered Company in London as to the terms on which a farm of about 3,000 acres would be granted to this Church in carrying on Mission work in Rhodesia."

At this point the Clerk intimated that he had received from the Rev. Walter Scott, Edinburgh, the annual collection, amounting

to £8 15s., for the Foreign Mission Fund of the Free Presbyterian Church of Scotland, taken by the elders of Mr. Scott's former congregation—Brushgrove-Grafton, New South Wales. The Synod unanimously agreed to send their best thanks to Mr. Scott and the elders and congregation of Brushgrove-Grafton, for this substantial contribution.

CANADIAN MISSION REPORT.

The eighth item of business was the "Canadian Mission Report." Rev. J. R. Mackay briefly reported the steps that had been taken to send out a deputy this summer to the Canadian Mission field. Several of the ministers who had hitherto not been deputies were asked to go, but none of them found it convenient. The Rev. Donald Macleod, who had been last in Canada, was then asked, and he had very generously consented to go again for a period of four or five months, and was now on his journey. He stated that they had encouraging reports from Winnipeg of the services that had been conducted there for some time by Mr. William Matheson, student, who was expected to come across for his studies in Divinity this winter. The Clerk moved the adoption of the Report. The motion was seconded by the Rev. Neil Cameron, and agreed to. Rev. J. R. Mackay moved, and the Rev. D. Beaton seconded, that the Committee of the Canadian Mission for the ensuing year should consist of the Revs. D. Macfarlane, E. Macqueen, and Mr. Alexander Gray, elder, Mr. Macqueen to be Convener. The motion was agreed to.

PROTEST AGAINST CHANGE IN THE KING'S PROTESTANT DECLARATION.

Rev. D. Beaton moved that the following Protest be sent to the Prime Minister and others:—

"The Synod of the Free Presbyterian Church of Scotland views with the utmost concern the endeavour on the part of His Majesty's Government to virtually abolish the Royal Protestant Declaration by the Bill recently introduced into the House of Commons by the Prime Minister. The Synod, realising the vast importance of the issues involved, would strongly protest against any alteration for the following reasons:—

"(1) It is vital to the British Constitution that the Sovereign of these realms should be a Protestant.

"(2) The past history of this country shows how imperatively necessary it is that the Throne should be guarded by strong Protestant bulwarks. The experience of our forefathers of Rome's treachery against the Throne, and its endeavour to crush the civil and religious liberties of the people of this country compelled them, in their own defence, to draw up a Declaration rendering it impossible that a Roman Catholic King could sit on the British Throne.

"(3) The Roman Catholic Church claims absolute power over

nations and their rulers. It is her proud boast that she is ever the same, which, alike in her persecuting principles, and her domination over the consciences of nations, has again and again been realised in history.

"(4) The proposed Declaration is a great step towards the reconciling of this country with Rome, and both Scripture and History confirm us in the conviction that reconciliation with Rome means God's displeasure.

"(5) The statement of the Royal Protestant Declaration, as it now stands, against the Mass and Mariolatry is truth, and its enunciation by a person in the exalted position of the King of Great Britain and Ireland at a solemn moment in his life is likely to be the means of preventing many from joining the communion of the Church of Rome.

"(6) The Synod would point out that its desire to retain the present Declaration does not proceed from any personal animus against Roman Catholics. It prays for their best and highest interests. It is worthy of note that the statements of the Declaration are against doctrines, not persons, but doctrines which are highly dishonouring to Christ, and his finished work, and which we believe are truthfully and scripturally described as superstitious and idolatrous."

The motion was seconded by Mr. Lachlan Maclean, spoken to by several members, and unanimously adopted. Rev. D. Macfarlane moved that a Fast Day be held at an early date in view of the proposed change in the King's Protestant Declaration, and for prayer that the Lord would avert the threatened calamity. Rev. E. Macqueen seconded the motion, which was agreed to. It was decided that Thursday the 14th July be held throughout the Church for the purpose. It was suggested by some of the speakers on this subject that the particular day mentioned might not suit every congregation, and that it might be open to such to hold another day as near the date as possible. It was understood that this was agreed to.

THE MAGAZINE REPORT.

Rev. J. S. Sinclair delivered the annual report of the Church Magazine. He stated that the circulation had increased during the past year ending April and that there was now an average of 2,250 copies issued every month. Upwards of £5 of donations, and £1 19s. 6d. for the Free Circulation Fund, were received. The subscriptions were on the whole very promptly paid. A few subscribers were slow in payment. Rev. Neil Cameron moved, and Rev. Norman Matheson seconded, the adoption of the report, which was agreed to.

REPORTS OF THEOLOGICAL TUTORS.

The eleventh head was the "Reports of Theological Tutors." Rev. J. R. Mackay, M.A. submitted his report as follows:—

MODERATOR AND BRETHREN,—As you know, I had only one

student, Mr. Andrew Sutherland, under my charge, as Theological Tutor, during last session. It was Mr. Sutherland's last year in Divinity. Owing to my not returning from Africa until late in December, we did not take up work until the beginning of this year. The session lasted from the beginning of January to the Friday before the 2nd Sabbath of May. So far as concerns Old Testament Hebrew, the time was occupied with the Book of Deuteronomy. Over and above what was done by way of translation, syntax, and exposition, it was my aim to meet at every point the construction which the destructive Higher Criticism puts upon questions dealing with the authorship and composition of the Pentateuch generally, and of the book of Deuteronomy in particular. In Systematic Theology, as in our former sessions, Fridays were devoted to reading, in Latin, Turretine's *De Satisfactione*, a work than which, as it is one of the very greatest on the fundamental doctrine of the Atonement, I know none better fitted to give point and decision to evangelical preaching. On the other three days of the week—for we met only on four days of the week—it was my aim to give a succinct view of dogmatics, and although in the time at my disposal the course could only be fragmentary, I sought always to be fuller at those places where the Calvinistic system comes in conflict with the many systems that oppose it.

The fundamental disciplines in a Theological Course are, of course, Exegetics, Historics, Dogmatics, and Practics. Exegetics (in its two branches of Old Testament Hebrew and New Testament Greek), Historics, and Dogmatics, Mr. Beaton and I professedly teach; and although Practics, or Pastoral Theology, has not had the attention paid to it that the subject deserves, nevertheless we do what we can to supplement this deficiency also. For example, in Mr. Sutherland's case, Mr. Beaton had him through a course of Church law and practice, and with me last winter Mr. Sutherland worked through the whole of Dr. Shedd's *Homiletics and Pastoral Theology*. We also had opportunities of hearing Mr. Sutherland conduct divine service once and again, and of making such suggestions to him in connection with those services as we thought might be useful. Mr. Sutherland's conduct, in every respect, was worthy of all praise.

Mr. Mackay, after giving in the above report, said that, having regard both to his own health and also to the duty which the Church owes to its students, he felt necessitated to curtail to some extent his work in connection with the ministry. As the Court knew, he had, for several years now—over and above attempting to do ordinary pastoral work in connection with the congregation of which he was pastor, and carrying on classes in two difficult subjects, Old Testament Hebrew and Systematic Theology—tried to give assistance at several Communion services in the course of the year. He felt obliged to come to the conclusion that he must confine himself—at least (if the Lord should spare him) for some

time to come—to pastoral and theological work exclusively. There was no part of his work in the ministry in connection with which he had greater comfort oftentimes than in Communion services, but the considerations stated above compelled him to make this curtailment, and he spoke of it now only to avoid the pain of refusing to come to the help of brethren, when they would thus understand his position.

Rev. D. Beaton gave in the following report :—

REPORT OF WORK DONE IN THE CLASSES OF NEW TESTAMENT
GREEK AND CHURCH HISTORY DURING SESSION 1909-10.

In submitting this report to the Synod, I am pleased to report that during last session we were able to cover a wider and more varied field of study than in former years. A part of the time of the New Testament Greek Class was devoted to the study of the grammar of New Testament Greek. Such a course is decidedly helpful to a student when he comes to the work of translation, as it familiarises him with the usages and idioms which meet him in the Greek of the New Testament. The Greek text of the Gospel according to Matthew was used for translation and exegetical work. Questions raised by unbelieving critics and others in connection with the so-called discrepancies of the Gospels were also dealt with—MacClellan's *New Testament—the Four Gospels* being used as a text-book. In view of the persistent attacks made on the Sacred Writings and some of the great fundamental doctrines set forth therein, it is almost an essential of theological discipline that our students should be familiarised with the line of attack and the weapons most useful for repelling these attacks. With the limited time at our disposal only certain aspects of the attack and line of defence of the great doctrines of the Resurrection and the Virgin Birth could be touched upon ; but the other stock-in-trade arguments of the unbelieving school of critics, by which they endeavour to disparage the Gospels, are so thoroughly and satisfactorily dealt with by MacClellan that this part of our work cannot help being of immense value in strengthening the faith in the divine authorship and authenticity of the Gospels, but it is also a splendid equipment for those whose life-work brings them face to face with the varied forms of unbelief. As in former years, we devoted part of our time to the study of Gifford's *Incarnation*. Its perusal introduces the student to one of the finest examples of modern scholarship, and one of the great masterpieces in exegesis. Apart altogether from this—its unanswerable argument against the doctrine of the Kenosis—it is an invaluable study for every minister of the Gospel of Jesus Christ. In Textual Criticism the text-book used was Miller's *Guide to Textual Criticism*, in which the principles of the traditional school of New Testament textual criticism are expounded in opposition to the dominant school of Westcott and Hort.

Church History, which for many years was so much in the background in the theological curriculum, is of recent years gradually coming to its own. The discovery of new materials, and the more extensive study of materials already at hand, have done much to awaken a new interest in this important department of theological discipline. In this department the limited time at our disposal is felt more than in any other subject we deal with. In general Church History the period dealt with embraced from the beginning of the Christian Church to the Middle Ages. We also devoted a part of our time to the study of Old Testament History. It ought to be our desire, and I am sure my brethren will agree with me, that our students should be complete masters of the history of the Old and New Testaments. There is no history like the history written by the Holy Ghost, and while we must be on our guard of coming to God's Word merely for the intellectual pleasure that may arise from the study of its wonderful history so full of incident, blended with a pathos and tragedy that have touched the imaginations of many who never acknowledged its heavenly origin, yet it is not creditable to any theological curriculum that makes it necessary for a theological student to have more intimate knowledge of certain periods of the history of the Church than of the history of the Bible, which, after all, is to be the great text-book of his life. For it is not simply that we have in the Bible the history of the most remarkable people that have as yet appeared on the stage of time, and the most wonderful events that ever happened in this world, but in this book we are brought face to face with the gradual unfolding of the purposes of mercy and love of a gracious God to perishing sinners. Its history is the history of the covenant of grace unfolding itself in time and familiarity with the events in this wonderful development, ought to be made an essential part of the curriculum of theological students. All our theological study should tend to make our students feel as they proceeded with their studies that they had in the Bible the most wonderful of books.

In the other subjects usually associated with Church History, such as Church polity, we devoted some of our time to the study of Professor Witherow's excellent little manual, *Which is the Apostolic Church?* Some of our time was also devoted to the study of Church Law—Sir Henry Moncrieff's *Practice of the Free Church of Scotland* being used as the text-book. The procedure of the different Church Courts, such as Deacon, Kirk-Session, Presbytery, Synod, and Assembly were dealt with, as also the procedure in cases of discipline. The writing of specimen minutes dealing with special phases of Church procedure was part of the work to which attention was given.

