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The General Assemblies.

THE General Assemblies of the Established, United Free, and Free Churches met at Edinburgh on Tuesday, 1st June, in terms of the adjournment on 18th May, owing to the General Strike. The Moderators were, respectively—Rev. J. D. McCallum, D.D., Larkhall; Rev. G. H. Morrison, D.D., Glasgow; and Rev. Alexander Stewart, Edinburgh.

ESTABLISHED CHURCH ASSEMBLY.—On Wednesday, Mr J. A. S. Millar, chairman of the General Trustees, gave in the report on the work of the past year, which indicated the progress made for the transfer of churches, manses, and other property from the heritors to the Church in accordance with the Act of 1925. An appeal for £30,000 to cover expenses had met with a very cold reception, only £6189 having been contributed. In view of the Union, Mr Millar said that one of the most important questions which would have to be considered was the necessity for uniting parishes and suppressing unnecessary charges.

A communication from the United Church of Canada was read to the General Assembly. Principal Mackinnon said he brought the first greetings of the latest arrival in the numerous Presbyterian family. Dr White moved that the thanks of the Assembly be tendered to Principal Mackinnon, and that the communication from the Canadian Church should be remitted to a special committee for consideration and report to the next General Assembly. The Assembly would have acted more wisely and in accordance with true loyalty to its Presbyterian traditions if it gave a wide berth to the Canadian United Church.

When the Foreign Mission report was presented, attention was called to the Church of Rome's tactics in starting mission stations among those of the Church

of Scotland in Nyasaland. This development, said the Convener, might help to open the eyes of people in this country to the real aims of the Church of Rome. The aim of the Roman Church was to destroy the Protestant Church in Nyasaland.

On presenting the report of the Committee on Returns to Overtures, the Procurator, Mr William Chree, K.C., said that on the Overture with regard to the Declaratory Articles there were returns from 81 Presbyteries. Of these, 76 were of approval, 4 disapproval, and 1 equally divided. He formally moved that the Assembly pass these Articles as a standing law of the Church. Dr Ogilvie, in seconding, said that never in the history of the Church had an epoch-making resolution been adopted by the Assembly in such short terms. The Procurator's motion was adopted. Dr Roger S. Kirkpatrick, Yarrow, presented an Overture from the Presbytery of Selkirk, asking that in the event of the Articles being adopted by the Assembly, that assent to them be not required of ministers already ordained who do not in conscience approve of all of the contents of the Articles. A motion not to receive the Overture was carried by a large majority. As we hope to deal later on with these Declaratory Articles, we make no further comment at present.

The Rev. Dr Gordon J. Murray, Aberdeen, submitted the report of the Committee on Education for the Ministry. The number of students showed a decrease of 14 in two years. The usual, but unsatisfactory, reasons were given as an explanation of this decrease; and methods were suggested for increasing the number of students. One speaker, the Rev. W. E. Lee, Perth, suggested that the Assembly should consider the question of opening the ministry to women, and moved to this effect, but his motion was ruled out of order by the acting Moderator (Dr White).

Dr White, Convener of the Committee appointed to confer with representatives of the United Free Church, gave in the report on Friday, 4th June. He declared that "the Church of Scotland was as free as the freest Church in Christendom, and that it was unique in that through a right alliance with the State it was safeguarded in the exercise of freedom." We hope to show later on that the new legislation has given it a freedom that will probably be its ruin as a Presbyterian Church. He moved that the Committee be now discharged and a new Committee be appointed to confer with a similar Committee appointed by the United

Free Church to prepare a Basis of Union. The motion was seconded by Sir Harry Hope, M.P. The Rev. E. E. Williamson, Shurrery, Caithness, moved that the negotiations be suspended for five years, so as to avert a probable disruption. The motion found no seconder. Dr White's motion was then put to the Assembly and, on practically every member rising to his feet, it was declared adopted.

On Tuesday (8th June), when the report of the Committee on the Church Overseas was presented, the Rev. G. H. Macdonald, Montreal, reported that 113,700 voted to enter the United Church of Canada, while 114,300 voted to remain Presbyterian. The Presbyterian Church had 569 ministers who remained out of the Union and 697 charges. These figures go to show the blundering tactics of the Union leaders, and while between ourselves and the Canadian Presbyterian Church there are very many and important differences we are pleased to know that so many remained outside that strange ecclesiastical production—the United Church of Canada.

When the report of the Home Mission Committee was presented, the Rev. R. N. Thomson, Glasgow, presented an overture from the Glasgow Presbytery regarding the use of halls for whist drives and dances, and asking the Assembly to check a growing abuse of church halls for these purposes. On the motion of Dr White, the matter was remitted to the Home Mission Committee for consideration. It is gratifying that this subject has been taken up, and it is to be hoped that the Committee will suggest drastic measures for dealing with the glaring evil, but it would have been more satisfactory if the Assembly raised its voice unanimously against these worldly and very questionable practices. The Assembly closed its proceedings on the 9th June, when the Moderator delivered his closing address.

UNITED FREE ASSEMBLY.—Dr Mackintosh Mackay, in submitting the report on the Education Committee, called attention to suggested amendments in the Education (Scotland) Act, 1918. The amendments, he said, had the approval of Special Committees of the Established Church and Free Churches and their own Church. The Rev. D. J. Ross called attention to the necessity of these amendments and to the gravity of the Irish "invasion." Sir Henry Keith, Hamilton, whose utterances on the above subject are very far from satisfactory, spoke in defence of the Education Act, and

dragged in the name of John Knox. From what we know of the Reformer's opinions from his writings, Sir Henry would have a very hot time with John Knox if he uttered his sentiments in his presence. The Rev. D. W. P. Strang, Paisley, moved that the part of the Committee's deliverance dealing with the suggested amendments be remitted to the Committee pending a further report to next Assembly as to any development of policy on the part of Education Authorities and of the Educational Institute of Scotland. This amendment was carried by a large majority. The Assembly is too lukewarm in this matter so vitally affecting the question of religious instruction in the national schools, otherwise it would not have shelved the matter for another year.

The Union report was given in by Dr Martin, and when the motion was proposed for the appointment of a Committee to prepare a provisional Basis of Union, 631 voted in favour of the motion and 115 against. The minority have issued a Manifesto, in which they say :—"If these Acts [1921 and 1925] are to be regarded as the final word of the Church of Scotland and of the majority in our own Church, then we have no alternative but to lay plans for the continuance of the United Free Church in all the glory of her freedom and self-support." We have no sympathy either with the Unionists or the anti-Unionists, as the so-called "glory of the freedom" of the United Free Church has been mainly used in departure from the faith, but the ecclesiastics who are engineering the Union may find more trouble than they anticipated, and instead of bringing peace, they may be the active agents in causing fresh disturbance and wrangling in the ecclesiastical life of Scotland.

When the report of the Committee on Church Life and Social Problems was before the Assembly, such questions as the tax on betting and Sabbath observance were discussed. Some of the members favoured the tax, and one minister, the Rev. W. H. Hamilton, moved a motion on Sabbath observance, asking the Assembly to take into consideration the physical repair of severely strained industrial workers and the provision of wholesome mental recreation and occupation for young people, as well as opportunity for worship and church ordinances. In speaking to the motion, he said :—"Considering their work and the home conditions of many of them, it would not do to forbid the hard toilers steamers on the Clyde or charabancs in Edinburgh. If young men could not be got to go to church, he would

rather see them playing golf than loafing about on a Sunday or drinking or playing cards." The Committee agreed to consider Mr Hamilton's motion, notwithstanding the foolish and unscriptural speech he made. It is such men that have ruined the cause of Sabbath observance in Scotland.

Prof. H. R. Mackintosh gave in the report on the Revision of the Confession Committee. Dr Mackintosh recommended that the Committee be dissolved, as the time was not opportune in view of the prospective Union, of proceeding further with the revision of the Confession, but he expressed a hope that a day was coming when the consideration of the Confession would be taken up afresh and carried to a successful termination. The law of the United Free Church gives sufficient scope for the advanced theologians to make drastic changes in the Confession, and, unfortunately, the same is allowed by the Articles Declaratory of the Established Church, and one need not wonder if, in a few years, this great document of Calvinistic Presbyterianism be cast aside altogether to give place to a creed that will suit modernistic thought. The Assembly concluded its business on Tuesday, 8th June.

FREE CHURCH.—On Wednesday, the Rev. John Calder, Campbeltown, in giving in the Report on the Claim of Right, said the claim of the Free Church was a most reasonable and perfectly constitutional one. They were the historical Church of Scotland claiming all her rights and privileges, and they said to the State—"Give us back what was our own, acknowledge our courts as the courts of the Church of Scotland, and give us our patrimony, at least to the extent to which we are able to use it." The State had handed over the patrimony to a body of general trustees and gave them to the Ecclesiastical Commissioners, who exercised the discretion reposed in them in a manner hostile to the Claim of Right; and in the interpretation of the law they had risen no higher than the Senators of the College of Justice in the decade 1833-43. Concurrently with the approach to the Ecclesiastical Commissioners, the Committee approached the Church of Scotland, inviting them to appoint a committee to meet a committee of the Free Church as to an adjustment of Church resources in certain parts of Scotland, particularly in the Highlands and Islands. Pending a reply from the Church of Scotland, comment was not called for, except that no longer could the blame be laid at the door of the Free Church for existing divisions, so far

as the Highlands and Islands at least were concerned. Mr Archibald MacNeilage, in supporting the deliverance, said the freedom that the Established Church now had was not the freedom claimed in the Claim of Right, nor the freedom of the Church under the Revolution Settlement. He was opposed to sending any communication to the Established Church, and the original decision of the Committee was to that effect. There was no official reply; but if the unofficial communications did not imply the snub polite it was something nearer to it than ever he had read. From which we may infer that the Established Church do not mean to part with any of their money to the Free Church.

In the report of the Committee on Religion and Morals such matters as Sabbath observance, family worship, Romanism, temperance, gambling, pernicious literature, etc., were dealt with.

