



THE Free Presbyterian Magazine

AND MONTHLY RECORD.

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

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

CONTENTS.

	PAGE.
WHEN THE ENEMY SHALL COME IN LIKE A FLOOD, - - -	1
A SERMON BY THE PIOUS AND LEARNED MR. SAMUEL RUTHERFORD, -	6
IS INSTRUMENTAL MUSIC JUSTIFIABLE IN THE PUBLIC WORSHIP OF THE NEW TESTAMENT CHURCH? By Rev. D. Beaton, - - -	18
A NOTE ON PROFESSOR DAVID SMITH'S TEACHING, - - -	26
AN LEABHAR-CHEIST PROTASTANACH, LE LAN DEARBHADH O NA SGRÌOBTUIRIBH, - - -	28
THE CHURCH AND THE MINISTRY, - - -	32
LITERARY NOTICES, - - -	34
PROTESTANT NOTES, - - -	37
CHURCH NOTES, - - -	39
THE MAGAZINE, - - -	39

N. ADSHEAD & SON,

Printers and Bookbinders,

11 and 92 UNION STREET, GLASGOW.



PRICE TWOPENCE.

THE
Free Presbyterian Magazine
And MONTHLY RECORD.

VOL. XV.

MAY, 1910.

No. I.

When the Enemy shall come in like a Flood.

ISAIAH lix. 19.

THE prophet Isaiah has been called the evangelical prophet, not because the other prophets are not evangelical, but because, under divine inspiration, he deals in a fuller, richer, and more extensive manner with the person, work, and kingdom of the coming Messiah, the Lord Jesus Christ. His fifty-third chapter gives so remarkable a description beforehand of the sufferings and death of Christ that it has been the means of convincing infidels of the divine origin of the Bible and Christianity. But Isaiah was not only in this way a great preacher of "the glorious gospel of the blessed God"; he was also a faithful reprove of the people for their sins, and his prophecies contain alarming accounts of the iniquities which abounded in Israel in his own day, and of the dangers which were to beset Church and State in future generations.

In the words before us, he foretells the entrance of the enemy "like a flood," and the Spirit of the Lord lifting up "a standard against him." It is not our present purpose to make any elaborate attempt to determine what particular time in the history of the Church the prophet is here referring to. The general opinion of interpreters seems to be that it is the time before and up to the in-gathering of the Jews again into the Church of God. Compare the verse that follows—"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord"—with Romans xi. 26. If this view be correct, we are in full harmony with it, when we proceed to consider the words in the light of what is transpiring in our own time, which seems to be the beginning of the dark period, which shall continue until the dawn of the millennial day. At the same time, it cannot be gainsaid that the words embody a general promise which has had repeated fulfilment in the experience of Christ's Church, both in its collective and individual capacity. The Lord will never permit His cause or people to be entirely overcome. At the very time

that the arch-enemy, the devil, who is the leader of all other enemies, comes in like a flood, and appears as if he would sweep everything away before him, the Spirit of the Lord lifts up a standard against him, and puts him to flight. The Lord will not allow Satan a complete triumph over His public cause in any generation; He will have some faithful witnesses while sun and moon endure; and He will not permit any of His true people, however much assaulted by the Prince of darkness, to be wholly defeated, but will make them "more than conquerors" through His grace. "Gad, a troop shall overcome him: but he will overcome at the last" (Genesis xlix. 19). It is, however, to the public aspect of this truth we desire at present chiefly to direct the attention of our readers.

I.—Let us observe the fact that "the enemy" is now coming in like a flood. He is visiting our country and professing Churches in many forms, and to an overwhelming degree:

1. The enemy is coming in with a flood of sordid *Materialism*. It is almost universally acknowledged that we live in a very materialistic age. To an extent greater than in many former generations, multitudes are living as if there were no God and no eternity. Their only concern seems to be, "What shall we eat? What shall we drink? or, Wherewithal shall we be clothed?" They do not observe any form of religion, and never enter the door of a place of worship. What a woeful state of matters is this in a country where the fear of God was at one time very generally diffused! What is still sadder, is that this materialistic spirit has obtained considerable influence over many who profess godliness. Popular applause and temporal advancement have more weight with them than the glory of God and the real good of His kingdom. It cannot be doubted that this evil example is to a large extent responsible for the lapsing of a large number of people from all respect for the ordinances of religion.

2. The enemy is coming in with a flood of unbelieving *Rationalism*. The Bible, as the Word of God, was at one time the supreme authority in our midst in all matters pertaining to doctrine and practice. Its plenary inspiration from Genesis to Revelation was held by many who differed from one another on points of more subordinate importance. God's Word was the final standard of appeal, and all were prepared to submit to its dictates. But we have fallen upon different times. Satan has captured the citadel of the human understanding, and has erected his flag of rebellion there. Human reason is now the master of the situation. Men have boldly set themselves up as judges of the Holy Scriptures, and it is only as much of these as appeals to their understanding or emotions that they will condescend to accept as the Word of God. What is called the Higher Criticism has come in upon us like a flood. Religious teachers of some learning and talent, under the influence of the baseless Darwinian theory of man's evolution and progress, have dissected the Old

Testament Scriptures, and, in the most presumptuous manner, have pronounced the opening chapters of Genesis not fact, but poetry and myth, have overturned the whole history of doctrine and ritual in ancient Israel to suit their preconceived opinions, and have degraded the Word of God to the level of a tissue of forgeries. In the interests of a rational view of the Scriptures, they have brought forth the most amazing moral monstrosity that has ever been heard of—a book embodying a perfect system of moral and spiritual truth, a book that is the very Word of God who cannot lie—and, at the same time, a composition riddled with falsehood and error. Let who will believe such a theory: none who have consciences quickened by the Holy Ghost can. And yet this false criticism is flooding the majority of the divinity halls and pulpits of our once Bible-honouring country. The thing may be veiled to a certain extent in the pulpits, but it is nevertheless the hidden worm that is eating out all life and soundness from the general preaching of our day. It is this same flood of rationalistic unbelief that has introduced the unsound ideas of Arminianism into the Churches. The erroneous views of universal love and universal atonement are widely preached, and thousands of hearers are led to base their hope on a false foundation for eternity. The prophets prophesy smooth things, and the people love to have it so.

3. The enemy is coming in with a flood of foolish *Superstition*. Every observance in the professing Church that goes beyond what is required by the infallible directory of God's Word partakes of the nature of superstition. It is human folly adding to the unerring wisdom of God. This principle of using in divine worship what is not positively forbidden in the Scriptures has been the fertile source of all the vain rites and superstitions with which some large religious communions have been deluged. Not only do we observe at the present moment Popery, the master superstition, invading our land from without, but Ritualism, its offspring, rising up with great vigour in our Protestant Churches. And this Ritualism has grown, for example, to such an extent in the Episcopal Church that it lacks hardly anything of fully-fledged Romanism—candles, crosses, incense, the sacrifice of the Mass, purgatory, prayers for the dead, invocation of saints and angels, the confessional, and so forth. Still further, do we not find the beginning of this flood of superstition in the Presbyterian Churches of Scotland? Bowings, kneelings, processions, read prayers, organs, orchestras, images, crosses, and imitations in general of the ritualism of the English Church. Some clergymen have not refrained from showing that they believe in and practice prayers for the dead, and such like have naturally evinced strong leanings towards fellowship with the Church of Rome. This flood of superstition ought to be watched in its first approaches throughout the country, and wherever we see the house of God changed into a place of ceremony, or entertainment with fine music, there we

may assuredly note the inrush of superstition and the beginning of Popery. The thing may be called by other names—enlightenment, freedom, progress—but it is, in reality, darkness, bondage, and retrogression, and that into the mists and follies of superstition from which God delivered us at the glorious Reformation. This flood is carrying away to destruction thousands of the young and the unwary.

4. The enemy is coming in with a flood of open *Immorality*. We use the word in its most general sense as embracing all violations of the law of God. It would appear as if the devil had deluded many in the present day into the opinion that the moral law is only a relic of antiquity, the survival of a past age of servile narrowness, from which the sooner they are delivered the better. Few will deny, we think, that there is a growing looseness in morals of recent years among us. Immorality, in the common use of the term, seems to be on the increase. The marriage tie is often basely violated, and divorce is very frequent. The lack of purity in the public mind is to be seen in the kind of pleasure public entertainers provide for it. The theatre, at all times a shady place, has become more indecent in respect of the plays that are performed in it. The bills, advertising these exhibitions, posted up on the streets of our large cities, are frequently encouragements to vice, and ought to be prohibited. Many of the novels, which issue from the press, likewise pander to the baser propensities of fallen humanity. Drunkenness again, though it has recently received a compulsory check, is very rampant, and it is scandalous the vast amount of money that is spent in the country on strong drink. Still further, murder is by no means on the decrease; horrid crimes of this kind are reported almost every week in the press. There is one form of destruction we cannot omit to notice, tenderly yet solemnly, which seems to be getting very common, namely, suicide. Ruling out a case here and there, which may be traceable to pure insanity, we are forced to the conclusion that the vast majority of cases are indications of much ungodliness. No sooner are people disappointed in some temporal concern or other on which their hearts are set than they rush into eternity with their own hand, and not infrequently drag some other person with them. How destitute of the fear of God such minds must be, and how little realisation of the awfulness of appearing before the presence of the righteous Judge with the guilt of blood upon their souls! They seem to imagine that death is the invariable entrance into peace, no matter what is the sinner's state. What a solemn delusion! It is surely the height of folly for the ungodly in their efforts to escape temporal misery here to plunge into eternal misery hereafter. Dishonesty in business is another form of sin that is very prevalent at the present day. If we now turn to the first table of the law, we find that disregard of the Fourth Commandment is one of the outstanding and growing immoralities of our nation and our age. Scotland

was at one time regarded as the most Sabbath-loving country in the world, and some parts of it may still be well to the front in this respect, but a woeful change for the worse is taking place every day. England too, though not so careful in the past about the Lord's day, is sadly declining more and more. Soon, unless the Most High in His mercy will interpose a check, the Sabbath will be lost to Britain, and that will be an incalculable loss. Why is it that Sabbath observance is so transcendently important? Is it because it affords a period of mere physical, bodily rest? By no means; but because it is a day set apart for the worship and service of God—a day on which sinful men may be warned of their sin and danger, and a day on which they may hear the glad tidings of a Saviour, even Christ the Lord. We do not know who are God's elect or not in the state of nature, and if we stand between sinners and the means of grace on God's appointed day, we are standing between them, as far as it is possible for creatures to do, and the eternal salvation of their never-dying souls. Moreover, the day in the new dispensation commemorates the glorious resurrection of Christ and the completion of the great work of redemption as well as that of the first creation, and they who treat the Sabbath as a day of common toil or pleasure, are trampling upon the glory of God in its most exalted manifestations. Works of necessity and mercy are allowable, according to the instructions of Christ, but the tendency at present is to widen these exceptions beyond all due bounds. Professing Christians ought to be very jealous of the sanctity of the Sabbath in a generation that seems anxious to obliterate it from any holy distinctiveness among the days of the week.

We must defer consideration (God willing) of the second branch of our subject—the Spirit of the Lord lifting up a standard against the enemy—till next month.

The Blasphemy of Rome.—At first sight it would appear to be incredible that the Church professing to be the only true, Catholic Holy Church, could lend itself to blasphemy in matters relating to God's glory, but let us take the following sentences from a work of Liguori, a doctor and saint of the Church of Rome. "With regard," he says, "to the power over the real body of Jesus Christ, it is of faith that when they pronounce the words of consecration, the Incarnate Word *has obliged Himself* to obey and to come into their hands under the sacramental species. But our wonder should be far greater when we find, in obedience to the words of the priest, *Hoc est corpus meum*, God Himself descends on the altar, that He comes whenever they call Him, and as often as they call Him, and places Himself in their hands, even though they should be His enemies. And, after having once come, He remains entirely at their disposal."

A Sermon.

BY THE PIOUS AND LEARNED MR. SAMUEL RUTHERFORD.

Preached on Sabbath, 22nd August, 1640.¹

~~~~~

“Set the trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed my covenant, and trespassed against my law. Israel shall cry unto me, My God, we know thee. Israel hath cast off the thing that is good : the enemy shall pursue him.”  
—HOSEA viii. 1-3.