In practical training, Mr. Mackay, the student under my tuition last winter, preached once every Sabbath for me, and I had thus an opportunity of offering any criticism that I deemed necessary. He also taught a Bible-Class for me on the Wednesday evenings, and

both in his preaching and teaching he acquitted himself in a highly satisfactory manner. I have also the greatest pleasure in reporting to the Synod that in his other studies he applied himself with commendable diligence to the acquirement of knowledge, and in the written examinations showed that he had an intelligent grasp of the subjects discussed in the class.

The Clerk (Rev. J. S. Sinclair), moved that the Synod receive the reports of the Theological Tutors with pleasure and with thankfulness to the Most High, and that they also tender their cordial thanks to the Tutors for their valuable services. The motion was seconded by the Rev. D. Macfarlane, supported by the Rev. E. Macqueen, and cordially adopted.

Rev. D. Beaton proposed that their students should take two years instead of one of New Testament Greek and Church History, as it was impossible to go satisfactorily over the ground in one session, and he concluded his remarks by moving accordingly. Rev. Neil Macintyre seconded the motion, which was agreed to. Rev. E. Macqueen moved that the Synod grant allowances not exceeding £5 each, per annum, to the Theological Tutors for the purchase of any books that were necessary for carrying on their work, the books to become, as usual in such cases, part of the Church's Library. The motion was seconded and unanimously agreed to.

Rev. J. R. Mackay gave in a report of the Final Examinations of Mr. Andrew Sutherland in Hebrew and Systematic Theology. He said that the members of the several Courts knew that, with the concurrence of the three Presbyteries, he was appointed to examine Mr. Sutherland for finals, in Deuteronomy and in Turretine's *De Satisfactione*. In Hebrew, Mr. Sutherland gained 77 marks, and in Systematic Theology, 75. The results were to be announced, and he hereby did so to the Synod. And in order to avoid waste of time he begged to move "that Mr. Sutherland, on account of these results, be reckoned as having made a satisfactory pass in his finals, and that the Western Presbytery be authorised to appoint Mr. Sutherland subjects for examination with a view to license." The motion was unanimously agreed to.

The Rev. D. Beaton reported the result of Mr. Alexander Mackay's First Exit Examination. In New Testament Greek he had a percentage of 92, and in Church History, 74.

Rev. D. Beaton moved the appointment of the following as the Theological Committee: Revs. D. Macfarlane, Neil Cameron, and John R. Mackay (convener). Rev. Neil Macintyre seconded, and the motion was agreed to.

REMITTS FROM PRESBYTERIES.

The twelfth head was "Remits from Presbyteries." It was intimated that owing to unavoidable circumstances the Western Presbytery had become defunct. The Synod agreed to the resuscitation of the Presbytery, and appointed that the members of it should meet for the transaction of business next day at Inverness.

Rev. J. R. Mackay submitted a remit from the Northern Presbytery to approve the appointment of Mr. Hugh Munro, elder, Strathy, as a missionary of the Church. It was intended to send Mr. Donald Mackenzie, missionary, to Lochinver, and Mr. Munro to take his place in Eddrachilis. Rev. Neil Cameron seconded Mr. Mackay's motion, which was agreed to. Rev. Neil Macintyre presented a remit from the Western Presbytery to the effect that the £7 of salary previously paid to the late Mr. Alexander Macdonald, missionary, Achmore, Lewis, be applied to the payment of the travelling expenses of men from Stornoway who would supply Achmore in future. After some discussion, it was agreed on the motion of the Rev. Neil Cameron, that this sum of £3 10s. be allowed for this purpose—the necessary balance to be made up by local parties.

The last head was "Competent Business." The Clerk called attention to the subject of a deliverance on Reformation Attainments which was before the last meeting of Synod, and moved that an opportunity be now given to any member to speak who desired to propose anything on the subject. The motion was seconded by the Rev. Neil Macintyre and agreed to.

The Rev. Neil Cameron rose and read a historical paper that he had prepared which dealt with the First and Second Reformations and the Revolution Settlement, and which concluded with references to the state of things in the Churches of the present day. After some discussion, the Synod agreed to approve the first part of the paper, which dealt with the subject before last meeting, and a Committee was appointed, consisting of Rev. D. Macfarlane, J. R. Mackay, and Neil Cameron, with full powers to revise the same and to issue it as a declaration or deliverance of the Synod. (This document is printed elsewhere.)

Rev. J. R. Mackay suggested that some effort should be put forth to improve the singing of praise in several of their congregations where there seemed to be a deficiency in the knowledge of the ordinary Psalm tunes, and an inability to sing them. He made no motion, but only threw out the suggestion as something that might be acted upon at a future meeting of the Synod.

The Clerk stated that he had received certain papers from the Rev. Dr. Henderson, Crieff, ex-Moderator of the United Free Church, which embodied resolutions that had been come to at London and Berlin by representatives of the Churches of the United Kingdom and Germany, with a view to strengthen the bond of peace between the two countries. The Synod remitted the consideration of the papers and a reply to a Committee consisting of the Clerk and the Rev. Neil Cameron.

The Synod adjourned to meet again (God willing) in St. Jude's Church Hall, Glasgow, on Tuesday after the second Sabbath of November, 1910, at eleven in the forenoon.

The meeting was closed with singing the last three verses of Psalm 122nd and prayer.

A Sermon.

BY THE REV. ALEXANDER MACRAE, PORTREE,
Moderator of Synod.

Delivered at the Opening of the Synod of the Free Presbyterian Church, met in the Inverness Church on 5th July, 1910.

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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."—2 COR. x. 4.  
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CORINTH was the chief city of Greece in the days of the Apostle Paul. It was renowned for its wealth and learning. It had a numerous population of Jews and Greeks. The Jews were religious after their manner, scrupulously observing the rites enjoined by Moses; but the Greeks were sunk in a kind of refined heathenism, and indulged in philosophical speculations. To the one, the preaching of Christ crucified was a stumbling-block; to the other, it was foolishness. Both sections of the community were strongly prejudiced against the Gospel that the Apostle brought to their ears. Jews and Greeks alike joined in the resistance offered to it. But the power of God prevailed, and from among both Jews and Greeks there were many converts to Christianity—Justus, Crispus, and Sosthenes being pre-eminent among them. It was thus in the face of much stubborn opposition that the Church of Corinth was planted.

Satan is ever on the alert to sow the seed of dissension among Christian brethren. He stirred up among the members of this Church the spirit of strife to such an extent that it presented a sad spectacle of internal division. There had arisen four, at least, opposing factions among its members. One was of Paul, another of Apollos, a third of Cephas, and a fourth of Christ. Those who called themselves by the name of Paul are supposed to have been, in the main, the Gentile converts. They were free from the influence of Jewish ideas. But some of them had degenerated into a pronounced type of Antinomianism. Those who made themselves partisans of Apollos, probably because of his eloquence, had degenerated in like manner. Scandalous sins had been committed. Abuses and irregularities were indulged in without rebuke. The arm of discipline was weak; and for the purification of the Church and the good of its members, Paul counsels that effective measures should be taken against offenders. With equal vehemence he takes up his weapons against the Judaizing section in the Church. They went to the opposite extreme. They called themselves by the name of Peter. Those who were "of Christ" were closely associated with them. They claimed to have relation to Christ that they denied to others. The Judaizers were the most determined opponents of the Apostle. Their

headquarters were in Jerusalem, and they sent their emissaries everywhere to disturb the peace of the Christian Church. They attempted to introduce into Corinth the observance of the Jewish law. Paul speaks of them as "false apostles, deceitful workers, transforming themselves into the apostles of Christ." They called in question his Apostleship, on the ground, it is supposed, that he was not of the original twelve. They sought a proof of Christ speaking in him. They looked upon him as a heretic. Both parties—the Antinomians and Judaisers—agreed in repudiating his authority. To prove the reality of his divine commission he had to appeal to the direct judgment of God. The faith and graces of the Corinthians themselves were a sufficient proof of it. The signs of an Apostle were wrought among them "in all patience, in signs, and wonders, and mighty deeds." All opposition was ultimately quelled, and the whole Church of Corinth were constrained to confess that God was on the side of Paul. It was not by carnal weapons that he obtained his victory, but by weapons that are "mighty through God to the pulling down of strongholds."

I consider the words suitable for our meditations on the present occasion, and I shall address you from them in the following order:—

I.—The people who war;

II.—Those against whom they war;

III.—What the weapons of their warfare are;

IV.—The might that through God these weapons are said to have.

I.—Ever since the kingdom of God was set up in this world in opposition to the kingdom of darkness there has been a state of war. The interests of the one are to be defended against the malice and enmity of the other. They are the interests, not of an earthly king having rights to be defended in connection with his dominions, but of a king who exercises absolute authority over the most exalted potentates of this world. He is the King of kings and Lord of lords. As His interests are eternal, they are of infinitely greater value and importance than those that are merely temporal. They have respect to the honour of the name of the Lord and the everlasting salvation of the Church. He can vindicate His own interests as He sees fit. It has, however, pleased Him to raise up instruments, from time to time, for this end. In some generations, their number is increased; in others, their number is, as at present, very considerably diminished. They are the people called, by divine grace, to engage in the conflict implied in the words of our text. They are the people of the Lord, whatever their station in the world or their position in the visible church is. They are Christ's witnesses. I shall make a few observations concerning them.

I. They are Christ's chosen people. Every kingdom has its army, and an earthly sovereign has a right to choose those whom

he calls to fight in defence of his kingdom. So Christ has chosen His own witnesses. They were chosen by Him before the foundation of the world "out of every kindred, and tongue, and people, and nation." His foundation stands sure. It is the counsel of His will, having the seal, "The Lord knoweth them that are his." The Lord's purpose of mercy towards them lay hid in His own bosom until the time had come, "when it pleased God, who separated them from their mother's womb, and called them by His grace, to reveal His Son in them," that they might shew forth His praise. They were by nature unmindful of God. They had no interest in His cause or kingdom. Their interest centred in what satisfied the flesh and promoted their worldly happiness. The rooted enmity of their heart to God revealed itself in many forms. They dishonoured His great name and wronged their own souls. Not only were they in open revolt against His authority, but many of them, like Saul, used their weapons of rebellion under the mask of a lifeless form of religion, entertaining cruel and unjust prejudices against the people of the Lord. They were indeed and in reality the captives of Satan, whom they too long and too faithfully served. They were unwilling to acknowledge the Lord's sovereignty over them; and when, by word or providence, He asserted His rightful claims, the spirit evinced by Pharaoh was proved to be in them also, "Who is the Lord that I should obey His voice?" Notwithstanding, they are, as was said of the writer of this Epistle, chosen vessels to bear, each in his own sphere, the Lord's name before their fellow-sinners and to witness for Him.