On Wednesday evening representatives from various Presbyterian Churches were received. These included among others, Dr J. R. Fleming, General Secretary of the Presbyterian Alliance and Principal Mackinnon, of the United Church of Canada. It does seem strange that a Church making the profession made by the Free Church should be represented in the Presbyterian Alliance in view of the undisguised Modernism that marred its proceedings at Cardiff. Reference was made to the fact that a Committee of the Alliance had been appointed to prepare a Common Statement of Faith, and that Dr Maclean was on this Committee. Prof. Mackay said he would be disappointed if those engaged in the preparation do not accept the Bible as its unqualified foundation. On our part we shall be greatly surprised, in view of the discussions leading up to the appointment of this Committee, if it does accept the Bible as the unqualified foundation of the Common Statement. Time will soon tell. Mr MacNeilage expressed regret that the Alliance admitted the United Church of Canada into its membership. But, strange to say, the Assembly was afterwards addressed by Principal Mackinnon, Halifax Theological College, which is now a seminary of the United Church. Prof. Moore thanked the delegates, including Principal Mackinnon, for the proof each had given that the Word of God is not bound, but that the truth as it is in Christ Jesus, is commensurate to the needs of all nations. We have not the slightest hesitation in saying from our knowledge of the doctrinal position of the United Church of Canada that the Word of God is bound in it, and we cannot understand how a Free Church Professor would use such words to a delegate from that Church.

The British Broadcasting Company had asked the appointment of a representative on their National Religious Advisory Committee. Mr Rounsfall Brown moved, and Rev. W. A. Fowler, Whiting Bay, seconded, that a representative be appointed. An amendment by Rev. S. Lindsay, Kirkcaldy, that no representative be appointed was carried by a vote of 27 to 9. In view of the religious programme of the B.B.C., it is surprising that nine members voted for the appointment of a representative on the National Religious Advisory Committee.

On Friday evening a report was given in from the Church's representatives on the Y.M.C.A. Council by the Rev. Mr Macleod, Greenock. The Assembly was addressed by Mr Lightbody, General Secretary of the Y.M.C.A., who offered an apology for the raid made upon the Free Church in the person of Dr John A. Mackay. Mr Macleod, in thanking Mr Lightbody for his address, said the Free Church had no grudge over the transfer of Dr John A. Mackay, for the latter was a worker for God. Messrs Macleod, O.B.E., and Miller were appointed to be representatives for 1926-27. If space permitted we should like to say something about some of the activities of the Y.M.C.A., both in this country and in America—activities of such a kind which no one who values scriptural worship can approve of or be associated with.

The Doctrines of Grace.

THE late Lord Bolingbroke, the celebrated infidel, was one day reading in Calvin's "Institutes." A clergyman of his lordship's acquaintance coming on a visit, Lord Bolingbroke said to him—"You have caught me reading John Calvin. He was indeed a man of great parts, profound sense, and vast learning. He handles the doctrines of grace in a very masterly manner." "Doctrines of grace!" replied the clergyman. "the doctrines of grace have set all mankind together by the ears." "I am surprised to hear you say so," answered Lord Bolingbroke, "you who profess to believe and to teach Christianity. Those doctrines are certainly the doctrines of the Bible; and if I believed the Bible, I must believe them. And let me seriously tell you that the greatest miracle in the world is the subsistence of Christianity and its continued preservation, when the preaching of it is committed to the care of such un-Christian wretches as you."—*Lady Huntingdon.*

Sermon

BY THE REV. D. MACFARLANE.

“By night on my bed I sought Him whom my soul loveth: I sought Him but I found Him not. I will rise now and go about the city in the streets, and in the broad ways I will seek Him whom my soul loveth. I sought Him but I found Him not. The watchmen that go about the city found me: to whom I said, Saw ye Him whom my soul loveth? It was but a little that I passed from them, but I found Him whom my soul loveth. I held Him and would not let Him go until I had brought Him into my mother’s house and into the chamber of her that conceived me. I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love till He please” (Song of Solomon iii. 1-5).

IT is a good sign on people when they are seeking for Christ. The Greeks that went up to the feast at Jerusalem said:—“Sir, we would see Jesus.” These Greeks sought Him for the first time, but the Church here had Him before, and now seeks Him again. In speaking from this text I shall notice—

- I. The Church seeking Christ.
- II. The Church finding Christ.
- III. That which she did when she found Him.

I. The Church seeking Christ. It was at night she sought Him. Christ is the sun of righteousness, and when the sun sets there is darkness in the soul and darkness outside. It is not pleasant to be in darkness. Christ was away from the Church at this time, and so it was night with her. Did you find at any time that it was night upon your soul when He was absent? There are many professing Christians who are ignorant of His presence with them and His being absent from them, but the true Church knew both. She knew to have Him in her experience, and she knew not to have Him. The unconverted are ignorant of His absence because they never had Him, and they never miss that which they never had. The woman who searched for the piece of silver which she lost had that precious thing, and she was not content till she found it, so she lighted a candle and swept the house, and succeeded in finding the lost piece of silver. So it is with God’s people till they find Him who is absent from them.

Then it was in her bed that she sought Him. The bed here may be taken literally. The Lord's people seek Christ lying in bed when others are sleeping, and sometimes they find Him there and are made truly happy. The bed also may mean a state of lukewarmness, when the Church is not in real earnestness in seeking Him, or a state slumbering and sleeping, as it was with the wise virgins when they slumbered and slept while they ought to have watched and prayed. In that state, although she sought Him, she found Him not. She could not be happy or satisfied without Him. He was her beloved. He loved her and she loved Him. As she did not find Him she was getting more miserable, and said this will not do, I will arise. It is a good sign when the Lord's people are stirred up to seek Christ in real earnestness; it is a time of revival. She arose and went about the city in search of Him. The city here, as in other parts of Scripture, means the Church as to its outward means of grace. She does not mention the name of the Person she seeks. She calls Him: "Him whom my soul loveth." Some wives when speaking of their husbands do not mention their names, but say, "Himself said, so and so, or did so and so"; they think that everybody knows whom they mean; so the Church here, having Christ so much in her thoughts, thinks that everybody knows whom she means when she calls Him, "Him whom my soul loveth." It is a great thing to be able to say that Christ is your beloved when He is absent and you are in darkness. It was not outside the Church that she sought Him, but inside in the means of grace. Christ is not to be found outside the visible Church, although some say that He may be found by the heathen who never heard the Gospel. In a city there are streets. She searched all the streets of the city but found Him not. This was a great trial, but it was a trial of faith. The streets here mean the means of grace, the closet, family worship, the prayer meeting, and the public preaching of the Gospel. Many would give up seeking Him after such a disappointment and trial, but the Church did not give up seeking Him, so she went into the broad ways in search of Him, whom her soul loved. If you don't find Him in the promises and calls peculiar to the Lord's people, go in search of Him in the broad way of the universal call to sinners who are still in a state of nature. So it seems that the Church did so. There was hope for her; yet she was not left to despair. The watchmen found her—the watchmen are the

apostles, prophets, and true ministers of the Gospel. These were watching at night and found this one while on duty watching for souls, and she asked them, "Saw ye Him whom my soul loveth?" Ministers are led by the Spirit to find out the cases of those who seek Christ, and are thus able to give them information as to when and how to find Him. We are not told what the watchman said to her, but as she found Christ soon after speaking to them, so we are of the opinion that they said to her:—"We saw Him;" and told her where to find Him. There were different watchmen. In this book of the Song of Solomon we read of watchmen that met the Church and dealt harshly with her. "The watchmen that went about the city found me, they smote me, they wounded me, the keepers of the walls took away my veil from me" (Chap. v. 7). Unconverted ministers, instead of doing good to the Lord's people, do them much harm. They have no sympathy with them, and cannot enter into their experiences. Indeed, they hate them, and do their utmost to make them uncomfortable.

II. The Church finding Christ. Those that truly seek Christ shall find Him. When the Church found Him the darkness vanished away as the darkness of the natural night is dispelled when the sun rises. The Sun of Righteousness arose upon her soul with healing under its wings. It was not for the first time that she found Him. The Lord's people need to find Christ again and again. She was now truly happy in His fellowship. In the days of Christ's flesh on earth some wondered that His disciples did not fast like others, but Christ told the reason—"Can the children of the bride-chamber mourn as long as the bridegroom is with them, but the days will come when the bridegroom shall be taken from them, and then shall they fast" (Matt. ix. 15).

The Church was so miserable in His absence, and now so happy in His fellowship that she is very careful not to do anything that would cause Him to leave her, and she charges others not to do anything to drive Him away—"I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up nor awake my Beloved till He please" (verse 7). The daughters of Jerusalem mean here the unconverted in the visible Church. Very little noise will drive away the roes and the hinds, and they run so fast that they are at a long distance in a short time, and when Christ is put away by the noise of worldly

talk and conversation, He leaves sometimes very quickly, and many a time the Lord's people lose the presence of Christ in the company of worldly people. Besides, they often lose His gracious presence by their own evil heart, "which is deceitful above all things, and desperately wicked," so that they require to be on the watch against these disturbers of their peace.