~~~~~

THE Lord's prophet, beloved in the Lord, had to do with very rough and hard timber at this time ; he had to do with a stiff-necked people. And not only had the prophet of God to do with the ten tribes, to prophesy to them ; but sometimes also he prophesies against the Kirk and the kingdom of Judah. The most part of this chapter is prophesied against the kingdom of Israel, the ten tribes, and the last verse thereof is prophesied against Judah. And because the Lord's prophet had to do with such a stiff-necked and rebellious people, therefore he uses more threatenings than he does promises ; and he has more threatenings than any of the rest of the prophets has. For this prophet lived in a time when the people where he lived had no sense nor knowledge of God. And the kings and princes of these lands, they had set their heads and their shoulders together for bearing down the true worship of God. And ye know an ill and a great knot of timber requires a hard wedge to make it split up. Even so because they had all revolted from God, and had taken them to a false worship, he must speak to them as one who kent very well what was in their hearts ; and therefore, for the most part, he speaks to them of the wrath and anger of God. And in this chapter the prophet, inspired by the Spirit of God, begins with a charge and a proclamation : “Set the trumpet to thy mouth. He shall come as an eagle against the house of the Lord.” That is, declare unto them that there is war coming against them from the Lord. And then he gives a reason for it, why he makes this proclamation. Some expone this to be the king of Assyria, Salmanasar, that was to come against this people—“who should come as an eagle against the house of the Lord” ; and some expone it other ways. But this is sure, that this was some swift judgment that was to come against them. Some of them thought this judgment is long a-coming ; but when it comes, it comes with eagle's wings. It is a better judgment—if any judgment can be better than another—that comes upon feet than that which comes upon horseback. Against whom shall this judgment come ? Not against the wicked folks in the world, but against the house of the

¹ Taken from “Quaint Sermons of Samuel Rutherford,” by the Rev. Andrew A. Bonar, D.D.

Lord—against His own sworn and covenanted people; His main quarrel and controversy that He has is against them. What ails the Lord to come against His own house? He must be very angry when He does so. A father that comes against his own child to strike him, if he be wise, must have a just cause for it, and be very angry at him. And the prophet says that the Lord has just cause to do this. In the first verse He gives one reason of it: "Because they have transgressed my covenant, and trespassed against my law." That is a warrantable judgment that comes for such a cause. When there is sin against God's law and transgressing of His covenant among a people, He has just cause to punish them.

What! will Israel make no apology for themselves when the wrath of God comes thus upon them? Yet, says the prophet, they will have their own excuses at that time. "Israel shall cry unto me, my God, we know thee." That is the first skonce¹ that ever the pursued people of God get to hide themselves under, and a hypocritical people, when they are plagued, make this objection against the Lord first. Will the Lord, say they, send a destroying enemy against us, since Thou art our God, and Thou art in covenant with us, and so why should we be put to the worse? Why should Assyria come as an eagle against us, seeing we say, "We know Thee," and we profess Thee to be our God? In the third verse that objection is answered, as there is nothing that a plastered hypocrite can say to God as an excuse of his ill but the Lord has an answer to it. "Israel hath cast off the thing that is good: the enemy shall pursue him." It is not said that they have forsaken good, but they have forsaken the thing that is good. They have forsaken the Lord, and taken them to Balaam; they have forsaken the fountain of living waters, and digged to themselves broken cisterns that can hold no water. And therefore judgment shall come upon them—the enemy shall pursue them.

Now for the first part, that there is a charge given to the Lord's prophet, "Set the trumpet to thy mouth." What is the duty of those who are the Lord's ministers when wrath is coming upon a people? They must either tell them of it, or their blood shall be upon the pastor's head. Isa. lviii. 1, "Cry aloud and spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." All ministers and prophets of God who would be free of the blood of lost souls, are bound and obliged before God to tell them freely of their sins. The Lord says to the prophet (Ezek. ii.), "Tell them from me what it is that they have deserved." Then all ministers are heralds sent out in God's name to denounce woe against all God's foes, and to speak peace unto God's friends, and they are messengers sent out from the Lord to tell what is the will of God to His people—to declare whether He be at peace or if He be at war with a nation.

¹ A shed under which stones are hewed, defence, protection.

The *use* of this is—any prophet or minister that changes God's message by the way, and tells it not as God bids him tell it, is not a faithful messenger, nor a right blower of the Lord's trumpet. He cries not the alarm at the command of the general, as he should that cries not unto the righteous, "Mercy, mercy unto you for all thy doubting and fainting; salvation to you for all the contrary thoughts thou hast, for there is blood enough in Christ's wounds to cleanse and to save you"; and that tells not to the wicked man, "Laugh and rejoice as thou wilt, the anger of God is awaiting you, albeit thou seest it not." That is a false minister that changes God's wine and puts in his own water instead of it, that changes God's copy in any point and fills it up with his own devices, that has not his warrant to show you for what he does. As he is a false messenger that will not show his message to you when he summons you, it is a token he is not right. Even so, all these who cannot let you see the copy of God's Word for anything they speak to you, it is a token that they are bastard trumpeters, and are not sent of God to speak to His people. Such ministers run and God sends them not; they speak the lies of their own head, without the warrant of God's Word; and whenever there is a service pressed upon the Kirk that is not warranted out of the Word of God—that contains such things therein as bowing before altars, and sets apart days of man's devising for worshipping of saints—that is a false copy of God's will, and whoever follows it, they speak and God sends them not.

Wherefore is a trumpet mentioned here? Because a trumpet is a shrill instrument of war, and a trumpet is ordinarily blown to waken all, and to stir them up, who are not thinking of war, nor has any mind of it. So this is as much as if it were said, "Set thy trumpet to thy mouth; let them hear on the deaf side of their head." The thing that we are to learn here is that a sleeping world and a sleeping Kirk must have a trumpet blown to waken them, for they will not be wakened with whispering into their ear to tell them that God is angry at them. But we must blow a trumpet, and tell you of the wrath of God and of His anger against you. And there are four reasons wherefore we must blow with a trumpet to waken secure sinners.

First, because they caress their own conscience that it may not accuse them for that which their mind lets them see to be wrong. Even as a father does to a caressed bairn—lets him not know, by correcting him, when he does wrong. Even like unto that spoken by the prophet (Isa. xxx. 10), they "say to the seers, See not, prophecy not," so that sinners have need to be shouted unto as with a trumpet, that they may be wakened. Woe's them that can never be wakened with nothing till hell waken them; and if anything in the world be our wreck, that same is it—even a spiritual security and sleeping in sin.

A second reason wherefore there must be blowing with a trumpet to waken sinners is because there is much din, and that

hinders hearing when God speaks unto us. Gain is crying so loud in some men's ears, and court, and the honour and pleasing of kings, and ease, etc. These things, and the like, cry so loud in the ear of the natural man, that all that God's ministers and His prophets can cry unto him of the Lord's righteousness, of His justice, of His truth, they will not hear, neither can they hear. They who know what a disease in the ears means say this of it, that when there is a wound within, it makes a crackling there, and it hinders hearing of any sound without; and that is it which makes deafness. Even so, when the day of the Lord's anger and wrath—of His taking vengeance on transgressors—is spoken of to some, there is something within that cries louder to them, that makes them not to hear the other, and therefore the Lord bids sound a trumpet unto such.

A third reason wherefore the Lord bids sound a trumpet is: it is an ordinary thing for the devil to hold men off their accounts till they be over the score—to keep them from seeing them till they can do no better—until they come to that, that he makes them to think that they are over long a-counting with God. Woe's them that let their accounts run long, or without taking order with them, for it is a very dangerous thing. Our Lord, again, will have His messengers to set a trumpet to their mouth to tell His people what sin is, for nature will never tell a man what sin is. There are two sorts of convictions for sin that the Lord's Word tells us of. First, there is a natural conviction, and that never lets a man see what sin is. The natural man is only a patient in that conviction; he never comes to be an agent. The conscience of the natural man may convict him of sin, but for his will and his affections, they are mere patients, and join not at all in the work. They know that there is death and hell; but they would have death and hell to stay away from them, and this is the cause of that which is spoken (Isaiah xxvi. 11), "Lord, when thy hand is lifted up, they will not see"; (Amos vi. 3), "They put the ill day far from them"; and since they think the ill day to be far from them, and since they see not the hand of God lifted up, albeit all the world should cry to them, they will not hear nor make them to know what they are doing. Second, the Word of God tells us of a spiritual conviction where God is an agent, and man himself he convicts also; (1 Cor. xi. 31), "If we would judge ourselves, we should not be judged of the Lord"; (Micah vii. 9), "I will bear the indignation of the Lord, because I have sinned against him." There is an evident mark of one who hears the voice of God convicting of sin when they come to that.

A fourth reason wherefore a trumpet must be blown is, because to believe news of the wrath of God and of the Lamb is a supernatural thing, and so the spirit of nature will never make a man to believe them. Nature will never tell a man the thousandth part of the ill and sinfulness of sin, and therefore the Lord must cry it into the soul as with a trumpet.

Use.—Well's that soul whom the Lord works upon in time, and He makes to hear Him when He cries. Well were Scotland if they wakened in time out of their security! I durst say, if Scotland were wakened in the name of that Lord, who sent me here to speak to you, that mercy should be the end of all these tumults and troubles that have been among us. There is nothing that hitherto has been the wreck of Scotland but only security, and that the sinners of Scotland have never been wakened. There be two things that serve for wakening sinners out of their security, and we have both these to waken us.

First, the sins of the land wherein we live call upon us to be humbled. And if there were no more but the drunkenness, the atheism, the hypocrisy, the ignorance of God, the sins of the families of the land in not setting up the worship of God, we have just cause to be humbled for these and for the like.

Another thing which calls for humiliation is, when judgment is already begun, and that is among us. And God knows that it be not time for us now to take our pleasure and ease, and to lay down our heads upon a pillow of the devil's stuffing, when the Lord's ark is in the fields, and when the Lord's people of this land are entering into a strange land; and God knows who are their friends or who are their foes into it; and yet we trust that God will make the people of that land to be for their good, and will cause them sell them meat and drink and what they stand in need of, and that He who has said, "Touch not mine anointed, and do my prophets no harm," will do for them, albeit they should not show themselves friends to them. But when the Lord's glory is in such hazard, woe to them who are not praying to God for preserving, and for them who are in hazard for it, and are not humbled now for them, for they shall get none of our Lord's comforts in that day when He shall laugh and rejoice, and shall be set up high above all His enemies. They will not do something now when our Lord must either die, or die when we are like to be an undone people if He die not for us. Woe to them! But we trust that our Lord's salvation is not far off, but He will help us in time for His covenant's sake, seeing we are a people that are in covenant with Him; albeit the people of this land were all devils and remedy-less sinners. He will help us now, and take another time for punishing any wrongs of that kind.

There is a reason given for this in the next place why the Lord's prophet should set the trumpet to his mouth. "He shall come as an eagle against the house of the Lord." What king this was that at this time was threatened to come against this people, is differed upon by some of the interpreters. That it was Salmanasar, as some say, it is not likely; and yet it is sure that Assyria was to come against this people and to overcome them, and he was to come against them in a fierce and terrible manner. But we leave that. There are two sorts of judgments that come against the Kirk of God. There are some judgments that come upon four

feet to them—that come, as it were, upon eagle's wings. And some judgments that come at leisure again, such as the wrath of God that came upon the old world. It was an hundred and twenty years coming upon them or it lighted, and yet for all that it came at last. Let the wicked in the world say as they will, yet the wrath of the Lord is long in coming, yet He is aye coming, and His judgment and wrath against the wicked sleep not. Isaiah xxx. 18, "The Lord waits that he may be gracious, therefore will he be exalted, that he may have mercy upon you, for the Lord is a God of judgment." The judgments of God sometimes go at leisure, but they will come. (2 Peter iii. 4.) There is a reason asked for this—wherefore the Lord's judgments that He has threatened are so longsome in coming? And it is answered, "The Lord delays it, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night." This is referred to the words that are spoken before. He is long-suffering to us-ward, not willing that any should perish. So that the enemies of the grace of God can get no ground for their false doctrine.

But the Lord has other judgments that come not slowly but swiftly, and upon four feet, as it were. And the Lord's Word uses three comparisons to show this swiftness of the Lord's judgments. This text that we have read says that they come with eagle's wings, and this is the king of all flying fowls, and comes with a clap upon the prey thereof. So do the judgments of God upon His enemies sometimes. The second word that is said for that is written (1 Thess. v. 3), destruction shall come upon the wicked as pains upon a woman in travail. So is it with those who are wicked men. When they think least of destruction to come upon them, and when they are preaching peace to themselves, and are building their castles upon high, that they think no evil shall come near them, then the wrath and anger of God breaks out upon them and destroys them. The third comparison for showing the swiftness of the coming of the judgment of the wicked is in the Proverbs (i. 27). It is said thereof that their destruction cometh as a whirlwind, and ye know a whirlwind is a thing that comes very suddenly. For presently before it there is a calm, and immediately after the calm there comes a blast of a whirlwind that blows away all light things where it comes. Even so does the wrath of God when it comes upon the wicked. They see nothing but a calm before, and then after their greatest calm immediately the whirlwind of the wrath of God comes, and blows them away, root and branches.