2. They willingly enter into Christ's service. No earthly sovereign takes any into his service except those who are willing to serve him. When Christ completed the stupendous work undertaken by Him, and sat down at the right hand of God, He received the promise, "Thy people shall be willing in the day of thy power." He redeemed them by price, but they needed to be redeemed also by power. The atonement made for them was essential to their being made a people willing in a day of power. The atonement forms the ground of the Holy Spirit's saving work in them. The Spirit's work in them is based on Christ's work for them, and He is thus represented as a "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." The allusion to the Lamb undoubtedly means that the Holy Spirit comes forth in the channel of the atoning death of Christ. This promise was to be fulfilled to Christ through the outpouring of the Holy Ghost Who, as Christ had a commandment from the Father about laying down His life and taking it again, has a commission to so work in the heart of Christ's purchased people as that they might be made a willing people in a day of power, to take Christ's yoke upon them and cheerfully enter into His service. The day of power alluded to implies an exercise of power. It is experienced in the act of quickening. The dead

hear the voice of the Son of God. The voice of words from Mount Sinai was terrible in the experience of those who heard it; and so, this quickening is accompanied with a sight of the majesty of God, as a righteous Judge, and of sins committed and also duties omitted. The quickened sinner's slavish fear of God, and of the penal consequences of his sins, stirs him up to the performance of duties, in the hope that he may make up for his former delinquencies, and merit the favour of an offended God on the ground of a righteousness that he spins out of his own breast. But the demands of the law are too exacting to be long under this hallucination; and consistently with the verdict given by that law, conscience judges him worthy of eternal death. It is thus, law-condemned and self-condemned, and confronted with the stern demands of inflexible justice which he can never satisfy, that a ray of hope in the mercy of God breaks in, it may be, through the words, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." A view is given of the glory of God in the person of the Lord Jesus Christ, Who poured out His soul unto death, exhausted the law's curse, quenched the flames of infinite wrath, and brought life and immortality to light through the Gospel, with such remarkable results, that the sinner is enabled to commit himself, wholly and unreservedly, to Him, as all his salvation and all his desire. It is an act of faith to receive Christ, as revealed in the Gospel, and to rest upon Him alone for salvation. It is the faith that is of the operation of God and that comes by hearing of the Word of God. The language of it is, "Thine are we, David, and on thy side, thou Son of Jesse." The fruit of it is self-denial and throwing in one's lot, like Moses, with Christ and His people. The Holy Spirit works in them both to will and to do; and it is thus that all true believers willingly engage for service to Christ in a God-dishonouring world. Tasting in their souls that the Lord is gracious, they are under many obligations to Him; and they, with a willing heart, enlist under the banner of the Captain of their salvation to contend for the honour of His name, and for His truth and cause.

3. An earthly sovereign has a right to assign positions to each individual member of his army as he sees fit. There are the rank and file who are generally not so well known. There are those who are appointed to more responsible positions, and who in virtue of the positions of trust assigned to them, are all the more accountable to him who appoints them. But whatever their position is, they all wear the badge of their sovereign's authority. It is thus Christ acts. He calls some of His people to more public and responsible service: others, to more private service; but they all wear His livery that distinguishes them from the world that lies in sin and wickedness. It is evident that those whom the Apostle comprehends under the term "we" in the 3rd verse particularly mean those who, in a pre-eminent manner, are called to bear public witness. "He gave some, apostles; and some

prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints," etc. They are not the most influential in the world's view, for it is "not many wise men after the flesh, not many mighty, not many noble," God calls. He called the fishermen of Galilee to remarkable service in His cause, who, like their master, were despised by the rulers of the world, and especially by the rulers of the church, because they carried out the will of their Lord. They served Him loyally and faithfully, and loved not their lives unto death. When Timothy was called to witness publicly for Christ, the Apostle enjoins Him to endure hardness as a good soldier of Jesus Christ. He was to be careful about pleasing Him Who had chosen him to be a soldier. He was not to entangle himself with concerns that had no importance in comparison with the interests of Christ's truth. Nothing must enter into competition with these interests. This is the position that, in the providence of God, and I hope, by the grace of God we hold; and may the Lord grant that we all may be faithful in the discharge of the responsible trust committed to us! From the beginning the Lord has had His public witnesses, although we have reason to fear that they are comparatively very few in our generation.

II.—Christ's witnesses war against enemies. He accounts their enemies to be His own enemies. He is with them and for them in all their conflicts, and it is on this account that their final triumph is assured. I shall briefly mention a few of the enemies they war against.

1. They war against Satan. Like the children of Israel delivered from the hands of a cruel oppressor, they had no idea of the forces that they were to contend against. The Amalekites soon presented themselves for battle, and they unexpectedly found themselves in the thick of the fray. This is the experience of the people of the Lord. Wrested from the hand of Satan, they are molested by him throughout their whole course. He knows that he will not regain possession of them, but he is bent upon troubling and harassing them in every possible way. He is a powerful foe, with well organised forces, called "principalities, powers, the rulers of the darkness of this world, spiritual wickedness in high places." He is an invisible foe, well skilled in flying about his deadly arrows day and night. He is an insidious and watchful foe, carefully waiting his opportunities for attack. Too often he finds the objects of his malice off their guard, with disastrous results to themselves. He smites their life down to the ground, and makes them to dwell in darkness. He tempts them to cast away their confidence. He fills their mind with many distressing fears. He influences them to doubt the validity of the promise, and they find themselves sadly entangled in the meshes of unbelief. It is owing to the intercession of Christ that their whole ground is not lost, "I have prayed for thee, that thy faith fail not." Peter experienced the comfort of His intercession. He had experience

of severe encounters with the prince of darkness, and he felt the necessity of stirring up others to constant watchfulness. "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith."

2. They war against the flesh. The flesh is that corrupt principle that universally permeates human nature. It expresses the sinfulness of human nature. It is indwelling sin; and the Lord's people are called to wage war against sin in all its forms. Their experience of the flesh is that it is a powerful and subtle foe. They are in themselves absolutely helpless before the forces that it calls up against them; and they need the arm of omnipotence to deliver them from becoming its miserable captives. Too often they are overcome, for the heart is deceitful above all things and desperately wicked. How often does it combine its forces in spiritual pride, self-seeking and vain glory; in vain, atheistical, and blasphemous thoughts; and in its many vile and degrading lusts! It reveals itself in its innate hatred to holiness. The less lively grace is in exercise the more it is set on edge, and the more fitting are its opportunities to pierce the soul with its envenomed shafts. It is a life-long conflict between "the spirit and the flesh," growing as the years roll on in intensity, and evoking the cry, "O wretched man that I am! who shall deliver me from the body of this death?"

3. They war against the world. (1) They war against the world in themselves. Their experience of the world is similar to their experience of sin. They are dead to sin, but sin is not dead in them. So they are dead to the world, but they find that the world is not dead in them. Its roots are too deeply planted in their affections. It assails them when engaged in most solemn exercises. How often when in the exercise of prayer, reading the Word of God, at the public means of grace, yea, when, it may be, at the Lord's Table, does it fiercely assail them! They dread the love of it. They dread its allurements. They dread the offers of ease and comfort it presents when set in competition with the claims of Christ in His truth and cause. The world can boast of its trophies of victory. It dragged into its net Ananias, Sapphira, Demas, and many others. Let us seek grace to contend against a spirit of worldliness. The Lord knows that we and our families have, like others, need of the necessities of this life; but let us first honestly seek the kingdom of God and His righteousness, and all these things shall be added unto us. It is extremely sad to contemplate the deluge of worldliness in which the churches of the present day are sunk.

(2) They war against the world in respect of its sinful practices. The world still claims as its own those who have not separated themselves from its sinful habits, whatever their outward profession of religion may be. Christ called His people out of the world, and they are henceforth to set themselves in opposition to its

maxims. The time past of their life suffices them to have wrought the will of the Gentiles. Christ and the world are sharply opposed, and he is not worthy of the name of a Christian minister who does not, in the spirit of the Gospel, faithfully rebuke sin. The false prophets were blind watchmen. They were compared to dumb dogs that could not bark: "they slept, lay down, and loved to slumber." Why is it that so many sins are openly committed? Why is it that so much Sabbath-walking, Sabbath-visiting, Sabbath-travelling, and Sabbath-work abound? Why is it that places of amusement are so largely resorted to, and that so many lead a dishonest life? Because, it may be said, of the sinfulness of human nature. True; but these indulgences are largely accounted for from the fact that they are not faithfully rebuked from many of the many pulpits of this land.

4. They war against false teachers. (1) They war against their corrupt doctrines. This is the kind of warfare the Apostle specially alludes to, and Christ's witnesses are, in all ages, called to engage in it. It began at the setting up of Christ's Church in the world, and it shall be carried on to the end. The prophets of the Lord under the Old Testament dispensation had all through to contend against the perverse teaching of the false prophets. When our Lord came to the world He found scarcely any but false teachers in the Church, upon whom He multiplied His woes as blind leaders of the blind. His Apostles were compelled to engage in sharp conflict with false teachers, who craftily introduced "damnable heresies"; and, as already stated, the contention that Paul had with Judaizing teachers for their corrupt doctrines was a bitter drop in the cup of his afflictions. This same experience of warfare continued throughout the succeeding ages on to the present moment, so that we ourselves, as a Church, can claim apostolical succession in this respect. Are not the Pelagianism, Socinianism, Arminianism, Rationalism, and Romanism, that formerly infested the Christian Church, boldly confronting us, and threatening to bury out of sight the doctrines in the defence of which many of our ancestors shed the last drop of their heart's blood? The existence of our Church is a standing testimony against these corrupt systems. Light has no communion with darkness. Truth can have no communion with error. We have the truth, and the whole truth. Let us, therefore, persevere, in the strength of the Lord, to war in its defence and against error.

(2) Christ's witnesses war against the corrupt practices of false teachers. The Apostle was grieved at the corruptions in practice that had entered into the Church at Corinth. These necessarily follow corruptions in doctrine. If the doctrine be not pure, the practice will not be pure. The Judaizers in Corinth insisted upon Jewish modes of worship, and the Antinomians thought that they might break the law with impunity. Against the practice of both, the Apostle used his weapons of warfare. And so must we. How

many false teachers there are who set the example of Sabbath-walking before their people! How many set the example of going to the place of sinful mirth, such as the concert, etc.! Is it not lamentable that so many professedly Christian ministers, almost all over the land, should be reported as giving countenance to these practices? And when we turn to the sanctuary, do we not see there something substantially the same in the social meeting and soiree? Yea, when we think of acts that are professed to be more immediately acts of divine worship, are we not told that the practice of Christ and His Apostles does not suit the imagined enlightenment of the present day? Carnal and sensuous forms of worship are introduced. Uninspired hymns and instrumental music have their part assigned to them. Ritualism of an advanced type is welcomed. Romish practices are encouraged. And all this to the great dishonour of Him Who, as King of His Church, fixed a mode of worship for the New Testament Church which He commands her to observe unaltered until He shall appear the second time in His glory. "Teaching them to observe all things whatsoever I have commanded you." Let us, then, act as Christ would have us act, and war against all these corrupt practices.

III.—"The weapons of our warfare are not carnal." The Church is a spiritual kingdom, and it is not by carnal weapons its interests are to be defended. Peter went out of his way when he smote the servant of the high priest and cut off his right ear with the sword. For this act his Lord sharply rebuked him. Notwithstanding, the Church of Rome has always followed this method of warfare. It is one of her fundamental articles that heretics are to be exterminated with the sword; and, if she now had the power, she would have her sword weltering in the blood of saints, as of yore. The civil magistrate, as a power ordained of God, is alone invested with authority to bear the sword for the protection of those who do that which is good, and for the punishment of those that do evil. But to the Church the Lord has appointed other weapons, some of which I shall briefly enumerate.

The Apostle exhorts the Ephesians to take unto them the whole armour of God. He speaks of armour for defence and offence. There is what is fitted to protect the heart, head, and feet, such as the breastplate of righteousness, the helmet of salvation, and the preparation of the gospel of peace. Weapons are provided that the hand alone can use, for the double purpose of warding off an enemy's blow and of driving one home. There is the shield of faith; there is the sword of the Spirit, which is the Word of God.