III. What did the Church do when she found Christ? (1) She held Him and would not let Him go. She took hold of Him by the hand of faith. In the day of her justification she took such a firm hold of Christ that she always holds Him with regard to her state, but not with respect to her experience. She needs to take hold of Him by the hand of faith again and again, as Peter says that the act of faith is coming unto Christ as to a living stone (I. Peter ii. 4). It is a continual coming to Him till they are with Him where He is. She determined not to let Him go. She resolved to keep her hold of Him, but could she do it? No. Still, it was good that she resolved to keep Him, as it was said of David that it was good that it was in his heart to build the temple, although he was not permitted to do so. How is it that Christ does not stay always with His people? Their house is not yet clean enough for His staying always with them, but notwithstanding this, He visits them in the time of need. He also leaves them to draw them after Him, as in the case of the two disciples that entertained Him on the day of His resurrection. As soon as He made Himself known to them He left them and they went after Him. He thus visits His people and leaves them that they might go after Him. As a mother teaches her child to walk, after leading the child by the hand, she lets go her hold of him and walks a few steps before him that he might endeavour to reach her again. Christ visits His people, but cannot stay with them always, because of indwelling sin within them. There was a godly woman came to a certain place where she was a stranger to the inhabitants. They enquired who she was and about her circumstances. She told them that she was a widow. They pitied her and were kind to her. She said—"Worse than that, I am the widow of a living man." They pitied her more on that account, and said—"What a bad husband you had when he left you." "I cannot say that He was a bad husband, but the best of husbands, but he could not stay with me, because I was so bad. It was I that was bad and not He; but bad as I am He writes kind letters to me, and in every letter He encloses money to support me."

Whether the people understood her or not, we cannot say. No doubt she meant that Christ was the good husband that would not stay with her because of her badness. This is the experience of the Lord's people. They find out by sad experience that Christ cannot remain with them always, that they are so bad; but bad as they are, Christ, as it were, writes letters to them in which He encloses what will support them during their pilgrimage in the wilderness. The next thing she did was that she brought Him to her mother's house—to the house of her that conceived her. The Church is the mother of believers. It was there that they were born. It is there they are nursed, fed, and attended to, till they are ripe for glory. Although we call those in the text the Church, they were particular members of it. There are times when the Lord's people come to hear the Gospel that they might find Christ. There are other times when they find Christ at home, before they come to church, and they bring Christ with them to the church, and the congregation is the better of their coming with such a glorious Person with them. When Mary found Christ on the morning of His resurrection she went straight to Jerusalem, and told the disciples, who were mourning that He was risen from the grave. Do you the same when you find Christ; bring Him first to others of His people who may be mourning His absence, and they shall be the better of your company and your glad tidings. Bring Him also to every company in which you may be. Speak of Him to the unconverted. Tell them of His transcendent excellency and beauty, and His ability to save to the uttermost all that come to the Father by Him. If the Lord's people spoke more of Christ to the unconverted these might be led to seek Him. When the daughters of Jerusalem asked the Church, "Who is thy beloved more than another beloved?" she answered—"My beloved is white and ruddy, the chiefest among ten thousand," etc. They began to seek Him with her (Song, vi. 1).

In conclusion, a word to the Lord's people. There was a time when you were not seeking Christ, and when He was not your Beloved, and if you are now seeking Him you are indebted to God, who by His Spirit moved you to seek Him. You were first convinced by the Spirit of your sins and need of salvation. When Christ was revealed to you in the Gospel and faith wrought in you by the Spirit of all grace, you were made able and willing to close with Christ in the free offer of the

Gospel. You have Christ now by an everlasting union with Him, which cannot be broken. But your communion with Him may be and often is by various causes in yourself and others broken. Be careful, therefore, not to make Him leave you and keep aloof from the world as much as possible, which drives Christ from your soul. The world often deprives believers of the presence and communion of Christ. Your calling in providence may bring you in contact with worldly men to transact business, but as soon as you transact that business leave their company. A certain minister, speaking of this subject, said that you should be like a farmer who, when he sees a shower coming, runs out to gather his hay, and as soon as he gathers the hay, and the rain pouring down, he leaves the field and runs home as fast as he can, lest he should be drenched with it. Seek to be as much as possible in the company of God's people. For where two or three of them are gathered together, He promised to be in the midst of them. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend" (Prov. xxvii. 17). (2) A word to the anxious enquirer. You are like the jailor at Philippi, asking the important question, "What must I do to be saved?" Seek Christ, believe in Him, for He is the only Saviour—"Believe in the Lord Jesus Christ and thou shalt be saved." He knows your anxiety, your doubts and fears. If you cast yourself upon Him as you are, a lost sinner, He will not cast you away, for He said—"Him that cometh unto me I will in no wise cast out." His mission to the world was to seek and to save that which was lost. If you began to seek Him, persevere in seeking Him till you find Him, and if you find Him, "you shall find life and obtain favour of the Lord" (Prov. viii. 35). "But he that sinneth against me wrongeth his own soul; all that hate me, love death" (Prov. viii. 36). To sin against Christ is to refuse to be saved by Him. It is the sin of sins. It is a sin against the remedy.

(3) A word to the careless, of whom there are many in the present generation. While they are very diligent about worldly matters, they neglect the one thing needful—they neglect the salvation of their precious souls—"For what is a man profited if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his own soul?" (Matt. xvi. 27); we may add when it is lost. Therefore, seek the Lord while He may be found, call upon Him while He is near. "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto

the Lord and He will have mercy upon him, and to our God, for He will abundantly pardon" (Is. lv. 7). You may now laugh at religion, as many do, but if you persist to the end of your life in that state of mind, Christ, who now invites you to come to Him to save you, will laugh at your calamity. He will mock when your fear cometh" (Prov. i. 26). May the Lord add His blessing. Amen.

The Relation of the Church of Scotland to the Confession of Faith.

IN view of the prospective union of the Established Church with the United Free Church in the near future it may be interesting to trace the changes that have taken place in the former Church in relation to the Confession of Faith. In 1690 the Scottish Parliament passed the famous Act ratifying the Confession of Faith and settling Presbyterian Church Government. The Parliament, in passing the Act, also appointed the first meeting of the General Assembly to take place in October of that year (1690). The Assembly, on meeting, passed an Act "for retaining soundness and unity of doctrine," in which it is ordained that "all probationers licensed to preach, all intrants into the ministry, and all other ministers and elders received into communion with us in Church government, be obliged to subscribe their approbation of the Confession of Faith, approved by former General Assemblies of this Church." In 1692 one hundred and eighty-two Episcopalian clergymen approached the Assembly for admission to the Church of Scotland, offering to sign a formula which in the words of King William—"We have delivered to our Commissioner . . . that it may be an act of your own to receive and assume into Church government and communion such as shall address [themselves] to you in these terms, and subscribe the Confession of Faith." The Assembly resented his letter and refused his Formula. In 1693 the Scottish Parliament passed another Act entitled "Act for settling the Quiet and Peace of the Church." Among other things, it enjoins "that no person be admitted, or continued for hereafter, to be a minister or preacher within this Church, unless that he having first taken and subscribed the Oath of Allegiance . . . do also subscribe the Confession of Faith, ratified in the foresaid 5th Act of the second session of

Parliament [1690], declaring the same to be the confession of his faith, and that he owns the doctrine therein contained to be the true doctrine which he will constantly adhere to: as likewise, that he owns and acknowledges Presbyterian Church government, as settled by the foresaid fifth Act of the second Session of this Parliament, to be the only government of this Church, and that he will submit thereto, and concur therewith, and never endeavour, directly or indirectly, the prejudice or subversion thereof." The Church, however, was careful to maintain her rights, so the General Assembly of 1694, in its instructions to the Commission appointed by it to receive into ministerial communion "such of the late conform ministers, as having qualified themselves according to law," passed an Act prescribing a Formula framed on the law enacted by Parliament the previous year, which the foregoing on their reception were to subscribe. The Formula is as follows:—"I . . . do sincerely own and declare the above Confession of Faith, approved by former General Assemblies of this Church, and ratified by law in the year 1690, to be the Confession of my faith; and that I own the doctrine therein contained to be the true doctrine which I will constantly adhere to; as likewise [likewise] that I own and acknowledge Presbyterian Church government of this Church, now settled by law, by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies, to be the only Government of this Church, and that I will submit thereto, concur therewith, and never endeavour directly nor indirectly, the prejudice or subversion thereof; and that I shall observe uniformity of worship and the administration of all public ordinances within this Church, as the same are at present performed and allowed."

In 1700 the Scottish Parliament passed another Act for securing the Protestant Religion and Presbyterian Church Government which was characterised by that vagueness so dear to the heart of the King especially where the Presbyterian Church was concerned. This Act was followed by an enactment of the General Assembly of the same year which ordains that "The General Assembly appoints, that all ministers and ruling elders, belonging to this national Church, subscribe the Confession of Faith, as the confession of their faith, according to the Act of Assembly, 1690, and the Formula agreed upon in the Assembly, held in the year 1694, Act II, Sess. 16, and that this be done, betwixt this and the next General Assembly."

King William died in 1702 and was succeeded by Queen Anne whose sympathies were with the High Church party in the Church of England. Her accession to the throne raised the hopes of the Scottish Episcopalians, and in her letter to the first General Assembly on her coming to the throne she "renews the assurance given by her [at her Accession] for the protection of the Presbyterian Government, as that which she finds acceptable to the inclinations of her people, and established by the laws of the Kingdom." To this she adds: "We are confident that you will carry so with others of the Reformed Protestant Religion, albeit differing from you in forms of Church Policy, that by your meekness and charity they may be the more inclined to live peaceably and dutifully under us, and in brotherly love and respect towards you and the Established Church." The Assembly in their reply in referring to this, say: "We wish that all differences were merely about Church Policy (though even for this we should be sorry), and that there were no difference about our Confession of Faith towards God and our duty towards your Majesty." The Formula of 1694 barred Episcopalians as such—ministers and elders—from entering the Church of Scotland, and to make assurance doubly sure the General Assembly of 1704 passed an Act requiring "that all commissions to ministers and ruling elders, from Presbyteries, Universities, and Royal Burghs, to subsequent Assemblies, bear, that they have subscribed the Confession of Faith of this Church, according to the 11th Act of the General Assembly, anno 1700: and sick-like, that no minister or elder be nominate and commissionate to be a member of the General Assembly of this Church, by any Presbytery, Burgh or University; but such as usually reside in, or have a relation to the Presbytery, Burgh, or University, they are commissionate from." In order that licentiates or probationers should come under the same test the Assembly of 1705 extended this provision in the following terms: "The Assembly did by an unanimous vote, and hereby do, seriously recommend it to the several Presbyteries of this Church to keep a watchful eye upon all students of Theology and to be careful that none be licensed to preach or admitted to Churches but such as shall give evidence of their orthodoxy by signing the Confession of Faith approved by former General Assemblies of this Church and ratified by law in the year 1690 as the confession of their faith, of their good affection to the government of Church and State, of their peaceable principles and disposition, by engaging to

to observe good order in conjunction with and due subjection to the judicatories of this Church, and of their literature by abiding a strict Trial, and shall own the Presbyterian Government of this Church to be agreeable to and founded on the Word of God, and promise never to endeavour directly or indirectly the prejudice or subversion thereof, according to former Acts of Assembly thereanent."