Let our *use* of this be to learn to make use of the time which God gives unto us, for if the Lord's wrath come after such a manner upon His enemies, it is best for all to be looking their accounts in time. Well's them that have all their accounts laid and examined before the Lord come upon them to call them to account. He is a blessed soul who can learn wisdom from the

foolishness of the five sleeping virgins, and so escape the wrath of God that comes upon the wicked in the world. O, but that be a sorrowful saying which that man in the Gospel says: "Soul, take thy rest, for thou hast enough laid up for many years." "Fool!"—is that well said?—"this night thy soul shall be taken from thee, and then whose shall all these things be?" The very time when he is proclaiming peace and ease to himself—aye, when thou art proclaiming rest every way to thyself—it may be that even then the Lord shall send a messenger to take thy soul from you, as was done to Him. And what will all thy full barns and thy renewed confidence in the world that thou trusted so much unto, do to you then? Well's them who are prepared again the Lord come to call upon them. They fear not His call when it comes. What if the Lord shall be pleased to send a trial upon this land, and upon us of this congregation who think they shall be most able to stand out against any trial? None shall be able to stand out against the trial as these who can say in effect that there is no new event come upon them but that which formerly they looked might be, and were preparing themselves for the same; who can say there they resolved to be content, and they are content to quit husband, wife, children, life, lands, and rents, and all for their Lord and for His cause. And so let everyone take pains to read over the count of their old sins—the night-drinker for his drunkenness, the blasphemer of God's name for his blasphemy, and such as were anyways art and part bringing in a new worship in the Kirk of God in this land, who consented unto the five articles of Perth, etc.,¹ and be humbled before God for them. If ye would have a lap of Christ's garment to cover you in the ill day—if ye would be safe when the Lord comes against the sinners of Zion as an eagle—count for your old sins and be humbled for them, and ye shall be safe.

Another thing that we have to mark in this comparison is, What is it that leads the eagle to come against the prey? Nothing else but the smell of the prey. What was it, think ye, that led Assyria to come against the people of God when they came? Was it the glory of God? No, it was nothing else but the love of the world and the things thereof, without any respect to God's glory. Our Saviour, Christ, says (Matt. xxiv. 28), "Where the carcases are, thither will the eagles resort." Wherever there is a breakfast for the eagles, they will be there. Even so, wherever the enemies of the Kirk of God may get their vantage against the same, they will

¹ In 1618 an Assembly at Perth, formed of members chosen according to directions from Court, passed the Five Articles, viz., kneeling at the Sacrament of the Supper, private administration of baptism, private communicating, observance of holydays, and confirmation. These articles were afterwards, amidst much opposition, ratified by the Parliament held at Edinburgh, 4th August, 1621. They were enforced with rigour. Ministers were threatened with deposition if they would not submit to them.—See Row's "History of the Kirk of Scotland," page 318, etc.

be there. It is a plain instinct of nature that leads the eagles to the prey, and hunger is enough to them to make them seek where the prey is. And the thing that leads the enemies of the Kirk of God to come against the Kirk is nothing else but the malice they have against the Kirk and the love of blood. They have such a greedy desire after it. And the Lord's Spirit tells of Nebuchadnezzar, that was drunk with the blood of His people, and that he coveted after the same. We may thank the Lord for this, that we know what it is that leads on the enemies of the Kirk to come against His Kirk—that it is not the Lord nor His glory. Is the end that they have before them, think ye, the Lord or His glory? No, no; say what they will. They will say the divine service book which our enemies stand for this day—as one of them imprudently has said of it—that it is a divine book, and that there is more sound divinity therein than in all the extemporal prayers of all the ministers, both in our neighbour land and in this land also. But let them say what they will, it is nothing but themselves and the filling of their fat bellies and the pleasures of the world which they have been and are still seeking. It is a foolish thing for the enemies of the grace of God to say that man's free will is a thing indifferent to choose or to refuse anything as it pleases, whether it be good or ill. Is the eagle's hunger a thing indifferent for the eagle to seek to have it stayed or not? No; it is natural for it to seek to have it stayed by the prey. They say there be three things that show that the will of man is a thing indifferent. First, they say there is in man a thing which they call indifference to do good or to do ill at his pleasure. Second, they say that there is a conscience within those who are enemies to God as well as these have a conscience who are in favour with Him; but that conscience will not keep them in if so be they want grace. Third, they say they have the awe of the Lord in His Word to keep them from sin, and that will be a restraint to them. But there are other three which we may set against these, which are also in every man by nature, that sets them a work to do, as ill from their conception. First, there is the habit of natural corruption that leads them to commit sin; for natural corruption, as they say, is not like a pirate that comes out of the harbour, and it is a thing indifferent for it to go east or to go west, and so they go where they may best find their prey. Nay, natural corruption is not a thing indifferent, but it leads every man captive to the law of sin. Second, there is in every man the habit of acquired corruption, beside the natural corruption which is in all by nature. He has more sin added to that sin wherein he was born, and that leads him on to commit sin. Third, is an individual induration that is come upon wicked men, whereby God has tied them, in His righteous judgment, to sin, and given them over to their own wicked heart, that whether they will or not by reason of that individual induration that is come upon them, they must sin. Well's them that have their will guided by the

grace of God, and not by another thing. See what it is that makes ye to stand for the cause of God; whether it be because there are thousands and multitudes upon Christ's side of it, and it would be hard with thee if thou dost otherways. That is a wrong motive, and it will not miss to fail thee if there come any trial. But that is a gracious freewill that resolves to stand in defence of the cause of God, and to stand by the same albeit there were no more upon Christ's side of it; that albeit all others should turn their backs upon Him, yet they will stand with Christ where He is.

What is the quarrel that this eagle has against the house of the Lord and against His covenanted people, for it would be thought, Who should be free of stroke, if so be that the Lord's people be not free of it? No; by the contrary, you know it is said, "Judgment must begin at the house of God." And (Ezek. ix. 1), where those six men are sent out with slaughter weapons in their hands, to slay all in the city save only those that were marked by the man with the pen-case inkhorn, even Christ, they are commanded to begin at the Lord's sanctuary. Whenever wrath is a-dealing, professors that have gone on in a wrong course shall be sure to get the first dint of it. And so think not with yourselves that a profession will save you when the ill days come. Now there be three ills in a bare profession that will rather hasten wrath upon men than keep it off.

First, Where there is a profession of religion there is more light than where there is not a profession; at least, there should be more light, and that makes the wrath to come sooner and to light fiercer and hotter upon those who have it than upon those who have no profession at all. The more profession and the greater light thou hast, if so be that thou go against the same, thou shalt get the more strokes and the greater wrath shall light upon you. Of all the enemies, he that is an house enemy, ye know, is the worst enemy. A minister that goes with a gown upon him, and bears a Bible about with him, if so be that he be false, is the worst enemy that the Kirk of Christ has. You know who it was that sold Christ, our Lord. Even Judas, who was one of His disciples; and even when he was betraying Him, he seemed to be very kind to Him, for even then he would kiss Him, and our Lord says to him, "Friend, betrayest thou the Son of man with a kiss?" And it is very ordinary to be so. The worst enemies that the Kirk of Christ has in our neighbour kingdom are those that are called the heads of the Kirk and the reverend fathers in God—Canterbury,¹ and those of that kind. Those are the greatest enemies that Christ and our Father and His have, and it is they who betray Him and His cause.

Another ill that comes of a profession is—ye know the Spirit of God in His Word uses to reckon from a profession; (Amos iii. 2),

¹ Laud was Archbishop of Canterbury from 1633 to 1641.

"You only have I known of all the families in the earth : therefore will I punish you for all your iniquities." "I made you my chosen people beyond all others, and therefore I will not let you gang unpunished." The Lord cannot endure a people who have a profession of religion to sin against Him as others do. A lord or a laird cannot endure a thistle to be in his garden, but causes it to be plucked up by the roots and cast over the dike. He cares not to let many thistles stand in the mountain, but for a thistle in his garden, he cannot endure that. Those who give themselves out to be the Lord's beloved people, and yet are barren of any good fruits, if there be a sore judgment in the world, it shall light upon such.

A third ill that comes of a profession is—we believe that a profession makes black sins to become white sins. No ; it is not so. David's adultery is adultery as well as the adultery of the greatest reprobate that is ; albeit his adultery is taken away, and theirs is to be kept to the fore against them, yet in themselves they are one. The enemies of the grace of God put a calumny upon us in this when they say that we say, "God hates not the sin of the elect." No ; we say, and affirm it, that the Lord hates their sin, but withal He hates not their persons but loves them ; and for temporal judgments—albeit they miss spiritual and eternal judgments—they shall not miss them who are guilty of any sin or goes against the Lord's covenant, or seem to be for it and are not so in heart ; though they were never so dear to God, even as dear as Coniah, as it is said (Jer. xxii. 24) : "As I live, saith the Lord, though Coniah, the son of Jehoiakim, king of Judah, were the signet upon my right hand, yet would I pluck thee hence ; and I will give thee into the hand of them that seek thy life," etc. And so, of all the sore judgments that come upon any people, it shall come upon them who profess the Lord and religion and are not an honour to their profession. I am sure this is Scotland's note. Some, it may be, will be ready to say, "I am sure the Lord will defend me, seeing I am a covenanter, and it is God's covenant." No ; but if there be a chosen stroke for any, if thou be not a heart-covenanter, it shall light upon you. The Lord has a judgment prepared for you, albeit thou shouldst never go unto the fields because thou hast no more but a name and a profession thereof. Woe's them that know no more of religion but only the bare name of it !

The prophet goes on, in the next verse, to tell what a people the people of Israel were, and what they shall do under their trouble. Israel shall say unto me, "My God, we know thee." "Thou art our God, and we know that thou art our God." This is an objection to what has been said before : shall Assyria come against the Kirk of God as an eagle ? No, it may not be so, for we will tell Him that He is our God and we are His people, and therefore we will cry unto Him in our distress and trouble. There are three things contained in this prayer. First, that Israel, in

their distress, will cry. Second, that in their distress they will cry "My God." Third, they will cry, "My God, we know thee."

First: That they will cry to God under their distress and trouble. It teaches us this far that hypocrites, when they are under the hand of God, are all very holy folks then. In Judges x. 10, and in divers other parts, it is said of the predecessors of this same people, in their distress they cried unto the Lord, and acknowledged they had sinned against Him. (Jer. ii. 27), In prosperity people turned their back upon God, "and not their face; but in the time of their trouble they will say, Arise and save us." This is an ordinary way that we use when we can do no better; then we cry unto the Lord for help and deliverance. (Psalm lxxviii. 34), "When he slew them, they sought him; and they returned and inquired early after God. And they remembered that God was their Rock, and the Most High God their Redeemer." When the vengeance of God was lying sore and heavy upon them, they cried unto the Lord, "Lord, save us." When anything ails hypocrites they will cry fast to Christ then. O! but there be many who will be content to winter Christ that cannot be content to summer him also. When worldly men see the hand of God to be upon them, O, but they will seem to be holy and to be devout then. But whenever the hand of God is taken off them again, immediately they return unto their old ways. This should make us to examine bed holiness, and holiness that comes by reason of crosses, very well. For there are many that, in their sickness, and when they are under the hand of God any way, will cry fast for the minister then, and seem to be sorry for their former ill-spent time, and will promise very fair, if God will spare them then, they shall be better servants to Him in all time coming; and yet when time is granted to them they will return after that to be as ill every way as ever they were before. There are three things that we should try of our holiness in such a case. First, we should try whether it be our own holiness and ease, or if it be God Himself, that makes us to cry to Him and to humble ourselves. Well's that soul that humbles itself under the mighty hand of God, and is brought home to Himself by its troubles. Second, in trouble compare these two together—whether you think it better to be guilty or if ye think it best to be miserable. If you had rather choose misery before you choose guiltiness, and if ye be more for sin committed than ye are for the misery that comes upon you because of sin. There are three things that we look not to in our afflictions. First, for the present our punishment or the afflictions of any, they are not grace. Affliction may well restrain the act of pride for the present, but it cannot restrain the habit thereof. As in Ahab and in Cain, when punishment was upon them the act of pride was restrained indeed, but the habit thereof was not restrained. Second, we should consider that all the crosses in the world will do no good unto any if so be they be not blessed unto us by the Cross of Christ. No, they will rather

make us worse if He bless them not. The Lord complains of His people (Amos viii.) that the more He struck and plagued them, the more they ran away from Him. Third, we should remember that affliction of itself is not grace at all, albeit it be a means whereby the Lord works grace in the hearts of His own children, and makes them pliable for it. Fire, ye know, changes not the nature of metals, to make one metal of another; it may well make them hot and soft, yet for all that it cannot make iron gold. Even so affliction cannot make the devil's iron to become God's gold; it may well make it some softer. And so we had need to try whether our afflictions be blessed of God or not, and we had need to try our holiness then. There are many who make a form to pray to God now, who have their son in the camp, or their husband, that, it may be, never made an errand to pray to God before, and yet for all that have a crooked heart within them. It is not an easy thing to come rightly to Christ. It is no marvel the enemies of God's grace say it is an easy thing to come to Christ and to believe, because they know nothing of it; but it is not easier than that which is spoken of in John xii. 32, "When I am lifted up, I shall draw all men unto me." It is a pull of God's arm that must do our turn to draw us to Him, and not all the afflictions and calamities in the world.