I. Faith, trust, or confidence in God is a weapon needed by the Church in all her conflicts. It is not the case that those who fight under a general have always confidence in him, but the Church may ever trust her General, the Captain of her salvation. "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." Faith does war after the flesh. It looks in

suffering not at things seen and temporal, but at things unseen and eternal. It views God in His character of a covenant-keeping God, who will not suffer His faithfulness to fail. It was thus David went forth against the proud Philistine and slew him. Saul, who could make use of carnal weapons only, would have him clad in his coat of mail and girt with his sword and spear. When we find ourselves beset with a bewitching world, have we not need of faith in the power of God to deliver us? "This is the victory that overcometh the world, even our faith." When we find ourselves encompassed with strong contingents of alien armies combined against the truth, have we not need of faith in the God of truth, Who can enable one to chase a thousand, and two to put ten thousand to flight? It was thus that Jehosaphat conducted his warfare against the combined armies of the aliens: "We have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee." Faith in God looks undismayed at the den of lions and the fiery furnace. It compasses the strongly-fortified walls of error, blowing the trumpets of rams' horns, and believing that the Lord will pull them down. It is thus by faith in her divine Head that the Church is terrible as an army with banners.

2. Prayer to God is a weapon that the Church must at all times use. The example is given her by her adorable Head, Who in the days of His flesh offered up prayers and supplications with strong crying and tears unto God. On every occasion of trouble and stress she has recourse to this weapon. The greater the trial is, the greater is the value set upon it. Jacob was afraid of the approach of his brother Esau. It was with no carnal weapon that he fortified himself, but with the weapon of prayer. "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children." With this weapon he prevailed. The Prophets, the Apostles, and the people of God, in all ages, could record signal deliverances from trouble in answer to prayer. Have we not many such on record in covenanting times in Scotland? The Reformers were pre-eminent for their use of the weapon of prayer. Many of them spent hours daily in secret prayer. Each of us must confess how sadly remiss we are in this duty. There is a loud call to it at the present moment. There is an organised plan, a plot in which professed Protestants and avowed Romanists are involved, to break down the remaining bulwarks of our Protestant Constitution. Rome, ever alive to every opportunity to advance her interests, is, with characteristic activity, mustering her forces in the hope that she may win back the supremacy lost several centuries ago and demolish the work of the Reformation in our land. Her army of Jesuits is skilfully disposed; and it looks as if our legislators are to be given up to judicial blindness. Her designs were before frustrated, and, like our godly forefathers, let us earnestly take up the weapon of prayer. These circumstances, and the condition of the cause generally, loudly call for it.

3. Another weapon is the faithful presentation of the Word of God in all its aspects. It is not a part of it that is to be set forth; it is not a one-sided statement of it that is to be made; but the whole counsel of God is to be declared. As it used to be said, ruin by Adam, redemption by Christ, and regeneration by the Holy Spirit must ever be faithfully preached. Divine sovereignty is not to be emphasized at the expense of human responsibility, nor human responsibility at the expense of divine sovereignty. Both must ever be equally held forth in a faithful presentation of truth. Law and gospel, death and life, the curse and the blessing, the word of threatening and the word of promise, the sufficiency of the atonement, justification by faith, forgiveness through the blood of Christ, and sanctification by the Spirit are topics that must be constantly dwelt upon. The Scriptures, which are all given by inspiration of God, are thus the armoury that supplies us with the weapons of our warfare. On it "there hang a thousand bucklers, all shields of mighty men." The Word of God is the sword of the Spirit. It is by it alone, effectually applied, that we can successfully resist Satan, unbelief, the world, and the flesh. This is the sword by which the Head repelled every temptation of of Satan—"It is written." When we reprove sin we must lay the grounds of our reproof upon the authority of the Word of God. It is "profitable for doctrine, for reproof, for correction, for instruction in righteousness." It is by weapons furnished from the magazine of infallible truth that error and heresies are to be refuted. The Word of God is "powerful and sharper than any two-edged sword." It was by Scripture testimonies our Lord refuted the errors of the Pharisees and Sadducees. It was from the Scriptures that Paul convinced the Jews, and proved that Jesus was the Christ, the true Messiah. It was by arguments from Scripture that he effectually silenced the errorists in Corinth. Thus the Scriptures are weapons supplied to Christ's witnesses to contend for purity of doctrine, of worship, and of practice.

4. The last weapon I shall mention is the weapon of Church discipline. In the civil sphere, offenders are firmly dealt with and punished according to the degree of their offence; otherwise, a state of anarchy would prevail. It cannot be expected that the Church in this world will be free from conditions that will not call forth its exercise of discipline. Christ delivered the keys of His kingdom to the disciples for the administration of its affairs, so that what they would bind on earth, *in accordance with the Word of God*, was to be bound in heaven: and what they would loose on earth was to be loosed in heaven. Paul was invested with this authority, and he used it as a weapon for the correction of offences in Corinth. He asks, "Shall I come unto you with a rod?" He means the rod of discipline. It is a power vested in the Church by her Head to the end of time. It is a weapon put into her hand by Christ—a weapon that she is to use as occasion arises, in the spirit of love, and for edification.

IV.—The weapons of the Church's warfare are mighty through God to the pulling down of strongholds. In themselves they are ineffectual. They have all their might, power, and effect from God. Through Him they are so powerful as to pull down strongholds.

Strongholds are usually built on elevated ground. They are positions that are strengthened and fortified with all possible ingenuity that they may effectually resist attack and secure those who entrench themselves within them. Satan has his strongholds. They are strongly fortified and widely distributed.

1. He has his stronghold in the heart of every man and woman. He entrenches himself there and strengthens his position by the heart's enmity to God, by spiritual pride, lofty imaginations, and carnal reasonings that exalt themselves against the knowledge of God, that is, the gospel of Christ. He strengthens his position by spiritual darkness, unbelief, hardness of heart, and unwillingness; and by a false estimate of one's own imagined goodness and holiness. With these bulwarks Satan fancies his position amply buttressed; but there is a stronger than he, Who is able to deprive him of the weapons in which he trusts. Christ puts forth His irresistible power through the weapons that He puts into the hand of His delivered people; and bringing every thought into captivity to render obedience to Himself, He snatches the soul from the enemy's hand. He thus pulls down the strongholds of Satan, never to be put up again, and He enthrones Himself in the heart. "The fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust."

2. He has his strongholds in the visible Church. He has them in the public creed of many of the Churches throughout Christendom. A public creed is high ground on which Satan succeeds to rear his strongholds. They are fortified by legislation, and the Churches concerned give them the support of all the influence and authority that they can command. It is only in error that Satan can have his strongholds; and when error makes its way into the public creed of a Church, there he entrenches himself. Think of the strongholds that he has in the Church of Rome, and he is rapidly gaining positions in the Church of England as well as in several of the Scottish Churches. Think of the desperate efforts that he is now putting forth through so many willing agents to get the Church of Rome to be the State Church in this land, so that he may have his strongholds in both Church and State. We are in extreme danger. It is, however, with the weapons that the Gospel supplies that Christ will yet, through His mighty power, pull them all down. He shall consume the man of sin "with the spirit of his mouth and shall destroy him with the brightness of his coming." He shall yet completely demolish the strongholds of error that are spread all over Christendom in the present day.

3. He has his strongholds in the world. He has them in the organised forms of evil set up in Gospel lands; he has them in the

long-established forms of idolatry in heathen lands. Much has recently been spoken and written about the heathen; but the weapons of carnal wisdom and carnal contrivance, that discard the absolute integrity of the Scriptures, are not the weapons that will pull down the strongholds of heathenism at home or abroad. The weapons furnished in the Gospel alone will do it, through the forth-putting of the almighty power of God. When His time comes, the light of the Gospel will flash throughout all lands. In spite of all opposition, Christ will have the heathen for His inheritance and the uttermost parts of the earth for His possession.

In conclusion, we have reason to bewail many shortcomings. We see little of the Lord's work anywhere in our land. The Holy Spirit is grieved. There is a general falling away from the faith once for all delivered to the saints. There is a process of retrogression persistently going on from purity of doctrine and practice. There is a growing indifference to true religion and undefiled. There is a wide-spread apathy to the inroads of the Papacy that aims at depriving us of our civil and religious liberties. There is a false charity that is more careful of not offending the protagonists of error and falsehood than the God of truth and righteousness. Our duty, however, is clear. Jesus Christ is the same yesterday, and to-day, and for ever. His truth is the same. Let us, therefore, value more and more the weapons that are mighty through God to the pulling down of strongholds, and unflinchingly conduct the warfare to which the Lord has called us, in the strength of His grace, and with a single eye to His glory. "Finally, my brethren, be strong in the Lord, and in the power of his might." Amen.

A Declaration anent Reformation Attainments, and the Church's Relation thereto.

BY THE SYNOD OF THE FREE PRESBYTERIAN CHURCH
OF SCOTLAND.*

THIS Synod would humbly record, with gratitude to Almighty God, the great goodness and mercy with which He graciously visited Scotland in the sixteenth and seventeenth centuries by the Reformations from Popery and Prelacy, the spirit of wisdom and understanding He bestowed on the men who were instrumentally used in accomplishing His will during those memorable periods, whereby they were led to grasp, with eminent light and ability, the great doctrines and principles of religious, social, and civil liberty contained in the Bible, and the magnanimity, fortitude, and patriotism wherewith He enabled them to uphold and vindicate the same against inveterate enemies. The Synod feel under special obligation at the present time to set up this stone

* This is deliverance as issued by the Synod Committee.—See Synod Report.

of gratitude and testimony in view of the attacks, more or less open, that are now being made by Papists, Ritualists, and others upon the attainments of Reformation times.

Scotland had been for centuries sunk in ignorance, superstition, physical degradation, and spiritual slavery (a state of things which always obtains in nations under the baneful yoke of the Papacy), till set free from that galling bondage by the First Reformation. Efforts were made from time to time by one person or another who had become more enlightened than his neighbours, to spread rays of Gospel light among the people, but the Papists, who had supreme power in civil and religious matters, cut off, by the most cruel death, every one who had the courage to speak a word against the idolatrous faith and worship of the Church of Rome. This absolute power which she possessed was used with a vengeance to keep the light of God's truth from the people. When John Knox appeared and declared that the Papacy was not the Church of Christ but the antichrist depicted in the Word of God, he had to contend against the powers of the Royal House of Stuart and the Papacy combined. His preservation, the readiness with which the people—high and low—received the light of the truth, and the wonderful reformation wrought by it upon the hearts and conduct of men, must be attributed to the presence and power of the Holy Ghost.

No sooner did our fathers taste the Gospel of the grace of God, and the peace and freedom it brought to their souls, than they determined to abide by its life-giving doctrines, whatever loss or sufferings that might entail. When their enemies endeavoured to deprive them of it, they bound themselves by a solemn oath that, by the grace of God, they would stand faithfully by each other in upholding it for themselves and for their posterity, and that—even should they lose all their worldly goods and their life in the attempt—they would joyfully suffer the loss of all things rather than part with the Gospel of Christ. This was the beginning of covenanting in Scotland. The oath annexed to the Confession of Faith of 1581 was known ever after as the "National Covenant of Scotland."