In the years 1710 and 1711 Parliament (England and Scotland were now united) passed three Acts which caused considerable alarm to the leaders of the Church of Scotland. These were: (1) Act for preserving the Protestant Religion by better securing the Church of England as by law established and for confirming the Toleration granted to Protestant Dissenters; (2) The Act to prevent the Disturbing those of the Episcopal Communion in that Part of Great Britain called Scotland in the Exercise of their Religious Worship and in the Use of the Liturgy of the Church of England, and for repealing the Act passed in the Parliament of Scotland entitled Act against irregular Baptisms and Marriages; (3) Act to restore the Patrons to their ancient Right of presenting Ministers to the Churches vacant in that Part of Great Britain called Scotland. This last Act which was to bring so much grief to the Church in Scotland empowered Episcopalian patrons, among others, to present ministers to charges if they were qualified. Naturally they presented men who were sympathetic towards Episcopacy or at anyrate lukewarm Presbyterians and so the leaven would be introduced which the Presbyterian leaders dreaded. The General Assembly anticipating what was coming passed an Act in 1710 "for preserving the Purity of Doctrine." In it the General Assembly discharges "all persons to vent any opinions contrary to any head or article of the said Confession and Catechism, or use any expressions in relation to the Articles of Faith, not agreeable to the form of sound words, expressed in the Word of God and the Confession of Faith and Catechisms of this Church, which are most valuable pieces of her Reformation." The Assembly further sent down under the Barrier Act a series of Overtures for "Regulating the Calling of Ministers." and "Anent Trying and Licensing Probationers for the Holy Ministry." This was the genesis of the well-known Act of 1711.

This Act is entitled "Act concerning Probationers and settling Ministers, with Questions to be proposed to and Engagements to be taken of them." It requires

of all probationers on being licensed and of ministers on being settled that they answer the Questions put to them and sign the Formula.

The main difference between the Formula of 1711 and that of 1694 was that the former is stricter. It is here given at length so that it may be compared with that of 1694 already quoted: "I . . . do hereby declare, that I do sincerely own and believe the whole doctrine contained in the Confession of Faith approved by the General Assemblies of the National Church, and ratified by law in the year 1690, and frequently confirmed by divers Acts of Parliament since that time, to be the truths of God; and I do own the same as the confession of my faith: as likewise, I do own the purity of worship presently authorised and practised in this Church, and also the Presbyterian Government and discipline now so happily Established therein; which doctrine, worship and Church Government, I am persuaded, are founded upon the word of God, and agreeable thereto: and I promise, that, through the grace of God, I shall firmly and constantly adhere to the same, and to the utmost of my power, shall in my station assert maintain and defend the said doctrine, worship, discipline and government of this Church by kirk-sessions, presbyteries, provincial Synods and General Assemblies; and that I shall in my practice conform myself to the said worship, and submit to the said discipline and government, and never endeavour, directly or indirectly, the prejudice or subversion of the same: and I promise, that I shall follow no divisive course from the present Establishment in this Church: reñouncing all doctrines, tenets, and opinions whatsoever, contrary to or inconsistent with the said doctrine, worship, discipline, or government of this Church."

This Formula and the Questions to Ministers and Licentiates remained in force in the Church of Scotland until 1889 when certain important changes were made to which attention will be directed in a later article. From the foregoing it will be seen that the Presbyterian leaders were constantly in dread that the hard won victory for Presbyterianism was in danger of being wrested from them by the entrance into the Church of Scotland of men sympathetic to the former church polity (Episcopacy) which had been replaced by Presbyterianism in 1688. They had good reason to be alarmed for the Royal policy as revealed alike by King William and Queen Anne was heavily weighted towards Episcopacy.

It may be here said that the Formula of 1711 was taken over by the Free Church in the Act passed by the General Assembly of 1846 with such changes as were "necessary, in consequence of the late change in the outward condition of the Church." The same is also true of the Questions.* Both the Questions and Formula of the Act 1846 were adopted by the Free Presbyterian Church with the additional Question—"Do you approve of the Deed of Separation of the Free Presbyterian Church of Scotland adopted by its first Presbytery at Portree on 14th day of August, 1893?"

The Teaching of the Confession and the Declaratory Act on God's Love.

IN a former issue we quoted the Declaratory Act at length, and we now proceed to deal with its doctrinal teaching. In the preamble the Act says:—"Whereas it is expedient to remove difficulties and scruples which have been felt by some in reference to the declaration of belief required from persons who receive licence or are admitted to offices in this Church, the General Assembly, with consent of Presbyteries, declare as follows," etc. Let it be made quite clear at the outset that the "difficulties and scruples" did not arise from any ambiguity in the doctrinal statements in the Confession of Faith. The Westminster Divines were past masters in the field of theology, and being masters, they stated their doctrinal propositions with a precision that has been the despair of their successors. It is this very clarity and precision that caused the "difficulties and scruples" which it was the purpose of the Declaratory Act to remove out of the way. Those who accepted the scriptural doctrines of the Confession had no such "difficulties and scruples." It was those who were drifting from the old moorings, though still fixed

*Limits of space will not allow us to enter more fully into the subject of the Questions, but it may be pointed out that in the Question: "Do you disown all Popish, Arian, Socinian, Arminian, Bourignian, and other doctrines, etc.," the Free Church Act of 1846 substituted "Erastian" for "Bourignian." In the Church of Scotland Act of 1889 the whole Question was omitted.

to them by their ordination promises, that began to complain of "difficulties and scruples." The framers of the Act set out by endeavouring, first of all, to meet the undisguised opposition to the Confessional teaching on the sovereignty of God and, if possible, to get it pushed into the background. Failing this, they wished to give what they considered a human touch to this great and august doctrine, and in doing so they were like foolish Alpine climbers trying to polish the rugged, lofty peaks of the giant mountains towering up to heaven. The efforts of the framers are set forth in the words—"That in holding and teaching, according to the Confession, the divine purpose of grace towards those who are saved, and the execution of that purpose in time, this Church most earnestly proclaims, as standing in the forefront of the revelation of grace, the love of God, Father, Son, and Holy Spirit, to sinners of mankind, manifested especially in the Father's gift of the Son to be the Saviour of the world, in the coming of the Son to offer Himself, a propitiation for sin, and in the strivings of the Holy Spirit with men to bring them to repentance." After reading this one naturally asks, but (1) is not the teaching of the Confession on the love of God sufficiently clear and scriptural without a declaratory statement on the subject? and if it is, what aspect of the divine love is emphasised by the Confession? Is the statement of the doctrine of God's love given in the Declaratory Act, Scriptural and Confessional? In answer to the first question, we cannot do better than quote the words of a master theologian, Dr Warfield, of Princeton, in which he points out the place given to God's love in the Confession, and the emphasis it, like the Scriptures, lays on His love to the elect:—"It is frequently objected again that the Confession makes too little relatively of the love of God," he says, "and too much relatively of His sovereignty, and thus reverses the emphasis of the Bible. The formers of the Confession are not responsible, however, for this separation of God's love and sovereignty; to them His sovereignty seemed a loving sovereignty, and His love a sovereign love, and in founding the whole fabric of their Confession on the idea of God's undeserved favour to lost sinners, they understood themselves to be glorifying His love in sinners. It is perfectly true that they seldom make use of the term 'love,' but this is due to the exactness of their phraseology, by which they prefer to speak of God's 'goodness' and 'grace'—by the use of which terms they designate His general love, and by the other

His special love for His people. When this is understood, so far are they from neglecting to emphasise the love of God, that it is rather within the truth to say that there is no other one subject so repeatedly and emphatically and lovingly dwelt upon. The 'goodness' of God is one of His essential attributes (Chapter II., section i.) and is infinite (Chap. V., sec. IV.); nay, all 'goodness' is in and of Him (Chap. II. sec. ii.). It was in order to manifest His 'goodness' that He created the world (Chap. IV. sec. i); and hence it is manifested by the light of nature (Chap. I., sec. i)—even that He is good and doeth good to all (Chap. XXI. sec. i.); as also by the course of providence (Chap. I., sec. i.; Chap. V., sec. iv.), which is so administered as to redound to the praise of His 'goodness' (Chap. IV., sec. i). Even His dealings with sin manifest His goodness (Chap. V., sec. iv.). Especially does His treatment of the elect, however, flow from His free and unchangeable love (Chap. XVII., sec. ii.; chap. III., sec. v.; Chap. V., sec. v.). His love follows them at every step, and every separate blessing bestowed upon them is a 'grace': effectual calling (Chap. X., sec. ii.), faith (Chap. XIV., sec. i.), justification (Chap. XI., sec. iv.), pardon (Chap. XV., sec. iii.), adoption (Chap. XII., sec. i.), each is reckoned among the saving graces (Chap. XIII., sec. i.; Chap. XVI., sec. iii.; Chap. XVII., sec. i.; Chap. IX. iv.) All His acts to His children are those of a gracious God (Chap. V., sec. v.), all things being made to work together for their good (Chap. V., sec. vii.), even His correctings, being gracious (Chap. V., sec. v.), and all to the praise of His glorious grace (Chap. III., sec. v.). There is certainly no lack of emphasis on God's love here; though no doubt it is His sovereign love that is emphasised."—"On the Revision of the Confession of Faith," p. 26). In another place quoting the demand, Dr Schaff makes for a Confession that it should be "as broad and deep as God's love, and as strict and severe as God's justice." He adds—"This, this Confession is. And no Confession could be this which did not make, as this Confession does, its formative idea, not God's general and indiscriminate love for His creatures, but His ineffable and peculiar love for His people—His saving love, as distinguished from His mere benevolence. God's electing love is the highest manifestation of His love for man, not (as some seem to think) a limitation of it; it does not make His general love without effect—it gives it effect. That the Confession lays most stress on it, is to preserve the right propor-