Oh, that the Lord will be pleased to bless our public trials in this land, and that He would let all see that it is not good jesting with the Lord now at this time, when the Lord is taking away the husband from the wife, the father from the children, the child from the parents, the friend from the friends, the minister from the flock, etc. It is time for us to lift up ourselves in prayer to God, now beseeching Him that He would make His hand to work more and more for us. Well is the soul that comes under the hand of God. In Hosea v. 15, it is said, "In their affliction they will seek me early." Well's that soul that seeks home to God by its afflictions. There is a blessed word spoken (Hosea ii. 6); when the Kirk is running away from God, and there is a hedge of thorns set in her way that she cannot win away from Him; when she is following her other lovers and cannot overtake them, she says, "I will go and return to my first love, for then it was better with me than now." Well expended trouble and affliction that come upon any soul when it comes home to the Lord, and all the dross thereof is taken away, and when a people are brought home, as it is spoken (Jer. l. 5) of Israel and Judah: "Come, and let us join ourselves in a perpetual covenant with the Lord, never to be forgotten." That is a blessed trouble for evermore that leads us home nearer to our Lord. Now the Lord Himself, who is able to do this unto us, draw us nearer unto Himself by all the crosses and afflictions that come upon us! And to this Lord who can do this for us, to the Son of God, Christ Jesus, to His Father and our Father, and the Spirit of grace, be everlasting praise and glory. Amen.

Is Instrumental Music Justifiable in the Public Worship of the New Testament Church?

BY THE REV. D. BEATON, WICK.

IN view of the almost universal opinion that instrumental music is allowable in the public worship of the New Testament Church, it becomes a question of no ordinary importance to those who oppose its use in the service of the sanctuary, to make an honest endeavour to put themselves in a position so that they may be able to give intelligible and unassailable arguments for the attitude they take up. The question that meets us at the very outset is this: "Has God given in His Word any rule or guiding principle whereby the worship of His house is to be regulated, or has He left a matter of such vital importance to the changing opinions of men?" Needless to say, the whole testimony of inspired Scripture goes to show that He has not left men to act at random in this matter. If He has given a rule or revealed some guiding principle, then the question arises, "What is this rule?" To this, two answers have been given, viz., "Whatsoever God has *not commanded* in His Word is not allowable in His worship," and "Whatsoever is *not condemned* in His Word is allowable in His worship." These two principles, seemingly so like in appearance, are, on a closer examination, found to be wide as the poles asunder. The former has been recognised as the great guiding principle in regulating the worship of Presbyterianism the wide world over, while the latter has been adopted by the Church of England, much to her own confusion.

THE PRESBYTERIAN PRINCIPLE

is admirably stated by the Westminster divines in the Confession of Faith, a document signed by every office-bearer in the Presbyterian Churches in England, Scotland, Ireland, Australia, New Zealand, the United States, Canada, etc. They say, "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith, life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing is at any time to be added, whether by new revelations of the Spirit or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word; and that there are some circumstances concerning the worship of God and government of the Church common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed."—(Chapter I., section vi.). The principle set forth above and

acted upon would enable all churches to receive, observe, and keep pure and entire all such religious worship and ordinances as God has instituted in His Word.

I.—That this principle is strictly in accordance with the teaching of Scripture can be seen at once from the following :—

(1) *Old Testament*.—"Remember all the commandments of the Lord and do them; *and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring*: that ye may remember and do all my commandments, and be holy unto your God" (Num. xv. 39, 40). "And look that thou make them *after their pattern*, which was showed thee in the mount" (Exodus xxv. 40). "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God, which I command you" (Deut. iv. 2).

(2) *New Testament*.—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe *all things whatsoever I have commanded you*" (Matt. xxviii. 19, 20). Christ's words, in giving the great apostolic commission, ought to be an end of all controversy in this matter: "*All things whatsoever I have commanded you*," is to be the great principle recognised by the Apostles in evangelizing the nations, and likewise the principle to be observed by these nations on receiving the faith.

II.—Then we have many illustrations from Scripture showing how jealously God guarded the rule He laid down for the regulation of the worship of His own house.

(1) *Old Testament*.—(a) Nadab and Abihu (Lev. x. 1-3) had daringly infringed the law regulating the service in the Tabernacle by putting strange fire in their censers, and in punishment "there went out fire from the Lord and devoured them, and they died before the Lord." Notwithstanding the favoured position occupied by them as sons of Aaron, the High Priest, they had presumed to add to God's commandments, and God taught them, and all Israel, that it was a perilous thing to interfere with what some might be too ready to think was not of very much importance. And when the heavy judgment of heaven fell upon them "Aaron held his peace." (b) Korah, Dathan, and Abiram (Numbers xvi.) God had set up a constituted order of officers in the Tabernacle. Korah, a Levite and leader of the rebellion, asserted that the holy functions should not be restricted to these officers. In this he was joined by Dathan and Abiram and two hundred and fifty princes of the Assembly. The reason assigned for their rebellion was that all the congregation was holy. In his straits Moses appealed to God, and announced to Korah that the Lord would show Israel who were holy. When the fateful day came, all Israel were gathered together at the door of the tabernacle of the congregation, and the Lord said to Moses and Aaron, "Separate yourselves from among this congregation, that I may consume them in a

moment." Then the terrible judgment of heaven fell upon the rebels. But awful though the judgment was, it had not subdued nor terrorised the people, and the Lord, threatening to give a further manifestation of His hot displeasure against any interference with the constituted order of His house, said to Moses, "Get you up from among this congregation, that I may consume them as in a moment." (c) Saul offering sacrifice at Gilgal (1 Sam. xiii.). Saul, finding himself confronted with a mighty Philistine army at Gilgal, tarried seven days for the coming of Samuel, but at last, through the dwindling away of his army, he became impatient, and determined to offer a burnt offering himself, without waiting for the priest of the Lord. He had no sooner offered the burnt offering than Samuel came. "What hast thou done?" he said to Saul. Saul answered, "Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and the Philistines gathered themselves together at Michmash; therefore said I, the Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered a burnt offering." For this act in infringing the commandment concerning the worship of God's house, his kingdom was taken from him. (d) Another illustration from the Old Testament will suffice, though many more might be given, viz., King Uzziah's attempt to officiate as a priest in the Temple (2 Chron. xxvi. 16-21). For this daring attempt of intruding into the priest's office, which was reserved alone for the descendants of Aaron's house, he was smitten with leprosy. All these illustrations from the Old Testament go to conclusively prove that God set a defence about the order He had set up in His own house, and that any infringement, however insignificant it might appear, or however exalted the person might be who was guilty of the infringement, was regarded by heaven as a daring interference not to be tolerated with impunity.

(2) *New Testament.*—In the New Testament it may be said that owing to the spirituality of the new dispensation, as distinguished from the old, that we need not look in the same way for such outward, visible manifestations of God's displeasure; *its* judgments are spiritual—not less real and awful on that account. But there are not wanting instances of God's displeasure manifested in such a way that the world might look on and tremble. Perhaps the most awful of these is the overthrow of the Temple and its service at Jerusalem. That service, with all that it typified, had been fulfilled, and the old dispensation, by the decree of heaven, was forever at an end. The Jews thought otherwise, and daringly persisted in the continuance of a worship which the work and the word of the Messiah proclaimed to be finished. Apparently unconscious of their sin, God sent the proud, avenging armies of Rome to Jerusalem to punish the Jews, and when the terrible work of the Roman army was done, the Temple, with all

the services associated with it, became only a memory to the Jews; and to this day they have neither Temple service, nor sacrifices, though still tenaciously clinging to many of the customs and laws of their forefathers. This is a matter often overlooked in connection with the Jews, but it is one that ought never to be forgotten by those who may be tempted in any way to introduce into Christian worship anything that has forever been abrogated by Christ.

Having thus stated the great guiding principle by which we are to be ruled, we now proceed to the main theme of this paper, and for the more orderly discussion of the subject, the question of instrumental music under the Old Testament and New Testament Churches will be discussed in succession.

INSTRUMENTAL MUSIC IN THE OLD TESTAMENT CHURCH.

1. *The Tabernacle.*—It is admitted on all hands that instrumental music was used in the Temple service—a fact which, when carefully examined, will be found to be in strict accordance with the foregoing principle. But before coming to the Temple service there are one or two points worthy of consideration.

(1) It is to be carefully observed that in the Tabernacle service, until the time of David, there was no instrumental music. Moses received the minutest instructions from God as to the furniture and order of service in the Tabernacle, but there is no hint as to instrumental music. The two silver trumpets, it is scarcely necessary to say, were not instruments of music, in the ordinary sense of the term. They were used for sounding alarms, gathering the congregation, etc., but not for accompanying the praises of the Lord. When instrumental music was at length introduced into the Tabernacle services, it is important to observe that it was by God's commandment. The Old Testament Church could therefore say, "We have this part of the service through the direct command of God given to David," as the following passages of Scripture will make clear:—"Then David gave to Solomon, his son, the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat, and *the pattern of all that he had by the Spirit*, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord. . . . All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern" (1 Chron. xxviii. 11-13, 19). "And he [Solomon] set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad, the king's seer, and of Nathan,

the prophet; for so was the commandment of the Lord by his prophets" (2 Chron. xxix. 25, 26). These statements prove conclusively that instrumental music was not introduced into the Old Testament Church without God's command. They further prove that it was in the transition period, when the Tabernacle and its service were about to give place to the Temple and its service, that we have the first notice of instrumental music in divine worship.

Objections.—It has been urged, in objection to the position laid down here, that we have a number of instances in the Old Testament Scriptures, during the period of the Tabernacle service, illustrative of the fact that instrumental music was used in divine worship. There are the cases, it is said, of Miriam playing upon the timbrel at the Red Sea; the singing and dancing, accompanied with instrumental music, of the women meeting Saul and David after the slaying of Goliath; the like welcome of Jephthah's daughter; the accompanying of the ark by David and Israel, with bands of music; and the minstrelsy of the prophets to whom Saul joined himself. In the instances where women are mentioned, it is evident that it could not be the public worship of the Tabernacle that is meant, for women had no part in those services. The illustrations quoted prove nothing more than that instrumental music was used on occasions of public rejoicing. In the case of the prophets and Saul, there is not the slightest evidence to show that their playing on instruments had anything to do with the public instituted worship of the Lord's house.

2. *The Synagogue.*—It is so universally admitted that there was no instrumental music in the synagogue-worship, that no detailed proof is necessary. Now, it may be said that in the synagogues, so often referred to in the New Testament, the essential parts of divine worship were maintained by the people of God in the ordinary Sabbath-day worship. These essential parts of divine worship, not being typical like those of the Temple service, passed over into the Christian dispensation, such as reading, and exposition, of Scripture, singing of psalms and giving of alms. Of course the essential and permanent elements of worship entered into the temple-worship, but those elements which were present in the Temple service and absent from the synagogue-worship were typical and transitory.

3. *The Temple.*—It is acknowledged on all hands that instrumental music was used in the Temple service by God's commandment; a fact that should carefully guard us against asserting that instrumental music is sinful in itself. It may be abused and become a snare, but to light-heartedly maintain that God introduced anything that is sinful in itself into His worship is a daring arraignment of the divine procedure. It is not on this ground we object to instrumental music in the worship of the New Testament Church, but for the simple reason that it belonged to a dispensation that has passed away. We have already seen

that whatever element of worship was included in the Temple service and was absent from that of the synagogue was typical, and as instrumental music was absent, the question arises, What did it typify? Does it not prefigure that joy unspeakable and full of glory which believers of the New Testament dispensation were to realise in the rich effusion of the Holy Spirit? The carnal ordinance, by its appeal to the senses, produces an exhilarating effect, which is too often mistaken for that higher joy that comes through the Holy Ghost, and has wrongly, through ignorance, been used as an argument for the use of instrumental music in the service of the sanctuary.