The Royal House, assisted by inimical Papists and men of no religion, did their utmost, by passing and enforcing tyrannical laws, to annihilate both the Reformers and the Reformation; but the work was of God, and therefore they were not able to bring it to nought. On the contrary, God, in His holy providence, helped the Reformers, so that the Protestant and Presbyterian Church of Scotland was, by an Act of the Scottish Parliament, established as the National Church, and her spiritual independence ratified in 1592. This period of its history is generally called the First Reformation.

The most determined efforts were made during the next forty-six years to change the Church into a Prelatic or Episcopal one. Our fathers found the renewing of the National Covenant

repeatedly during this period a source of much strength in their opposition to their enemies and of maintaining unity among themselves. At last the infatuated and despotic King Charles I., backed by the Romish intrigues of Archbishop Laud, made a desperate effort to force a semi-popish liturgy on the Church of Scotland; but the greater bulk of the people rose up and swore by the "Great Name of the Lord our God," to abide by the profession of the faith, as settled by Statute, in the Presbyterian Church of Scotland. This was done in the year 1638. They had immediately to grasp the sword in defence of their lives, property, and religion. The Lord prospered them so that, without shedding of blood, they got the King's reluctant and feigned consent to hold a General Assembly at Glasgow that year. In this Assembly, notwithstanding the King's opposition thereto, the incubus of Prelacy was thrown off the neck of the Church, and she became the Presbyterian Church of Scotland (Free). The last words spoken by Alexander Henderson, Moderator of that Assembly, are well worth recording: "We have now cast down the walls of Jericho. Let him that rebuildeth them beware of the curse of Hiel, the Bethelite." The National Presbyterian Church of Scotland in that Assembly nobly, fearlessly, and piously vindicated the sole sovereignty of the Lord Jesus Christ, her only divine Head and King. This is historically denominated the Second Reformation.

The King, determined to reduce the Church and people of Scotland into compliance with Prelacy, declared:—"That covenant of theirs! They have treacherously induced many of our people to swear to a band against us; which band and covenant, or rather conspiracy of theirs, could not be with God, being against us, the Lord's anointed over them. But it was and is a band and covenant pretended to be with God, that they may, with the better countenance, do the work of the devil, such as all treasons and rebellions are." But the Covenanters of Scotland were more enlightened than to sacrifice their civil and religious liberty on the altar of the so-called divine right of Kings. After a period of many incriminations and threatenings, and an appeal to the sword on the King's part, and self-defence on the part of our fathers, God prospered their efforts, so that, by an Act of a Parliament convened at Edinburgh by the King's authority in 1641, all the laws passed against the Presbyterian Church of Scotland since 1592 were abrogated, and the Act of that year, called "The Magna Charta of Presbytery," was restored to its place and honour on the Statute Book.

The Lord manifested His approval of the faithfulness of our fathers also by awakening the English Parliament, with a very numerous following, to a realisation of the designs of the King and the Prelatic faction to overthrow the Reformed religion in Great Britain, so that they sent Commissioners to the Estates and General Assembly of the Scottish nation, craving their assistance. To this appeal the Presbyterians of Scotland listened, and drafted

the Solemn League and Covenant as the basis of mutual agreement. The direct purpose of the Solemn League and Covenant was to secure a basis upon which the Churches of Christ in Scotland, England, and Ireland might be united in the truth, and might secure "the preservation of the Reformed religion in the Church of Scotland, the Reformation of religion in England and Ireland, and the extirpation of Popery and Prelacy." The immediate result of the Solemn League and Covenant was the Westminster Assembly. That Assembly's work consisted mainly in producing (1) a Directory for Public Worship, (2) a Presbyterian Form of Church Government, (3) a Confession of Faith, (4) a Larger Catechism, (5) a Shorter Catechism. These documents, which were meant to be the basis of a covenanted uniformity in religion between the Churches of Christ in the three kingdoms, were received and adopted by the General Assembly of the Church of Scotland in the years 1645, 1647, and 1648. Readers are referred to any ordinary copy of the Westminster Standards for the Acts of the General Assembly of the Church of Scotland adopting those five documents. The Synod accept and adhere to those documents in the sense in which they were received by the Church of Scotland in the years specified.

England proved untrue to her solemn oath and turned back to Episcopacy with results which proved very distressing to the Church of Scotland, and the baneful fruits of which that nation reaps to the present day. Whether these documents be considered as an expression of the real face of the Apostolic Church as set forth in the New Testament, or as a masterpiece of the sagacity of our fathers in an honest effort to bring the British nation into unity in the truth, their guileless aim and wisdom are clearly seen and bear witness that they were moved by the Spirit of Christ. Had they succeeded in their noble efforts, much blood and floods of the tears of widows and fatherless would have been spared in the three kingdoms, and the House of Stuart would have continued till this day on the British throne.

King Charles II. swore with the utmost solemnity when he ascended the British throne that he would uphold the Reformed Presbyterian faith thus happily established in Scotland, England, and Ireland, but his intention was quite the reverse as he very soon proved. The British nation had to learn by the most painful and sad experience that no faith can be placed in the oath of a Jesuit. In the years 1650 and 1660, Charles swore that he would uphold the cause and Covenants of Scotland, England and Ireland, and in 1661 he caused the Covenants to be burnt by the hand of the common hangman in London; and at Linlithgow, in 1662, the same proceedings were repeated with fiendish profanity. A parliament was called together in Edinburgh, known in history as "Midleton's Drinking Parliament," which framed an oath of allegiance to ensnare those for whom it was intended, forbade the Covenants, and passed the infamous Rescissory Act. This Act

cut off from the Statute Book all the Acts of the preceding twenty years in favour of the Presbyterian Church, thereby annihilating with a single blow the civil and religious liberties of the people. The Presbyterian Church of Scotland was not only disestablished, but outlawed, and a semi-Popish one set up in its place as the future Church of the Scottish Nation! The Presbyterian Church of England fared nothing better. This Parliament passed the Abjuration Oath in 1661. The design of this Act was, by abjuring and condemning the Presbyterian practice, to force adherence to the semi-Popish system. Both the National Covenant and the Solemn League and Covenant were to be abjured as unlawful oaths. This oath of abjuration had to be taken by all persons holding public office in the kingdom. The Privy Council met in October of that year, and passed an Act declaring all who had not complied with these oaths to have forfeited their livings, interdicting them from preaching, and charging them to remove from their parishes on the first of November. The last Sabbath of that October was long remembered in Scotland as the day on which the Presbyterian ministers of Scotland warned, exhorted, and comforted their congregations for the last time. The tears of our fathers and mothers, both ministers and people, bedewed the floors of our sanctuaries that day. Wodrow writes:—"Scotland was never witness to such a day as the last on which those ministers preached; I know no parallel to it save the 17th of August, 1662, to the Presbyterians in England." The pulpits of these godly men were filled with profane, ignorant, and openly vicious curates, but the people would not attend their ministrations. Acts were passed to compel the people to comply, but they magnanimously and courageously refused, with the consequences that open and violent persecution began. The history of Scotland's sufferings during the following twenty-six years is that of men, women, and even children hunted and killed by a brutal soldiery, like wild beasts on the mountains and in the valleys of this land. They were hanged as traitors, burned at the stake, drowned in the sea, slain with the sword, shot dead in the presence of their wives and children, banished out of the kingdom; they wandered in caves and dens of the earth clothed in sheepskins and goatskins. Why was all this inhuman cruelty? Was it because our fathers refused to obey lawful authority? No, but because they held the privileges of the freedom, wherewith the truth made them free, more precious than to surrender them at the caprice of a profligate and perjured king and his sycophants. These were the men and women that made the history of Scotland ever since the repository out of which men have been drawing examples of heroism, patriotism, and genuine piety. What the poor Presbyterians suffered during twenty-eight years of horrid cruelty surpasses any man's power of description. It ought to serve as a sufficient warning to the British nation, in all time coming, of the great danger of allowing

a Papist to occupy our throne, or of allowing the barriers still left us, to prevent such a calamity, from being removed. No man can look at the knife by which his father has been assassinated without horror, neither can any man, possessed of human feelings, think of the atrocities of the Papacy without shuddering. The present apathy about that bloodthirsty system among Protestants springs either from ignorance of its past history, or from irreligion. But it was proved up to the hilt in Scotland that liberty of conscience, according to God's Word, in civil and religious concerns must suffer under such a system, in other words, that none but absolute slaves can live under it. We are the children of men and women who refused to become slaves; therefore let us value the inheritance they left us.

When God, of His infinite mercy, awoke the British nation in 1688 to realise the absolute necessity that lay upon them to deliver themselves from such inhuman barbarity and tyranny they rose like one man (Papists excepted), and drove the House of Stuart from the British Throne. It was high time. By this act, this nation proved that the disposal of the throne is in the hands of the subjects, and that dream—the divine right of Kings, as held by our sovereigns for centuries—perished. The British Nation called William and Mary to the throne, and what is known in our history as "The Revolution," took place. We take the following long quotation from "The Act and Declaration," Free Church, 1851:—"Passing over the dark period of the closing years of the Stuart dynasty, and descending along the line of history to the era of the glorious Revolution, we find the Church, which had been twice before brought out of great troubles in her contendings against Popery and Prelacy, once again rescued from the oppression of arbitrary power, and lifting her head as the Free Presbyterian Church of Scotland. The bloody acts of the preceding time were repealed; on the petition of the ministers and professors of the Church of Scotland, the civil sanction was given to the Confession of Faith; Presbyterian Church Government was re-established in the hands of those who had been ejected by Prelacy in 1661; and to the wonder of many, and the confusion of her enemies, this Church rose from her ashes, and was recognised as the same Church which, whether in freedom, or in bondage—whether under the shade of royal favour, or hunted as a partridge on the mountains—could trace its unbroken identity downwards from the very beginning of the Reformation.

"That the 'Revolution Settlement,' by which the liberties of the Church were secured, under the reign of William and Mary, was in all respects satisfactory, has never been maintained by this Church. On the contrary, various circumstances may be pointed out as hindering the Church from realising fully the attainments that had been reached during the Second Reformation. Not only were the three kingdoms of England, Scotland, and Ireland unprepared for prosecuting the work of reformation and uniformity in religion, to which they had pledged themselves, but even in

Scotland itself the reluctant concessions of statesmen were limited to what a people, worn out by a heavy tribulation, were barely willing to accept as a relief, and did not thoroughly undo the mischief of an age of misrule. Thus, for instance, in the civil sanction then given to Presbytery, the Parliament of 1690, overlooking altogether the higher attainments of the Second Reformation, went back at once to the Act of 1592, and based its legislation upon that Act alone as being the original charter of the Presbyterian Establishment. Accordingly, it left unrepealed the infamous 'Act Rescissory' of King Charles, by which all that the Church had done, and all that the State had done for her, in the interval between 1638 and the Restoration, had been stigmatised as treasonable and rebellious. Thus the Revolution Settlement failed in adequately acknowledging the Lord's work done formerly in the land; and it was, besides, in several matters of practical legislation very generally considered by our fathers at time to be defective and unsatisfactory. Some, and these not the least worthy, even went so far as to refuse all submission to it. But for the most part, our fathers, smarting from the fresh wounds of anti-Christian oppression, weary of strife, and anxious for rest and peace, either thankfully accepted or at least acquiesced in it, in the hope of being able practically to effect under it the great ends which the Church had all along, in all her former contentings, regarded as indispensable. For it would be in a high degree ungrateful to overlook the signal and seasonable benefits which the Revolution Settlement really did confer upon the Church, as well as upon the nation. Not only did it put an end to the cruel persecution by which the best blood of Scotland had been shed in the field, on the hillside, and on the scaffold; not only did it reinstate in their several parishes the pastors who had been unrighteously cast out in the reign of the second Charles, and set up again the platform of the Presbyterian government; but, by reviving and re-enacting the Statute of 1592, the original charter and foundation of Presbytery, it recognised as an inalienable part of the constitution of this country the establishment of the Presbyterian Church. It secured also effectually, as was then universally believed, the exclusive spiritual jurisdiction of the Church and her independence in spiritual matters of all civil control. And by the arrangements which it sanctioned for the filling up of vacant charges, it abolished those rights of patronage which had been reserved in 1592, and made provision for enforcing the fundamental principle of this Church—that no pastor shall be intruded into a congregation contrary to the will of the people." The Synod heartily concur in the above statement of the Church in 1851, and they declare that, in their humble judgment, the fact that the "Rescissory Act" has been left unrepealed on the Statute Book leaves the Presbyterians of Scotland in a dangerous position, and that effective steps should be taken for its repeal along with all the other pernicious cognate Acts of that period of our history.