tion of faith and to glorify God's general love, not to derogate from it. Doing so it makes everything of love, bases its whole fabric on it, and all the more glorifies it that it does not forget God's justice. After the Bible, it is the most perfect charter of the divine love current among men. Nor would it be bettered in this regard by making it speak twice as often about love and half as often of the black facts of human nature and destiny which furnish the occasion of the exhibition of God's love to men, and apart from a full realisation of which, we can have no appreciation of the depths of His love" (Ibid., pp. 59, 60). If it be so that the Confession lays so much stress especially on God's electing love, why did the framers of the Declaratory Act deem it necessary in their first article to emphasise the fact that the Free Church held as standing in the forefront of the revelation of grace the love of God, Father, Son, and Holy Spirit to sinners of mankind? The answer is that they wished to meet the objections of those who were opposed in some way or other to God's discriminating love to His elect. This was regarded as too limited, and the Declaratory Act is the attempt of modern theologians to blend the general benevolence of God with His discriminating love to the elect, and the attempt has proved a disastrous failure. It has been said that South Africa has often proved the grave of many a military reputation. But after a careful examination of this attempt at creedmaking by the Free Church divines of the last decade of the nineteenth century it is no exaggeration to say that the Declaratory Act proved the grave of their reputations as theologians.

We now come to discuss our next question—"Is the statement of God's love given in the Declaratory Act Scriptural and Confessional?" Let us look more particularly at the Clause (I.)—(1) The phraseology makes a distinction between "the purpose of grace" and "the love of God to sinners of mankind." This is contrary to Scripture. God's purpose of grace and love have reference to the same objects. 2. That the framers of the Act have their minds fixed chiefly on God's universal love or benevolence is indicated by the expression, "manifested especially in the Father's gift of the Son to be the Saviour of the world." Taking the phrase as it stands it implies the gift of the Son flows from God's universal love or benevolence. Scripture does not give the slightest ground for this view. The gift of the Son is expressly declared in Scripture to flow from God's love to the elect (Roms. viii. 32,

33). 3. The love of God which stands in the forefront of the purpose of grace is not God's universal benevolence to His creatures as such but it is His sovereign love to His elect who were chosen in Christ before the foundation of the world. To state that either the Bible or the Confession placed the universal benevolence of God in the forefront of the purpose of grace is anti-Scriptural and anti-Confessional. 4. The designation "Saviour of the world" is objectionable not because it is unscriptural, but because of its environment. It is one of those great titles of the Redeemer which through the careless handling of men has been placed in questionable company. As it stands in the first clause of the Declaratory Act the title is evidently meant to be in harmony with the thought running throughout the clause of God's universal love to men as such. This is not the Scriptural use of the designation which stresses the suitability of a Christ to sinners of all classes and nationalities universally as opposed to the exclusiveness of Jewish nationalism. There are a few other points in this Clause which might be dealt with, but sufficient has been written to show that the teaching of the Declaratory Act on the love of God is both anti-Scriptural and anti-Confessional.

Aidmheil A' Chreidimh.

CAIBIDEAL I.

I. Ged tha solus nàduir, agus oibre a' chruthachaidh agus an fhreasdail a' foillseachadh maitheis, gliocais, agus cumhachd Dhé, air dòigh 's gu bheil iad a' fàgail dhaoine gun lethsgèul; cha leòir iad a thoirt an eòlais sin air Dia, agus air a thoil, a ta feumail chum slàinte; uime sin, chunnacas do 'n Tighearn, iomadh uair, agus air iomadh dòigh, e féin fhoillseachadh, agus a thoil féin a thaisbeanadh d' a Eaglais; agus 'n a dhéigh sin, na dh' fhoillsich e a chur sìos gu h-ìomlan ann an sgrìobhadh, a chum an fhìrinn a choimhead, agus a chraobh-sgaoileadh, ni 's fèarr, chum barrachd daighneachaidh agus comhfhurtachd do 'n Eaglais, an aghaidh truailidheachd na feòla, agus mì-ruin Shatain, agus an t-saoghail agus do bhrìgh so, tha na Sgrìobtuire naomha ro fheumail é, air bhi do na ceud dòighibh sin, anns an robh Dia air tus a' foillseachadh a thoil d' a phobull, a bhi nis air sgrur.

II. Fuidh ainm an Sgrìobtuir Naomh, no Focal sgrìobhta Dhé, tha a nis againn uile Leabhraichean an t-

Seann Tiomnaidh, agus an Tiomnaidh Nuaidh, agus is iad so iad. Leabhraichean an t-Seann Tiomnaidh:

Genesis, Ecsodus, Leibhiteus, Aireamh, Deuteronomi, Iosua, Breitheamhna, Rut, 1 Samuel, 2 Samuel, 1 Rìgh, 2 Rìgh, 1 Eachdraidh, 2 Eachdraidh, Esra, Nehemiah, Ester, Iob, Sàilm, Gnàth-Fhocail, Ecclesiastes, Dàn Sholaimh, Isaiah, Jeremiah, Tuireadh, Eseciel, Daniel, Hosea, Ioel, Amos, Obadiah, Ionah, Micah, Nahum, Habacuc, Sephaniah, Hagai, Sechariah, Malachi.

Leabhraichean an Tiomnaidh Nuaidh: An Soisgeul do réir Mhata, Mharcu, Lucais, Eoin, Gníomhara nan Ab-stol, Litir Phòil chum nan Romhanach, 1 Corintianach, 2 Corintianach, Galatianach, Ephesianach, Philipianach, Colosianach, 1 Tesalonianach, 2 Tesalonianach, 1 Thimoteuis, 2 Thimoteuis, Thituis, Philemoin, Eabhruideach, Litir Sheumais, 1 Litir Pheadair, 2 Litir Pheadair, 1 Litir Eoin, 2 Litir Eoin, 3 Litir Eoin, Litir Iudais, Taisbeanadh Eoin.

Tha na Leabhraichean so uile air an tabhairt le deachdach Spioraid Dé, chum a bhi 'n an riaghailt creidimh agus beatha.

III. Na Leabhraichean d' an goirear gu coithcheionn na h-Apocripa, cha chuid air bith do riaghailt nan Sgrìobtur iad, do bhrìgh 's nach robh iad air an deachdadh ie Spiorad Dé; agus uime sin, cha 'n 'eil ughdarras air bith aca ann an Eaglais Dé, agus cha chòir am meas no an gnàthachadh, ach mar sgrìobhaidhean eile dhaoine.

IV. Cha 'n ann o theistean duine, no Eaglais air bith, a ta ughdarras an Sgrìobtur Naoimh, d' an còir creideas agus ùmhlachd a thabhairt; ach gu h-iomlan o Dhia (neach is e 'n fhèrrinn féin), Ughdair an Sgrìobtur; uime sin is còir gabhail ris an Sgrìobtur, a chionn gur h-e focal Dé e.

V. Feudaidh teistean na h-Eaglais ar brosnachadh, agus ar tarruing gu meas mòr agus urramach a bhi againn air na Sgrìobturaibh Naomha. Agus tha nèamhachd na cùise féin, éifeachd an teagaisg, mòralachd nam briathar, co-sheimh gach cuid deth ri chéile, a' chrìoch' gus am bheil e uile (eadhon an uile ghloir a thabhairt do Dhia), an làn-fhoillseachadh a ta se a' deanamh air an aon slighe sin a tha chum slàint' an duine, na h-iomadh deadh bhuadhan eile gun choimeas, agus 'fhoirfidheachd iomlan: tha iad sin uile 'n an reusoin leis am bheil e a' dearbhadh gu leòr-shoillear, gur e féin focal Dé; ach, gidheadh is ann o obair an Spioraid Naoimh, 's an taobh stigh, a' togail fianuis trid an fhocail, ann ar cridhibh, a ta ar làn-chinntean agus ar dearbhachd air fìrinn neo-mhearachadh, agus ughdarras diadhaidh nan Sgrìobtur.

VI. Tha uile chomhairle Dhé mu thimchioll nan uile nithe a ta feumail chum a ghlòire féin, slàinte an duine, creidimh agus beatha, air an cur sìos gu soilleir dìreach anns na Sgrìobtuiribh; no feudar an tarruing le deadh reusonachadh daingean o na Sgrìobtuiribh; ris nach còir aon ni a chur, uair air bith, cia ac' is ann o nuadh fhoillseachadh spioraid, no o ghnàthachadh dhaoine, gidheadh, tha sinn ag aideachadh, gu bheil soillseachadh Spioraid Dhé 's an leth stigh feumail, chum nan nithe sin a ta air am foillseachadh 's an fhocal a thuigsinn gu slàinte; agus gu bheil nithe àraid, do thaob aoraidh Dhé agus riaghlaidh na h-Eaglais, coitcheonn do ghnìomharaibh agus do cho-chomunn dhaoine, a ta gu bhì air an òrduchadh le solus nàduir agus le gliocas crìosduidh, do réir riaghailtean far-suinn an fhocail, a tha do ghnàth gu bhì air an tabhàrt fainear.