We are now in a position to state the conclusion arrived at from the preceding line of argument. It has been shown that instrumental music was only used in the Temple service and not in the synagogue-worship. Now, it is recognised on all hands that the Temple service was typical, and it has also been seen that instrumental music had its place in that system of types and shadows which, in the very nature of things, was transitory. The glory of the ministration of death passed away forever when Christ said "It is finished." It is unnecessary to spend time proving this fact—the whole New Testament is its proof.

NEW TESTAMENT CHURCH AND INSTRUMENTAL MUSIC.

It has been already seen in the foregoing that instrumental music passed away with the Temple service, and if it is to be used in New Testament worship, then a commandment of God—such as we have in the Old Testament—must be shown for its introduction. Needless to say, there is no such commandment to be found in the whole New Testament. In the Epistle to the Hebrews, that deals so largely with questions bearing on the two dispensations, there is no indication of the retention of instrumental music. This is all the more remarkable, because in the thirteenth chapter, while the Hebrews are reminded that, notwithstanding the passing away of the old dispensation, brotherly love, hospitality, contentment, chastity, etc., and the sacrifice of praise, which is "the fruit of the lips," are to remain, but there is not a word about instrumental music. To those who advocate the use of instrumental music in the public worship of the New Testament Church, we ask this question: On what ground is a part of the typical ritual of a vanished and abrogated dispensation introduced into the worship of the new dispensation? Once admit the principle, and does it not follow, as a necessary consequence, that the whole burdensome ritual—with its sacrifices, its feast days, its Sabbaths, and its new moons—must be introduced? It is to be feared that the whole explanation of the desire for instrumental music is to be found in the tide of spiritual declension that is spreading over professing Christians, and in their endeavour to supply in their own way the joy that ought to be theirs, they betake themselves to the beggarly elements, which certainly appeal

to the senses, and produce an exhilaration which the ignorant imagine is a frame of mind rendering it easier for them to worship God.

OBJECTIONS.

In dealing with the objections offered to the position laid down in the foregoing pages, we have no intention of meeting those who can give no higher reason for their attitude in favour of the use of instrumental music in divine worship than their own taste. This, it has been well said, is trifling with the gravity of the question, and an appeal is made to a standard that has absolutely no authority in a matter that concerns the public worship of God. A few of the common objections urged against the position taken up by anti-instrumentalists are here briefly touched upon.

(1) It is urged that the great majority of those who object to the use of instrumental music in public worship have no objections to use the psalms in praise in which there are many references to instruments of music. The same argument, if carried through, would make us not only use instrumental music, but sacrifices, etc., which are as frequently mentioned. And when we endeavour to sing with David,

“Do thou with hyssop sprinkle me,
I shall be cleansed so,”

then, if we would carry through the above argument, it would be necessary to have a basin of sacrificial blood and hyssop to give effect to his prayer. Needless to say, such an argument leads to endless absurdities.

(2) It is said God Himself sanctioned the use of instrumental music, therefore we ought not to condemn what He ordered. He also commanded the Jews to offer sacrifices, but this is no reason why a sacrifice offered now would be a very sinful proceeding. Under the Old Testament economy the male children were to be circumcised, but we are not commanded to do so now. It is further asked if instrumental music has been done away, what has been given in its place? In place of circumcision we have baptism, and in place of the passover the Lord's Supper, but nothing, it is said, has been given in the place of instrumental music. This is not the case; for where of old there was singing with the accompaniment of instrumental music, there is now substituted simple singing.

(3) Instrumental music in divine worship it is further said, is justified on the ground that we ought to consecrate all our talents to Christ. This argument, if carried through, would lead us into some extraordinary positions. The architect should bring the noblest creations of his art and display them for the admiration of the worshippers; so in like manner the artist and sculptor. The electrician, in like manner, should bring his beautiful and delicate instruments, and give them a place in the house of the Lord. In this way the feelings of admiration for skill and genius would

put the worshippers in a better frame of mind to worship God. So with one thing or another our churches would soon be a thousand times worse than those of Rome with their multitudinous adornments.

(4) It is said the use of instrumental music in divine worship is nowhere condemned in the New Testament. This line of argument we have already shown is unscriptural. The law, as expressed in the Word of God, is whatsoever is not commanded is prohibited.

(5) It is urged that instrumental music is used in heaven, and what is good enough for the redeemed saints ought to be good enough for us. This is an argument often used by thoughtless people as if it admitted of no answer. Apart altogether from the extremely carnal view that these entertain of the nature of heaven, of the saints spending their time playing upon material harps, there is this further to be said about their argument. We have it on the authority of the Highest that the saints in heaven neither marry nor are given in marriage. Will those who use the above argument say, what is good enough for them ought to be good enough for us? Then the saints in heaven are represented as wearing white robes and having palms in their hands. Shall we argue therefrom that our congregations here below should be dressed in white and carry palms in their hands?

(6) It has been further urged that anti-instrumentalists are too narrow-minded in this matter; they ought to enlarge their outlook by a study of the attitude of Paul to such-like questions. He was no narrow-minded bigot, it is said; he became all things to all men. So ought we to use those means which will most readily influence people, to bring them under the hearing of the Gospel. Now, it is still true, as it was in the days of Peter, that the "unlearned and unstable" wrest the words of the Apostle, though it can scarcely be said in the above instance that the Apostle's words contain "some things hard to be understood." When Paul said he became a Jew to the Jews and a Greek to the Greeks, it must appeal to every intelligent reader that he did not mean that he renounced his Christianity and became a Jew again, nor that he became a heathen in order that he might win the Greeks to Christ. What he did is intelligible enough. In his anxiety to bring them to Christ, he endeavoured to put himself in their place, to feel their prejudices, and to realise their difficulties. It is similar to an anti-instrumentalist arguing with an Episcopalian, with the intention of winning him over to his position. He places himself in his position, looks at the matter from his standpoint, and uses his arguments accordingly. To capitulate to your opponent, whom you wish to win, and adopt his views, hasn't even the redeeming feature of commonsense, and would be disastrous to every effort of human endeavour.

(7) Finally, it has been said that the Confession of Faith distinctly holds "that there are some circumstances concerning the

worship of God and government of the Church common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed." Instrumental music, it is said, is one of these "circumstances." George Gillespie, himself one of the Westminster divines, gives an admirable definition of the bearing of this section, which seems to us conclusive in shutting out instrumental music. "There is nothing," he says, "which any way pertaineth to the worship of God, left to the determination of human laws beside the mere circumstances, which neither have any holiness in them, forasmuch as they have no other use and praise in sacred than they have in civil things, nor yet were particularly determinable in Scripture, because they are infinite; but sacred, significant ceremonies, such as the cross, kneeling, surplice, holidays, bishopping, etc., which have no use and praise except in religion only, which also were most easily determinable (yet not determined) within those bounds which the wisdom of God did set to His written Word, are such things as God never left to the determination of any human law."—(*Works*, I. xii.) The subject is discussed by Gillespie at greater length in *Aaron's Rod Blossoming*, leaving us in no doubt that whatever is included in the "circumstances common to human actions and societies," instrumental music in the worship of God is not one of them.

A Note on Professor David Smith's Teaching.

"THE New Testament teaching is that it is sin, not God, that damns." It is in this way that Dr. David Smith delivers himself of a theological judgment in a recent number of the *British Weekly*. This is an instance of those half-truths of which the quasi-evangelicals of the present time are so fond of delivering themselves, but which are often more hurtful than downright untruths.

It is true that not the New Testament alone, but, for that matter, the Old Testament also, puts the entire responsibility for self-destruction upon man. Israel has destroyed himself; death is but what sinners bring upon themselves. Yet it is none the less true that it is God that damns; the word "damn" being but an older equivalent for "condemn." And as to "condemn" is the antithesis of to "justify," we may, with as much assurance, say that it is God that condemns as say that it is God that justifies. Not that it is the case that God is the author of condemnation in the full sense in which He is the author of justification. For in the matter of justification, God alone has provided the grounds or reason for which He justifies ungodly sinners who believe in Jesus Christ, in that He gave that same Jesus Christ to become

incarnate, to come under the law as a covenant, to suffer the just for the unjust that He might bring unjust persons unto God. But when God condemns, it is not God but the sinner himself that has, by sinning against God, procured the grounds and reason of his condemnation. Nevertheless, the New Testament brings out only with more clearness the fact that it is the prerogative of God to condemn or to take vengeance. It is not exclusively Old Testament teaching that vengeance belongeth unto Jehovah; the echo of the solemn utterance in Deut. xxxii. 35, vibrates through the whole of New Testament teaching. And so far is it from being the case that the fact of its being His prerogative to condemn should discourage sinners, that that fact may be said to be the metaphysical basis which, in the long run, renders the salvation of sinners possible. For if the fact of sin implies no relative evil at all—I mean evil in the sense of our being put, through sin, into a wrong relation with God—then one is thrown back upon one's own efforts to remedy the real evil of sin. How hopeless that task is, need not be told to those who have seriously made the effort. But if sin be a relative evil as well as a real evil, then it may well be the case that the removal of relative evil will be the key to the removal of real evil. In other words, the putting us into a right relation with God will be the key whereby the mystery of our being made in our nature conformed unto God, will be unlocked. And that, as a matter of fact, is the New Covenant solution of the difficulties in which sin involves us. He will write His law upon our heart, because He will be merciful to our unrighteousness; He will be our God and we shall be His people, because He will be merciful to our unrighteousness; we shall all know Him, because He will be merciful to our unrighteousness. Justification, in other words, is the key to sanctification; Christ's work in us presupposes His work for us; the removal of relative evil is the key to the removal of real evil.

But if God does not condemn, then there is not such a thing as relative evil, and the removal of that relative evil cannot be the lever which the Church of God ever believed it to be for removing the real evil of corruption in heart and life. And thus it appears that, if what Dr. David Smith says were truth, we should have no Gospel at all. Do away with judicial damnation, you do away with judicial justification also; do away with justification, you do away with sanctification also. Do away with both these, and you do away with the Gospel. So true is it that right views of the Gospel presuppose right views of sin.

J. R. M.

The Wisest Preference.—There was a good woman, who, when she was ill, being asked whether she was willing to live or die, answered, "Which God pleaseth." "But," said one standing by, "if God should refer it to you, whether would you choose?" "Truly," said she, "if God should refer it to me, I would even refer it to Him again."

An Leabhar-Cheist Protastanach, le Lan Dearbhadh o na Sgrìobtuiribh.

(Continued from vol. xiv., page 471.)

URNUIGHEAN ANN AN CAINT CHOIMHICH, NO ANN AN TEANGAIDH NEO-AITHNICHTE.

C. 114.—Ciod è cleachdadh na Ròimh anns a' chùis so?—F.—Tha a h-aoradh follaiseach air a dheanamh ann an teangaidh neo-aithnichte, agus tha Comhairle Thrent ag ràdh, “Ma their neach air-bith gur còir an aifrionn (*Mass*), an t-ainm a th' aca-san air a' chomhachadh, a fhrithealadh amhàin anns an teangaidh chumanta, bitheadh è mallaichte.”¹

C. 115.—Ciod a thàtar a' ciallachadh leis an teangaidh chumanta?—F.—A' chainnt mhàtharail ann an dùthaich, no a' chainnt a thuigear leis an t-sluagh uile.

C. 116.—Agus marso tha an Ròimh a' mallachadh na muinntir a their gur còir ùrnuigh a chur suas anns a' chainnt a thuigear leis an t-sluagh.—F.—Thà i; agus anns a' chùis so, mar ann an cùisibh eile de 'cuid mallachaidh, tha i 'briseadh lagh' an t-soisgeil —“Beannaichibh an dream a ta 'deanamh géur-leanmhuinn oirbh; beannaichibh, agus na mallaichibh.”—Ròm. xii. 14.

C. 117.—Carson a tha thu 'cur an aghaidh ùrnuigh a dheanamh ann an teangaidh neo-aithnichte?—F.—Do bhrìgh gu'm bheil è mi-réusanta, an aghaidh an t-seànn chleachdaidh, agus neo-sgrìobtuireil.

C. 118.—Ciamar a tha è mi-réusanta?—F.—Tha réusan a' teagasg gur còir ùrnuigh fhollaiseach a chur suas anns a' chainnt a's aithne do'n t-sluagh.

C. 119.—Ciamar a tha è 'dol an aghaidh an t-seànn chleachdaidh?—F.—Anns na céud linntibh, bha aoradh follaiseach air a dheanamh ann an caint aithnichte.