Tabular View of the Sustentation Fund, and Special Collections of the Free Presbyterian Church of Scotland.

FOR THE YEAR FROM 31st MARCH, 1909, TO 31st MARCH, 1910.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Jewish and Foreign Missions.	Organiza- tion Fund.	Missionary and Catechist Collection.	Students' Aid Fund.	Building Fund.	Aged and Infirm Ministers' and Widows' Fund.	TOTAL.
<i>Northern Presbytery—</i>		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1. Alness	A. Tallach, missionary ..	1 2 0	.. ..	.. ..	9 14 1½	2 8 9	2 4 0	1 14 6	50 19 10½
2. Assynt {Lochinver ..	M. Macleod, missionary ..	30 6 0	2 16 0	1 16 6	7 6 2	1 10 6	0 11 2	0 11 8	44 13 6
3. Creich	E. Macqueen, minister ..	20 10 0	1 6 6	0 12 6	2 10 0	1 0 0	0 14 6	0 9 6	27 3 0
4. Daviot	D. Bannerman, probat. ..	28 14 9	1 0 0	.. ..	1 19 6	1 1 0	.. ..	.. ..	32 15 3
5. Dingwall	D. Macfarlane, minister ..	53 17 6	.. ..	0 18 2	4 4 5	1 7 5	1 4 1	1 0 9	62 12 4
6. Dornoch	E. Macqueen, minister ..	43 3 6	3 16 10	2 17 8	6 13 5	3 3 1	.. ..	2 0 4	61 14 10
7. Duthil	D. Fraser, elder	16 6 0	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	16 6 0
8. Farr	J. Mackay, missionary ..	8 8 0	0 10 8	0 7 4	1 1 4	0 8 2	0 8 6	0 5 2	11 9 2
9. Fearn	J. Mackay, missionary ..	7 16 0	0 10 0	.. ..	2 10 0	.. ..	.. ..	0 4 0	11 0 0
10. Golspie .. ..	.. ..	2 9 3	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	2 9 3
11. Halkirk	N. Matheson, minister ..	72 12 0	2 8 6	.. ..	7 11 6	0 18 1	2 18 0	1 2 0	87 10 1
12. Helmsdale	N. Matheson, minister ..	23 0 0	0 17 0	.. ..	0 16 1	.. ..	.. ..	.. ..	24 13 1
13. Inverness	J. R. Mackay, minister ..	137 18 0	5 0 0	.. ..	10 10 6	.. ..	4 2 10	2 0 0	159 11 4
14. Kilmorack	Student	22 3 6	1 7 9	.. ..	3 13 9	1 2 2	.. ..	0 18 1	29 5 3
15. Kingussie	D. Fraser, elder	11 5 0	2 0 0	0 10 0	1 10 0	0 10 0	0 10 0	0 10 0	16 15 0
16. Kinlochbervie	D. Mackenzie, missionary ..	9 15 6	0 11 3	0 4 7	1 15 0	0 14 6	.. ..	0 8 2	13 9 0
17. Lairg	E. Macqueen, minister ..	50 0 0	3 7 6	3 0 0	7 5 5	4 3 4	2 18 0	2 15 6	73 9 9
18. Moy	J. Cameron, missionary ..	38 3 0	2 9 3	1 6 3	5 6 0	2 3 0	1 17 3	.. ..	51 4 9
19. Newtonmore	D. Fraser, elder	4 13 6	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	4 13 6
20. Rogart	E. Macqueen, minister ..	21 0 0	.. ..	0 13 9½	4 11 11	1 18 0	0 17 0	0 12 0	29 12 8½
21. Scourie	D. Mackenzie, missionary ..	7 10 0	0 9 6	0 6 6	1 19 6	0 17 6	0 5 4	0 10 0	11 18 4
22. Stratherrick	J. M'Gillivray, elder ..	15 11 6	4 10 1	1 5 0	2 14 6	1 10 0	1 2 6	1 0 0	27 13 7
23. Strathy	M. Mackay, missionary ..	17 0 0	1 3 6	1 0 0	4 7 6	1 0 0	0 10 0	0 12 0	25 13 0
24. Tain	D. Bannerman, probat. ..	22 16 6	3 16 6	1 10 0	5 10 0	1 18 6	.. ..	1 10 3	37 1 9
25. Thurso	J. Mackay, missionary ..	6 1 6	0 17 0	0 10 0	2 0 0	0 12 0	0 10 0	0 10 0	11 0 6
26. Wick and Lybster	D. Beaton, minister ..	110 1 2	.. ..	.. ..	5 16 0	2 15 0	.. ..	2 0 0	120 12 2
		815 12 8	39 9 4	17 12 3½	101 6 7½	31 1 0	20 13 2	20 13 11	1046 9 0
<i>Southern Presbytery—</i>									
28. Ballachulish, N.	D. Mackinnon, elder ..	1 10 0	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	1 10 0
29. Dumbarton	Student .. ..	.. ..	0 15 0	0 7 6	0 13 6	0 15 0	0 10 0	0 7 6	3 8 6
30. Edinburgh	Student .. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
31. Glasgow {St. Jude's Church ..	N. Cameron, minister ..	260 12 8	21 4 6	6 10 0	22 0 0	10 0 0	9 0 0	7 10 0	336 17 2
32. {John Knox's Church ..	J. S. Sinclair, minister ..	94 0 6	6 3 0	1 10 0	12 0 0	4 5 0	.. ..	1 10 0	119 8 6
33. Greenock	J. Robertson (retired minister) ..	.. ..	1 0 0	1 0 0	5 16 0	1 0 0	.. ..	.. ..	8 16 0
34. Kilmallie	D. M'Master, elder ..	3 0 0	1 0 0	.. ..	.. ..	.. ..	.. ..	.. ..	4 0 0
35. Lochgilphead	M. M'Culloch, elder ..	.. ..	.. ..	0 10 0	2 17 0	0 16 0	.. ..	.. ..	4 3 0
36. Oban	Student	30 0 0	3 0 0	2 0 0	10 0 0	3 0 0	2 10 0	2 0 0	52 10 0
37. Tarbert, Loch Fyne .. ..	.. ..	.. ..	0 10 0	0 6 9	0 19 0	0 10 0	0 11 0	0 7 0	3 3 9
38. Tighnabruaich	J. Mackay, missionary ..	.. ..	4 10 0	3 10 0	6 10 0	7 0 0	.. ..	.. ..	21 10 0
	Alex. Mackay, student ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
		389 3 2	38 2 6	15 14 3	60 15 6	27 6 0	12 11 0	11 14 6	555 6 11

Western Presbytery—									
39. Achmore .. .. .	..	..	9 14 9	..	..	..	..	..	9 14 9
40. Applecross .. .. .	..	..	32 14 0	3 17 9	2 1 10	6 15 1	2 18 11	..	48 7 7
41. Aultbea .. .. .	..	..	22 3 0	1 2 6	0 14 6	4 19 9	1 7 6	1 7 3	31 14 6
42. Back, Tolsta .. .. .	..	..	25 2 0	..	..	..	2 0 0	..	27 2 0
43. Bracadale {	Bracadale	..	4 11 3	0 5 0	..	2 16 6	0 6 0	..	7 18 9
44. Bracadale {	Struan	..	6 4 4	0 6 0	..	2 3 0	0 11 1	0 9 2	9 13 7
45. Brasclete .. .. .	..	..	7 0 0	1 0 0	..	..	0 16 0	..	8 16 0
46. Broadford {	Broadford	..	10 19 6	0 12 0	..	3 7 0	0 6 6	0 8 9	16 2 3
47. Broadford {	Elgoll	..	5 18 0	..	..	1 17 0	..	..	7 15 0
48. Luib .. .. .	..	..	8 17 0	..	..	..	..	..	8 17 0
49. Gairloch .. .. .	..	..	117 5 6	5 17 9	3 8 4	21 4 6	6 1 5	2 10 7	161 2 4
50. Glendale .. .. .	..	..	97 17 0	2 15 6	1 13 0	9 4 0	1 10 0	2 8 6	115 8 0
51. Harris, S. {	Finsbay	..	19 11 0	0 16 0	0 9 0	2 11 3	0 11 4	0 9 2	24 14 5
52. Harris, S. {	Strond, Obbe	..	10 15 3	0 7 0	0 10 0	0 10 0	0 12 8	..	13 6 11
53. Northton .. .. .	..	..	7 6 0	..	..	..	0 9 4	0 6 6	8 1 10
54. Tarbert .. .. .	..	..	34 16 10	7 17 3	0 17 8	3 14 6	1 13 8	1 11 0	51 10 2½
55. Harris, N. {	Kyles, Scalpay	..	..	..	..	1 10 0	..	..	1 10 0
56. Kilmuir .. .. .	..	..	24 15 0	0 17 0	0 18 0	3 11 6	0 17 0	0 17 0	31 15 6
57. Kyle of Lochalsh .. .. .	..	..	12 3 0	2 4 1	0 12 0	2 12 0	1 3 6	1 0 0	20 4 7
58. Lochbroom .. .. .	..	..	42 18 0	0 17 6	1 4 0	6 9 0	13 13 11½	3 2 8½	69 12 2
59. Lochcarron {	Lochcarron	..	36 9 6	2 4 6	0 13 4	6 13 1	1 15 4	1 1 5	49 7 3
60. Kishorn .. .. .	..	..	12 2 10	..	..	3 11 4½	..	..	15 14 2½
61. Luerhost, Lewis .. .. .	..	..	3 5 6	..	..	0 10 0	..	..	3 15 6
62. Ness, Lewis .. .. .	..	..	10 4 0	0 14 0	0 11 0	4 10 0	1 7 8	0 12 0	17 18 8
63. Plockton .. .. .	..	..	14 10 6	1 11 0	0 15 0	1 13 0	0 13 2	0 15 6	20 8 5
64. Portree .. .. .	..	..	121 2 6	4 0 0	1 0 0	11 6 9	2 0 0	1 10 0	140 19 3
65. Raasay .. .. .	..	..	36 1 6	1 12 0	..	9 4 0	2 4 8	2 9 1½	51 11 3½
66. Soay .. .. .	..	..	1 12 9	..	..	..	..	..	1 12 9
67. Shieldaig .. .. .	..	..	41 11 11	2 0 4	..	8 10 4	1 0 0	1 8 3	55 7 4
68. Snizort, Flashadder .. .. .	..	..	29 10 0	2 1 0	..	5 17 3	..	..	38 8 3
69. Stornoway .. .. .	..	..	80 4 9	4 0 0	1 7 6	11 0 0	3 10 6	..	103 2 9
70. Uist, N. {	Paible	..	26 8 0	0 13 0	0 6 3	3 4 5	1 0 0	0 10 0	32 11 8
71. Sollas .. .. .	..	..	2 5 6	0 9 0	0 5 0	..	..	0 4 0	3 3 6
72. Uist, S. .. .. .	..	..	0 15 0	0 10 0	..	0 5 0	..	0 5 0	2 0 0
			916 15 8	48 10 2	17 6 5	139 10 3½	48 9 6½	21 2 4	17 13 9½
			815 12 8	39 9 4	17 12 3½	101 6 7½	31 1 0	20 13 2	20 13 11
Northern Presbytery			389 3 2	38 2 6	15 14 3	60 15 6	27 6 0	12 11 0	11 14 6
Southern			916 15 8	48 10 2	17 6 5	139 10 3½	48 9 6½	21 2 4	17 13 9½
Western			2121 11 6	126 2 0	50 12 11½	301 12 5	106 16 6½	54 6 6	50 2 2½
Congregational Contributions			58 4 3	156 16 3	7 18 0½	2 2 6	1 2 0	..	226 3 0½
Donations			2 4 10	8 15 5	0 5 8	..	..	0 13 5	2 14 2
Interest			8 8 0	..	..	..	..	..	8 8 0
Brushgrove-Grafton, New South Wales .. .. .			..	..	..	..	..	..	..
Total			2182 0 7	300 1 8	58 16 8	303 14 11	107 18 6½	54 19 11	52 16 4½