VII. Cha 'n 'eil na h-uile nithe a ta 's na Sgrìobtuiribh ionann so-thuigsinn annta féin, no ionann soilleir do gach neach; gidheadh na nithe sin a ta feumail aithne bhì orra, an creidsinn agus an coimhead, chum slàinte, tha iad co soilleir air an cur sìos, agus air am fosgladh an àit éigin 's an Sgrìobtur, 's gu feud cha 'n e mhàin daoine fòghluimte, ach fòs daoine neo-fhòghluimte, an tuigsinn gu dìogmholt, le feum dligheach a dhèanamh do na meadhonaibh gnàthaichte.

VIII. Air do 'n t-Seann Tiomnadh 's a' chàinain Eabhruidheach (cainnt dùthcha pobuill Dé 's an t-sean-aimsir) agus do 'n Tiomnadh Nuadh 's a' Ghréigis (a' chainnt air am b' eòlaiche na cinnich gu coitcheonn, 's an àm an do sgrìobhadh e) bhì air an deachdadh le Dia, gu neo-mheadhonach, agus trid a chùram-sa, agus a fhreasdail àraid féin, air an coimhead fìor-ghlan air feadh gach uile linn, tha iad uime sin prìomh-ùghdarrach; ionnus gur còir do 'n Eaglais gach connsachadh mu chreidimh a thabhàirt fuidh am breith. Ach a chionn nach 'eil eòlas air na ceud chainntibh ug aig pobull Dé uile, aig am bheil còir air na Sgrìobtuiribh, agus d' am buin iad, agus d' am bheil air ceud chainntibh ud pobull Dé uile, aig am bheil còir air 'òrduchadh an leughadh agus an ramnsuchadh ann an eagal Dé; uime sin is còir an cur ann an cainnt ghnàthaichte gach dùthcha gus an tig iad; chum air bhì do fhocal Dé, 'n a chòmhnuidh gu saobhir anns na h-uile, gu 'n dèan iad aoradh dha air mhodh thaitneich; agus gu 'm biodh dòchas aca trid foighidinn agus comhfhurtachd nan Sgrìobtur.

IX. 'S e an Sgrìobtur féin an riaghailt neo-mhearachdach a chum an Sgrìobtur a mhìneachadh; agus uime sin 'n uair a bhios ceist mu sheadh fìor agus iomlan Sgrìobtur air bith (agus cha 'n 'eil iomadh seadh aige,

ach a h-aon a mhàin) feumar a rannsachadh, agus 'fhiosrachadh o earrannaibh eile a ta labhairt ni's soilleire.

X. Cha 'n fheudar gur neach air bith eile ach an Spiorad Naomh a' labhairt anns an Sgriobtur, a 's àrd-bhreitheamh ann, leis am bheil gach uile chonnsachadh mu chreidimh r' a chrìochnachadh, agus uil' òrduigh na àrd Sheanaidh, bàrailean shean Sgrìobhairean, teagasga dhaoine, agus Spioraid dhiomhair, r' an ceasnachadh; an Neach fòs, is ann ri bhreitheanas is coir dhuinn seasamh.

CAIBIDEAL II.

Mu Dhia, agus an Trìonaid Naomh.

I. Cha 'n 'eil ann ach aon Dia a mhàin, an Dia beò, fìor, neach a ta neo-chrìochnach ann am bith, agus ann an iomlanachd, Spiorad ro fhìor-ghlan, neo-fhaicsinneach, gun chorp, gun earrannaibh, gun fhulangasaibh, neo-chaochlaideach, Neach nach feudar a thomhas, bith-bhuan, Neach nan feudar gu h-iomlan a thuigsinn; uile-chumhachdach, ro ghlic, ro naomh, làn shaor, àrd-ùghdarrach, ag oibreachadh nan uile nithe do réir comhairl' a thoil' neo-chaochlaideich agus ro-chothromaich, chum a ghlòire féin, ro ghràdnach, gràs-mhor, tròcaireach, fad-fhulanach, pailt ann am maitheas, agus ann am fìrinn: a' maitheadh ain-gidheachd, eusaontais, agus peacaidh; a' tabhairt luigh-eachd dhoibh-san a dh' iarras e gu dìchiollach; agus fòs ro cheart, agus uamhasach 'n a bhreitheanas, a' tabhairt fuath do gach uile pheacadh, agus nach saor air aon dòigh an ciontach.

II. Tha aig Dia gach uile bheatha, Glòir, Maitheas, agus Beannachadh, ann féin, agus uaithe féin; agus tha e 'n a aonar uile-dhiongmholta ann féin; agus tha e 'n a aonar uile-dhiongmholta ann féin, agus dha féin, gun fheum aige air creutair air bith a rinneadh leis, agus gun e tarruing glòir air bith uatha, ach a mhàin a' foillseachadh a ghlòire féin anna, leo, dhoibh, agus orra: is e féin aon tobar gach uile bhith, agus is ann uaithe, agus d' a thrìd, agus air a shon, a ta na h-uile nithe, agus a ta uachdranachd àrd-Thighearnail aige os an ceann, chum gach aon ni is àill leis féin a dhèanamh leo, air an son, agus orra, 'n a fhianuis tha na h-uile nithe fosgailte agus follaiseach. Tha 'eolassa neo-chrìochnach, neo-mhearachdach, agus neo-cheangailte ris a' chreutair, air chor agus nach 'eil ni air bith neo-chinnteach, no neo-dhearbhtha dha, tha e ro naomh 'n a uile chomhairlibh, 'n a uil' oibribh, agus 'n a uil' àitheartaibh. Dha-san dlighear o Ainglibh agus o dhaoineibh, agus o gach creutair eile, ge b' e air bith aoradh, seirbhis, no ùmhlachd a 's toileach leis iarruidh orra.

III. Ann an aonachd na Diadhachd tha triùir Phearsa a dh' aon nàdur, cumhachd, agus bithbhuantachd; Dia an t-Athair, Dia am Mac, agus Dia an Spiorad Naomh o; cna 'n 'eil an t-Athair o neach air bith, cha 'n 'eil e air a ghineamhuinn, no a' teachd o neach: Tha am Mac air a ghineamhuinn gu bith-bhuan o 'n Athair: Tha 'n Spiorad Naomh a' teachd gu bith-bhuan o 'n Athair agus o 'n Mhac.

CAIBIDEAL III.

Mu Ordugh Siorruidh Dhé.

I. Dh'òrduich Dia o 'n uile Bhith bhuaneachd, le comhairle ro ghlic agus naomh a thoile féin, gu saor, agus gu neo-chaochlaideach, gach aon ni a thàrlas ach so, air chor agus nach e Dia ùghdair a' pheacaidh, agus nach 'eil fòirneart air a dhèanamh air toil nan creutairean, 's ni mò tha saorsa no neo-chinnteachd nan dara h-aobharan air a thabhairt uatha, ach tha e ni 's mò air a dhaighneachadh.

II. Ged tha Dia fiosrach air gach aon ni a thig, no dh' fheudas teachd gu crìch, fuidh gach aon dòigh air bith a dh' fheudar a breithneachadh; gidheadh cha d'òrduich e aon ni a chionn gu 'm faca e roimh làimh e mar ni ri teachd, no mar ni a thigeadh chum crìch ann an dòighibh air leth.

III. Trid òrduigh Dhé, chum foillseachadh a ghlòire, tha cuid éigin do dhaoineibh, agus do ainglibh, air an roimh-òrduchadh chum na beatha suthain, agus cuid eile air an roimh-òrduchadh chum a' bhàis shiorruidh.

IV. Tha na h-ainglean agus na daoine so a bha air an roimh-thaghadh agus air an roimh-òrduchadh mar so, air an comharachadh fa leth, agus gu neo-chaochlaideach, agus tha 'n àireamh co cinnteach, agus co socraichte, 's nach feudar a mheudachadh, no a lughdachadh.

V. Iadsan a ta air an tagh-òrduchadh roimh làimh chum beatha, rinn Dia roimh thoiseach an t-saoghail, do réir comhairle dhlomhair a ruin shiorruidh, agus neo-chaochlaideich, agus ro réir comhairle dhlomhair agus gean maith a thoile féin, an taghadh ann an Crìosd chum glòire shiorruidh, o a shaor-ghràs agus a ghràdh féin, gun roimh-shealladh air creidimh, no deadh oibre, no air buan-mhair-eachduinn ann an aon dhiubh, no air aon ni eile 's a' chreutair, mar chumhachaibh, no mar aòbharaibh, 'g a bhrosnachadh chuige so; agus so uile chum cliù a ghraus ghlòrmhoir.

VI. Mar dh'òrduich Dia na daoine taghta chum glòire, is amhluidh le rùn-siorruidh agus ro shaor a thoile, roimh-òrduich e na h-uile meadhon a ta chuige sin; uime sin tha iadsan a ta air an taghadh, air dhoibh tuiteam ann an Adhamh, air an saoradh le Criosd; air an gairm gu h-éifeachdach chum creidimh ann an Criosd le a Spiorad ag oibreachadh ann an àm iomchuidh; tha iad air am fireanachadh, air an uchd-mhacachadh, air an naomhachadh, agus air an coimhead le 'chumbachd, trid creidimh chum slàinte. Agus cha 'n 'eil muinntir 's am bith eile air an saoradh le Criosd, air an gairm gu h-éifeachdach, air am fireanachadh, air an uchd-mhacachadh, air an naomhachadh, agus air an sàbhaladh, ach na daoine taghta mhàin.

VII. Chunnacas do Dhia, do réir comhairle do-raun-sùichte a thoile (leis am bheil e leigeadh a mach no a' cumail air ais a thròcair, mar chìtear dha chum a ghlòir àrd-Thighearnail os cionn a chreutairean, a' chuid eile do 'n chinne dhaoine a leigeadh seachad, agus an òrduchadh chum eas-onoir agus feirge, air son am peacaidhean, chum cliù a cheartais ghlòirmhoir.