C. 120.—Ciamar a dhearbhas tu sin?—F.—Tha Pàpanaich ionnsaichte iad-féin 'g a aideachadh—is iad cuid dhiubh sin Lira, Cassander, agus feadhain eile.

C. 121.—Am bheil dearbhadh o'n Sgrìobtuir air a' chùis?—F.—Thà; is soilleir a tha an t-Abstol Pòl a' labhairt air a' chùis.²

C. 122.—Ciod i a' chainnt anns am bheil aoradh follaiseach eaglais na Ròimh air a dheanamh?—F.—Anns an Laidinn—cainnt mharbh—nach 'eil anis air a labhairt ann an dùthaich air-bith, mar chainnt chumanta.

¹ The Canons of Trent, Can 9, de sac Mis., page 150. Paris, 1832.

² 1 Cor. xiv. 19.—Ach b'fhearr leam cùig focail a labhairt 's an eaglais le mo thuigse, chum gu'n teagaisginn daoine eile mar an ceudna, na *deich mìle focal ann an teangaidh choimhich*.

AN T-EADAR-DHEALACHADH EADAR PEACADH EUTROM AGUS PEACADH BASMHOR.

C. 123.—Ciod è an t-eadar-dhealachadh a tha an Ròimh a' deanamh mu pheacadh?—F.—Tha i ag amharc air cuid mar pheacaidhean bàsmhor, no 'leithid 's a mharbhas an t-anam, agus air cuid eile mar pheacaidhean eutrom, no beag, nach 'eil toill-tinneach air bàs.

C. 124.—Am bheil aon pheacadh na's an-tromaichte na aon eile?—F.—Thà ; faodaidh cionta a bhi air 'an-tromachadh, ach tha gach uile pheacadh bàsmhor ; oir tha è 'fàgail an anama buailteach do 'n bhàs.

C. 125.—Ciod è peacadh?—F.—“Is è peacadh briseadh an lagha.”—1 Eòin iii. 4. Nis, is i a' bhinn an aghaidh gach brisidh. “Is mallaichte gach neach nach buanaich anns na *h-uile nithibh* a ta sgrìobhta ann an leabhar an lagha, chum an deanamh.”—Gal. iii. 10. Air an aobhar sin, buinidh am mallachd do gach uile bhriseadh.¹ “Is è tuarasdal a' pheacaidh am bàs.”—Ròm. vi. 23. Bu bheag an cionta ann an sùilibh cuid, itheadh a' mheas thoir-misgte, agus gidheadh, thug è am bàs agus ar truaighean uile, 'stigh do'n t-saoghal.

RUNACHADH.

C. 126.—Ciod è teagasg na Ròimh mu rùnachadh?—F.—Thug Comhairle Thrent seachad an t-òrdugh so a leanas :—“Ma their neach air-bith nach 'eil rùn a dheanamh na tha an Eaglais a' deanamh, air iarraidh ann am ministearaibh, am feadh a tha iad ag ullachadh, agus a' tabhairt nan sàcramaidean, bitheadh è mallaichte.”²

C. 127.—Am bheil so air a ràdh mu na sàcramaidean uile?—F.—Thà, mu gach aon de na seachd.—(Faic Créud Phuis—EAR. 3.)

C. 128.—Ciod a nis a chithear o'n teagasg so?—F.—Tha nach urrainn neach air-bith a bhi cinnteach gu'm bheil fìor shàcramaid aige idir, do bhrìgh nach urrainn è rùn an t-sagairt 'fhaicinn, no fios a bhi aige air. Faodar amaideas na chùise a rùsgadh marso—Mur bi rùn aig an t-sagart ann am frithealadh a' bhaistidh do leanabh, gu'm bi am baisteadh éifeachdach, tha am baisteadh faoin ; agus cha n'èil an leanabh air a ghabhail idir astigh do'n eaglais Chrìosdail. Gabhar an leanabh sin, abair, a ta fo ainm a bhi air a bhaisteadh, ach gidheadh a ta às eugais fìor bhaistidh, an-deigh sin, astigh do dhreuchd na sagartachd, ach an lorg na ceudeasbhuidh a bha 'n a bhaisteadh féin, is faoin 'òrduchadh anns an dreuchd sin, agus is faoin, neo-fhéumail, gach sàcramaid a fhrithealar leis. Théid è tre 'n riaghailt a' coisrigeadh na gearraige, an abhlain, no na breacaig' arain, ach cha choisrig-eadh idir è ; agus cromaidh am pobull sìos agus ni iad aoradh

¹ Séumas ii. 10.—Oir ge b'e neach a choimhideas an lagh uile, agus thuislicheas ann an aon àithne, tha e ciontach do'n iomlan.

² Canon 10, de sacramentis.

amhàin do ghearraig, no do bhreacaig. Fa dheòidh, faodaidh an sagart so a bhì air a dheanamh 'n a easbuig, no 'n a phàp, ach bithidh a ghnìomhran uile, mar à ghnìomhran-san, *faoin* gun stà—bithidh iad uile *faoin* a-rèir beachd na Ròimh féin, an lorg na ceud ghaoid', no easbhuidh rùnachaidh aig a bhaisteadh féin.

C. 129.—Ainmich cuid de nithibh a ta gle luachmhor do Phàpanach treibh-dhireach, agus a dh'fhéumas mòr iom-cheist a chur air, fo'n teagasg rùnachaidh so?—F.—Cha n-urrainn è bhì cinnteach, (1) gu'm bheil è air a bhaisteadh ann an Eaglais na Ròimh, agus amach àiste cha n'èil teàrnadh, mar tha e-féin a' creidsinn. (2) No, gu'm bheil è air a shaoradh o na peacaidhean a dh'aidich è, agus mar sin, an-deigh gach uile ni, gu'm faod è 'dhol do ifrinn gu sìorruidh. (3) No, gur fìor aifrinnean na h-aifrinnean a rinneadh, a chum 'anam a thoirt amach às a' Phurgadair. (4) No, gur fìor ùngadh-criche, an t-ùngadh deir-eannach a fhuair è. (5) No, ma's fear-pòsd' è, cha n-urrainn è 'bhì cinnteach co dhiubh à tha è air a' phòsadh, no beò ann am peacadh. (6) No, nach 'èil è ciontach 'an iodhol-aoradh, 'nuair a tha è a' deanamh aoraidh do'n ni ris an abair è "an t-Abhlan coisrigte" (*wafer*).

C. 130.—Ach ma, ghabhas am Pàpanach sagart onorach, nach faod è, an sin, earbsa 'bhì aige gu'm bì a chùis ceart?—F.—Cha n-fhaod; do bhrìgh nach urrainn rùn onorach anns an t-sagart a ta 'frithealadh, a' ghaoid a thainig ànn-féin o easbhuidh rùnachaidh air tùs, a leigheas; ma bha easbhuidh rùnachaidh sam-bith ann an sagart air-bith de 'n àireamh shagart a chaidh òrduchadh, an-deigh a chèile, o thoiseach na sagartachd Pàpanaich.

C. 131.—Ciamar a tha an teagasg so a' nochdadh neo-sheasmhachd eaglais na Ròimh?—F.—Tha, le i a bhì ag agairt còir air neo-mhearachdas, agus an-deigh sin, cha n-urrainn i a pobull a dheanamh cinnteach, eadhon air a bonnachairibh féin, gu'm bheil aon sàcramaid aca, no gu'm bheil eaglais Chriosdail idir aca.—(Faic Rùnachadh 's an IUCHAIR.)

NA SEACHD SACRAMAIDEAN.

C. 132.—Ciod i sàcramaid?—F.—Comharradh o'n taobh muigh, air 'orduchadh le Criosd féin, mar mheadhon gràis.

C. 133.—Am bheil na sàcramaidean gu cinnteach a' buileachadh gràis air na h-uile a ghabhas iad?—F.—Cha n'èil; féumar an gabhail air mhodh iomchuidh, air-neo meudaichidh iad dìteadh a' pheacaich. Ghabh Simon Màgus am baisteadh, agus gidheadh, cha robh è air 'ath-nuadhachadh leis.¹ Tha an t-Abstol a' teagasg gu soilleir, nach leòr, mar ghnìomh leis-féin amhàin, Suipeir an Tighearna a gabhail.²—(Ceist 72.)

¹ Gnìomh viii. 23.—Oir a ta mi 'g ad' fhaicinn ann an domblas na seirbhe, agus fo chuibheach na h-éucorach.

² 1 Cor. xi. 29.—Oir ge b'e dh'itheas agus a dh'blas gu neo-iomchuidh, tha e 'g itheadh agus ag òl breitheanais dha féin, do bhrìgh nach 'èil e a' deanamh aithne air corp an Tighearn.

C. 134.—Ciod ì an t-sochair a tha gabhail na sàcramaid a' buileachadh a-réir teagaisg eaglais na Ròimh?—F.—Is è teagasg neo-sgrìobtuireil na Ròimh gu'n bheil gabhail na sàcramaid, leis-féin amhàin, a' buileachadh gràis air gach neach a ghabhas ì. Tha eaglais na Ròimh ag ràdh:—

“Cò-air-bith a their nach 'eil gràs air a' bhuileachadh le sàcramaidibh so an lagha nuaidh, an lorg a' ghnìomh' a ta air a choimhlionadh, ach a their gur è creidimh ann an gealladh Dhia amhàin a ta féumail a chum gràs 'fhaotuinn, bitheadh è mallaichte.”—(*Comhairle Thrent, Sess. 7, Can. 8.*)

C. 135.—Cia lìon sàcramaid a tha aig an Eaglais Phròtastanaich, no agad-sa?—F.—Dà shàcramaid. Am Baisteadh agus Suipeir an Tighearna, no an Comānachadh.

C. 136.—Cia lìon sàcramaid a tha aig eaglais na Ròimh?—F.—Seachd, na dhà a chaidh ainmeachadh roimhe so, eadhon Baisteadh agus Suipeir an Tighearna, no'n Comānachadh, agus maille riutha sin, cóig sàcramaidhean mealltach eile, is iad sin Daingneachadh (no dol fo làimh an easbuig), Peanas, Ungadh-crìche, Orduighean (no òrduchadh dhaoine gu dreuchd na sagartachd), agus Pòsadh.—(*Créud Phìuis, EAR. 3.*)

C. 137.—Carson a tha thu 'diùltadh nan cóig sàcramaidean ùra so?—F.—Do bhrìgh nach 'eil ùghdarras sàcramaid aca, cha n'èil a-réir nochdadh na Ròimh féin.

C. 138.—Ciod iad na nithe anns am bheil fìor shàcramaid a' co-sheasamh?—F.—Ann ì bhì air a h-òrduchadh le Dia agus maille ri sin, sàmhladh faicsinnseach air a' ghràs a tha e-féin a' gealltuinn ìnnte.

C. 139.—Ciamar a tha am Baisteadh agus Suipeir an Tighearna a' freagairt do na nithibh a ta féumail do shàcramaid?—F.—Tha iad a' freagairt do na nithibh sin, do bhrìgh gu'n robh iad araon air an òrduchadh le Crìosd agus gu'm bheil sàmhlaidhean ànnta. Is è “uisge” sàmhladh a' Bhaistidh, “aran agus fìon” sàmhladh Suipeir an Tighearna.

C. 140.—Dearbh anis, matà, ciamar nach fìor shàcramaidean na cóig sàcramaidean ùra.—F.—(1) Cha robh *Daingneachadh* air a shuidheachadh le Crìosd. Is òrdugh cléir amhàin è anns an eaglais Shasunnaich. (2) Cha robh *Peanas* air a shuidheachadh le Crìosd. Cha n'èil ùghdarras air-bith air a shon anns a' Bhìobull. (3) Cha robh *Ungadh-crìche* air a shuidheachadh le Crìosd, mar chì sinn na's soilleir' an-deigh so. (4) Bha *òrduighean* air an suidheachadh le Crìosd, ach cha d-òrduich è sàmhladh o'n taobh muigh, cosmhuil ris a' chupan-chomānachaidh no cupan na sàcramaid, mar tha è air a thoirt do shagartaibh ann an eaglais na Ròimh. (5) Bha am *Pòsadh* air 'òrduchadh o shean ann an gàradh Edein. Air an aobhar sin, cha shàcramaid de'n lagh nuadh è.

C. 141.—Cuin a bha na cóig sàcramaidean ùra so air an gabhail, no air an aideachadh mar shàcramaidean leis an Ròimh?—F.—Air tùs, ann an Comhairle Fhlorence, anns a' bhliadhna 1439. (*Ri leantuinn.*)

The Church and the Ministry.