ABSTRACTS of the PUBLIC ACCOUNTS of the FREE PRESBYTERIAN CHURCH OF SCOTLAND.

FOR THE YEAR FROM 31st MARCH, 1909, TO 31st MARCH, 1910.

SUSTENTATION FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1909,	- £745 18 3½	PAYMENTS—	
RECEIPTS—		1. To Ministers at Whitsunday,	- £816 8 3
1. Congregational Contributions,	- £2121 11 6	„ Martinmas,	- 840 0 0
2. Donations,	- 58 4 3		£1656 8 3
3. Missionary and Catechist Collec-		2. To Missionaries at Whitsunday,	- £199 13 9
tion,	- 303 14 11	„ Lammas,	- 202 16 3
4. Interest,	- 2 4 10	„ Martinmas,	- 193 11 3
	- 2485 15 6	„ Candlemas,	- 193 3 9
			789 5 0
		3. Postage, Printing, Stationery, etc.,	- 4 8 3
			£2450 1 6
		Balance at 31st March, 1910,	- 781 12 3½
			£3231 13 9½
	£3231 13 9½		

JEWISH AND FOREIGN MISSIONS.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1909,	- £654 3 9½	PAYMENTS—	
RECEIPTS—		1. Salary to Rev. J. B. Radasi,	
1. Congregational Collections,	- £126 2 0	„ S. Africa,	- £110 0 0
2. Donations,	- 140 2 2	2. Mr. Radasi in behoof of Mrs.	
3. Balance of Expenses repaid by Mr.		„ Radasi and child,	- 30 0 0
Mackay,	- 16 14 1	3. Travelling and voyage expenses	
4. Brushgrove-Grafton, N.S. Wales,	- 8 8 0	„ to Rev. J. R. Mackay,	- 150 0 0
5. Interest,	- 8 15 5	4. Mr. Radasi for Building Huts,	- 12 0 0
	300 1 8	5. Rent of Mission Site,	- 1 0 0
		6. Commission on Bank Drafts,	- 0 16 3
		7. Postage, Printing, Stationery,	- 0 16 9
			£304 13 0
		Balance at 31st March, 1910,	- 649 12 5½
			£954 5 5½
	£954 5 5½		

ORGANISATION FUND.

CHARGE.		
Balance of last Account ending 31st March, 1909, -		£68 10 10
RECEIPTS—		
1. Congregational Collections, - -	£50 12 11½	
2. Balance of Expenses for Wick Fishing Mission repaid, - -	3 18 0	
3. Repaid from Raasay Building Fund, -	4 0 0½	
4. Interest, - - - -	0 5 8	
		58 16 8
		<u>£127 7 6</u>

DISCHARGE.		
PAYMENTS—		
1. Synod's Grant to Clerk of Synod and Editor of Magazine, -	£10 0 0	
2. Transferred to Raasay Building Fund, - - - -	18 15 2	
3. Synod's Grant to Mr. Mackay for Books, - - - -	2 14 0	
4. Pamphlets on Romanism to Members of Parliament, - -	3 10 8	
5. Expenses for East Coast Fishing Mission, - - - -	2 2 0	
6. Expenses for Wick Fishing Mission, - - - -	5 0 0	
7. Expenses for Orkney and Shetland Fishing Mission, - -	3 0 0	
8. Synod's Grant for Dumbarton Mission, - - - -	5 0 0	
9. Printing Financial Statement in Magazine, - - - -	1 3 4	
10. Synod Expenses to Elder, - - - -	1 4 0	
11. Expenses to Member of Deputation to Halkirk, - - - -	1 0 0	
12. Advertising Meeting of Synod, - - - -	0 1 6	
13. Postage, Printing, Stationery, etc., - - - -	0 13 6	
		£54 4 2
Balance at 31st March, 1910, - - - -		73 3 4
		<u>£127 7 6</u>

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MISSIONARY AND CATECHIST COLLECTION.

CHARGE.		
RECEIPTS—		
1. Congregational Collections, - -	£301 12 5	
2. Donations, - - - -	2 2 6	
		£303 14 11
		<u>£303 14 11</u>

DISCHARGE.		
PAYMENTS—		
1. In behoof of Sustentation Fund, - - - -		£303 14 11
		<u>£303 14 11</u>

STUDENTS' AID FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1909, -	£27 12 11	PAYMENTS—	
RECEIPTS—		1. To Students, - - - -	£107 0 0
1. Congregational Collections, - -	£106 16 6½	2. Postage, Printing, Stationery, &c.,	0 13 6
2. Donations, - - - -	1 2 0		
	107 18 6½	Balance at 31st March, 1910, - - -	£107 13 6
	£135 11 5½		27 17 11½
			£135 11 5½

GENERAL BUILDING FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1909, -	£46 19 3	PAYMENTS—	
RECEIPTS—		1. Raasay Building Fund, - -	£25 0 0
1. Congregational Collections, - -	£54 6 6	2. Tarbert Harris Building Fund, -	7 10 0
2. Interest, - - - -	0 13 5	3. Dingwall Building Fund, - -	6 0 0
	54 19 11	4. Stornoway Building Fund, - -	5 0 0
		5. Halkirk Building Fund, - -	3 15 0
		6. Lochcarron Building Fund, - -	3 15 0
		7. Strathy Building Fund, - -	2 10 0
		8. Postage, Printing, Stationery, etc.,	0 12 6
			£54 2 6
		Balance at 31st March, 1910, - - -	47 16 8
	£101 19 2		£101 19 2

AGED AND INFIRM MINISTERS' AND WIDOWS' FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1909, -	£125 5 9	PAYMENTS—	
RECEIPTS—		1. Postage, Printing, Stationery, etc., - - -	£0 10 9
1. Congregational Collections, - -	£50 2 2½	Balance at 31st March, 1910, - - -	177 11 4½
2. Interest, - - - -	2 14 2		
	52 16 4½		
	£178 2 1½		£178 2 1½

RAASAY BUILDING FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1909,	- £78 13 2½	PAYMENTS—	
RECEIPTS—		1. Loan advanced by the late Mr. H. Maclean to Raasay Congregation,	£100 0 0
1. Collection from Tighnabruaich, -	£4 0 0	2. Repaid to Organisation Fund, -	4 0 0½
2. Collection from Wick, - - -	2 0 0		£104 0 0½
3. Transferred from Organisation Fund, -	18 15 2		
4. Interest, - - - - -	0 11 8		
	25 6 10		
	<u>£104 0 0½</u>		<u>£104 0 0½</u>

SHIELDAIG MANSE BUILDING FUND.

CHARGE.		DISCHARGE.	
Amount of Bond over Manse, at 31st March, 1909, -	£300 0 0	Bequeathed by the late Mrs. Macdonald in extinction of Debt, - - - - -	£300 0 0
	<u>£300 0 0</u>		<u>£300 0 0</u>

We have examined and audited the Accounts of the Free Presbyterian Church of Scotland for the year ending 31st March, 1910, and we have found the whole transactions properly vouched and instructed. We also certify that the balances brought out in the foregoing abstracts are correct.

F. MACIVER, }
C. MacLEAN, } *Auditors.*

The World's Missionary Conference.

THE month of June witnessed in Edinburgh the most remarkable Conference on the subject of Missions to the heathen that perhaps the world has ever seen. The Conference, we are sorry to say, was not remarkable as an expression of sound Christianity, but remarkable only for the number and variety of the delegates who were present. Almost the whole of modern Christendom, outside the Greek and Roman Catholic Churches, was represented, the delegates from Churches and Missionary Societies in all parts numbering 1,200 or thereabout. Men from China, Japan, India, Australia, United States, and many other distant countries were present. The ostensible object of the Conference was to discuss in a friendly uncontroversial way the conditions of Mission work and the best methods to advance the cause of the Gospel in the heathen world. Now, this to the casual observer might seem all right and fair and good, and fitted to advance the great end in view. Thus many people were very enthusiastic and hopeful of the results of the Conference. We regret we cannot share their enthusiasm. That a few good men from various parts were present we do not undertake to deny, nor do we say that no information could be got or lessons learnt from the speeches of the Conference, but we maintain that the whole business from beginning to end was vitiated by the basis on which the Conference met. The blessing of God could not be expected on such a compromising system. Fundamental verities of the faith were outwith discussion. We cannot say there were professed Unitarians present, but there were certainly present men whose principles in some respects were more subtle and dangerous—namely, members of the High Church Romanising party in the Church of England. Dr. Gore, the Bishop of Birmingham, is one of these, and he scouted the idea that the doctrines of Thirty-nine Articles and of the Confession of Faith should be preached to the heathen. It appears that this Romanising party made it a condition of their attendance at the Conference that no Protestant missionaries to Roman Catholics should be present. Thus it was a non-Protestant Conference. These Ritualists regard the Papists as their fellow-Christians. Bishop Brent of the Philippine Islands made no hiding of this as his own opinion but publicly declared it. Some speakers also deplored the absence of representatives of the Greek and Roman Catholic Churches. In vain, did one read the reports to find such doctrines as Ruin by the Fall, Redemption by the blood of Christ, and Regeneration by the Holy Ghost insisted upon as necessary to be taught the heathen for salvation. One wonders where such men find their views of Christianity. Zeal for the propagation of any particular form of belief, even though it wear the Christian name, is no proof of its real Scriptural soundness or worth. Christ speaks of some who would compass sea and land to make one proselyte,

and declares that after he was made, he would only be seven-fold more the child of hell than themselves. Some good things may have been spoken by one here and there at this Conference, but the vastly preponderating influence was in nowise fitted to advance the cause of true Christianity.

Protestant Notes.