VIII. Tha teagasg na h-àird-dhìomhaireachd so, an roimh-òrduchadh, gu bhi air a làmhseachadh le gliocas agus cùram àraid, chum air do dhaoineibh bhi tabhairt fairear toil Dhé, foillsichte 'n a fhocal, agus a' tabhairt ùmhlachd dhi, gu 'm feud iad o dhearbhadh an gairm éifeachdaich, a bhi làn-bheachduidh mu 'n taghadh siorruidh féin. Agus mar sin, b'heir an teagasg so seachad aobhar cliù agus urraim do Dhia, agus iongantais uime, agus aobhar irioslachd, dìchioll, agus sòlasan lìonmhor do na h-uile a ta gu trèibhdhìreach a' tabhairt ùmhlachd do 'n t-Soisgeul.

CAIBIDEAL IV.

Mu 'n Chruthachadh.

I. Chunnacas do Dhia an t-Athair, am Mac, agus an Spiorad Naomh, chum foillseachaidh glòir' a chumbachd, a ghliocaïs agus a mhaithéis shiorruidh, 's an toiseach, an saoghal agus na h-uile nithe faicsinneach, agus neo-fhaicsinneach a ta ann, a chruthachadh, no an dèanamh do neo-ni, an ùine shè làithean, agus gach aon ni dhiubh ro mhaith.

II. An déigh do Dhia na h-uile chreutairean eile a dhéanamh, chruthaich e 'n duine, fear agus bean, le anamaibh reusonta, agus neo-bhàsmhor, le h-eòlas, fireantachd, agus fìor naomhachd annta, do réir 'ìomhaigh féin, air do lagh Dhé bhi aca, sgrioblta 'n an cridhibh, agus neart gu a choimhlionadh; ach gidheadh, gur ni dh' fheudadh tach-

airt, gu 'm briseadh iad e, do bhrìgh gu 'n robh iad air am fàgail gu saorsa an toile féin, gu bhi caochlaideach. A thuilleadh air an lagh so sgrìobhta 'n an cridhibh, fhuair iad àithne gun ni air bith itheadh do 'n chraoibh eòlais a' mhaith agus an uile, agus am feadh a choimhheadh iad an àithne so, gu 'm bitheadh iad sona ann an co-chomunn ri Dia; agus bha uachdranachd aca os ceann nan creutairean.

Ri leantuin.

The Late Mr James Macfarlane, Dunoon.

AS one after another of the godly men who took their stand on God's Word in 1893 are taken away to their everlasting rest, the words of the Psalmist come often to our mind—"When I remember these things, I pour out my soul in me; for I had gone with the multitude. I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day. Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God, for I shall yet praise Him for the help of His countenance." Yet, even in feelings of loneliness and sadness, after the Lord's dear people are taken away, we have the same cause of thankfulness that another had long ago in the fact that "the Word of the Lord endureth for ever, and this is the Word which by the Gospel is preached unto you." However little value some may perceive in the Gospel, others feel that if it should, in God's judgment be taken away, gross darkness leading to the blackness of darkness would cover our beloved country. This darkness advances as the lights of the world, the Lord's people, are removed. "The form of godliness, denying its power," which prevails in our midst, instead of dispersing light among the people, helps to cause the darkness to advance with speedy strides. This should make us solicitous in retaining the memory of men who walked in the light of God's truth in their day, as it may open the eyes of some to see the difference between these and the carnal and world-like walk of the professors of our day.

The subject of this brief obituary was born at Askernish, South Uist, in the year 1839. He had the great privilege of having had pious parents, who took pains to instruct their children in the fear and knowledge of God. But, as has been often the case, Mr James Macfarlane remained without God until he was

thirty years of age. How the Lord visited his soul with the day-spring from on high, or by what means that light shined into his heart, we are not in a position to say, but no one who knew him could doubt the genuineness of his piety and integrity. This did not appear so much by any gifts he was possessed of as a speaker, though he was not without gifts, but from the whole tenor of his daily walk and conversation. It can be truly said of him that he "lived soberly, righteously, and godly in the world." The Lord's promise was fulfilled in him—"Their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." The seriousness with which he approached the Lord's mercy-seat in prayer gave evidence that he realised that it is with reverence and godly fear our God is to be worshipped. The same seriousness characterised him when speaking to men concerning their duty toward God and their fellow-men. One outstanding characteristic of him was the carefulness with which he kept the Lord's Day holy. He often spoke in public and private of the evil consequences of Sabbath desecration, both as regards individuals and nations. In doing so, it was evident he did it from love to God's law and to the souls of men.

He became a missionary of our Church a few years after the separation of 1893. He was for some time at Lochcarron, Ross-shire, where he was very highly respected by our people, but especially by the Lord's people. The most of the time he laboured in that capacity was at Broadford, Luib, and Elgol. These three places were some distance apart, and were it not for the kindness of the MacInneses, Fordhill, Broadford, he could not have continued so long to officiate in these places. He was very sensitive to this great kindness, and often spoke to the writer of his great indebtedness to them. Their hospitality and assistance rendered to him in his old age, as well as to many others, were highly appreciated by the Church. One of his sons died at Portree a few years after James became a missionary. His death made a deep impression on his sensitive, fatherly feelings. Another son, who was a pious young man, was killed in action towards the end of the Great War. This son's death was a severe blow to him. He bore it with absolute resignation and without one murmur against the Lord's ruling in His holy and wise providence. But the effects became dis-

cernible in several ways. While he was able he continued to attend to his duties as a missionary, but had to retire several years before the end came. During this latter part of his life he resided with a married daughter in Dunoon, Argyllshire, where he received all the attention that could be desired from his daughter and her husband. He went North for eight or ten weeks every year, except the last, to communions, making Luib his headquarters. Each year since the remains of his son were brought from France and buried at Portree, Skye, he went there to the communion in August, and on Monday, after the conclusion of the services, went to the burying-ground to see the graves of his two sons. It was a very affecting sight to see him going along the road to the graveyard, and, after spending some time there, to meet him, as the writer did more than once, quite composed in his mind and without even passing a remark upon his great loss. His conduct was a real comment upon the words in the 39th Psalm—"I was dumb, I opened not my mouth, because Thou didst it." He died towards the end of last year, at the good, old age of eighty-six years. His remains were laid to rest beside his two sons at Portree, there to await the coming of his Lord to judge the quick and the dead on the last day.

The writer would express his deepest sympathy with his brother, the Rev. Donald Macfarlane, Dingwall, who has passed his ninetieth year of age, and his fiftieth year in the ministry of the Gospel, and to his brother, Roderick, who lives still at Uiskiva, Benbecula; also to his two daughters and their husbands, and his only surviving son in Ontario, Canada. "Till the heavens be no more, they shall not awake, nor be raised, out of their sleep."—N. C.

The Late John Mackay, Hilton, Fearn.

JOHN MACKAY was born in Hilton on 10th September 1846, and died there on 17th May 1926. The street in which he lived was formerly referred to as the Land of Goshen, because of its God-fearing tenants, but in John's latter days it was truly seen that he was the last of that host of witnesses.

Not openly wicked in his youth, he, about the age of 40, was first known to be under real concern about eternal realities at the death-bedside of his father-in-law, Hugh Sutherland, elder in the Free Church. The 9th and 25th Psalms were known to be especially dear to

John. In his prayers he was very mindful of the King and the legislators of our land, as well as the people of his own village at home and abroad. Though he was unable to read the Word, he could quote with strict accuracy both from the Word of God and from the Shorter Catechism. Staunch and unyielding to error, he was most loving to and tender with the young. His bodily trouble prevented him latterly from travelling long distances to the means of grace, but it was his testimony shortly before his removal that his happiest place on earth was in the House of God. He was present at the Wednesday prayer meeting, and passed away on Monday morning. His presence now is greatly missed.

A. STEWART HUNTER.

Literary Notices.

THE ETERNAL SONSHIP OF THE LORD JESUS, by J. C. Philpot, M.A. London: C. J. Farncombe and Sons, Ltd., 30 Imperial Buildings, Ludgate Circus, E.C. 4. Cloth, 2s net; Boards, 1s 6d net.

This is a reprint of an excellent booklet by Mr J. C. Philpot on the important doctrine of the Eternal Sonship of the Lord Jesus. We in Scotland have not been so much troubled with the denial of this doctrine as some of the churches in England. True it is that the old Scots Independents who are now almost extinct, and Mr Archibald Maclean, an outstanding Baptist preacher in Edinburgh, and Dr Wardlaw, denied it, but their views never gained much currency in Scotland. In America the well-known commentator, Moses Stuart, denied the doctrine, as in England did also Dr Adam Clarke, the Wesleyan Methodist commentator. Dr Clarke's views gave rise to a serious controversy in the Methodist Church. This called forth the Rev. Richard Treffry's classic work on the subject: "An Inquiry into the Doctrine of the Eternal Sonship of the Lord Jesus Christ." The controversy also broke out among the Strict Baptists in England, and Mr Philpot wrote this booklet in defence of the Scriptural doctrine of the Eternal Sonship. Those who deny the Eternal Sonship—at least those mentioned above—do not deny the Deity of the Son of God, but they hold the relationship of Sonship was not eternal, but had a beginning either at the Incarnation or the Resurrection. Among the Strict Baptists those who deny the Eternal Sonship are represented by the "Earthen Vessel," and in a recent issue of the "Gospel

Standard." Mr Popham, in a powerful defence of the doctrine and exposure of the error of those who denied it, gave quotations to prove the daring length the impugnors of this important doctrine went, and we most heartily sympathise with his call to his own denomination to have no part with the "Earthen Vessel" people until they make it clear that they regret the attitude they took up in the past in this matter, and give unmistakable evidence that they are heartily receiving the doctrine of the Eternal Sonship. Dr Kidd, Aberdeen, in his "Dissertation on the Eternal Sonship of Christ" (the latest edition of which was published in 1872, with an introduction by Dr Candlish), produced a very able defence of the doctrine, but perhaps laid too much stress on a class of arguments independent of Scripture. This cannot be said about Mr Philpot's defence; it draws all its arguments from Scripture, and presents the Scriptural testimony in a very convincing way.