FROM THE WORKS OF DR. JOHN OWEN.*

~~~~~  
 "And the sheep follow him: for they know his voice."—JOHN x. 4.  
 ~~~~~

THE second end of the dispensation of the Gospel, in the assemblies of the churches of Christ by the ministers of them, is the edification of them that are converted to God and do believe. Herein consists that feeding of His sheep and lambs that the Lord Christ hath committed unto them. And it is mentioned as the principal end for which the ministry was ordained, or for which pastors and teachers are granted unto the Church. (Eph. iv. 8-12.)

The Scripture abounds in the declaration of what skill and knowledge in the mystery of the Gospel—what attendance unto the Word and prayer—what care, watchfulness, and diligent labour in the Word and doctrine—are required unto a due discharge of the ministerial duty. Where it is omitted or neglected, where it is carelessly attended unto, where those on whom it is incumbent do act more like hirelings than true shepherds, where they want skill to divide the Word aright, or wisdom and knowledge to declare from it "the whole counsel of God," or diligence to be urgent continually in the application of it, there the principal end of all Church communion is ruined and utterly lost.

And where it so falls out, let any man judge what thoughts *they* are likely to be exercised with who make conscience of the performance of their own duty, and understand the necessity of enjoying the means which Christ hath appointed for their edification. It is certain that such Churches will in vain, or at least unjustly, expect that professors of the Gospel should abide in their particular communion when they cannot, or do not, provide food for their souls, whereby they may live to God.

Unless all the members of such Churches are equally asleep in security, divisions among them will in this case ensue. Will any disciple of Christ esteem himself obliged to starve his own soul for the sake of communion with them who have sinfully destroyed the principal end of all Church communion? Is there any law of Christ, or any rule of the Gospel, or any duty of love, that requires them so to do?

The sole immediate end of men's joining in Churches being their own edification and usefulness unto others, can they be bound in conscience always to abide in the communion of those Churches where it is not to be attained? This may become such as know not their duty, nor care to be instructed in it, and are willing to perish in and for the company of others. But for those

* Reproduced from a Leaflet.

who, in such cases, shall provide, according to the rules of the Gospel, for themselves and their own safety, they may be censured, judged, and severely treated by them whose interest and advantage it is so to do; they may be despised by riotous persons who sport themselves with their own deceivings; but with the Lord Christ, the Judge of all, they will be accepted.

And they do but increase the dreadfulness of their own account, who, under pretence of Church power and order, would forcibly shut up Christians in such a condition as wherein they are kept short of all the true ends of the institution of Churches. To suppose, therefore, that every voluntary departure from the constant communion of such Churches, made with a design of joining unto those where the Word is dispensed with more diligence and efficacy, is a schism from the Church of Christ, is to suppose that which neither the Scriptures nor reason will give the least countenance unto. And it would better become such Churches to return industriously unto a faithful discharge of their duty, whereby this occasion of divisions may be removed out of the way, than to attempt their own justification by the severe prosecution of such as depart from them.

If those who give the greatest evidence that they have received the powers of that religion which is taught and owned among them, who have apparently attained a growth in spiritual light and knowledge above others, so far from being peculiarly cherished and regarded, shall be marked, observed, reproached, and it may be, on very slight provocation, put even to outward trouble, whilst men of worldly and profane conversations, ignorant, perhaps vicious and debauched, shall be the delight and companions of Church guides and rulers—it cannot be that such Churches should long continue in peace; nor is that peace wherein they continue much to be valued. An agreement in such ways and practices is rather to be esteemed a conspiracy against Christ and holiness than Church order or concord.

And when men once find themselves hated, and it may be persecuted, for no other cause, as they believe, but because they labour, in their lives and professions, to express the power of that truth wherein they have been instructed, they can hardly avoid the entertainment of severe thoughts concerning them from whom they had just reason to expect other usage; and also to provide for their own peaceable encouragement and edification.

Suppose a man be no way able to preach the Word unto the edification of them that are pleaded to be his flock, or, having any ability, yet doth not—will not—give himself unto the Word and prayer, or not labour in the Word and doctrine; and suppose the same person openly defective as unto an exemplary conversation, and, on the contrary, layeth the stumbling-block of his own sins and follies before the eyes of others; what shall we judge of his ministry, and of the state of that church whereof he is a constituent part as its ruler? I answer—

1. I do not believe it is in the power of any Church to confer the pastoral office, by virtue of any ordination whatsoever, unto any who are openly and evidently destitute of all those previous qualifications which the Scripture requireth in them who are to be called unto this office.

2. If, on evidence hereof, the people will voluntarily adhere unto them, they are partakers of their sins, and do what in them lies to un-church themselves.

3. Where such persons are, by any means, placed as pastors in or over any churches, and there is no way for the removal or reformation, it is the duty of every one who takes care of his own edification and salvation to withdraw from the communion of such churches, and to join with such as wherein edification is better provided for.

4. Where the generality of churches in any kind of association are headed by parties defective in these things, then all public Church reformation is morally impossible; and it is the duty of private men to take care of their own souls, let Churches and churchmen say what they please.

To compose Churches of habitual sinners, and that either as unto sins of commission or sins of omission, is not to erect temples to Christ but chapels unto the devil. He that will not separate from the world and from false worship, is a separate from Christ.

The continuation of the Church, as unto the essence of it, depends on the communication of saving grace. If Christ should no more give of His grace and Spirit unto men, there would be no more Church in the world, as unto its internal form and essence. But the continuation of the Church, as it is organical, depends on the communication of spiritual gifts and abilities.

If the Lord Jesus Christ should withhold the communication of spiritual gifts, this Church state must cease. An image of it may be erected, but the true Church state will fail. Such dead, lifeless images are many Churches in the world.

Literary Notices.

Duthil: Past and Present. By the Rev. Donald Maclean, Minister of Free St. Columba Church, Edinburgh. With a Prefatory Note by the Rev. Ewan MacLeod, Dornoch. Inverness: The Northern Newspaper and Printing and Publishing Company, Limited, 1910, viii. + 84 pp. Price, 1/6 net; postage, 2d. extra.

THIS interesting parish history from the pen of Rev. D. Maclean, Edinburgh, is dedicated to the memory of the late John MacDougall, Tomatin, who is described as:—"A Christian patriot, a wise counsellor and a lover and a friend of good people." The history of the parish of Duthil is treated under the following headings:—

The Remote Past; Historical Times; Evangelical Influences; "The Men"; The Disruption; Catechising; Rev. John Logan; Rev. Dugald Matheson; Rev. Ewan MacLeod; Effects of a Policy; Some Notables (Professor Henry Calderwood, Dr. James Martineau, Dr. Alexander MacLaren); The Future. The book opens with a brief reference to the early inhabitants, the Picts, whose existence is traceable in a number of place-names in the parish, which are given and explained by Mr. Maclean. He has adopted the view held by leading Celtic scholars, that the Picts spoke a language more akin to the Welsh branch of the Celtic family than the Gaelic branch. Another section deals with the leading families, and references are made to the clans to which they belong. The main part of the book is, however, taken up with an account of the prominent religious leaders in more modern times. These sections contain much interesting information about some of the leading ministers and worthies, such as Rev. John Graham, Rev. Peter Grant, Baptist preacher and poet, Peter Stewart, Joseph Mackay, William Grant, Duncan Cameron and others. There is a kindly reference to the Free Presbyterians of Duthil, and a tribute paid to the acknowledged piety and high moral Christian character of the leaders of this movement in Duthil. Mr. Maclean also deals with the question of "Separatism" which, to begin with, had certainly strong arguments in its favour, but which, as time went on, developed such peculiarities as to call forth expressions of strong disapproval from such men as Dr. Kennedy and Rev. Alexander Auld. Mr. Maclean refers to "the unusual views of Joseph Mackay, in the latter's controversy with the Rev. Archibald Cook of Daviot and Moy, over the mysterious beginnings of the soul." It was Mr. Cook, and not Joseph Mackay, who held the Traducian view on this subject. The book is well got up, nicely printed, and has, as a frontispiece, an illustration from Kennedy's *Principles of Toleration*, showing the Free Church Congregation of Duthil, worshipping in the wood at Carr-bridge after the Disruption. Mr. Maclean has done his work well, and is to be congratulated on putting another stone on the building of the religious history of the Highlands.

Thomas Scott, the Commentator. A Memoir of his Life.

By the Rev. A. C. Downer, M.A., D.D. London: Chas. J. Thynne, Great Queen Street, Kingsway, W.C. Price, 3/- net; postage, 3d.

DR. DOWNER has written an interesting account of the life of the Rev. Thomas Scott, the well-known commentator on the Bible, and author of *The Force of Truth*. The Memoir does not profess to be exhaustive like "The Life," written by Rev. John Scott, A.M., son of the commentator, but it gives a useful and instructive summary of the career of one whose name, as coupled with that of Matthew Henry, was almost a household word in past

generations. Born at a small farmhouse in Lincolnshire, on 16th February, 1747, the tenth child of a family of thirteen, Thomas Scott was early acquainted with the struggle and hard work of humble life in the country. He was fond, however, of reading and of school, and, encouraged by his father, he early devoted himself to scholastic studies, in which he made ready and considerable progress. Eventually he became a minister in the Church of England; but at the beginning, in truly deplorable circumstances, for he was a disbeliever in the fundamental doctrines of the Trinity, the Incarnation, the Atonement, and the Work of the Spirit, and a thorough-going believer in the principle of salvation by works. His *Force of Truth* is his spiritual autobiography, where he gives an impressive history of the remarkable way in which he was gradually delivered from "the power of darkness," and led to renounce his errors one by one, becoming at length an able and zealous upholder of "the faith which he once destroyed." Throughout this spiritual struggle he was much indebted for help to the Rev. John Newton, who was his near neighbour, and against whom he was previously very much prejudiced. *The Force of Truth* was much blessed to two eminent ministers of the past in Scotland—the Rev. Dr. Stewart of Moulin, Dingwall, and Edinburgh, and the Rev. Alexander Gunn, senior, Watten, Caithness. Scott succeeded John Newton at Olney in 1780, after Newton went to London, but at the end of five years Scott also accepted an office in the Metropolis—the Chaplaincy of the Lock Hospital—where he ministered for seventeen years. Thence in 1802 he returned to Buckinghamshire as Rector of Aston Sandford, where he concluded his laborious and useful life on 16th April, 1821, at the age of seventy-four years.

Dr. Downer gives a sympathetic account of the difficulties, neither few nor small, that Mr. Scott had to contend with in his career as preacher and author. Theological views in England have tended to run to either of two extremes—Hyper-Calvinism or Arminianism. Mr. Scott kept a straight Scriptural middle course—thoroughly Calvinistic, and yet insisting upon faith and repentance as duties upon the unregenerate, as well as graces in the quickened or saved. Dr. Downer informs us also that at the Lock Chapel, whenever Mr. Scott began to press home the obligations of gospel holiness, a number of his hearers began to cry out about legalism and Arminianism. His Commentary, which was a work of great toil in composition, and expense in publication, is not regarded by students of Scripture as a highly original work, but it has been much esteemed by sound divines, among whom was the late Rev. Dr. Love, as a clear, judicious scholarly exposition of the Word, free from fanciful interpretation. His discourse on "Election and Final Perseverance" is very valuable and well adapted to clear away difficulties on these important subjects. We must not omit to mention that Mr. Scott was one of the founders of the Church

Missionary Society, which has been much blessed in the past in sending the gospel to the heathen. Dr. Downer, the author of this Memoir, is evidently a strong Church of England man, and some of his remarks have a "High Church" flavour which we do not quite appreciate. His book, however, is valuable as a well-written account of the life of one who was in many respects a great man, and an earnest servant of Christ. It contains various illustrations, and the type and binding are good. The volume will fill a useful niche in a student's library.

Protestant Notes.

Roman Catholicism in the Home.—This is the title of an excellent tract written by Mr. Michael J. F. M'Carthy. It was delivered in the first instance as a public lecture in Hove Town Hall. Mr. M'Carthy's early home training places him in a position to speak with authority as to the manner of training Rome gives in the home. It is a training from which every true Protestant would desire in his heart to have the children of his country delivered. The pamphlet, consisting of twenty-four pages, may be had from Charles J. Thynne, Great Queen Street, Kingsway, London, W.C., for one penny, and 6/6 per 100, post free. The tract should be circulated broadcast, especially among the young people of Great Britain and Ireland.