Second Reading of Mr. Asquith's Declaration Bill.—

As we go to press, we learn that Mr. Asquith's Declaration Bill has passed the second reading (Wednesday, 27th July) by a majority of 326, the number of 410 being "For," and 84 "Against." It has yet to pass through the Committee stage, and to run the gauntlet of the House of Lords. We hope the Lords will earn themselves a good degree by rejecting it. Further comment is deferred till next issue.

The Royal Declaration as it Stands.—"I——do solemnly, and in the presence of God, profess, testify, and declare that I do believe in the Sacrament of the Lord's Supper there is not any Transubstantiation of the Elements of Bread and Wine into the Body and Blood of Christ, at or after the consecration thereof by any person whatsoever, and that the invocation or adoration of the Virgin Mary or any other Saint, and the sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify, and declare, that I do make this Declaration and every part thereof in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any Evasion, Equivocation, or Mental Reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this Declaration or any part thereof, although the Pope or other person or persons or power whatsoever should dispense with or annul the same, or declare that it was null and void from the beginning."—(Act of Settlement, 12 and 13 William III., c. 2.)

The Proposed Royal Declaration.—"I——do solemnly and sincerely, in the presence of God, profess, testify, and declare that I am a faithful member of the Protestant Reformed Church by law established in England, and I will, according to the true intent of the enactments which secure the Protestant succession to the Throne of this realm, uphold and maintain the said enactments to the best of my powers according to law."

The Present Coronation Oath.—"Will you, to the utmost of your power, maintain the laws of God, the true

profession of the Gospel, and the Protestant Reformed Religion established by law? And will you preserve unto the bishops and clergy of this realm, and to the churches committed to their charge, all such rights and privileges as by law do or shall appertain unto them, or any of them. . . . Will you solemnly promise and swear to govern the people of this Kingdom of England, and the Dominions thereto belonging, according to the statutes in Parliament agreed on, and the laws and customs of the same?" It will be seen in comparing this with Mr. Asquith's Accession Oath Bill that it is somewhat similar in its wording and therefore the one or the other is superfluous. It would be an easy step to get rid of the Royal Declaration as set forth in Mr. Asquith's Bill if it passes into law.

Historical Notes on Coronation Oaths.—The Knox Club has done a very useful piece of work in issuing Dr. Hay Fleming's instructive pamphlet, "Historical Notes concerning the Coronation Oaths and the Accession Declaration." Dr. Hay Fleming, with the fulness of historical knowledge at his command, has brought together within the pages of this pamphlet, much interesting and enlightening information. He concludes with the pregnant remarks:—"During last century and this, concession after concession has been granted by the British Parliament to the Pope's disciples, but each concession has been followed by another demand. Agur the son of Jakeh, said "There are three things that are never satisfied, yea, four things say not, it is enough." Had he lived now, he might have truthfully increased the number.

The Borromeo Encyclical.—The Romish papers have published, says Mr. Walsh in the *Protestant Observer*, a translation of the Papal Encyclical in English. From it I give the subjoined extracts. The Pope terms the Protestant Reformers "innovators, whose aim was not the restoration, but rather the deformation and destruction of faith and morals." They were "proud and rebellious men, enemies of the Cross of Christ, men of earthly sentiments, whose god is their belly;" who were guilty of "loosening for themselves and for others the bridle of licentiousness." Of the Protestant Reformers and the Modernists of our own time, the Pope declares that "both have the same origin in the enemy who is ever alert for the perdition of men." "They who fight for false Reform, like fickle fools run to one extreme or another. . . . The work then of these so-called Reformers has no power to restore discipline, but only to destroy faith and morals." The Reformers were "of those who remodel Christian society after their own fancy, disturbing all things, and setting them topsy-turvy, with noisy vanity." The enemies of the Church of Rome are declared by the Pope to be men who "agree in this alone, stubbornly to resist both truth and justice. . . . With honied words, and lying hearts, they prate of showing all fair play." I

think it must be admitted that language like this is far more insulting than anything to be found in the King's Protestant Declaration.

The Poisoned Host.—In a letter from the correspondent of *The Morning Leader*, writing from Berne, on Thursday, 9th June, we find the following :—

While celebrating mass to-day in the church of the little village of Rebeuvelier, a young priest suddenly dropped in convulsions, poisoned by the "host" which he had just eaten.

Investigation showed that all the other "altar" wafers contained a deadly poison. The author of the outrage is not known, but it is believed that it was an act of revenge.

What a commentary on Rome's blasphemous doctrine of transubstantiation that the consecrated bread is turned into the very flesh of the Lord Jesus Christ!

Church Notes.

Communion.—Dingwall, first Sabbath of August; Portree (Skye), second; Lairg (Sutherland), and Staffin (Skye), third; Stornoway, and Broadford (Skye), fourth. Ullapool (Ross), Stratherrick (Inverness), and Vatten (Skye), first Sabbath of September; Strathy (Sutherland), second; Applecross (Ross), and Stoer (Sutherland), third; Laide (Ross), fourth.

Theological Committee—Notice to Students in Divinity.—This Committee, at a meeting held in Dingwall on 11th July, 1910, resolved to issue the following instructions to students intending to study Divinity in Inverness :—First Winter —(1) Each student will be expected to give notice to the Clerk of one or other of the Presbyteries of this Church, not later than the 30th of September, of his intention to study Divinity this coming Session. (2) Presbyteries will, before issuing Certificates, examine students on the first thirty sections of Davidson's *Hebrew Grammar*, besides such other subjects as seem good to each Presbytery. (3) Next Session in Divinity will extend (D.V.) from the beginning of January to the end of May.

JOHN R. MACKAY, *Convener*.

Acknowledgments.—Mr. Angus Clunas, General Treasurer, 18 Ardconnel Terrace (East), Inverness, acknowledges, with thanks, the following donations on behalf of the Sustentation Fund :—£20 11/- from "A Friend in Ontario," per Rev. J. R. Mackay; £3 from "Wellwisher" (Carrbridge P.O.); £3 3s. 6d. from Mr. D. Macdonald, Virginia, U.S.A.; and 10/- from "Anon," Midlothian. Mr. Clunas also acknowledges, with thanks, 5/- from "Friend," Inverness, and 5/- from Glenhinisdale (Skye), per Rev. N. Cameron, for Psalms in Kaffir; and 10/- from "Friend," Tomatin, for Rev. J. B. Radasi and child, in sympathy with their recent bereavement. Rev. J. S. Sinclair acknowledges, with

thanks, £1 from "Personne Nulle Parte," for Sustentation Fund of John Knox's Congregation. Mr. Murdo Mackay, missionary, Strathy, by Thurso, acknowledges, with thanks, 10/- from "A Friend," Watten, Caithness, towards the Building Fund of the Free Presbyterian Church, Strathy.

The Magazine.

Note to Readers.—The present number of Magazine consists of four extra pages, and, owing to pressure on our space, the remainder of the late Dr. Kennedy's Sermon in last issue, Gaelic pages, and other matter are held over until next month.

Subscriptions Received for Magazine.—R. Neilson, bookseller, Greyfriars Place, Edinburgh, 22/8; E. Mackay, Skiberscross, Rogart, 5/-; T. Macdonald, Brock, Saskatchewan, Canada, 4/-; A. Macfarlane, Tyneside, Ontario, 2/6, and donation, 1/6; F. Macdonald, bootmaker, Ardhessaig, Lochcarron, 7/6; D. Sutherland, Leosag, Halkirk, 5/-; Miss Macdonald, Hirst, Holytown, 2/6; J. Mackay, Achnashellach, Ross, 2/6; Mrs. Macdonald, West Terrace, Ullapool, 2/6; Rev. J. Sinclair, Geelong, 2/6; A. F. M'Rae, Buchan, Victoria, 2/6; A. Mackay, Govanhill St., Glasgow, 1/3; D. Clark, Pittsburg, U.S.A., 2/6; A. Robertson, S. Kenuchulish, Ullapool, 2/6; A. Munro, postman, Lochinver, 2/6; Mrs. W. Kelso, Corrie, Arran, 3/9; J. Adamson, Helmsdale, 3/-; Miss Fraser, Eversreach, Somerset, 2/6; Miss M'Casill, Burton Hill, Helensburgh, 2/6; M. Beaton, Dunhallin, Waternish, 2/5; A. Macdonald, Houghary, Lochmaddy, 5/-; W. Mackay & Son, Inverness, 26/10; D. Leslie, Badninish, Dornoch, 2/6; Miss Black, Jura, 7/6; H. M'Phail, Bute, 7/6; W. Love, Glasgow, 8/6½; D. M'Pherson, Kames, 27/1½; W. Mackay, Dumbarton, 6/8; J. Mackenzie, Udrigle, Ross, £1; J. M'Cuish, Malacit, Lochmaddy, 2/6; D. Gillies, Jun., Callakill, Shildaig, 2/6; Mrs. Gibb and Miss Mackenzie, Weston-Super-Mare, 5/- each; Miss Robertson, Scullamus, Broadford, 5/-; J. Mackay, Cullag, Lochinver, 2/6; Miss Morrison, Kirklee Road, Kelvinside, 2/6; J. Morrison, Ullapool, 1/3; M. Darroch, Cove, 2/6; M. A. Boyd, Calgary, Alberta, 3/-; J. Gunn, Drumdivan, Dornoch, 2/6; A. M'Phail, Kilmun, 2/6; D. Brown, Greenock, 15/6; H. Mackenzie, Kincardine, and K. Cameron, Armow, Ontario, 4/2 each; Miss Mackenzie, teacher, Ullapool, 2/6; W. Angus, Dundonnell, Ullapool, donation, 5/-; Mrs. Ferguson, Cromarty, 2/6; G. Macleod, Clashfern, Scourie, 2/6; J. Bruce, Tarbert, Loch Fyne, 2/6; J. Murray, Sibster, Wick, 2/6; H. Mackenzie, Culkein, Stoer, 2/6; J. S. Murray, Tongside, Thurso, 2/6; Mrs. Gillanders, Heaste, Broadford, 2/6; P. Macleod, Staffin, Skye, 22/-; A. Beaton, Rona, Grimsay, 2/6; W. Sinclair, Smith Street, Winnipeg, 6/9; Miss Macdonald, Kerrysdale, Gairloch (Free Circulation), 2/8; Rev. J. K. Popham, Brighton, 7/6; A. M'Leod, Spalding, South Australia, 10/-; A. Macleod, 59 N. Tolsta, Stornoway, 2/6; Mrs. Miller, Lynn Valley, Ontario, 4/-; Farquhar Mackenzie, Thirlstane Rd., Edinburgh, 2/6; Per Rev. Walter Scott—Mrs. A. Cameron, Cherry Point, Codrington, New South Wales, 5/-; Miss K. Sansum, Grosvenor Place, London, S.W., 2/6; A. Bruce, Wick, 20/4½; C. Rodger, Glasgow, 7/6; Miss M'Pherson, Evanton, 1/6; Messrs. Adshead & Son, for sales, 32/9; D. Ross, Tain, 9/-; M. Beaton, Waternish, 2/5; Miss K. Maciver, Dundonald Road, Glasgow, 1/3; K. Macdonald, Kenmore, Perthshire, 5/10; Miss Campbell, Craig Cottage, Kilmorack, 1/3; D. Mackinnon, Glendale, 43/4; A. Macaskill, Lismore, 5/-.

Memoir and Sermons by the late Rev. D. Macdonald, Shildaig.—Copies of this interesting and spiritually instructive book are still to be had from the author, Rev. D. Macfarlane, F.P. Manse, Dingwall—price 2/-, postage 3d. extra.