ALEXANDER DUFF: PIONEER OF MISSIONARY EDUCATION, by William Paton. London: Student Christian Movement, 32 Russell Square, W.C. 1. Price 5s net.

This is another of the series of biographies of famous missionaries, to which reference has been made in the foregoing notice. Scotland has no reason to hang her head with shame for what she has done in the mission field, for though late in beginning, she sent forth some of her noblest sons to proclaim the gospel to the heathen. One has only to mention such names as Dr Duff, Dr Moffat, Dr Livingstone, Dr Paton, to name no others in confirmation of the above statement. In the biography before us Mr Paton has given us an excellent account of the great missionary to India. His presentation of Dr Duff's idea of Christian education as applied to India is excellent. Dr Duff was a broad-minded man, but that did not keep him from taking a very decided stand against Prof. Robertson Smith, and in this matter we are thoroughly with Dr Duff and not with his biographer, who singles this out as one of Duff's mistakes.

Notes and Comments.

The Church and the World.—Things have come to a very low pass in Scotland when things such as are mentioned in the following advertisement from the "Glasgow Herald" are permitted:—"Come to the Fair on Saturday, 19th June. Country Fair, in the Grounds of Capelrig, Newton-Mearns, in aid of Giffnock Parish

Church Building Fund. Opened at 3 o'clock by Sir John M. Macleod, Bart. Gipsy Caravan, Selling Booths, Tennis, Palais De Danse, Pony Rides, Games, Side Shows, etc."

Lord's Day Observance Society.—This Society has issued its Year Book, and from the Report (95th Annual) it is evident the Society has taken a new lease of life through the energy of its new secretary, Mr H. H. Martin. The Report says:—"Our founders laid their foundations on the impregnable Rock of Holy Scripture. They based their labours on the unassailable teaching of God's Word that the one day rest in seven, the holy Sabbath, was the beneficent gift of our Heavenly Father; and was made for man for the purpose of promoting God's glory and man's eternal welfare. They recognised that the inestimable blessing of the Day of Rest, to which our fellow-men are entitled, was insecure—and would soon be filched from them — unless based upon the divine charter. We, their successors, affirm the same conviction. We unhesitatingly believe that every word in the Book has fallen from the Everlasting Lips, and that the commands to men and women to keep holy the Sabbath Day were not only intended for God's ancient people, Israel, but that they are a vital, living message for all generations. There are, indeed, many reasons why the Sabbath should be safeguarded—hygienic, medical, economic, social, and national—but we of the Lord's Day Observance Society are persuaded that the reason which transcends them all is because the Day is His, 'the Sabbath of the Lord thy God.'"

Enemies in the Camp.—The Report above referred to calls attention to "the encouragement which is frequently given to Sabbath-breaking by certain of the Clergy, and sometimes, we regret to say, by highly-placed dignitaries of our National Church [Church of England]. Almost without exception we have found that, whenever the enemies of the Lord's Day have been able to secure sanction for games on Sabbath, Sabbath cinemas, or Sabbath concerts, it has been largely due to the attitude of a local vicar siding with the Sabbath-breakers. One well-known vicar—the Rev. Basil Bouchier, M.A., of St Jude's Hampstead Garden Suburb—it was reported in the "Daily Mail," actually won the prize of £5 at his Church Lawn Tennis Tournament on Sabbath afternoon, 26th July 1925."

A Serious Situation.—We cull the following figures from the recently-issued Year Book of the Lord's Day Observance Society:—There are 250,000 shops open in

England every Lord's Day; 40,000 in London alone. There are 82,728 public-houses and drinking clubs open every Sabbath; twice as many as there are places of worship. 350,000 barmen, barmaids, attendants, and other employees are thereby deprived of their Sabbath rest. Thirteen newspapers are published every Lord's Day, having a circulation of 13,100,000. Fifty thousand persons are employed in their sale. Half-a-million people crowd the cinemas in London every Sabbath evening. Nine hundred thousand Londoners attend the "Sunday League" Concerts in a single year, while cabarets, jazz dances, boxing tournaments are also promoted by amusement caterers on the Lord's Day. Two million people through the various Sabbath employments follow their ordinary occupation every Sabbath—one out of seven of the adult population.

Roman Catholic Relief Bill.—Considerable uneasiness is felt. says the "Christian," in Protestant circles owing to the prospect of the early passage to the Statute Book of the Roman Catholic Relief Bill. In many respects this measure will materially alter the distinctively Protestant character of the British Constitution, and will confer upon Roman Catholics a number of rights and privileges likely to destroy the safeguards wisely devised by the Reformers. Unfortunately, those who would oppose the bill in Parliament find their hands tied by the fact that Roman Catholics have been permitted, for many years past, to indulge in public practices of an illegal character. The Relief Bill, in part, seeks to regularise such habitually permitted irregularities. Further, however (as the Church Association points out in a resolution sent to the Prime Minister), the bill aims—(1) to repeal the Reformation Statute (3 and 4 Edward VI., cap. 10), which concerns not Roman Catholics, but the preservation of Protestant worship in the Church of England; and (2) to deprive "this Protestant kingdom" of those Constitutional safeguards—against the political machinations of the Jesuits and other "religious" communities—which have hitherto prevented the outbreak in this country of the contests (so familiar on the Continent, even in Roman Catholic States) between the Civil Power and the Church of Rome. We are pleased to learn from the London correspondent of the "Inverness Courier" that the bill is likely to be shelved owing to the opposition offered to the Government's Electricity Bill. The North of Ireland Government have made a special appeal that its operation should not apply to Ulster. Similar efforts

to have Scotland excluded have failed. It is to be hoped that our readers will at once write to their M.P.s and ask them to vote against the Bill in case that it should come up for the Third Reading.

The Malines Conferences.—The recent death of Abbé Portal, says the London correspondent of the "Glasgow Herald," who was really the stimulating force that inspired Cardinal Mercier, has induced many Churchmen to express the hope that no further conferences shall be held at Malines. With the death of these two great personal forces for reunion it is stated that the reason for the conferences has largely disappeared, because there is no one to take their place. Another reason is also given. Churchmen believe that, according to the correspondence published by Lord Halifax, the leaders of the Church were not satisfied with the results that were likely to accrue from further conversations. Lord Halifax, on the English side, has for many years taken the most active interest in the question of Anglican and Roman union. His long friendship with Abbe Portal was largely responsible for the Malines conferences, but it is now doubted whether he, at his advanced age, will be ready to continue the conferences with entirely new leaders on the Roman side.

The Eucharistic Congress at Chicago.—The Church of Rome believes in spectacular show; it appeals to the senses, and to multitudes of misguided men and women it does not appeal in vain. The Eucharistic Congress, a kind of travelling religious help to the devil and a glaring dishonour to Christ's perfect sacrifice, met this year at Chicago, a city notorious for its defiance of the laws of God and of man. Among its citizens are included a vast number of the followers of the Pope, and though at the time of writing we have not yet read the reports of the American papers, we may rest assured that the Roman dignitaries would be highly pleased with the reception given to them. A reception was to be given in the Coliseum, which is capable of holding 12,000 people. And preparatory to the reception, one newspaper reported that most of the visiting cardinals spent the day resting in preparation for it. It was evidently to be a somewhat arduous undertaking for these so-called princes of the Church. One regrets to read that Mr Davis, the Secretary of Labour, brought official greetings from President Coolidge. Rome is determined to cast her spell over the Protestant nations.

A Reader's Help.—A reader of the Magazine has written us as follows:—"My reason for referring at all to the number of Magazines I am forwarding every month to places at home and abroad was to show you what could be done by way of widening the circulation of the Magazine if all Free Presbyterians would subscribe to it themselves and recommend it to others. Such is the lamentable indifference that prevails that many Free Presbyterians fail to subscribe to the Magazine. When one refers to anything that may have appeared in the columns of their own Church Magazine, they express total ignorance of such incidents, and then admit that they do not get the Magazine at all at any time. I cannot understand how any one can have an intelligent interest in one's Church who is not a regular subscriber to one's Church Magazine. . . . Many adherents of our Church could also send copies to friends away from home in this country or abroad. Such sound, evangelical literature is sadly rare in our day." While we feel gratified with the increasing circulation of the Magazine, there can be no doubt, if the suggestion of our correspondent was carried out, there would be a decided increase in the circulation. Organised effort in congregations would soon send up the circulation of the Magazine by hundreds, and would thus enable the Magazine Committee to increase its size and reduce its price.

Church Notes.

Communion.—August—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Laide, Bonarbridge, and Broadford; fourth, Breasclete and Finsbay; fifth, Stornoway. September—First Sabbath, Ness and Ullapool; second, Tolsta and Strathy; third, Vatten, Stoer, and Tarbert (Harris).

Ordination and Induction at Halkirk.—The Northern Presbytery met at Halkirk on Tuesday, 29th June, for the ordination of the Rev. William Grant to the ministry and his induction to the joint charge of Halkirk and Helmsdale. The Rev. Ewen Macqueen preached from Zech. iv. 9. Thereafter Mr Grant, on answering the usual Questions and signing the Formula, was ordained by solemn prayer to the office of

the ministry. The Rev. D. Beaton then addressed the newly-ordained pastor on some of his duties, and afterwards the congregation on theirs to their minister. There was a large congregation, friends being present from Strathy, Thurso, Wick, Helmsdale, and Dornoch. We pray for the Lord's blessing to rest on Mr Grant's labours in his new charge, and trust that the union between pastor and people will be for the advancement of God's Kingdom.

Collection for this Month.—The Collection for this month is on behalf of the College Fund.

Acknowledgment of Donations.

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

SUSTENTATION FUND.—Miss C. Stewart, P.O., Kinlochiel, £1; A Friend, per Miss C. Stewart, £2; Mrs Macpherson, Dochbarn, per Mrs Macgregor, 2s 3d; Anon., Muir-of-Ord Postmark, £1; Angus Mackay, Innisfail, Alberta, 4s.

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