Romish Intolerance in Ireland.—Since the passing of the Local Government Act, says a writer in the *Vanguard*, our worst fears have been confirmed as to what the condition of affairs would be if complete Home Rule were by any act of insane folly granted. What are some of the facts? Speaking for myself as a Protestant, it would be quite impossible for me at the present time to get a public appointment, except in a part of Ulster where Protestantism predominates. There are some rare and insignificant exceptions, but this is true of nine-tenths of the country. Let me take a district well known to me. The local priest is a violent bigot, his hatred of Protestants can hardly be concealed or restrained, and his constant study is how, in petty ways, to injure them. If a Protestant is enjoying an unopposed prosperity in business, a Roman Catholic opponent is planted on the other side of the street. He is reported to have said to his people in a harangue from the altar, "If hell-fire were at the shop doors of Protestants you would deal with them." Fortunately they do not all follow his advice, but there is an intensely bigoted clerical party who cannot look a Protestant honestly and openly in the face, and who follow to the letter the priest's commands.

Former Eucharistic Congress in Canada.—The gravity of any steps involving a procession of the Host will be realized, when we recall the seriousness of the troubles occasioned some score of years since by a similar plan conceived in Toronto. In

September, 1908, when the threatened Eucharistic procession in the streets of Westminster was creating so strong a feeling of opposition in this country, Mr. A. C. Foster Boulter, at that period M.P. for Ramsey, Huntingdonshire, wrote to the *Times*, as follows:—"About twenty years ago I was an eye-witness of the riots that took place in the city of Toronto, owing to the attempt by the Roman Catholics of that city to carry the 'Host' around the precincts of the Cathedral. The proposal to do this had aroused very grave resentment on the part of the Protestant population of Toronto, and this resentment culminated in a very serious riot, so serious, in fact, that had it not been for prompt measures by the authorities a good many lives would have been lost. As it was, owing to the police and military, the mob was dispersed, but not before many persons had been injured. Since then no attempt has been made to carry the 'Host' in Toronto or in any other Canadian city outside Quebec." Should the Romish authorities be emboldened to contemplate a procession at the forthcoming Congress, we trust the Protestantism of Canada will assert itself that their designs may be frustrated.

Unhappy Italian Priests.—The Rev. Dr. Robertson, of Venice, in an article in *The Bulwark* for March on this subject, states that he "recently saw a statement by a Roman authority that there are 20,000 priests in Italy who are openly avowed infidels." He mentions the case of a young priest who has just left the so-called Church, and gives the following quotation from a letter of his that appeared in an Italian newspaper:—"I renounce the comfort and ease that my ecclesiastical superiors have offered me. I shall gain my daily bread by labour. And the dignity of the workman who labours, and who produces something is infinitely superior to him who lives upon souls in purgatory, who trades with the aspersorium on the ignorance of the vulgar. Neither the calumnies nor the affections (not to be forgotten) of my old colleagues move me. Priestcraft is their trade. . . . For a time I had faith in a renewal, in a reform of the Church, in her return to that which is the essence of the Gospel. But observing, meditating, and studying to the utmost of my poor strength, I became convinced that it is not the slightest question of renovation or of reform; that the defect is properly, exactly at the root; that the Church, that Clericalism, that Catholicism, that Papal theology are absolutely the negation of Christ, of truth, of progress; that they are no more able in any degree to accept Christ, progress, without ceasing to exist, than was the old Jewish synagogue. I know well that other priests, notwithstanding that their ideas are opposed to the Church, remain in it, and submit to it. But that way of acting is to me illogical, and to be despised. I intend now to be born into a new life. I shall work outside the Church for a better Church. I am sick of the idle life of a priest, of rosaries, of 'novenas,' of

benedictions, of exorcisms, of candles, of sorceries, of superstitions—which are all repugnant to my conscience, and to which my office of a priest constrained me.”

Church Notes.

Communion.—Oban and Kames, first Sabbath of May; Glendale, Skye, third; Edinburgh, fourth. Creich and Coigach, first Sabbath of June; Shieldaig, second; Dornoch, third; Inverness, and Gairloch (Ross-shire), fourth.

Missionaries' and Catechists' Collection.—Rev. J. R. Mackay, M.A., Inverness, as Convener of Sustentation Fund Committee, has issued a notice of above collection to be taken on the first Sabbath of May. An appeal is made for liberality that salaries of ministers and missionaries may be maintained at the usual rate.

Services in London.—Rev. D. Beaton, Wick, conducted the services of the London Mission at Conference Hall on the second and third Sabbaths of April, and there were good attendances. Friends will please note address of Hall: Eccleston Place, Buckingham Palace Road, Victoria, S.W. The following are the hours of services on Sabbath: English, 11 a.m. and 7 p.m.; Gaelic, 3 p.m. A weekly meeting is held on Wednesday evenings at 7.30. Mr. Thomas Cameron, student, is the present supply.

Acknowledgments.—Mr. Angus Clunas, 18 Ardconnell Terrace, Inverness, acknowledges with thanks:—For Sustentation Fund—£1 os. 6d. (five dollars), “Friend,” Lambton, Ontario, Canada; £2, “Anon” (G. K. and Ardrishaig Packet P.O.). For Psalms in Kaffir—£2 1s. 1d., “Friend,” Detroit, U.S.A., per Rev. J. R. Mackay. For Kaffir Bibles—5/-, “Reader,” *F.P. Magazine* (Strath P.O.), per Rev. J. R. Mackay. For Kaffir Clothing Fund—10/-, “Free Presbyterian,” Lochcarron; 3/-, “Free Presbyterian,” Stoer, per Rev. J. R. Mackay. For Inverness Church Building Fund—2/6, Miss F. Fraser, Ravenswood, Southside Road, Inverness. Rev. J. S. Sinclair acknowledges with thanks £1 from “Personne Nulle Part,” for Sustentation Fund of John Knox's Congregation. Rev. N. Cameron begs gratefully to acknowledge 10/- in aid of Foreign Missions from “Queensland,” also small parcel “Kaffir Clothing.” 5/-, “Friend,” Kaffir Clothing; 10/-, “Carrbridge,” and 10/-, “Kingussie,” for Kaffir Psalms.

The Magazine.

Notice to Subscribers.—We respectfully remind subscribers that April was the end of the Magazine year, and that payments for the past and future will now much oblige.—Address, Rev. J. S. Sinclair, 248 Kenmure Street, Pollokshields, Glasgow.

Subscribers, who change their addresses, are requested to notify the Editor without delay whenever these changes take place.

Subscriptions Received for Magazine.—G. Angus, Wester, Dunnet, 5/; M. G. C. and A. C. M., 7/6; Rev. Y. Doornveld, Nunspeet, Holland, 2/6; J. Adamson, Helmsdale, 3/; D. A. M'Dougall, Brockton, Mass., U.S.A. (bound vols.), 10/5; Miss M'Kinnon, Park Terrace, Glasgow, 2/6; Miss M'Kenzie, Dalchreichard School, Glenmoriston, 2/6; Miss Fraser, Castlemore, Co. Carlow, 2/6; J. Scott, Chesley, Ontario, 2/6; J. M'Donald, joiner, Applecross, 5/; D. Nicolson, Lamlash, 2/6; Miss C. Forbes, Kelso, 2/6; Miss M'Beath, Annat, Torridon, 2/6; James M'Raild, Colbost, Skye, 2/6; Mrs. Gunn, Brubster, Caithness, 2/6; Rev. A. Mackay, Kingussie, 2/8½; Captain Nisbet, Willowbank Crescent, Glasgow, 5/; J. Dallas, Kingussie, 7/6, and donation, 10/; J. S. Robertson, Spittal St., Edinburgh, 2/6; Miss M'Donald, Overnewton Sq., Glasgow, 2/6; Miss M'Kenzie, Croft, Kilmacoll, 2/6; D. M'Lean, Watford, Ont., 2/6; Miss Fraser, Polmont, 2/6; Mrs. A. Campbell, Montreal, 2/6; Mrs. T. W. Campbell, Vancouver, 5/; J. M'Donald, Fochabers, 2/6; D. Shaw, Manor Crescent, Gourock, 2/6; A. M'Neillage, Kilcreggan, 2/6; Miss Nicolson, Dalmuir, 4/; J. Parker, Bridge-of-Allan, 7/6; J. Mackay, missionary, Tarbat, Fearn, 2/6; Miss Taylor, Windsor Terrace, Glasgow, W., 2/6; D. Fraser, Carrbridge, 10/; S. Bannerman, Portage La Prairie, Manitoba, 2/6; Miss M'Askill, Culkein, Stoer, 2/6; G. M'Alpine, Ronald St., Glasgow, 2/6; E. Ross, Hunter St., London, W.C., 2/6; D. Forbes, S. Clunes, Kirkhill, 2/6; Mrs. Graham, Greenhill, Achiltibuie, 2/6; R. Johnson, Tighary, Lochmaddy, 5/; J. Downie, Eglinton Street, Glasgow, 2/6; D. Cameron, Menstrie, Stirling, 2/6; P. Stewart, Craigscurrie, Beauly, 2/6; J. M'Iver, Scorrraig, 28/; Mrs. Henderson, Westerdale, 5/; Mrs. Campbell, Kilcreggan, 2/6; Miss M'Leod, Dick Place, Edinburgh, 5/; Mrs. Connell, Stirling, 2/6; R. Ross, Ardgay, 2/6; D. A. M'Corquodale, Paisley, 2/6; J. Ross, Kimberley, Fearn, 2/6; Mrs. Hamilton, Windsor Terrace, Glasgow, W., 2/6; A. M'Donald, Claddach Kyles, Lochmaddy, 7/6; Mrs. D. M'Kay, Ardineaskan, Lochcarron, 2/6; Miss M'Lean, Claremont Ter., Glasgow, 2/6; Miss Grant, Hydro., Kilmacoll, 2/6; C. Gillies, Lochgilphead, 2/6, and donation, 2/6; Mrs. J. Sinclair, Westerdale, 2/6; D. Murchison, Stores, Rannoch Station, 2/6; A. Ross, missionary, Strond, Obbe, 5/; A. Graham, Ulva, N. Knapdale, 2/6; D. M'Leod, Mary St., Dunoon, 2/6; D. Murray, Scotscaider, 2/6; W. Day, Edinburgh, 8/8; Miss Blunt and Miss Way, Brighton, 5/; Miss J. Miller, Blanehead, 5/; Miss Kerr, Everlie, Skelmorlie, 5/; Miss Taylor, Woodside, Aberdeen, 2/6; Mrs. M'Leod, S. Oscaig, Raasay, 2/6; Miss Andrew, Bervie, 2/6; W. Ross, Ballater, 2/6, and Free Circulation, 2/6; A. M'Gillivray, Tain, 2/6; J. M'Lean, Greenock, 15/6; D. Munro, Strathcroy, Lochinver, 2/6; J. Leitch, Tullichewan Castle, 2/6; A. M'G. Foster, Dalness, Taynult, 2/6; H. Morrison, Scourie, 5/; A. M'Lean and D. Gillies, Ardineaskan, Lochcarron, 5/; Miss M'Donald, Bowmont Gardens, Glasgow, 2/6; D. M'Leod, Clashnessie, Lochinver, 3/; M. M'Kenzie, Drumbeg, Lochinver, 3/; N. M'Rae, Achiltibuie, 2/6; Miss Williamson, Spittal, Caithness, 2/6; A. Fraser, for St. Jude's Collectors, 30/; Miss M'Dougall, Jura, 2/6; W. Munro, Garvan, Lochbroom, 2/6; D. Ross, Tain, 9/; C. M'Kissack, Mains of Alves, 7/6; J. Souter, Alves, 2/6; W. Mackay, E. Plean, Bannockburn, 5/; F. Fraser, Fort-William, 2/6; D. Urquhart, Dresden, Ontario, 2/6; Miss Stewart, Lynedale, Portree, 2/6; Mrs. M'Iver, Tollcross, 2/6; W. Mackay, Balintore, Fearn, 2/6; Miss M'Kenzie, Shieldaig, 2/6; Miss M'Kenzie, Garelochhead, 2/6; D. M'Iver, Dalbreac, Strathconon, 2/6; Miss C. Matheson, Bonar Bridge, 18/; D. Cameron, Soay Island, 2/6; Miss Stewart, St. John's Terrace, Hillhead, 2/6; A. Graham, Achnamara, Lochgilphead, 2/6; Mrs. M'Lennan, Milton, Applecross, 2/6; Miss M. M'Kenzie, Achintraid, Kishorn, 2/6; A. M'Lennan, missionary, Rona, Raasay, 2/6; Miss M'Kinnon, Achateny, Ardnamurchan, 2/6; J. M'Donald, Dissington Hall, Newcastle, 2/6; Mrs. Murchison, Whiteinch, 2/6; D. Fraser, Farley, Beauly, 2/6; D. Mackay, West End, Ardineaskan, Lochcarron, 2/6; Mrs. Sangster, Oakfield, Kingussie, 2/6.